NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 3, 1924. CHAS. O. CHALMERS, Manager.

THE ADVOCATE IN 1924.

On Wednesday, July 10, 1850, there was issued in the city of New Orleaus, under the direction of a committee representing the Louisiana, the Mississippi, the Alabama, and the Arkansas Conferences of the Methodist Episcopal Church, South, a "Specimen Number of The New Orleans Christian Advocate," the committee consisting of Elisha Callaway, W. Murrah, G. Garrett, A. H. Mitchell, J. Hamilton, T. W. Dorman, William P. Ratcliff, William Moores, J. F. Truslow, William Winans, John Lane, B. M. Drake, L. Campbell, G. M. Rogers, W. E. Doty, S. W. Speer, R. Randle, J. N. Hamil.

In that exceedingly interesting "Specimen Number" we find the following

"PROSPECTUS
of
THE NEW ORLEANS CHRISTIAN ADVOCATE,"

from which we quote:

"The above is the title of a paper soon to be issued in New Orleans by the permission of the General Conference, under the patronage and direction of the Mississippi, Louisiana, Alabama, and Arkansas Annual Conferences of the Methodist Episcopal Church, South. The paper will be about the size of the Southern Christian Advocate. The first and second pages will be printed with type of the size used in that; the third and fourth, with smaller; which will furnish our readers with an amount of matter equal to about five pages of that paper.* * *

"The paper will be the property of the Conferences sustaining it, and any profits that may arise from its publication will be divided among them. The subscription price will be TWO DOLLARS in advance; but THREE DOLLARS will be charged if payment is delayed six months."

In another column of the "Specimen Number," we find "A Plan to Obtain 10,000 Subscribers," in which the statement is made that a large number of subscribers is requisite to sustain a New Orleans weekly paper, and that fewer than 10,000 should not be calculated upon. The preachers of the patronizing Conferences are requested to act as agents for the paper, and they are urged to begin the work of securing subscriptions immediately.

The plan to publish a paper was evidently easier to formulate than to carry out, for Volume I, Number 1, of the proposed publication did not appear until Saturday, February 8, 1851. In the meantime, the subscription price of the paper had been fixed at $2.50 a year, strictly in advance. Announcement was made that Rev. H. N. McTyeire had been appointed editor of the Advocate. In that first issue, there appeared, as might be expected, the "Editorial Address," an "Apology" for the shortcomings of the initial issue, an urgent invitation to those who could do so to write for the paper, a discussion of the subscription price to show that it was reasonable, and an address and tribute to the agents—Methodist preachers—of the paper.

The New Orleans Christian Advocate thus auspiciously begun has continued to this good day, with the exception of a period during the Civil War, when suspension for a time became necessary. The present issue is Number 1 of Volume 71. Through all these years it has been what its name implies, a "Christian Advocate," and its history reflects honor upon those who have supported it and enabled it to serve the church so long and so loyally.

The purpose of the Advocate for the year 1924 will be what it has been throughout its history—to serve the church in every possible way and to advance its interests to the extent of its ability. Its present editorial policy is fundamentally that expressed in the declaration of principles contained in the "Specimen Number" issued in 1850, from which we quote:

"We most unhesitatingly, then, declare our loyalty to Methodism; to all its Scriptural doctrines and institutions, legitimate usages, and constitutional decisions and operations. And though some of these decisions might bear hard upon us, and seem to be partial; yet if legitimately made by constitutional majorities, they shall be respected, and such majorities shall not be treated as contemptible things. * * * We occupy no antagonistic position, and shall try to be friendly with all, especially with our brethren of the press. For, while we feel great solicitude for the interest of the section of the vineyard for which we have commenced this enterprise, we do not intend that our interest for one region shall make us forget that others have interests, or that we belong to the whole Methodist Episcopal Church, South. And, while we labor more immediately for the good of a particular section, we shall give our feeble influence to strengthen our connectional bonds. * * *

"It is our intention not to overlook or neglect any department of our duty as a church. The great interests of education, as connected with our church, will receive the attention which their importance demands. The increase of deep-toned and intelligent piety, in both ministry and membership; and especially, a clearer and more impressive view on the part of the ministry of the nature and importance of pastoral duties are objects for which we shall especially labor."

We conceive the mission of the Advocate to be, as we have already said, to serve the church in every possible way and to advance its interests to the extent of its ability. In order to do this, it must be circulated and read, and we earnestly call upon all those who are interested in the welfare of the church to co-operate with us faithfully and diligently in putting the Advocate into the homes of all our people during this year. The month of January has been specially designated as Christian Literature Month, and Sunday, January, 27, has been designated as Christian Literature Sunday, during which time and upon which day, or as near thereto as practicable, all our preachers are asked to present the claims of the General organ and the Conference organ to their congregations and take subscriptions for them. This is a church-wide movement, heartily en-

(Continued on Eighth Page.)

The Church-wide Good Literature Program, January, 1924.

This is a day of the printed page, of books and reading. All who have anything to sell or a thought to put forth are generous users of printer's ink.

God himself gave his law to men in writing.

The church, the mother of learning, the teacher of morals and the inspiration of all good works from Moses to Paul, has put life's most important teachings in a Book.

Jesus, the world's greatest teacher and only Savior, gave inspiration to men by the Holy Spirit to record his sayings in a Book.

The church fathers recorded their instructions to their converts in books. Every great church leader has set forth his ideals and programs for his followers in books.

Martin Luther and John Wesley, the greatest Christian leaders and reformers of modern times, gave much time to the preparation of Bibles and a Christian literature for their converts and coworkers.

As the Christian receives his life by inspiration of the Holy Spirit through faith in Jesus Christ, so he maintains his life and faith by the cultural influences of religious literature and service.

Methodist leaders have always been publishers. The Methodists of all lands have the greatest and most extensive publishing business of all the churches.

The publication of the best books and papers has always been the first business of the Methodists. The reading of these books and papers should be the first duty of the members of all Methodist churches.

In compliance with these conditions and directions of our General Conferences, books and papers are published for every department of the church adaptable to every member.

The General and Conference organs, the Advocates as they are usually called, take first place among all our periodical literature.

These papers are owned and controlled by the Conferences and the general church.

The month of January has been appointed as Good Literature Month.

Sunday, January 27, 1924, a special sermon or presentation of the importance of the publication and reading of these papers should be given in every church.

The General Conference, the official leaders of the Methodist Episcopal Church, South, and the Southern Methodist Press Association are responsible for this movement.

All pastors will co-operate and are agents for their Conference papers.

New Orleans Christian Advocate

MEETING OF THE SOUTHERN METHODIST
FREE ASSOCIATED REPRESENTATIVE
DENVER, WASHINGTON

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Mount Vernon Place Church. The young people are so well cared for in a social way that they have but little time to seek social life elsewhere.

The Daily Vacation Bible School.

This is also conducted by the Sunday school as a regular department. It has a regular superintendent appointed by the superintendent of the Sunday school and confirmed by the quarterly conference. This school meets five days each week during the month of July. The following is a daily program: Worship period for all, 10 minutes; story telling (missionary stories), 10 minutes; calisthenics, 5 minutes; graded Bible instruction, 35 minutes; music period, 30 minutes; handcraft work, consisting of carpentry, sewing, hammock making, crocheting, knitting, rug weaving, and basketry, this being followed by health and habit talks, closing with a short worship period. This work is also done by volunteer workers. Last summer 21 teachers gave three hours each day for twenty days without one cent of pay. These workers were trained for the Daily Vacation Bible School work by the church, classes being conducted for them previous to the opening of the school. The entire expense of the school amounted to less than $100.

The Epworth Leagues.

The Epworth Leagues of the church are doing a wonderful work. The League programs are well planned and carried out, the purpose being training and worship. Every member of the League is expected to take part on the program during the year, in fact, at least three times during the year. The roll is divided into sections, and each section has charge at regular intervals. There is no such thing as a faithful few taking up all the time. It is wonderful to see what progress many of the young people have made in their ability to do things, as well as in their Christian experience.

A Great Campaign.

There is still an indebtedness on the church. With this burden and the great need for larger quarters, the church and Sunday school could progress but very little. It was decided to put on a campaign to raise $40,000 to pay on this indebtedness, hoping that if this was accomplished a sufficient amount would come in from the Conferences that have not paid their pledges to the enterprise and from other sources to pay off the whole indebtedness. Very few believed that such a thing could be accomplished. It looked impossible. The members of the church were giving as liberally as it seemed they could. No one had become rich so as to help us. But it was a necessity.

The official board undertook the matter in a spirit of prayer. At several Board meetings the entire Board stayed on their knees and prayed for faith, for courage, and for victory. This spirit soon pervaded the church. The entire membership was asked to make it a matter of prayer, to pray, and then pledge. The Official Board headed the matter up by 25 of the Board members serving as team captains. It was doubted that enough workers could be secured to go out and solicit money. In one week 185 workers had been secured to do the work. These met for a great prayer meeting, and the Lord was present. They went out one Sunday afternoon and called on practically the entire membership of the church, securing in pledges and cash $32,000. That was on Sunday before Thanksgiving. Thanksgiving morning the balance was reported as being raised. Such a campaign no one ever saw before. It was like a great revival sweeping the church. Every one seemed happy and joyous. God had given the victory.

Missionary Societies.

The Missionary Societies are functioning as they do in every place. There are three of them, looking after the people of different ages in the church. The mission study class, supply and social service work is carried on with great success, the reading circles also meeting with success.

The biggest feature of the Woman's Missionary work is the meeting that is held at 11 o'clock each third Wednesday morning. After a good devotional service, the ladies are served lunch; then, after a social half hour, they sew, making clothes for the orphanages of the church. This meeting gives the women of the church an opportuity to come together in a social way and also to do some definite work. It has proved a great success.

Southern Methodism in the Capital.

Eight years ago Southern Methodism had but a very small place in the National Capital. We had seven churches, it is true, but not one of them was an outstanding church in numbers, strength or influence. Old Mount Vernon, with its faithful membership, met in an old red brick church just across on the opposite corner from where the Representative Church now stands. It did a wonderful work, hut it could not do under the circumstances what it should do. Epworth Church had a small building in the northeast section. Emory had a very small building out in the extreme northwest section. Mount Pleasant was about completed. Calvary, Marvin, and St. Paul were existing.

But what is the condition to-day? Mount Vernon Place Church is the strongest Protestant church in Washington so far as influence is concerned. It is next to the strongest in number of members and amount of yearly budget. Epworth Church has a wonderful new building just completed. The membership has increased from about 300 to more than 900 in the past three years. Emory has a fine building located in one of the best residential sections of the city. Mount Pleasant is a strong uptown church. Marvin, St. Paul, and Calvary have increased in membership, and are strong, though small, churches in their sections.

Southern Methodism is now a recognized force in the Capital. It is conceded by every one, even other denominations, that the enterprise of the Representative Church has done more to strengthen Protestantism in the Capital than any other thing that has happened in years.

The Presbyterian, Methodist Episcopal, Baptist, Christian or Disciples, Episcopal, Unitarian, and Catholic Churches are engaged this very moment in building their Representative Churches in the Capital.

Southern Methodism has led the way in a city that has persecuted it for many years. The opportunity is ours if we will only take advantage of it. As stated before, the Mount Vernon Place Methodist Episcopal Church, South, has an opportunity of becoming in every sense of the word The Representative Church, not alone of our denomination, but of Protestantism. If the church at large will help in this matter as it should, this can be accomplished. The people want to come, but there is no room for them. If adequate room could be provided for both church and Sunday school, it is an assured fact that the church would have several thousand members and one of the largest Sunday schools in the world in a few years. The local church has the necessary leadership and workers to accomplish this task, but it does not have the money or any way of getting it. What shall the church do? Will it take advantage of its great opportunity or turn aside from it?

THE CONSECRATED GLOBE TROTTER OF EARLY METHODISM.

By Dr. R. H. Bennett.

"Globe trotter" is coming to have rather an inferior flavor as one who gads about the world to satisfy an idle curiosity or to relieve a selfish boredom. It is here used in its original sense simply as one whose travels cover the earth.

Have you ever been mystified about that first bishop of the Methodist Church in America? Have you wondered how a man could be appointed a Methodist bishop instead of being elected, or how a bishop in charge of American Methodist Conferences could live in England, or why he repeatedly appeared on our shores and as speedily disappeared, seeming almost a sort of commuter between America and Europe at a time when the voyage meant months of privation and danger, a sort of ecclesiastical transatlantic shuttle-cock? Was he fickle in his purposes? Did he really make a contribution to his times?

You will find these puzzles cleared up in Bishop Candler's Life of Thomas Coke, recently off the press. It is one of the best pieces of work that have come from the Bishop's facile and potent pen, and it marks one more large and useful achievement of its author for the church and the Kingdom.

You will find as you read the book that Bishop Coke led one of the greatest of lives. As John Wesley's leading associate and trusted helper, he was superior in some respects to even the great Wesley himself. Bishop Coke was far more than a mere collector of missionary mites, and as he went about from house to house doing this "vile drudgery," as he called it, the facetious and profane naval commander utterly underestimated him when he said, "He (Coke) seems to be a sort of heavenly-minded little devil. He coaxed me out of five pounds to-day for his missionary work." Bishop Coke not only gave his strength and time without stint, but also consecrated his own rather large personal fortune to the cause of missions, and became what Bishop Candler calls "Methodism's Foreign Secretary."

The book must have cost much laborious toil. It gives much new light on Methodist history. It is the only life of Bishop Coke that does him justice, and it alone adequately sets before us the true facts of his relation to the history of our American Methodism.

It is written in Bishop Candler's easy, attractive and incisive style—"the Macaulay of Southern Methodism." The method of grouping the facts in the life of the subject is a novel one. And one of the most interesting features of the book is the pointing of chapters and paragraphs at their conclusion in Bishop Candler's sententious and pithy sentences.

To what fitter grave could the mortal remains of this Greatheart have been committed than the sunny bosom of the Indian Ocean whose limpid waves sing his requiem as they lap on many a distant crystal beach—fit type of his great life and heart that reached so many lands to bless and cheer? And his influence goes ever on like the ceaseless tides and currents that touch those many shores.

With his well-known generosity, Bishop Candler has declined to accept any financial interest in the book. The profits go to our Publishing House and the surplus to our superannuated preachers. Every Methodist, therefore, who buys the book, and we all should, will help those two great causes of our Methodism. No really intelligent Methodist can afford to be without this volume. Its reading will not only inform his mind, but also refresh his spirit and enrich his heart.

KWANSEI AND THE CENTENARY.

No institution in the Orient has reaped greater benefit from the Centenary than Kwansei Gakuin, jointly owned, maintained and controlled by the Methodist Church, Canada, and the Methodist Episcopal Church, South. This school was founded in 1889 by Bishop Walter R. Lambuth when there was not a dollar in hand or in sight. Now it is one of the greatest schools in the empire, with each department recognized by the government as up to required standards.

The Centenary has provided four new buildings: the Auditorium, the Literary College building, the Commercial building and a college dormitory. A building for the library must be forthcoming before all the building needs of the institution are met and the future properly taken care of.

At the thirty-third annual commencement last March, 255 students graduated from Kwansei. Of these, 119 were from the high school, 119 from the college of commerce, 15 from the college of literature, and 2 from the theological department. Although it has been in existence only a little over three decades, this institution has done much for the cause of Christian education in Japan. During these years it has graduated 1714 students, of whom 117 have gone into the ministry.

GOOD LITERATURE SUNDAY.

(A paper by T. R. Wiggins, Circulation Manager of the Methodist Publishing House, read at the recent meeting of the Southern Methodist Press Association.)

Mr. Chairman and Members of the Southern Methodist Press Association: It is indeed a very great pleasure to again meet with you and take a part in the discussion of the many questions in which all of us are interested and upon which the enlarging of the scope of usefulness of the papers which we represent depends.

At the last meeting of the Association held at Columbia, S. C., Feb. 21 and 22, 1922, you discussed the advisability of all the Conference organs and the general organ of our church making a joint effort to increase substantially their circulation. As a result of this discussion you decided upon Good Literature Sunday and appointed a committee to arrange plans and fix a date for its observance. The date fixed was Jan. 27, 1924, or some date as near thereto as possible, the local pastor being the best judge as to the exact time suitable to him and his congregation.

Our College of Bishops, realizing the importance of the work which we will undertake to do by the observance of Good Literature Sunday, gave the movement their full indorsement. Our bishops appreciate the value of the church press to the growth and progress of Methodism.

Bishop Denny says: "My experience has been that I could not do my work intelligently, that I could not appreciate the work of the church with its privileges and duties aside from the information and stimulus I receive from our church papers."

Relative to the value of the church paper to the layman, Bishop Candler says: "Every church member ought to take his church paper and read it with care. Otherwise he will lack the information and instruction required for the highest Christian living and most successful Christian activity."

In this connection we have from Bishop Boaz: "All good Methodists should be greatly interested in the affairs of the church. The only possible way to be interested is to know as much as possible about the church. The church organs carry this information. Thus they furnish the channel through which our interest in our own church may be created and increased."

Bishop Beauchamp says: "In every local church there ought to be a committee interested and enthusiastic soliciting subscriptions to the periodicals. Any well-thought-out, definite plans worked in the local church will get the desired results."

The above is an indication of the importance attached by our bishops to the necessity of more Methodists reading Methodist church papers.

In addition to the above, the leaders in three of the greatest movements put forth by our church give our undertaking their support and best wishes for its full success.

Indorsement by Educational Secretary.

January 27, 1924, has been set apart throughout the entire connection of the Methodist Episcopal Church, South, as "Good Literature Sunday." The presiding elders and pastors have been requested to prepare suitable programs for that day. The program will aim to promote the circulation of and general interest in the Conference and connectional organs of the church.

This program for the entire church meets my most hearty approval, and I am in every way practicably ready to promote its observance. These church papers have no interests of their own. They exist to promote the great causes of the church.

My experience with the Christian Education Movement enhanced greatly my appreciation of the church paper, both local and connectional. That movement could not have been carried on as successfully as it was without the hearty cooperation and continuous efforts of the church papers. I sincerely hope that Good Literature Sunday will increase many times the subscriptions to our church papers and multiply their readers.

STONEWALL ANDERSON.

What the Church Press Means to the Centenary Movement.

I have always considered the church press as one of the idispensable agencies which made the Centenary a success and is making possible collection on Centenary pledges. This is due to the facts: First, the whole-hearted and loyal support of the editors in this great missionary movement of the church; second, because of their willingness at all times to give editorial indorsement and approval of the Centenary plans; third, because without them we could not have reached the intelligent leaders of our church.

Throughout the remaining months of the Centenary period we expect to use this strong arm to the fullest extent. It is worth thousands of dollars to us.

W. G. CRAM,
Directing Secretary.

Dr. Luther E. Todd, Secretry of the Board of Finance, tells us he is in hearty sympathy with Good Literature Sunday, and wishes us success.

We enter into this work without fear of encroaching upon the time allotted to the other interests of the church In fact, the success made thus far by the recent great movements put forth by our church and their successful completion have depended and will cotinue to depend largely upon the hearty co-operation of our church press and its unstinted use of space to tell our Methodist people of these worthy and necessary enterprises.

Two things are dependent upon the increased circulation of our papers: First, the widening of the scope of their influence; and, secondly, the financial success of the papers. We believe that the best means of getting this needful and necessary increase in circulation is by the concerted action of all our Conference organs and our general organ in setting aside this definite date and calling upon our constituency to lend us its aid in this work.

From observations I have made at the various Annual Conferences attended this fall, we will have our pastors' full co-operation, for they realize that the benefits derived from this undertaking will be mutual. A new name added to a subscription list of a church paper means one or more new readers who will have a more sympathetic understanding of the program and policy of the church which he as pastor is directing in his community. In fact, the paper is the equivalent of a very aggressive and efficient asistant pastor. So let us, through the columns of our papers, keep this important matter of Good Literature Sunday before our preachers and the laity each week by the use not only of articles and editorials of an inspirational nature, but let us offer practical plans and suggestions as well. Every editor and business manager present has likely had at some time a letter from a successful pastor telling just how he puts the church paper into the homes of his people. Pass the plan along to the other pastors by publishing this letter of plans in your paper. Keep before the pastor the fact that in increasing the mailing lists of his Conference organ and the general organ he not only helps the papers, but first of all he helps his own work by putting accurate church news and inspirational reading into the hands of his membership.

Proper publicity is necessary for successfully carring out a program as extensive as ours.

Working with your committee appointed at the last meeting, the Circulation Department of your Publishing House is preparing as its part in this work certain literature which will be mailed to every pastor in our church shortly after Jan. 1, 1924. This material consists of (1) a letter briefly explaining the plan for the observance of the day and urging the pastors' co-operation, and (2) a four-page folder, size about 8½ and 11 inches, giving complete plans, suggestions, talking points, etc., for the observance of the day At this point I wish to thank the editors and business managers who furnished such valuable material and suggestions for uso in this folder. Whatever sucess we have through its uso will be due largely to these contributions. We aro inclosing with this two order blanks with spaces for twenty-five names each, one for the Nashville Christian Advocate, and the other for the local Conference organ. These are sent for the convenience of the pastor in making his reports to the papers. He is instructed to send these blanks, properly filled out, to the papers intercsted. In addition to this, we are inclosing a small advertising folder of the Christian Advocate, also an Advocate order book. * * *

It is a regrettable fact that a large percentage of our laity has not informed itself as to the workings of our great church and the things for which it stands. However, these same laymen studiously and carefully read many trade journals relating to their particular professions and trades, in additlon to one or two daily papers. The reading of these trade journals and dailies is essential in these days of strict efficiency and keen competition in order that a man may rank high in his work. It is necessary for a man to move ahead or else drop behind. Danger lurks in standing still. It brings on stagnation. This holds just as true in church life as it does in commercial and professional life.

Are our laymen unconcerned as to the program and policy of our church? Do the members of the official boards, who bear the same relation to the church that a board of directors does to a business institution, hold their dutics so lightly that they are unwilling to keep themselves properly informed concerning their work as church officials? Are they not vitally concerned in the welfare of the church to which they pledged their allegiance? We believe they are; and when this important matter of the necessity of reading the Conference organ and general organ is brought to their attention by the pastor, January 27, 1924, they will see the need of these papers, subscribe for them, and read them.

Regarding date of observance, we are asking pastors to use January 27, 1924, or the date nearest thereto that suits their convenience. Pastors on circuits will necessarily have to take two or more Sundays to complete the work. The matter should be presented to each congregation, and an effort should be made to secure the largest possible list of subscriptions to both papers.

The pastor should enlist the aid of the laymen and have at least two of them speak briefly on the importance of the church papers to them and their homes. Many boys and girls have profited by the wholesome influence of the church paper in the home, and it doubtless has been of great aid to Christian parents in directing their children toward Christianity.

After the pastor's sermon and talks by the laymen, we suggest that subscriptions be taken at once. So far as possible, put both the Conference organ and the general organ in each home. This especially applies to the officials. The pastor should not be satisfied until he has succeeded in placing at least one of these papers in each home represented in his congregation. He should appoint a committee to call on all families not represented at the service and upon those who do not definitely decide upon subscribing for one of these papers during the service. Where the pastor has a bulletin, this should be used. In fact, every possible means should be used in making this day a real success, for this success will mean more consecrated, earnest, and effective workers for the kingdom. * * *

The New York Christian Advocate and other regional organs of the Methodist Episcopal Church have just completed a very successful campaign through the agency of Good Literature Sunday. The results have been gratifying.

I believe that by vigorously pushing the campaign which we have set in motion we will reap excellent results not only in larger subscription lists, but the final results which the church will obtain will be of untold value.

The worst evil of any community is unenforced law.—Theodore Roosevelt.

"MODERNISTS" MUDDLED.

By H. Walter Featherstun, D.D.

Rev. William E. Clark, Unitarian preacher of Memphis, in a sermon on Sunday, Dec. 23, said:

"During my own life time the Bible has been revised a number of times, and each time there have been many changes in thought and words. That very fact proves the Bible to be a work of man."

I had supposed that Unitarian preachers were educated men; but I cannot imagine any intelligent man saying this. The Bible has never been "revised." It has been translated; and some of the translations have been revised: hence we have a Revised Version, or a revision made in 1881 of a translation made in 1611. A translation, however perfect or imperfect, is only a translation, and not in the remotest sense a "revision" of the original. Mr. Clark adds:

"I repeat, had the Bible been the literal, infallible word of God, there had been no need, or possibility of revision."

No, it has never been revised. No man of intelligence would attempt such a task. No man of intelligence would recognize such an attempt as a revision, if some man void of intelligence had attempted it. We have Cicero's Latin Orations; and we have translations of them into English, some claiming to be literal; but none that claim to be revisions of Cicero's works. If some illiterate, but good rustic preacher had said this, we would have been saddened or, maybe amused; but to have them from a pastor of a city church, supposed to be an educated man, amazes us. But the gentleman is a "Modernist," and the Modernists are getting mightily muddled. He might have said with just as much reason—and no more—that in his time hundreds of revisions of the Bible had been made; for hundreds of translations of it into the hundreds of tongues of the earth have been made in his time, and any one translation is as much a revision of the Bible as another. Alas, how muddled is Mr. Clark!

Another muddled Modernist, a Dr. Parks, rector of an Episcopal church in New York, has recently said:

"The doctrine of the virgin birth was clamped upon the church during the Middle Ages on the basis of the doctrine of original sin. It was the conviction among those who did the clamping that virginity was a higher state than marriage, and hence the story that Christ's mother was a virgin."

This doctrine of the Virgin Birth of Christ is clearly and strongly stated in the oldest form of the Apostles' Creed, current and in use by the church as early as A. D. 175. This is clearly proved by Dr. Arthur Cushman McGiffert, of the Union Theological Seminary, New York, in his book on "The Apostles' Creed," pp. 6-9. It is also unequivocally taught in detail by Matthew i:18-23, and Luke i:26-38; ii:1-20. John indicates it when he wrote: "The Word (Christ) became flesh and dwelt among us." "The Word was God." John i:14 and 1. "The Middle Ages" began, according to the histories, in A. D. 476 and ended A. D. 1453. Three hundred years before "the Middle Ages" began, the whole Christian church was declaring its faith in the Virgin Birth of Christ. Matthew, one of Christ's Apostolic Twelve, wrote his Gospel at least 200 years—more likely 250—before "the Middle Ages" began. Luke and John wrote less than a century later. Now unless these evangelists and others—Paul included—and the historians of all the centuries far away are false witnesses, this thing that Dr. Parks says has not even the shadow of truth in it. This Modernist is badly muddled.

The Modernists are always muddled. They were muddled in the naming. Why are they called "Modernists?" There is not a distinguishing item in their creed that is much less than 2,000 years old. They would have been called Ebionites or Gnostics in the apostolic time—the former, if they were Jews, the latter, if they were Greeks. Paul and John opposed them, as witness their epistles—the latter very fiercely. These Jewish deniers of the Virgin Birth of the Christ gave great concern to Justin Martyr in the second century after Christ, as they had done to St. John in the first; and in both centuries they, under various names, were as contradictory to the basic truths of our blessed Christianity as are now these miscalled "Modernists." Oh, how they are muddled! Their little pet infidelity is nearly as old as our grand world-conquering Christianity; but, oh, how weak is the little old thing! The sect that champions it, the Unitarian Church, has no foreign missions (I learn), and practically no increase in numbers.

TO THE PASTORS IN MISSISSIPPI.

At the recent session of the Mississippi Conference, I was appointed as Conference evangelist, with headquarters in this city. I am now arranging my engagements for the next year, and should like to hear from any one who may desire my services, as soon as possible. My experience has taught me as an evangelist that many pastors wait until late in the year, and then write the different evangelists, and then wonder why they are not able to secure the services of any of the men appointed to that work. Personally, I should like to get in touch with every pastor who should care to use me at any time in the year at once. In that way, it is far easier to arrange the work.

I go to Stonewall, Miss., to open a meeting there Dec. 30, and any one who desires can write me there or at my permanent address, Box 308, Meridian, Miss.

EARL B. MOLL.

"Close to Your Door"

The Centenary sweeps 'round the world, but its service begins at home. It has achieved large results in every Annual Conference. In your District—perhaps in your community—its accomplishments are evident.

The Centenary has placed the vast sum of $1,646,067.97 in the hands of the various Conference authorities to be used as they see fit in supporting underpaid preachers and developing mission charges.

It maintains fifty preachers and workers at hard tasks in sixteen of our largest cities.

It supports 12 summer schools for the training of rural pastors, Conference undergraduates and others, and these schools enrolled 2000 preachers last year.

It has reopened scores of abandoned country churches in all sections of our territory.

It maintains full-time evangelists in nearly all our Annual Conferences and places their services at the disposal of all the churches.

WILL YOU KEEP THIS PROGRAM GOING?

PAY OUT YOUR CENTENARY PLEDGE!

Centenary World Week--January 13th-20th.

Pay Out Period--January 20th-February 1st.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

A WAY CAN BE FOUND TO DO ANYTHING WHICH OUGHT TO BE DONE.

It is impossible for me to get the viewpoint of the man who says "I can't." Determined men do not think in such terms. I like the man who thinks he can and who never lets up trying until he accomplishes his task. For such a one no obstacle is too great to be overcome; he just keeps on going on until his objective is reached.

"Somebody said that it couldn't be done,
But he with a chuckle replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'O, you'll never do that;
At least, no one ever has done it.'
But he took off his coat, and he took off his hat,
And the first thing he knew he'd begun it.
With the lift of his chin and a bit of a grin,
If any doubt rose, he forbid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you;
But just buckle right in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That cannot be done, and you'll do it."

The Spirit of the Special Effort.

Every preacher in the church should have the spirit and purpose of the foregoing in the special effort for superannuate endowment. This is not a time to doubt; it is a time to do. Another such chance to do something worth while for this needy cause will not come in this generation. We must do the thing now, or we will not be able to do it at all. In the light of this fact, how can any preacher go about looking for excuses why it cannot be done? Every one of us should rather set his jaws, roll up his sleeves, take up the tools, and say: "It can be done, and I will do it." The timid preacher who is frightened every time he hears a screech owl is to be pitied. And the preacher who sits down and twirls his thumbs during the special effort for superannuate endowment, saying it cannot be done in this place, should be ashamed ever again to look his preacher-brother in the face. I would rather die and be decently buried right now than to live in such manner that I may be justly accused of laying down on the special effort in behalf of the "forgotten man."

What About That Pink Leaf Report?

At this writing, December 8, approximately 1000 charges have sent in the pink leaf report. This means that 5400 charges are yet to be heard from on this important matter. Is your charge one of the 5400? If so, you are urged to send your report at once. Get out of the class of "I have not done it yet" and into the class of "I am up to date on the movement." Keep step with the plan. The importance of a response from you compels this persuasion. The Board of Finance would not insist upon it so eagerly and with such persistence if it did not know that such action on your part is vital to the success of the special effort in your charge. Therefore give your co-operation without question. If your first quarterly conference has been held and action taken by it on matters listed for its attention in the "Workers' Guide," I see no good reason for your failure to send forward your pink leaf report. Do you? Then let the Board have it without further delay. Of course if your first quarterly conference failed to do this work as called for under the plan and in Paragraph 112 of the 1922 Discipline, you cannot send the rep[illegible] until you have the information. In such cases please get action as quickly as possible so that the Board may not continue to be disappointed and embarrassed in its work on account of your pink leaf report not being received.

This One Thrills Me to the Toes.

At one of the Annual Conferences a very prominent layman told me this: "Just recently the board of stewards of the charge to which I belong held a meeting to discuss plans for the ensuing year. Everything went smoothly until the question of the year's budget came up. Then the president of the board took the floor and with much earnestness said that the budget would have to be decreased all along the line, even to the reduction of the pastor's salary. A committee was about to be appointed to arrange for reducing the budget as indicated when some brother asked what was to be done about the charge's quota for superannuate endowment. Everything and everybody were very quiet for a brief period. The president of the board bowed his head in deep thought and then announced that the superannuate cause had suffered too long and that it must not be further neglected. He said it would be well to forget about reducing the budget and leave it as it had been, except that the charge's quota for superannuate endowment should be added to the budget. The board unanimously and joyously agreed." Whoopee! The "forgotten man" scored twice that time, once for himself and once for all others concerned in that budget. Mr. President of that board of stewards, you are one of God's own. You have a wise head and a warm heart. Blessings be upon you!

Out of a Difficult Situation.

Columbia charge, Missouri Conference, is at the seat of the State University. Our people there are in the midst of a mighty effort to build a splendid new church that will adequately provide for the religious needs of Methodist students who attend the university in great numbers. When Rev. M. T. Haw, pastor, brought the special effort for superannuate endowment to the attention of his people, they heard him gladly. They refused to neglect the cause of the aged preachers because they had so much money to raise for other purposes. They not only accepted their minimum quota cheerfully, but voluntarily added a considerable amount. Hats off to Brother Haw and his loyal people. They care. And I have observed that when people really care for something they will find a way to serve the object of their concern. I do not believe that any church in Southern Methodism has a heavier financial burden just now than the Columbia charge, but they are eager to do more than their part for superannuate endowment. May the example of this loyal people be followed by others!

A "Forgotten Man's" Testimony.

It was at the South Georgia Conference. Bishop Ainsworth had just called attention to the fact that our living superannuates of to-day failed to receive a total of $3,000,000 promised them on salaries when they were in active service. The Bishop then called the name of an aged superannuate who was present and asked him how much he failed to receive on the salaries promised him by the charges he served before superannuation. The dear old brother scrambled to his feet and said: "Bishop, I don't know. It was considerable, but I was so busy looking after the work committed to my care that I did not keep an account of the deficits on my salary." As the significance of the battle-scarred veteran's words gripped the Conference all of us were swept by a wave of deep emotion. Strong men wept. It was an hour that I shall long remember. O, my friends, it is for the sake of men like this self-forgetting soul that I appeal to you for help in the special effort for superannuate endowment. They did not forget! Shall we?

A Little Pepper Sauce.

I have already traveled 30,000 miles this fall visiting the Annual Conferences in the interest of superannuate endowment. Please do not force me to take the train again to go after your pink leaf report. Send it in.

Let every one remember that he who violates the laws of the land tramples on the blood of the fathers and tears asunder the charter of his own and his children's liberty.—Abraham Lincoln.

If any man will enter into that high alliance, will trust the good will of the Lord and will go out to do the King's will, he will find he has got the life indeed.—J. H. Jowett.

The Home Circle

KEEP YOUR TROUBLES OUT OF SIGHT.

By Willie C. Page.

When heavy sorrows press you,
And the way is dark and drear;
When your days are full of trials,
And new dangers oft appear;
Listen to the robin singing,
Hear her songs so gay and bright;
She may have her many troubles,
But she keeps them out of sight.

Did you know the world is sighing,
Full of partings and of tears,
Full of loneliness and heartaches,
Overrun with despair and fears?
Don't wait or take heed for to-morrow,
Keep singing with all your might;
You may have your share of troubles,
But just keep them out of sight.

GOD'S GARDEN.

There was once upon a time a king who was greatly beloved by his people, and nothing pleased him more than to receive from them some tokens of their love. And because they knew he was very fond of flowers, although the royal gardens were ablaze with color all summer, they often sent to the palace baskets of choice blooms they had grown themselves. This mado the king's heart glad. It shows what a lot of pleasure a little kindness can give to others.

Baskets and bunches came every day. Some of them had nicely written messages with them for the king to read. But for all that, the king was not altogether satisfied, for he sometimes wondered if the people really meant the kind things they said. He resolved to find out. "If they are genuinely true-hearted toward me," he said to himself, "then they will be the same to every one. Kind words ought to mean a kind heart."

Without a word to any one, the king laid aside his crown and scepter. He put on a long gray cloak that covered him from head to foot. Then he got a wide-brimmed hat that came well over his face, and, with a pair of dark spectacles on, he made sure that no one would know him. So he set off on his journey.

The road was dusty, and soon the king got dusty, too, so that he looked just like a pilgrim. "Now is the time to try my plan," he thought with a smile. So he stopped at a house and said: "I am tired and thirsty, and have come from afar. Could you give a pilgrim a bowl of milk?"

The woman scowled as she said: "O, no! There is a spring farther up; you can get some water there, and sit down while you drink it, if you are tired." And she slammed the door.

That might be good enough for a pilgrim, but the king could not help wishing that she had not sent him those flowers with the loving message the day before.

He went on to another house, and there he asked for a morsel of bread. But the man told him there was a baker's shop in the village where he could buy as much bread as he wanted. Said he: "We can't give bread to idle fellows. Begone!" And again the door was slammed in his face.

The king went on, very unhappy now. Suddenly he stopped. "I'm wrong," he said, "they don't mean to be unkind; perhaps they are too poor to give away food. I'll try another plan." So at the next house, which had a pretty garden at the side, he said: "Could you spare a few flowers for a lonely pilgrim? They would make the road seem much shorter." But the man made some excuse; and the king tried the next house, and the next. At the last house a woman said: "Do you think we've nothing to do but grow flowers? If you want them, grow them!" "Quite right," nodded her husband.

They saw him sad, and tears filled his eyes. Then, as he raised his hand to dry those drops, back fell the cloak of somber gray, and—lo!—a robe of royal purple lay beneath. It was no stranger pilgrim, but the king. And he had asked in vain.

If Christ the King came to your soul's garden, would you have any flowers to offer him? Ask mother the kind he likes best besides thoughtfulness, thankfulness, gentleness, and love.—From "Parables for Little People."

I WISH I HAD THAT KIND OF A DAD.

If there ever was a father who understood a boy's heart and how to bring out the best that was in him, that man was Theodore Roosevelt. I have been reading, for a second time, the letters of that great father-chum to his sons, Quentin, Kermit, Ted and Archie, when they were at college. No matter how engrossed Roosevelt was in his full life, the four lads were never out of his heart and mind. He was their whole-hearted companion. Their games were his; their joys and sorrows those of his own heart. His letters —humorous, lengthy and illustrated with crude drawings on the margin—reveal one of the most wonderful fathers of his generation.

I wish I had that kind of a dad, who, when I bump into seemingly unsurmountable barriers at college, would write to me as Roosevelt wrote Kermit: "Don't worry about your lessons, old boy. I know you are studying hard. Don't get cast down. Sometimes in life, both at school and afterwards, fortune will go against any one, but if he just keeps pegging away and doesn't lose his courage, things always take a turn for the better in the end."

I wish I had that kind of a dad, who would be interested enough in my hobbies to send me, as Roosevelt sent his boys, "a lot of Filipino revolutionary stamps," a dad who would remember the date of my birthday; a dad who would lend me his fishing rod; a dad who would forget his dignity often enough to show me that he could be young again; a dad who would treat me not as a kid, but as an equal.

I wish I had that kind of a dad, who, when I spend too much time at play, would not preach to me, but wisely admonish me as Roosevelt did Ted. "Do you find you can get down well under the ball to tackle the fullback," he wrote. "How are you tackling? I am glad you play football and box and ride, walk and row as well as you do. I should be sorry if you did not do these things. But don't ever get into the frame of mind which regards these things as constituting the end to which all your energies must be devoted, or even the major portion of your energies."

When Ted was puzzling whether to enter military or civil life, his devoted father helped him to decide. "I have great confidence in you," he wrote. "I believe you have the ability and above all the energy, the perseverance and the common sense, to win out in civil life. I trust in your ability, and especially your character, and I am confident you will win."

I wish i had that kind of a dad.

—The Guardian.

TOYS OF THE WORLD.

By Amelia Josephine Burr.

White kite up in the sky,
Paper bird flying so high,
East and West, what do you see?
Whisper it down your string to me.
Children brown and yellow and white,
And each one is holding the string of a kite.

Top whirling fast and slow,
Dancing the only dance you know,
What do you hear the world around
When you lie down with your ear to the ground?
Children white and yellow and brown,
With tops in the country and tops in the town.

Miss Burr, the author of the above poem, has recently returned home from a visit in the Orient, and a charming book of her verse called "A Child Garden in India," has recently come from the press. In explanation of "Toys of the World" the author says: "When you think about little children on the other side of the world, perhaps you think of their queer clothes and their dark skins and their slanting eyes, and how different from yourself they are. But really they are not so very different. They play like you, spinning tops and flying kites; they do not always like to learn their lessons, and sometimes they are a little slow about doing errands. And they love their mothers and fathers, and take care of their little brothers and sisters just as the boys and girls do on our side of the world."—The Christian Advocate.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. F. K. Mears.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 812 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE ADVOCATE IN 1924.

(Continued from First Page.)

dorsed and entered into by all the church papers, approved by the General Conference, and commended by the bishops and other connectional officers. It ought to result, and we believe it will result, in a large increase in the circulation of our church literature. For the New Orleans Christian Advocate, we feel that it is not expecting too much that its subscription list should be increased to 10,000 by the end of the designated period. It is our purpose to give full reports of the results of this special effort, and we are hoping and praying that those results will be such as to strengthen the cause of Christ throughout our territory.

PERSONAL AND OTHER NOTES.

A happy New Year to all our readers!

January is "Christian Literature Month;" a good slogan for the month is, "A church paper in every home."

Rev. J. C. Price writes that the outlook is encouraging for a prosperous year on the Rochelle charge, Louisiana Conference.

The editor acknowledges the receipt of many Christmas greetings from the readers of the Advocate. Blessings upon them every one!

The post office address of Rev. W. T. Bazzel, preacher in charge of the Burnsville circuit, North Mississippi Conference, is Tishomingo, Miss.

Bishop S. R. Hay has been appointed to have charge of the Conferences which were under the care of Bishop James Atkins at the time of the latter's death.

At the recent meeting of the College of Bishops in San Antonio, Texas, Bishop W. B. Beauchamp was appointed fraternal delegate to the Wesleyan Methodist Church.

Rev. B. T. Crews, one of the honored superannuate members of the Louisiana Conference, is in good health. He enjoys the privilege of preaching whenever he has the opportunity.

Sunday, January 27, is "Christian Literature Sunday" throughout the church. Let it be observed everywhere.

Rev. A. L. Harper, assisted by Rev. Roy Moore, of Centenary College, will supply the Longstreet charge, in addition to the Castor charge. His address is 2613 Lillian Street, Shreveport, La.

The Christmas number of the "Big Brother," published by the Big Brothers Class, Greenville, Miss., is a thing of beauty. The leading editorial, "Christmas," by Rev. E. Nash Broyles, is a splendid production.

We regret to learn that Rev. J. B. Williams, presiding elder of the Lake Charles District, Louisiana Conference, has been confined to his bed by sickness for several days. We trust that he will soon be entirely restored to health.

Rev. K. W. Dodson, presiding elder of the Ruston District, Louisiana Conference, requests us to announce that the preachers' institute, which was to have been held at Minden, La., has been indefinitely postponed on account of a protracted meeting at Minden embracing the dates of the institute.

Since the new Conference year began, the ladies of the church at Hazlehurst, Miss., have put a new stove in the parsonage kitchen and a new suit of furniture in the parlor. In addition, the good people of the charge presented the pastor, Rev. W. H. Saunders, with a substantial Christmas purse.

The first quarterly conference of the Amory charge, North Mississippi Conference, enthusiastically approved the special effort for superannuate endowment, and, without a dissenting voice, included its quota in the budget for the year. Mr. L. E. Puckett is chairman of the committee in charge of this sacred cause.

The announcement of the sudden death of Rev. J. H. Smith, of the Tchula charge, North Mississippi Conference, will bring sorrow to his many friends throughout the Conference. The Advocate extends sincere sympathy to his sorrowing family and friends in their bereavement. We trust we shall have a suitable memoir for publication in due time.

Rev. L. E. Crooks, Indian Bayou, La., who was pastor last year of the Campti charge, writes: "In justice to all concerned, I feel the following correction should be made in the report for the Conference collections on the Campti charge; the assessment for these claims, both General and Conference work, was $556; the report reads, $50 assessed, $50 paid, which shows paid in full—refer to Minutes. My mistake."

The Sunday school at Amory, Miss., had an average attendance during the months of October, November, and December of 256—the highest average in its history for a similar period. Mr. J. M. May has been the superintendent for thirty-three years, and during that time he has been absent only six times—a remarkable record. On Sunday, Dec. 23, sixty were present in the Nine-plus class, of which Mrs. C. M. Harrison is the teacher. Rev. W. R. Lott is the pastor of the Amory charge.

Rev. T. B. Cottrell, of Vicksburg, Miss., writes under date of Dec. 25: "My father, Rev. H. B. Cottrell, 93 years old, passed away in our parsonage home this morning at 12:30 o'clock in the triumph of the Christian faith. He will be buried in Yazoo City to-morrow." How beautiful in the eyes of the Lord is the death of his saints! We trust we shall be furnished in due time with a suitable memoir of this faithful soldier of the Cross for publication. We extend sincere sympathy to the loved ones in their sorrow.

WORK IN MEXICO.

"I know of no better field for missionary work than the western part of New Mexico," writes the Rev. R. A. Crawford of Magdalena, New Mexico. "When I first came on the field I found the people in such a discouraged condition that they were almost ready to give up. They have just completed a nice little church with large auditorium and seven Sunday school rooms, with concrete basement under the entire building; but we are in debt nearly $6000 on it. We owe the Board of Church Extension $4000 borrowed money. They sent us $1000, which will relieve us of all outstanding debts except $1375, which one of the merchants has against us for material. We gave him a mortgage on the parsonage for that amount, and I understand he is going to foreclose the mortgage as soon as due. The people have just paid every cent they can. I never saw more loyal Christians, but they are financially depressed. My heart almost breaks to see so much needing to be done and so few to do it.

"I went out 85 miles to visit a young lady who was dying. She was from our town and was teaching school in that community. Her Christian life had such an influence on those people that they asked that she be buried among them, showing how susceptible they are to the truth. There was only one Christian lady in the entire community, but all that sinful community begged for me to come to them and hold a meeting. They said they believed in God. I find families who have grown children who have never heard a sermon. Five communities have insisted that I come and help them by holding meetings. My people here are interested in missions and missionary work, and they are not only willing to go, but some will assist as soon as the weather gets warm enough to permit me to go. Of course I know that will cause me to neglect some things here, but, oh, what can I do!

"This is a mining town surrounded by stock raising. The mines have been closed for three years and a drought for some time, and people who were wealthy three years ago are bankrupt now, but if we can save our church we can take this town for Methodism. We have a population of 1800.

"People are coming from all parts of the United States and taking up land. I have been west for over one hundred miles and in a few communities they have a union Sunday school, but they have no preaching except an occasional preacher passing through."

THE NEED OF SPECIALS.

Declaring that the interest of Sunday schools in missionary work at home and abroad is deepening and advancing and that the time is here when they must as a unit get behind the great missionary program of the church and help to carry it on, the Bureau of Specials, M. E. Church, South, through its executive secretary, Miss Carrie R. Porter, calls attention to the following facts:

The appropriation for foreign missions, general work, in 1919, was $563,528; for 1924 it is $1,403,679. For home missions, the regular maintenance budget for 1919 was $133,975; for 1924 it is $365,000. Yet the income from assessment, home and foreign missions, for 1922, was only $57,765, which is $1,189,914 short of the combined budget. To provide for bare maintenance, it will require an increase in assessment of 150 per cent. Assessment can be advanced only by order of the General Conference. How is your missionary work to be supported then? Only one answer—by continuance of the specials your church and Sunday school are carrying, and the departments which do not now have them.

"We believe," says Miss Porter, "that we have come to this point in missionary finance by the providence of God. The missionary assessment has little or no inspiration; it does not educate, nor does it illumine. It has no voluntary, spontaneous growth. It has no specific appeal. And

for these reasons it does not take hold of the hearts of the members of the Sunday school. The Specials enable you to approach every man, woman and child with confidence in something concrete, indispensable, definite, in results. The time is at hand when nothing less than the directed missionary effort of every member of every church and Sunday school will reach the leadership of the world, and through these native leaders their population of millions."

NOEL MEMORIAL, SHREVEPORT, LA., MAKES FIRST PAYMENT ON SUPERANNUATE ENDOWMENT FUND.

One of the most unique, instructive, and inspiring Christmas programs of the city was given by the Noel Memorial Methodist Church, Sunday night. The decorations and setting for the pageant-story were complete. Everything about the church was suggestive of the "White Christmas." On the altar were two beautiful Christmas trees, and about them the white design was carried out with white roses and snow scenes. In front of the altar, and likewise in front of the congregation, was a large white barrel, bearing the inscription, "Our Christmas Barrel, Look In and Put In." This barrel was the receptacle in which were placed the "white gifts," and the "white gifts" were bills and checks of different denominations for the Superannuate Endowment Fund which the Methodist Church will raise during the next five years. Ten million dollars is the amount of this fund. The interest on it will be used for the worn-out preachers who have given a lifetime of service in the church and, with but few exceptions, on a very small salary, and have been retired with nothing to take care of them in their last days. This fund will furnish only a small amount for these old soldiers of the Cross, but enough to save them from actual want during their helpless old age. The quota for the Noel Church is $5,000. With the "white gifts" that were placed in the barrel, and gifts of friends who could not be present at the service, the church makes a Christmas gift of $1,000, its first payment to this great cause—winning for itself, perhaps, the distinction of being the first church in Louisiana to make first payment.

The Christmas Story.

The beautiful Christmas story, following closely the Biblical record, was told by Mrs. C. P. Munday. The story was three times interrupted—first by a visit of the shepherds who came to offer the firstlings of the flocks and the first fruits of the fields; the Wise Men came next to offer their jewels of priceless value to the King; then came a boy, who said that he had nothing of flocks and fields, nor jewels of gold and silver—he had only himself, which he gladly offered, and which was accepted as the best gift. Cecil Perryman was the shepherd; J. F. Russ, J. P. Honaker, and J. T. Pearce were the Wise Men; George Holder was the boy.

"Surprises" in Giving.

There were many surprises for the congregation in the unique methods used in presenting the gifts. The Sunday school, the organized forces of the church, of which Prof. C. M. Hughes is superintendent, had their method of giving well planned. First came the babies of the Cradle Roll, pushing the baby buggy in which were the "white gifts." It was a beautiful sight presented by these little ones as they were lifted up that their gifts might be put in the barrel. Following them came the Beginners, bearing the standard of the department. Next the Primaries, with a sure-enough little Santa Claus riding on a sled drawn by "reindeers;" then came the Juniors, a long line of them; in silent march they passed under the banner, "Tho Lord loveth a cheerful giver," and made their offering. The Intermediates came drawing a sled on which was a large snowball. A dialogue ensued about selfish giving. An angel appeared bringing a good message. The wand was used, the snowball opened, and out of it came a beautiful girl bearing gifts for the worn-out preachers. The "Triple K Boys' Class" sent their white envelopes to the front by a messenger of their number. The "Torch Lights" were represented by a beautiful maiden with a torchlight, a message and gifts. The Satterly Class, in a very striking way, gavo a panorama of a preacher's life—from the young man just beginning to tho old man worn out in the service. It made a profound impression. The gifts of the Intermediate Epworth League were sent forward by a messenger who raised this question—"Who will take the places of these preachers of the gospel when they have been retired from active service because of old age?" God's call comes to us.

The Boy Scouts came forward in full uniform. Their spokesman said: "Scouts believe in tithing—and this is our tithe, ten dollars." E. L. Houston, the tallest man in the church, is now the center of attention, as he comes in and walks slowly down to the barrel. He is clothed with bills from head to foot. He tells where he got them, and then calls for help to get them "off himself and in the barrel." Then followed gifts from the Smith-Wesley, the Weldon-Kimhall, and the Busy Men's Bible Classes, choir, and other members of the congregation—and the giving continues, for many who have pledged and wanted to make a gift could not be present.

Giving of Life.

While the choir sang "All, yes all, I give to Jesus; it belongs to Him," Mr. and Mrs. E. P. Holmes brought to the altar their infant son and presented him to God in holy baptism. While other stanzas of this beautiful hymn were sung, the pastor made an earnest plea for the giving of life to Jesus Christ who gave his life for all.

Superannuated Preachers and Santa Claus.

The pastor, Rev. W. W. Holmes, called forward the honor guests, the superannuated preachers and their wives living in Shreveport, and introduced them to the congregation—Rev. B. T. Crews and wife, Rev. W. F. Henderson and wife, Rev. S. J. Davies and wife, and Rev. J. G. Sloane and wife. At this point Santa Claus came and spoke beautiful words to these honor guests and presented love gifts to them. Brother Crews responded, expressing love and appreciation. Brother Henderson pronounced the blessing—and thus ended a real "White Christmas Service," in which everybody was made happy, and in which all had a very vital part.

"OBSERVER."

DEATH OF REV. J. H. SMITH.

Rev. J. H. Smith, pastor at Tchula, North Mississippi Conference, died Thursday night.

He had attended a Masonic banquet in the evening, and in his genial way had laughed and played with his friends. Upon his return home, while preparing for bed, he fell, unconscious, and within a minute was gone.

His body was buried in Richton cemetery, near Pickens, on Friday afternoon.

Brother Smith was appointed to the Tchula charge at the late session of the Conference. No man in the district had made a better start. He was happy and hopeful in his work.

The church has lost a faithful, good man. His influence will abide.

The prayerful sympathies and affectionate interest of the brethren will follow the wife and son.

J. E. CUNNINGHAM.

Greenwood, Miss., Dec. 29, 1923.

NOTICE TO THE PREACHERS, THE SUNDAY SCHOOL SUPERINTENDENTS, THE PRESIDENTS OF MISSIONARY SOCIETIES, THE LAY LEADERS, AND OTHER MEMBERS OF THE OFFICIAL BOARDS OF SARDIS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Dear Friends and Co-Laborers: Instead of attempting to have one preachers' meeting for the district this year, I have decided to have three group meetings of the preachers and official members of the Sardis District.

The purpose of these meetings is that we shall get additional inspiration for the great work of the Kingdom that lies before us during the coming year and adopt plans for an aggressive campaign that is worthy of persons who call themselves the sons of God.

At these meetings we shall have selected speakers (from our own district), who shall discuss the following questions: Evangelism, the Benevolences, Education and the Centenary, Woman's Missionary Work, the Layman's Relationship to Evangelism and Other Church Work, Pastoral Visiting. Following these addresses, we shall have a general discussion of the work before us in which we desire that all shall particpate. We shall close these meetings with a consecration service.

It is urgently requested that every preacher do his best to get as many to attend the group meeting to which his charge is assigned as possible. The larger the number in attendance, the greater good will be accomplished.

The good people of the towns in which the group meetings are to be held have kindly agreed to furnish dinner for those in attendance. It will be greatly appreciated if each pastor will notify the brother pastor where their group meeting will he held about how many will attend from his charge.

Please let prayers be said daily for the leadership and power of the Holy Spirit in these meetings.

The Group Meetings.

Olive Branch, Jan. 16, 9 A. M. to 4 P. M.—This group includes: Mount Pleasant, Hernando, Horn Lake, Byhalia, Cockrum, Pleasant Hill, and Olive Branch.

Coldwater, Jan. 17, 9 A. M. to 4 P. M.—This group includes: Senatobia, Como, Tyro, Longtown, Crenshaw, Arkabutla, Crowder, and Coldwater.

Batesville, Jan. 18, 9 A. M. to 4 P. M.—This group includes: Courtland, Shuford, Oakland, Charleston, Sardis, Sardis circuit, and Batesville.

J. TILLERY LEWIS, P. E.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. B. Jones, Vicksburg, Miss., 2; Rev. J. M. Corley, Philadelphia, Miss., 2; Mrs. W. M. Wiggins, Leland, Miss., 4 Rev. J. C. Price, Rochelle, La., 2.

MISSISSIPPI CONFERENCE MINUTES.

To the members of the Mississippi Conference:

Dear Brethren: The Journal of the recent session of the Mississippi Annual Conference has been mailed out. If any one fails to receive his quota, please notify Rev. G. S. Harmon, Hattiesburg, Miss.

A. F. WATKINS, Secretary.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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CHRISTMAS AT MUMBLE MISS

By Wayne E. Wheeler

The real Christmas gift to the American people is the one brought by prohibition. A few of the immediate results of four years of sober industry are:

A cut in the death rate that saved 375,000 lives, pruning the insurance companies and policy holders $375,000,000.

A decrease in the rate of preventable illness equivalent to 1,737,500 people continuously ill for one year.

A reduction in the rate of drunkenness arrests per 100,000 population equivalent to 500,000 fewer arrests for drunkenness in 1923 alone, or over 2,000,000 fewer in the four dry years.

A decrease in the penal ratio resulting in 20,000 fewer persons being committed to penal institutions in these four years.

Elimination of intemperance as a cause of poverty, releasing $74,000,000 of charity funds for constructive work.

Wiping out 177,750 licensed saloons, around which huddled the homes of families whose revenues were drained by the liquor leech.

Over a billion dollars added to our savings accounts and over eleven billion dollars to our new life insurance policies in 1923.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

TO THE ERA AGENTS.

Dear Era Agents: No doubt by this time you have received literature and all material for Epworth Era Night on Jan. 13, next. If you have not, I feel sure that you will within the next few days, provided the district secretaries are "on the job," and I am almost positive that no other State has any more faithful and efficient district secretaries than has Louisiana.

Now remember, you (Era agents) are to have charge of the program on the above mentioned date, and whether or not Louisiana comes up to the standard on this particular point depends largely upon you. And surely we do not want Louisiana to be under the Standard—but we would like to see an Epworth Era in every home represented in every Chapter in the State. Era agents, you hold a very important office in your chapter. The success of your chapter depends a great deal upon whether or not your Leaguers are using the Epworth Era to the best advantage. So make this a great drive. I hope you will plan your program two weeks before time. We are depending on you. Would like to write each of you personally, but time will not permit at this season of the year.

With all good wishes, I remain yours, "All for Christ,"

CHAS. N. WHITE,
State Era Agent for Louisiana,
516 Seventh Street,
Alexandria, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Pleasant Grove, at Pleasant Grove, Jan. 5, 6.
Monticello, at Monticello, Jan. 6, 7 p.m.; Q. C., Jan. 7, 11 a.m.
Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

Silver Creek, Jan. 6, 11 a.m.
Heidelberg, at Vossburg, Jan. 12, 2 p.m., 7:30 p.m.
Eucutta, Jan. 13, 11 a.m.
Purvis, Jan. 13, 14, 7:30 p.m., 9 a.m.
New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 23, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

The district stewards are called to meet at Main Street Church, Hattiesburg, Thursday, Dec. 20, at 1:30 p.m. All the pastors and others interested are cordially invited to meet with them.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Satartia, Jan. 5, 6, 11 a.m.
Bentonia, at Bentonia, Jan. 6, 3 p.m.
Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

The district stewards and charge lay leaders are called to meet at Galloway Memorial on Dec. 12, at 9 a.m.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Portervllle, at Chapel Hill, Jan. 5, 6.
Seventh Avenue, Q. C., 3 p.m., Jan. 6.
De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Mathervlle, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

The district stewards will meet at Central Church, Meridian, at 10 a. m., Dec. 11. The pastors and charge lay leaders are invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Rose Hill, at Homewood, Friday, Jan. 4.
Bay Springs, at Dushan, Jan. 5, 6, 11 a.m.
Montrose, at Montrose, Jan. 7, 11 a.m.
Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

The district stewards are called to meet at 10:30 a.m., Dec. 20, at Newton. The pastors of the district are invited to meet at this time also.

In the afternoon of that day we wish to have a conference that will help us in our work for the year.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Poplarville, Q. C., Saturday, Jan. 5; preaching 11 a.m., Jan. 6.
Lumberton, Q. C., Monday night, Jan. 7; preaching, 7:30 p.m., Jan. 6.
Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, Q. C., Mon. night, Feb. 11.
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, Q. C., Wed. afternoon, Feb. 13.
Moss Point, Q. C., Wed. night, Feb. 13.

The district stewards will please meet me at the Methodist church, Gulfport, Thursday, Dec. 20, at 3 p.m.

I shall expect the district stewards to do all their work without the assistance of any one. So please come with some plan outlined by which you may expedite the work. While there was a decrease in some of the assessments for this year there was a total increase on the Seashore District to the amount of $327, made necessary on account of our Home Mission work being carried on in our own district.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Centerville, at Stephenson, Jan. 6.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Angulla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

W. B. JONES, P. E.

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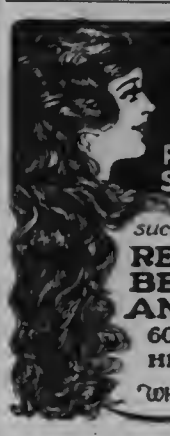

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We shall have a prosperous and a happy new year in the same measure as we let the Holy Spirit use us in establishing the kingdom of our Lord Jesus Christ in the hearts of others. The beatitudes give us the secret of happiness. We may possess the happiness if we practice the precepts.

The kingdom is to come largely in answer to the prayers and through the efforts of unsalaried workers, such as mothers, fathers, superintendents, and teachers. These lovers of God have a lost world at their feet. They do not have to cross the sea, the street, or the highway to find needy souls. The main thing for all of us to settle is not how much can we get from God, but how much can God get of us. He has given his all to us and is waiting for us to give our all unto him that he may manifest his power to the world about us.

Mr. B. G. Webb, our superintendent of the Kosciusko school, is planning to hold an institute for all the pastors, superintendents, and teachers of Attala County at an early date. If we can get these workers to understand and use the Program of Work, every interest of the church will be blessed to a great degree. May the Lord lay his hand upon a hundred such men as Brother Webb, that we may reach every superintendent and every teacher in our Conference and fire them with a passion for lost souls and a like passion to save our children from the experience of sin.

Twenty members of the Brotherhood class of Sardis conducted the prayer service at the church Wednesday evening. Six of these men made inspiring addresses. The class has the desire to extend the blessings of the organized class throughout Panola County. The most hurtful heresy is in our failure to teach the gospel to the rising generation. Carry out the great commission and there will be no heretics. Let us organize to give the gospel to whole counties.

Brother pastor and brother superintendent, you will not forget that Sunday, Jan. 20, is the day that our Conference asked you to observe as Training Day. It is simple and easy, and will bring good results if you will only try it. Find out how many of your teachers have completed one or more of the books in the training course; find out how many want to take up the study of one of these books. Start out by saying you mean to enroll in the class of One Hundred and see how they will follow your example. Announce the fact that the offering is to be used in helping train the teachers in your district. Give the well-to-do men an opportunity to give ten dollars each for this fund. Send the amount to Rev. J. E. Stephens, Grenada, Miss., and tell him to give your district credit for the amount.

Only a few schools in the Conference have paid their Centenary pledges in full. In order to stimulate the schools to pay out during the next two years, the Board of Missions has offered our Conference four fields. The shares are $25 each, and the fields are as follows: Korea, Wonsan Christian Hospital, Wonsan, 240 shares, $25 each; hospital, Brussels, Belgium, 200 shares at $25 a share; four native missionaries to Poland, 160 shares, at $25 a share; Mississippi Industrial Institute, Holly Springs, 200 shares, at $25 a share. Write to me and say what field and the number of shares your school will take.

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A TEACHER OF PATRIOTISM.

There are few, indeed, among our people, even among the most enlightened, who know how great a share The Youth's Companion has had in cultivating a fine spirit of patriotism which means: Our country; not wrong, but right. It was this weekly that started the movement for putting the flag on every schoolhouse in the United States. It formulated the well-known Pledge of Allegiance to the Flag, that is repeated to-day in almost every class-room in America. It is now running a series of patriotic covers picturing in color the striking events in the nation's history, painted by the best historical illustrators in the country, pictures that will greatly help in fixing the memory of events, that so often seem merely disagreeable chores in the school history.

There are other things of which The Youth's Companion is proud in its long and honored service. For generations it has stood for the cleanest and best in periodical literature. It boasts, and the writer knows with what justice, that nothing printed on its pages ever remotely suggests the need of a censor. It occupies a unique place in American journalism. President Coolidge has said that "the destiny of America, the greatness of service lies around the hearthstone." The Youth's Companion is guiding that destiny in its chosen field as a great family paper.—The Christian Register.

INTERMEDIATE-SENIOR DEPARTMENT.

The following suggestions form the basis of the policy of the Louisiana Conference Intermediate-Senior department of our Sunday school work:

1. The effort to have every organized Wesley class during the coming three months report its activities to the General and Conference headquarters.

2. The organization of additional Wesley classes in every presiding elder's district.

3. The effort to secure a wide representation of Intermediate-Senior officers, teachers, and at least one representative pupil from each organized class, at the State Sunday school conference and federation at Homer, La., March 18-20.

4. The effort to hold a conference Intermediate-Senior section at the Homer conference for the study of specific "teen age" problems, and the planning of future activities in this group.

5. The promotion of departmental specialization courses for Intermediate-Senior workers in every standard training school in the Conference during the year.

6. For the further development of Intermediate-Senior consciousness in the Conference, the promotion in the local church of the Intermediate-Senior Council, to plan departmental recreation, worship, service.

7. Promotion of Intermediate and Senior class standards.

I trust that these points may soon be made more specific by the outlining of some conference and district goals. I trust also that this tentative sketch may have the thoughtful and prayerful study of every worker with teen age boys and girls, to the end that wherever co-operation is possible, and wherever some of these ends may be realized, we may go forward.

H. L. JOHNS,
Conference Superintendent,
Intermediate-Senior Department.

SOME LOUISIANA SUNDAY SCHOOL ITEMS.

Our Conference minutes show we now have 333 Sunday schools in Louisiana—43 in the Alexandria District, 63 in the Baton Rouge District, 38 in the Lake Charles District, 51 in the Monroe District, 34 in the New Orleans District, 61 in the Ruston District, and 40 in the Shreveport District.

The total enrollment in our entire Conference is now 39,868. Our schools raised for all purposes last year nearly $100,000.

Nearly 2,000 of our Sunday school pupils joined the church last year, an increase of 141 over the record of the previous year.

Louisiana Methodism is looking towards Homer, La., as the place for the eighth annual Conference-Wide Sunday School Conference, March 18-20. The presiding elders, at their recent meeting, voted to hold their next meeting at Homer during this Conference.

Mr. Ciem Baker, Conference Superintendent of the Little Rock Conference, who was with us at our last Annual Conference, has promised to be with us again. His record in putting over our Sunday school program in Arkansas is almost a romance.

The Elementary workers in Louisiana will be delighted to learn that Miss Marie Parham, of Nashville, who did such fine work in our Conference some months ago, will be present to direct the Elementary work.

Rev. H. L. Johns, Conference Superintendent of Intermediate-Senior work, has already planned his program for 1924, including some interesting features at the Homer Conference.

The training section of the Central office has promised a representative at this Conference, at which time our work of teacher-training and standard training schools will be planned for 1924 in our State.

The local people at Homer will put on two pageants, "The Spirit of the Gray Moss," which won first place at Lake Junaluska, and the Sunday School Day program for 1924.

One of the best features of our conference will be good music, the direction of which will be in the hands of Mr. B. D. Talley, of Bogalusa, with the co-operation of the local choir.

Our record for missionary giving in our schools is a good one, and as our Conference was one of the first to report its Missionary Centenary quota taken in full, we hope to make it one of the first to report its Missionary Centenary pledges paid in full.

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There is a Conference-wide interest in getting a Program of Work chart in every Sunday school during 1924. If you have not ordered your Program of Work chart, decide on what type of program you will work under and write the Conference Superintendent for order blank at once.

The Executive Committee of the Sunday School Board will hold its first meeting Friday, Jan. 4, at 7:30 p. m., at Alexandria, La.

C. D. ATKINSON,
Conference Superintendent.

WHY HORSES ARE SHOD.

By Elmer Whittaker.

The horses which run at large in the plains country go barefoot, yet they have foot-health. It is only under the artificial conditions imposed by man that the horse requires shoes. A good deal of this necessity for shoes arises from hard pavements and roads which the horse is worked on. But there is another reason. The stabled horse does not get at night a foot dew-bath. The moistrure can be supplied, and sometimes is, by packing the foot each night in wet clay, a method so wasteful of labor that it is only resorted to in exceptional cases, usually when the need is acutely manifest. To maintain healthy condition and durable texture, the horse's hoof must have moisture. This the dew-bath, enjoyed by the pastured horse throughout the night, effectively supplies. Night dew is recognized by horsemen as the best of all medicine for hoofs. Soaking in, it invigorates the whole structure. The hoof becomes much tougher, more rounded, and better spread. It is not uncommon for horses which are pastured at night through the summer season to stand up under daily work without being shod. The horse which runs constantly in pasture develops tough hoofs, which, though lacking shoes, do not chip or crack.—Exchange.

"My experience has been that I could not do my work intelligently, that I could not appreciate the work of the church with its privilcges and duties aside from the information and stimulus I receive from our church papers."—Bishop Collins Denny.

DICKS' MUL-EN-OL
Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

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PREACHERS—Send your order for Letter Heads, Envelopes, Visiting Cards and other job printing to "The Preachers' Printer."
QUICK SERVICE, NEAT WORK, HONEST PRICE.
John F. Campbell, Wiggins, Miss.

SONGS.

By Charles H. McEuen.

Many times have I heard men and women say they were brought to Christ by the influence of a song. They sometime harden their hearts against the message of the speaker, but are often softened and won through the appeal of the song as sung by a consecrated Christian singer. God has ordained singing as a means of blessing and service, and the injunctions of the Bible are, "Sing the praises of God."

The Gospel solos or songs should never be used just to fill in or to draw crowds, but should be used for the glory of God, and as a Gospel message to the world. The solo should never be used while the ushers are moving about or taking the offering, but everything should be quiet and no one allowed to enter the church until the solo is finished. Singers should never use a solo to display their vocal ability. If they do, it is for their own glory and is an abomination to God. Unless the singer has consecrated his voice to God, his singing will not reach the hearts of men and women. The soloist who obeys the injunctions of Matthew 6:33, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added uuto you," will fiud that his service is acceptable to God by seeing that service blessed to the salvation of souls.

I believe in the old-time congregational singing in revivals, aud if we reach the people, both young and old, it will have to be done in this way. We have lots of songs written to-day, but very few real Gospel songs. We need less "jazz" songs iu our churches, and more of the good old-time songs, like "Amazing Grace," "How Firm a Foundation," etc. In the revival work most of the evangelists tell me that the congregations where all the people take part in the singing are easier to preach to and to reach in sermon.

The most common, and in many ways the most useful place for the Gospel solo is in the evangelistic campaigns. People always expect it, and go prepared to give their best attention to its message; therefore, the singer should be prepared to give them the right message at the right time, in these special services. The solo will always strengthen the appeal of the hour when it embraces the thought of the sermon; therefore the singer and minister should always work in perfect harmony, the one with the other. Sometimes the solo can be used after the sermon, so the singer should be on the alert at all times to use his message in song.

If God has given you a voice, be sure you use it for his glory. Your talent is given to use, not to bury. The destiny of many souls may depend on how you use your voice.

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A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

THE LOVE OF BOOKS.

Many a man owes his high position in the world to-day to the fact that in his father's library he found better company than he could find on the street or wherever those of his age congregated. Books cannot entirely take the place of companions, but it is through books, not companions, that a youth climbs, and the child that has only his companions to help him will never go very far. With a book for every mood—the old books that have fired the imagination and blazed the trails for one's dreams, and the new ones that breathe the spirit of the modern age and yet keep it within bounds—the child has a heritage that will make its future safe.

Could we give one gift to every child we should choose the love of books. And it would be a consuming love, one that would make him, like another Lincoln, go after the books he wanted. Children's Book Week will foster the love of books and help to make them available.—Editor of Good Housekeeping.

A NEW JINGLE.

"Health Training in Schools," published by the National Tuberculosis Association, has many rhymes that are recommended for use in classes. Here is one of them:

Little Bo Peep has lost her teeth,
And this is the tale about them:
Had she brushed them each day,
As the Health Chores say,
She needn't have lived without them.
—Selected.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Bunkie, at Bunkie, Jan. 6, a.m.
Evangeline ct., Jan. 6, p.m.
Colfax, at Colfax, Jan. 13, p.m.
Boyce, at Boyce, Jan. 13, p.m.
Melville, at Melville, Jan. 20, a.m.
Marksville, Jan. 20, p.m.
Glenmora, at Glenmora, Jan. 27, a.m.
Lecompte, at Woodworth, Jan. 27, p.m.
Rochelle, at Rochelle, Feb. 3.
Good Pine, at Good Pine, Feb. 10, a.m.
Jena, at Jonesville, Feb. 10, p.m.
Natchitoches, Feb. 17.
Melder, at Forest Hill, Feb. 24.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Springfield, Jan. 5, 6.
Ponchatoula, Jan. 6, 7.
Baton Rouge, First Church, Jan. 12, 13.
Zachary, Jan. 13, 14.
St. Frnacisville, Jan. 19, 20.
Jackson, Jan. 20, 21.
Pearl River, Jan. 26, 27.
Bogalusa, Jan. 27, 28.
Denham Springs, Feb. 2, 3.
Baker, Feb. 3, 4.
Franklinton, Feb. 9, 10.
Amite, Feb. 16, 17.
Natalbany, Feb. 17, 18.
Pine Grove, Feb. 23, 24.
Greensburg, Feb. 24, 25.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Barham ct., at Barham, Jan. 6, a.m.
Neame ct., at Neame, Jan 6, p.m.
Indian Bayou, at Indian Bayou, Jan. 13, a.m.
Rayne, at Rayne, Jan. 13, p.m.
Leesville, at Leesville, Wednesday, Jan. 16, p.m.
Crowley, at Crowley, Jan. 20, a.m.
Eunice ct., at Eunice, Jan. 20, p.m.
Abbeville ct., at Abbeville, Jan. 27, a.m.
Gueydan ct., at Gueydan, Jan. 27, p.m.
Sulphur ct., at Sulphur, Feb. 3, a.m.
Lake Arthur, at Lake Arthur, Feb. 3, p.m.
Merryville, at Merryville, Feb. 10, a.m.
De Ridder, at De Ridder, Feb. 10, p.m.
Lake Charles, at Lake Charles, Feb. 12, p.m.
Lafayette, at Lafayette, Feb. 17, a.m.
New Iberia, at New Iberia, Feb. 17, p.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—First Round.

Chatham, at Chatham, Jan. 6, 11 a.m.
Eros at Eros, Jan. 6, 7 p.m.
Mangham, at Mangham, Jan. 9, 2 p.m.
Winnsboro, at Winnsboro, Jan. 9, 7 p.m.
Tallulah, Jan. 13, 11 a.m.
Lake Providence, Jan. 13, 7 p.m.
Calhoun, at Calhoun, Jan. 20.
Bastrop, Jan. 23, 7 p.m.
Crew Lake, at Crew Lake, Jan. 27, 11 a.m.
Rayville, Jan. 27, 7 p.m.
Monroe, Jan. 30, 7:30 p.m.
Gilbert, at Gilbert, Feb. 3, 11 a.m.
Sicily Island, at Sicily Island, Feb. 3, 7 p.m.
Waterproof, at Waterproof, Feb. 10, 11 a.m.
Ferriday, at Ferriday, Feb. 10, 7 p.m.
West Monroe, Feb. 13, 7:30 p.m.
Oak Grove, at Oak Grove, Feb. 17, 11 a.m.
Epps, at Epps, Feb. 17, 7 p.m.
Oak Ridge, at Oak Ridge, Feb. 20, 3 p.m.
Columbia, at Columbia, Feb. 24, 11 a.m.
De Siard, at Fairbanks, Feb. 24, 7 p.m.
District stewards will meet at Rayville, La., Tuesday, Jan. 8, at 11 a. m.

W. D. KLEINSCHMIDT, P. E.

Ruston Dist.—First Round.

Gibsland, at Gibsland, Jan. 6; preaching, 11 a.m.
Springhill, Jan. 8, 7:30 p.m.
Cotton Valley, at C. V., Jan. 9, 2 p.m.
Bienville, at Bienville, Jan. 13; preaching, 11 a.m.
Minden, Jan. 17, 7:30 p.m.
Winnfield, Jan. 20; preaching, 11 a.m.
Winnfield ct., at Joice, Jan. 20, 3 p.m.
Homer, Jan. 23, 7:30 p.m.
Haynesville, Jan. 24, 2:30 p.m.
Jonesboro, at Jonesboro, Jan. 26, 2 p.m.
Farmerville, Jan. 27; preaching, 11 a.m.
Marion, at Marion, Jan. 27; preaching, 7:30 p.m.; Q. C., Jan. 21, 2 p.m.
Clay, at Wesley, Jan. 30, 3 p.m.
Athens, at Athens, Feb. 3; preaching, 11 a.m.
Arcadia, Feb. 5, 3 p.m.
Simsboro, at Simsboro, Feb. 7, 2 p.m.
Sibley, at Sibley, Feb. 10; preaching, 11 a.m.
Castor, at Castor, Feb. 12, 2 p.m.
Ringgold, at Ringgold, Feb. 13, 2 p.m.
Wesley cir., at Hall Summit, Feb. 17; preaching, 11 a.m.
Chestnut, at Ashland, Feb. 18, 2 p.m.
Ruston, Feb. 24; preaching, 11 a.m.

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Grove's Tasteless Chill Tonic
A Body Builder for Pale, Delicate Children. 60c

The preachers' institute will meet at Minden Jan. 17 and 18, opening Jan. 17, at 7:30 p.m. District stewards will meet at Minden, Jan. 18, at 2 p.m.

K. W. DODSON, P. E.

Shreveport Dist.—First Round.

Mooringsport, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 6.
Oil City, preaching and conference, 7:30 p.m., Sunday, Jan. 6.
Mangum Memorial, conference, 7:30 p.m., Monday, Jan. 7.
Cedar Grove, conference, 7:30 p.m., Wednesday, Jan. 9.
Greenwood, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 13.
Claiborne, preaching and conference, 7:30 p.m., Sunday, Jan. 13.
Belcher, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 20.
Texas Avenue, preaching, 7:30 p.m., Sunday, Jan. 20.
Noel Memorial, conference, 7:30 p.m., Monday, Jan. 21.
Naborton, preaching, 7:30 p. m., Thursday, Jan. 24.
Pleasant Hill, preaching, 11 a.m.; conference, 3 p.m., Sunday, Jan. 27.
Longstreet, conference, 11 a.m., Monday, Jan. 28.
First Church, conference, 7:30 p.m., Wednesday, Jan. 30.
Logansport, preaching, 11 a.m.; conference, 2 p.m., Sunday, Feb. 3.
Mansfield, conference, 7:30 p.m., Monday, Feb. 4.
Ida, at Hosston, preaching and conference, 11 a.m., Sunday, Feb. 10.
Vivian, preaching and conference, 7:30 p.m., Sunday, Feb. 10.
Bayou La Chute, conference, 3 p.m., Tuesday, Feb. 12, in Shreveport.
Pelican, conference, 11 a.m., Saturday, Feb. 16; preaching, Sunday, Feb. 17, 11 a.m,
Plain Dealing, conference, 11 a.m., Saturday, Feb. 23; preaching, 11 a.m., Sunday, Feb. 24.
Powhatan, preaching and conference, 7:30 p.m., Sunday, Feb. 24.

The district stewards will meet at First Church, Shreveport, Wednesday, Jan. 9, 2 p.m.

R. H. WYNN, P. E.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
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AT ALL DRUGGISTS

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

A LETTER FROM MRS. PERRY.

My Dear Friend: I am handing you herewith another interesting message from Mrs. Lipscomb. She has had a wonderful trip, and it has been thonghtful of her to let us enjoy so much of it with her. I shall join with you in giving her a welcome home in Jannary.

As the year draws to a close, there is a bit of anxiety concerning the results of our year's work as recorded in the reports. These tabulated statements can make only a partial record, for they cannot tell of the hours of toil and sacrifice you have given, nor can they express the joy and the disappointment you have experienced when some cherished plan has succeeded or failed. These are being recorded, however, in another Book, and you will not fail of your reward.

Even before the close of the year's work, we must turn our thoughts to the New Year and begin to plan for it. I am reminded that January is our pledge month, and we must stress this with our Auxiliaries. The pledge cards are now ready, and it would be well if you would urge your Auxiliaries to use them at their January meeting and make plans for a thorough canvass of the whole membership, giving every member opportunity during the month of January to make her pledge for the year. There are two ways by which these cards may be secured.

1. You may order from Literature Headquarters a sufficient quantity to supply the Auxiliaries of your district, or

2. You may ask the president of each Auxiliary to make her own order.

Please let me urge that the number of cards desired be stated, and whether adnlt, young people or junior pledge cards are wanted. Many orders come saying, "Please send me a supply," and it is impossible to know whether the snpply needed is 15 or 100.

Soon I shall mail you a package of the Centenary literature being sent out. You have been so gracious to respond to this work, we are trying to take care of all of the extra mailing that we can here in the office, so we are sending the literature direct to the Anxiliaries. You will find in the package copies of the letters that have gone to the Auxiliary presidents and superintendent of publicity. It is right that you should know what goes to your Auxiliaries.

As the Christmas season approaches, I am wishing for each of you a happy and joyous Christmas. May the Peace which the Christ child came to bring be yours.

With a heart of gratitude for this privilege of association with you during these months, I am,

Most sincerely,

MRS. J. W. PERRY,
Acting Secretary.

LETTER FROM MRS. LIPSCOMB.

Shanghai, China, Oct. 28, 1923.

My Dear Sisters: My latest visitation has been in Sungkiang, where I have had the pleasure of seeing the attractive plants and efficient work of the Susan B. Wilson and the Hayes-Wilkins Bible School, and enjoying the fellowship with the missionary teachers, Misses Drake, Peacock and Hitson.

At the invitation of Miss Combs, who does evangelistic work on the Sungkiang distriet, I went for a three-day trip in her houseboat. The schedule for our trip was arranged so that I could visit some of the country day schools and missionary societies. There are thirteen soeieties in Miss Combs' district, and every one of them has contributed at least one share ($2 Mex.) to the Bennett Memorial. Some soeieties have contributed as many as seven shares.

We set forth on our trip immediately after supper, escorted by members of the missionary family, and found the boat anchored in the canal awaiting the tide. All comforts necessary for a pleasant journey had been provided. After our escorts had bidden us good-by and this novice at houseboat travel had thoroughly investigated our quarters, we settled down for the night, committing ourselves to the Keeper who never slumbers or sleeps, and to the boatmen, who sleep until the tide comes in, and then, guided by a mysterious wisdom, wake to their responsibilities. Some time during the night, as one in a dream, I knew that the anchor had been lifted and that we were moving slowly along the canal.

In the early morning we waked to find a beautiful landscape dotted with villages of thatched roofed cottages, surrounded by cotton and rice fields, bamboo groves and inevitable grave mounds. Here and there along the canal, under the straw-covered sheds, the water buffalo, with their eyes covered, plodded round and round at their task of irrigating the fields, and men, women and children worked in the fields or went, heavily laden, to market. Throughout the journey we were never out of sight of scenes and objects of intense interest, and happily for us both, Miss Combs was abundantly equal to the task imposed by her companion of explaining the novel sights.

At noon we reached the first village. Immediately the bank along the canal was lined with curious observers, who stood, sat or stooped that they might get the best view of the foreigners and the interior of the boat. Some of the Christians came to the boat to greet Miss Combs, whom they were expecting for their missionary meeting that night. The village was situated by the sea and was squalid beyond description. The people live by fishing and operating the most primitive kind of salt works from the deposits brought in by the tide.

But the gospel had fallen into good ground in this village, and six of its families are believers. A young man, a Christian, is teaching the government school in a room of the family home, and in the same room the gatherings of the little company of Christians are held. During the afternoon we went to call on Tsang Ta Ta, an earnest Christian, seventy-five years old. The alertness of her mind and the cleverness of her speech were evident even to one who could not understand her language. She gave Miss Combs a glad welcome, and expressed by every tone and gesture the liveliest interest in the stranger, asking many questions about her country, family, and age. The old lady had had her first train trip a few months ago when, attended by her little grandson, she went to Soochow to the annual meeting of the Woman's Missionary Society. She repeatedly reviewed her experiences on this occasion, and said, as interpreted by Miss Combs: "If I hadn't known the Heavenly Father, I should not have seen these things." The visit had included some things not on the program of the missionary meeting, for her son had met her in Shanghai and shown her the sights of the city. She included all of it in the goodness of the Heavenly Father, however. On her tiny bound feet she walked with us over the village and to the seashore, and showed us with pride the plot of ground she had given for a church. "It was all I had to give the Heavenly Father," were the simple words of explanation of her gift.

In reply to my request through Miss Combs, she told the story of her conversion. Many years ago a man (now the pastor at Sungkiang) came through the village playing an accordion. She followed with the crowd and heard him preach. He came many times and the people began to believe. The truth took root in her own heart. "I did not mind giving up going to the temple and burning incense, but I was troubled about my ancestors. They might suffer if I failed to worship and offer them food," she said. At last she was so concerned about this new religion that she told her friends that, while she did not have the courage to take out the ancestral tablets with her own hands, she would go out and they might remove them. This was done, and she has been a happy Christian for many years. That night at the missionary meeting she was an interested participant in all of the proceedings.

On the afternoon of the second day we met with the women of another and larger village, which boasted of electric lights. When the meeting had been opened, the leader, who is the wife of the minister and a wonderful Christian, told the women that she had something especially interesting to show them, and going to the rear of the platform she came back bringing a small idol. She explained that this idol had been worshiped by a woman for forty years, and that the woman was present to remove the idol and confess her faith in Christ. Then an old woman, more than sixty years old, arose and with glowing face gave her testimony. The faces of the other women beamed with joy as they listened. I could not understand a word that was being said, although I knew what must be happening. I could feel the presence of the Holy Spirit and enter into the joy of these children of God over a new believer. The story was finally told me, and I am bringing home the idol as a memento of the most thrilling experience of my life.

On the third day we visited a country day school in a village where a new Centenary church has been built, and then took advantage of favorable tide and winds for our homeward journey. I am deeply grateful for the opportunity afforded me during this trip of seeing the many signs of the working of the Holy Spirit in the hearts of these people.

Lovingly yours,

BESSIE W. LIPSCOMB.

THROAT IRRITATIONS

Throat irritations quickly disappear when you take Brown's Bronchial Troches. A dependable remedy—not a candy. Used for more than 70 years by singers and public speakers. Promptly relieves hoarseness, loss of voice, coughing. At all druggists. JOHN I. BROWN, & SON, Boston, Mass. General Sales Agents: HAROLD F. RITCHIE & CO., Inc. New York..London..Toronto

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Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

FROM ARCOLA, MISS.

Dear Brother Carley: The year starts well on Arcola circuit, Greenville District. The men's prayer meetings and ladies' prayer meetings, held separately on Tuesday nights, are an inspiration. The average attendance is about forty at each. The church prayer meetings on Wednesday nights are also well attended. The flying squadron is engaged Sunday holding services in towns within a radius of a hundred miles. They are a real consecrated lot of farmers, railroad men, merchants, and bankers. These men are members of both churches and work together like real brothers.

Merry Christmas and a happy New Year! H. D. SUYDAM, P. C.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Verona, at Verona, Jan. 5, 6, a.m.
Shannon, at Shannon, p.m., Jan. 6, 7.
Bellefontain, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

The District Stewards will please meet at Tupelo on Monday, Dec. 10. at 2 o'clock p. m.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Chester, at Salem, Jan. 5, 6.
Ackerman and Wier, at Wier, preaching, Jan. 6, p.m.; Q. C., Jan. 7.
Cedar Bluff, at Pheba, Jan. 9.
Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 25; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosclusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

The District Stewards will meet at Starkville, Tuesday, Dec. 11.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Potts Camp, Friday, Jan. 4, 1924.
Hickory Flat, Jan. 5.
Sherman, at Belden, Thursday, Jan. 3.
Kossuth ct., at Pleasant Hill, Jan. 12.
Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Siloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

The district stewards will please meet at First Church, Corinth, Dec. 4, at 11 a.m.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Grenada, Dec. 30, Jan. 8.
Lamar ct., at Lamar, Jan. 4.
Ashland ct., at Ashland, Jan. 5.
Oxford, Jan. 6, 7.
Abbeville ct., at Abbeville, Jan. 6, 7.
Poplar Creek ct., at Shiloh, Jan. 12.
Vaiden and West, at Valden, Jan. 13.
Duck Hill ct., at Duck Hill, Jan. 13, 14.
Waterford ct., at Waterford, Jan. 18.
Paris ct., at Pars, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

Tho district stewards will meet at Grenada, Dec. 12, at 2 o'clock.

R. A. TUCKER, P. E.

Greenwood Dist.—First Round.

Greenwood, Jan. 3, 7 p.m.
Tchula, Jan. 4, 7 p.m.
Black Hawk, Jan. 5, 6.
Acona, Jan. 6, 7.
Sidon, Jan. 7, 7 p.m.
Moorehead, Jan. 8, 11 a.m.
Belzoni, Jan. 8, 7 p.m.
Carrollton, Jan. 13, 14.
Swift Town, Jan. 15, 10:30 a.m.
Itta Bena, Jan. 15, 7 p.m.
Indianola, Jan. 17, 2:30 p.m.
Lambert, Jan. 19, 20.
Tutwiler, Jan. 20, 21.
Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2. 3.
Inverness, Feb. 3, 4.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Charleston, Jan. 6, 11 a.m.
Oakland, at Oakland, Jan. 7, 11 a.m.
Arkabutla, at Hunter's Chapel, Jan. 8, 11 a.m.
Longtown, at Longtown, Jan. 9, 11 a.m.
Como, Jan. 9, 4 p.m.
Cockrum, at Palestine, Jan. 12, 11 a.m.
Pleasant Hill, at P. H., Jan. 13, 11 a.m.
Horn Lake, at H. L., Jan. 14, 10 a.m.
Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Siedge, at Siedge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nauseless, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nauseless calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

Avoid & Relieve
COLDS
INFLUENZA
MALARIA
BY TAKING
WINTERSMITH'S CHILL-TONIC
It is a Reliable General Invigorating Tonic

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.

Washing Cleans Only The Skin

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.

More Important Than Soap and Water

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

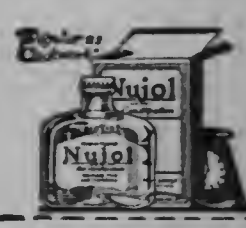
Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness



FREE TRIAL BOTTLE!

Nujol, Room 860-K, 7 Hanover Square, New York

For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)

Name..... Address.....

JANUARY IS GOOD LITERATURE MONTH

Sunday, January 27, a Good Literature Day

The NEW ORLEANS CHRISTIAN ADVOCATE

The Paper for all Louisiana and Mississippi

Every one should subscribe for the paper, and by doing so help Louisiana and Mississippi Methodism to the Latter Rain Revival.

The Church Paper fills information, inspiration and is necessary for Reliable Life and Christian Service. Special Days and Annual Collections. Special and Live Local Departments of Church Work, Special Help for Young People.

Every Family should subscribe for the Church Paper.

Every Church Member should Read the Church Paper.

Price, $2.00 per Year

Every Pastor is an Agent for the Paper

EARNEST PASTOR AND HEARTY CO-OPERATION WILL PRODUCE RESULTS

OLD-TIME RELIGION

[illegible]

BEST BOOKS FOR CHILDREN.

There is only one novel at school life that is completely successful—"Tom Brown at Rugby."

I am constantly asked, "What are the best books for children?" The best books for children are those that were not primarily intended for children. The Bible, Shakespeare, Pilgrim's Progress, Gulliver's Travels, Robinson Crusoe, and the old-fashioned editions of the Arabian Nights. And in the vast welter of modern books that are carefully prepared for the infant mind, I think those are the best which can be enjoyed most by the mature mind—as Alice in Wonderland, the Dr. Doolittle stories, and the Memoirs of a London Doll.—William Lyon Phelps.

A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial "flu" and whooping coughs, and tickling throat. Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.
—Adv.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71.—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3544.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 10, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GOOD LITERATURE MONTH—MAKE IT WORTH WHILE.

The appointment of any particular period for the promotion of a special cause is worthless unless it is observed. So will the designation of the month of January as "Good Literature Month" be useless unless our preachers and people—preachers especially—make use of it to extend the circulation of good literature throughout the church.

The chief thought in asking for the observance of Good Literature Month is not merely to serve the interests of the church publications themselves, but to serve the church. It has been established beyond the shadow of a doubt that the most interested, loyal, liberal, efficient church members as a rule are those who keep themselves fully informed of the work of the church through reading the church papers. Testimony to this fact is borne by all those who have had to do with the promotion of the great movements of the church. The Centenary Commission and the Christian Education authorities have stated emphatically that they could not have accomplished what they have done if it had not been for the assistance rendered by the church press; the bishops of the church have unreservedly expressed their approval of the movement to extend the circulation of these papers because of the benefit to be received by the church; every agency of the church acknowledges its obligation to the church press for invaluable help in promoting that interest; every pastor knows that his manifold tasks are made easier if his people are intelligently informed concerning the work of the church. The main idea, then, in seeking to increase the circulation of these periodicals is to promote the welfare of the church in general.

The papers themselves will, of course, be benefited by an increased circulation. Practically all of them are hard pressed financially because their receipts from subscriptions have not kept pace with the increased cost of production within recent years, and an increased circulation will materially relieve their difficulties. If the circulation of these papers were what it really ought to be, we dare say they would all be entirely self-supporting and they could make greatly needed improvements in form and appearance.

During this special Good Literature Month, subscriptions for the General Organ, the Christian Advocate (Nashville), and the Conference Organ, the New Orleans Christian Advocate, should be taken in every pastoral charge in our patronizing territory. In Louisiana and Mississippi there are more than 180,000 members of the Methodist Episcopal Church, South. The General Organ should have a large circulation in such a large constituency; and certainly the Conference Organ should have a circulation of at least 10,000. If every pastor will simply make a diligent effort during this special period to get his people to subscribe for the paper, we are sure this latter figure can be reached. In every congregation there are at least a few people who will respond to the right kind of presentation of this cause; and in many congregations a large number of subscriptions can be secured if the preacher will seriously make the effort to secure them. If the nearly 500 pastors in the Louisiana, the Mississippi, and the North Mississippi Conferences will present this cause during the month of January, every interest of the church will be advanced. MAKE THE MONTH WORTH WHILE!

"THE LOST ART OF BREVITY."

Under the above caption, Dr. Charles M. Sheldon, editor of the Christian Herald, makes some pertinent remarks concerning long articles, long speeches, long editorials, etc. Lest some of those who need to think on these things may not see them in the Christian Herald, we reproduce his words here:

"The entire Sermon on the Mount can be read through out loud in less than twenty minutes. All the teaching of Jesus can be put into a vest pocket volume. If a modern publisher of books who had never heard of Christ were approached by one who had the Life of Christ and asked to print it on the ground that it was the story of the most wonderful person that ever lived, the publisher would refuse to take it unless it were padded out into a larger book.

"What ails our public speakers and preachers that they cannot tell their message in briefer use of words? If the greatest message ever known from the greatest teacher ever known can be compressed into a space of less than a third of an hour, how does it happen that we are unable to make public our little messages without using up vast quantities of printers' ink and hours of people's time?

"Probably the answer is found in the fact that we have lost the art of brevity. We do not know how to condense as the Gospel writers did. If they had written voluminous biographies as long and as detailed as modern biography, it is doubtful if the world would have ever read them. * * * And in order to be consistent this editorial will come to an end right here."

We are almost tempted to exhort "along these lines"—but the exhortation might be too long!

ENFORCING THE PROHIBITION LAW.

The prohibition enforcement officers may not be as faithful in the performance of their duty as they ought to be, and the alleged partial failure of the Eighteenth Amendment may, to that extent, be properly charged to them. But there are some supposedly good people all over the land who carry a heavy weight of responsibility in this same connection. A bootlegger cannot succeed in his nefarious business without customers—and it is commonly charged that some so-called "good citizens" get their supplies of liquor regularly from these violators of the law. A man who buys intoxicating liquor illegally is as much a criminal as the man who sells it, and he ought to be recognized and branded as such. We hear it said that various kinds of intoxicating drinks are served at social functions, club dinners, entertainments given in honor of distinguished visitors, etc., and that about the only comment on such occasions is a wink of the eye and the contemptuous remark that prohibition does not prohibit. We hear it said that in many cities the most reputable hotels and restaurants serve liquor on special occasions, having little fear of being reported and punished, and that they persistently violate the law for their own profit. They are all criminals that do so, deserving richly the contempt and scorn of all right-thinking people, and the severest penalties the law can inflict. These "prominent" criminals ought to be sent to jail, just as are thugs, thieves, and other violators of the law—their offense, in essence, is the same.

"IN THE BEGINNING—GOD."

In the beginning of created things we find God first and foremost—he it was who created all things. That is enough for us to know—that God was in the beginning. That we have an orderly universe we owe to the fact that God was in the beginning. Without God, life is an endless enigma and a hopeless struggle; with him, all things become plain, and peace and happiness are possible. God must be first—he will not take a second place. This year, just opening with all its hope and promise, will be a good year if we take God into account, if we place him first in our thinking, in our working, in our living. Let God be in our lives at the beginning of this year, and, if we will, he will be in it throughout the year and to the very end of it.

SHALL CIVILIZATION ADVANCE?

In a recent commendation of the National Father and Son Movement, President Coolidge uses the following words: "History points in no uncertain terms to the fact that great advances in civilization have come as the result of the awakening of the spiritual forces within the individual." If the President's interpretation of history is correct—and we believe it is—the greatest obligation resting upon good men and women to-day is that of awakening these spiritual forces. We need to awake them within ourselves as well as within others. Hemmed in as we are by material influences and forces, there is the ever-present danger that the spiritual will lose its significance and power and fall into desuetude. When that actually happens we have lost the power to advance ourselves, or to be an agent for the advance of the world. The answer to the question, "Shall civilization advance?" is to be found in the place we give to the spiritual in our lives.

New Orleans Christian Advocate

GOOD FOOD SITES

The rose is in the garden
The wind is in the trees
The church is in the town
The fish is in the sea

These four make the complete collection, and they are so linked together that we cannot have one without the other. That is why we prefer for the fall edition of the Christian Advocate.

REPORT OF FALL MEETING OF THE COLLEGE OF BISHOPS

For the second successive fall meeting the College of Bishops was confronted with the death of a colleague. While the session at San Antonio the papers reported the death in Little Rock, Ark., of our esteemed colleague Bishop James Atkins. He had just finished the work at his last Conference, the Little Rock Conference. Fortunately, Bishop Du Bose had been with him to relieve him of some of the burden. Bishop Atkins was able to read the episcopal address before he was fatally stricken. A committee was appointed to prepare a memorial for our minutes.

The College met at Forest Heights Methodist Episcopal Church, South in San Antonio, Tex., and was in session from the morning of Dec. 14 until 10 o'clock the following night. The pulpits of the churches in San Antonio were occupied by the bishops on Sunday, Dec. 10, leaving the session eleven bishops present. Bishop Hendrix was kept away by illness. Bishop Murrah had expected to come, but at the last minute sent a telegram that his doctor thought so long a trip was inadvisable. Bishop Lindsey was kept away by the sickness of Mrs. Lindsey. Bishop Hughes arrived in New York too late to enable him to reach San Antonio, and Bishop Boaz was in Asia.

Our Laurel Heights people, and indeed all the Methodists in San Antonio, were most generous and attentive. Every possible facility for the quick dispatch of our work was provided. Daily at noon the ladies of Laurel Heights Church served a luncheon in honor of the bishops and such other guests as there was room to entertain.

There was a meeting at Travis Park Church on Friday night, at which four of the bishops spoke to a large and interested audience.

Arrangements had been made for a banquet Saturday night at the St. Antonio Hotel, but out of respect to Bishop Atkins and the members of his family the banquet was not held.

Asbury Statue. Dr. H. K. Carroll, Secretary of the Francis Asbury Memorial Association, came before the College and inquired whether any action could be taken to anticipate the amount asked of our church during this quadrennium for the Asbury Statue to be erected in Washington, D. C. The following action was taken: "The Publishing Agents are requested to give favorable consideration to the proposition that not more than ten thousand dollars be borrowed

[illegible]

[illegible] Century Fund. [illegible] Board of Education [illegible] Bishops of the Methodist Episcopal Church, South wish again to assure the Commission and the church that we stand ready to cooperate in every practicable way in the completion of the great task."

Lay Activities. C. E. Hancock appeared and spoke in the interests of the Board of Lay Activities. The following resolution was adopted: "The College of Bishops has had before it a communication from the Secretary of the General Board of Lay Activities concerning the importance of working out and putting into cooperation a great cultivation program of Christian stewardship. We have given his request our consideration. We heartily concur in the judgment that the time has come when no church needs a thorough program of intensive study of the Bible principles of Christian stewardship. Such a program will promote all the plans of Christian service, and is vital to the solution of the financial problem of our expanding church. We, therefore, approve the organization of such plan by the several Boards of the church, and we further concur in the view that such plans can be better wrought out and executed by the several Boards, in collaboration with each other, and perhaps the most effective agency for this may be the General Board of Lay Activities. We commend this matter to the Board for their consideration."

Denver Conference. From the Denver Conference a communication was received touching the territory of that Conference within the State of

[illegible] Episcopal Church, South [illegible] Conference [illegible] Board of Finance [illegible] Conference [illegible] Conference [illegible] Conference

Ainsworth called attention to forms he had prepared in connection with the work of the Committees on Examination and also in connection with Ordination. The College thanked Bishop Ainsworth for his suggestion, and requested him to bring the completed forms to the attention of the bishops at the May meeting.

Methodist Church of Australasia.—A communication from Frank Lade, Secretary of the General Conference, Methodist Church of Australasia, was read. The Secretary of this College having replied to this letter on its receipt, his letter was endorsed by the College.

Resolution on Law Enforcement.—The following resolution was adopted: "Admittedly, Federal prohibition will stand. The Eighteenth Amendment prohibits the manufacture and sale of intoxicating liquors for beverage purposes. The Supreme Court of the United States would necessarily declare unconstitutional all amendments to the Volstead Act proposing to legalize the manufacture or sale of intoxicating wine or beer. Traffic in intoxicants of any kind must be a lawless traffic. To satisfy appetites and coveteousness, men violate law because they hope to escape punishment. Fear of prompt and adequate punishment, while not absolute, greatly diminishes lawlessness. Industrial, social, educational, moral, and religious forces of the nation, led by its Christian citizenship, effectively illegalized the liquor traffic and secured national prohibition. The same great forces must fight with great vigor and persistence to defeat the criminal traffic. Whatever is necessary to secure effective law enforcement must be done. Adequate preparation should be made by State and nation to provide sufficient and reliable men, paid salaries commensurate with such important and dangerous work. Prosecution of offenders should be speedy, penalties by judges and juries should be adequate. Prohibition violators, however prominent, should be branded as criminals. Above all, there must be continued educational emphasis in the press, in the pulpit and in the school, upon the evil of alcoholism, and the destructive results of lawlessness upon the entire fabric of the entire national life."

General Minutes.—A communication from the Publishing Agents, Messrs. Lamar & Barton, toucing the preparation and improvement in the General Minutes, was received. The Publishing Agents were thanked for their communication, and the College expressed the view that if the Minutes could be issued somewhat earlier in the year they would be more valuable to us and to the church.

Louisville Convention of 1845.—Some years ago it was proposed by the Board of Church Extension to mark the site of the building in which the Louisville Convention of 1845 was held. Under the plan of separation adopted in 1844, this convention completed the necessary steps which led to the division of the Methodist Episcopal Church in America. To Bishops McMurry and Denny, who were to act in providing this marker, Bishop Darlington was added.

Resolution of Thanks.—The following resolution of thanks was, unanimously adopted by a rising vote: "Resolved, That we appreciate very much the kindness of the Methodists of San Antonio, as expressed in the provision made for our entertainment. We desire to mention especially the homes that have been opened to us, and the courtesy of the Laurel Heights ladies in providing daily luncheons for us.

"We record our thanks to Dr. Wright, Dr. Burgin, Dr. Moore, and other preachers of the city, together with Dick O'Terrell, W. H. Chambers, and Henry Flannery, and other notable laymen, who have served us so faithfully in providing desks, stenographers and other conveniences, which have aided our comfort. We shall hold in our hearts all these dear friends."

Reports of Bishops.—Each bishop reported the state of the work of the church in the Conferences assigned to his supervision. God has blessed the church greatly in a large increase of membership. The church has made larger provision for the support of the preachers, for the general work, and for the need of the individual congregation. Measured by these items, the church was never more prosperous.

(Signed) COLLINS DENNY,
Secretary, College of Bishops.

Dec. 27, 1923.

FROM THE ORPHANAGE COMMISSIONER, NORTH MISSISSIPPI.

Dear Dr. Carley: I have had a revelation concerning the preachers and laymen of the North Mississippi Conference since I entered upon the duties of Commissioner for the Orphanage. I have found the already burdened churches and pastors glad to open their pulpits and receive a money collector with apparent gladness.

The Orphans' Home has a large place in the hearts of all alike, and the response made to appeals for contributions has been ready and generous. I have visited ten charges. My association with the pastors and churches has been most pleasant. I have found splendid attendance of men at Sunday school and an intelligent planning to increase the attendance. It seems to me the New Year promises to be the best.

I am convinced that the reputation Winona has for being a pleasant place of residence for preachers is not exaggerated. People are genial and courteous, town clean and healthy, splendid schools and churches. The Sunday school is making good progress; in fact, all departments of church work seem to be in competent hands. The board of stewards impress one with their business-like methods.

The services yesterday were most impressive and refreshing. Music furnished by the choir would do credit to any city. Brother Carroll Varner is very companionable, and impresses one with his intelligent zeal and manliness. His two sermons yesterday were of an unsually high order. The morning sermon on prayer was especially helpful to Christians, and the evening sermon was distinctly evangelistic, forcefully presented. The young people were special guests at this service. I do not see how any one could fail to appreciate such refreshing services.

I will appreciate it if the pastors will write me their wishes in regard to having the interests of the Orphans' Home presented to their congregations. They may be ready for me to visit their respective charges early, or some may think it best to wait till later in the year. At any rate, I am your servant; command me, help me, bear with me, and let us all together raise the money with which to house our two hundred children, and do it this year.

Cordially,

S. A. BROWN.

ACTION OF THE COMMISSIONERS OF THE SOUTHERN ASSEMBLY.

In response to numerous inquiries from various sections of the church as to the attitude of the Southern Assembly toward the character of teaching to be given on the Southern Assembly Grounds, the Commissioners adopted the following statement:

"The Southern Assembly is the child of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, and the only purpose of the Assembly is to aid in carrying on effectively the great work of the church. The Commissioners of the Assembly, as representatives of the church, do not favor or approve any teaching which is contrary to the doctrinal standards of the Methodist Episcopal Church, South. Each General Board of the church which presents programs or carries on work on the Grounds (of the Southern Assembly) is alone responsible to the church for the speakers who appear on the platform and for the character of the teaching which is given by said speakers under the auspices of said Board. Any criticism, therefore, of any teaching given under the auspices of the Commissioners of the Southern Assembly, should properly be directed to them, and any criticism of any teaching given under the auspices of any General Board of the church should properly be directed to the officers of said Board."

J. R. PEPPER,
President Southern Assembly.

Lake Junaluska, N. C., Dec. 5, 1923.

BISHOP DARLINGTON ON GOOD LITERATURE SUNDAY.

I am constrained to tell you that I regard this Good Literature Sunday as a long step in the right direction, and, being of that opinion, I am therefore ready to endorse the idea with all my heart and soul. Our homes are being flooded with all kinds of printed trash, from Christian Science foolishness to Russellism poison, and if something is not done to offset such influences, the result is bound to be exceedingly hurtful. This effort to call the attention of our people to our own publications should have the sympathy and active cooperation of every official of our great church, and for myself I want to give this effort my unqualified endorsement.

U. V. W. DARLINGTON.

FIGURES THAT GLOW WITH MEANING.

Figures are not always dead, cold facts. Sometimes they glow with meaning and record great achievements. Below are some statistics from J. S. Ryang, mission statistician, which show what has been accomplished during Centenary years in the Siberia Mission.

In 1921 there were 1261 adherents in the Siberia Mission; now there are 5175.

In 1921 there was 1 girls' school and boys' school, with a combined enrollment of 53; now there are 5 schools for girls and 17 for boys, with students numbering 190.

In 1921 the sum of yen 652.39 was contributed for all purposes; last year the mission raised yen 15,254.55.

When the Centenary opened in 1919, the Korea Conference had 238 organized churches; now they have 476. In other words, they have more than doubled during the Centenary period.

In 1919 there were 138 Sunday schools with 5911 pupils; after five years of stimulus from the Centenary, there are 387 Sunday schools with 13,650 pupils.

At the beginning of the Centenary, there were 6 Epworth Leagues with 221 members; the last Korea Conference reported 29 Leagues with 1143 members.

The Korea Conference of 1919 licensed 7 men to preach; the Conference of 1923 licensed 72.

The Korean Church began to contribute toward ministerial support in 1908, but during the Centenary period contributions for this purpose increased to 270 per cent in three years. Yen 5838.38 was raised for the native ministry in 1919, while the Conference of 1923 records yen 21,065.58 for this cause.

STEPS IN STEWARDSHIP.

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God. He intrusts a share of its care to me. I am his steward.

Stewards are not required to be wealthy or brilliant, but they are required to be faithful.

Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work, and joyful obedience.

The tithe is an acknowledgment that all I have belongs to God. I am his debtor. The tithe is not a freewill offering. It is a debt to God for work. To withhold it is to rob God. (Mal. iii. 8).

The Christian who prays, "Thy kingdom come," should be willing to pay as he prays. The tither will take care of the regular financial needs in kingdom building. Petition is folly if the petitioner refuses to do his part in bringing the desired event to pass.—Baptist and Reflector.

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eign missionary work faced extinction. The whole Christian movement seemed doomed.

Here is the experience of one missionary: "Wo had to do without everything except actual food. We did without fires. I kept one small fire in the nursery for the small children, and the rest of the house remained cold.

"I went to my work at 9 o'clock in the morning and remained on the job until after 9 in the evening—this for three consecutive years without the smell of fire. We even cut out the kitchen range, and ate Chinese food cooked in tho Chinese quarter on a Chinese furnace burning rice straw. We did not have a new hat, a now suit, a new dress, or a new pair of shoes for two years.

"But it did not matter much that we had to live on half-rations. The serious thing was that wo faced the inexorable necessity of stopping work.

"We had to dismiss our teachers, close our schools, and send home our pupils. We had to close our orphans' homes and famine relief stations, and let the hungry go away to starve. Wo had to dismiss our doctors and nurses, close our hospitals, and let the sick go home to die. Wo had to dismiss our preachers and Bible women, close our churches, and let the multitudes perish without Christ."

Then came the Centenary—the most providentially timed movement in Christian history. Thirty-five millions pledged! Enough actual cash paid in advance to relieve the immediate distress and save the situation. The cables flashed the news to the far-flung and failing battle lines. The missionaries had fire and food and clothing again. The schools, hospitals, relief stations and churches remained open. Workers were recalled and retained.

The whole Christian movement was saved!

Then a stream of new recruits started to the various fields—three hundred strong—more than had gone in fifty years before. Churches, schools, hospitals, and institutions sprang up everywhere—a multitude that can scarcely be counted—more buildings in the foreign field than we had erected in sixty years.

Revival fires blazed everywhere—and for three full years our church received more than 400 members each day by conversion—the world's record for ingathering of souls. Our zeal pushed us out into new lands; we began the Centenary period with seven foreign fields; we will close it with twelve.

We learned consecration and stewardship, and have increased our preachers' salaries three million dollars a year. We have secured new churches and parsonages worth $47,965,394 in four years.

We revived our old-time fire on the frontiers here at home. Previously our frontier Conferences steadily lost in membership, but they have all reported gains since the Centenary came to their aid—in Arizona the membership has trebled in four years; in New Mexico, doubled. A whole new presiding elder's district, with fifteen charges, has been created from nothing in New Mexico.

A dozen of our mountain schools received substantial aid, and new schools for immigrants and unprivileged folk were founded. In our college centers and at the Universities of Missouri, Texas, Arizona, and California new churches and dormitories were erected, student pastors began their activity, and departments of Religious Education were established to give Christian training to the coming leadership of America.

Was there ever so wonderful a thing before? Can one doubt that God was in it and his Providence guided it? In the hour of the world's sorest need and darkest despair, he did not fail his people. Nor did his people fail him. And they will not fail.

STANDARDIZING FAITH.

There are some who would standardize all religious forms, beliefs, and ceremonies, but the faith and love that Christ inspires in man cannot be standardized. There are, it may be, certain forms and decorum in religion, but Christian experience is as infinite in variety and beauty of expression as the beams of light. The four writers who tell the story of Jesus' life all tell it differently. Two who most differ were his intimate associates and disciples. Two who received the story from others likewiso present a great contrast in their records of his deeds and words. Of all the souls that came to him seeking his blessings, no two came in the same way, and the effect of his words and graco acted on no two persons in the same manner. Widely apart in type of mind and experience were two brothers and two sisters who were numbered among his daily companions.

The book of Acts gives an infinite variety of Christian experience. Modern books give an unending variety of experiences in conversion. Though all must come to Christ by the same way of repentance, faith, and confession, yet to each these graces and gifts differ in degree and apprehension. Why, then, should any man or school or church seek to standardize our beliefs or experiences? As the face and outward form of no two persons are exact in appearance, so no two souls are alike in inner life, in apprehension, in faith, love, and hope.

These words are not a plea for no creeds, no forms or ceremonies, but for that liberty which is through the Holy Spirit and that grace which is given without measure. "Having," therefore, "gifts differing according to the grace that is given unto us," let us magnify these gifts and graces, knowing that they work for the perfecting of the saints unto the building up of the body in Christ, till we all attain unto the unity of tho faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."—St. Louis Advocate.

CENTENARY MISSIONARIES AND MONEY EXPENDED.

Twenty-eight missionaries and $105,100.76 to Africa.

Forty missionaries and $1,457,144.42 to Brazil.

Sixty-eight missionaries and $875,892.70 to China.

Fifteen missionaries and $483,654.34 to Cuba.

Thirty missionaries and $2,024,158.51 to Europe.

Twenty-seven missionaries and $1,022,360.99 to Japan.

Thirty-two missionaries and $975,923.34 to Korea.

Twenty-eight missionaries and $692,157.79 to Mexico.

Six missionaries and $154,241.12 to Siberia.

Includes wives and contract missionaries, General and Woman's Department.

Includes all Centenary money to date, Woman's and General Department.

"CALL ON MY FRIEND, DEMAREE."

In one of her letters to the Board, Mrs. T. W. B. Demaree, of Clita, Japan, tells the following story of co-operation on the part of a Buddhist priest:

"A year ago last August a Buddhist priest who had traveled much in India, China and other parts of the Orient, came to call on Mr. Demaree. Among other things he expressed surprise that Christianity had become so established wherever he had gone, and upon leaving, invited us to call on him at his temple. Mr. Demaree did so, and the priest, in turn, came to services several times. Afterward he was returned to Kyoto.

"Not long ago a photographer from Osaka who had come with his family from Baffu, came to see us. With his own card he presented a card of introduction from the Buddhist priest. The photographer said he had been a Christian for many years, but that he had neglected his spiritual life and wanted help. Evidently he had sought help from the priest, and the priest knowing he was coming to Beffu, had advised him to call on 'my friend, Demaree.' This is the first time a priest has ever sent us an inquirer."

NOTICE TO THE PREACHERS, THE SUNDAY SCHOOL SUPERINTENDENTS, THE PRESIDENTS OF MISSIONARY SOCIETIES, THE LAY LEADERS, AND OTHER MEMBERS OF THE OFFICIAL BOARDS OF SARDIS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Dear Friends and Co-Laborers: Instead of attempting to have one preachers' meeting for the district this year, I have decided to have three group meetings of the preachers and official members of the Sardis District.

The purpose of these meetings is that we shall get additional inspiration for the great work of the Kingdom that lies before us during the coming year and adopt plans for an aggressive campaign that is worthy of persons who call themselves the sons of God.

At these meetings we shall have selected speakers (from our own district), who shall discuss the following questions: Evangelism, the Benevolences, Education and the Centenary, Woman's Missionary Work, the Layman's Relationship to Evangelism and Other Church Work, Pastoral Visiting. Following these addresses, we shall have a general discussion of the work before us in which we desire that all shall participate. We shall close these meetings with a consecration service.

It is urgently requested that every preacher do his best to get as many to attend the group meeting to which his charge is assigned as possible. The larger the number in attendance, the greater good will be accomplished.

The good people of the towns in which the group meetings are to be held have kindly agreed to furnish dinner for those in attendance. It will be greatly appreciated if each pastor will notify the brother pastor where their group meeting will be held about how many will attend from his charge.

Please let prayers be said daily for the leadership and power of the Holy Spirit in these meetings.

The Group Meetings.

Olive Branch, Jan. 16, 9 A. M. to 4 P. M.—This group includes: Mount Pleasant, Hernando, Horn Lake, Byhalia, Cockrum, Pleasant Hill, and Olive Branch.

Coldwater, Jan. 17, 9 A. M. to 4 P. M.—This group includes: Senatobia, Como, Tyro, Longtown, Crenshaw, Arkabutla, Crowder, and Coldwater.

Batesville, Jan. 18, 9 A. M. to 4 P. M.—This group includes: Courtland, Shuford, Oakland, Charleston, Sardis, Sardis circuit, and Batesville.

J. TILLERY LEWIS, P. E.

NOTICE!

We are planning, with the help of a few friends, to perfect a plan to educate daughters of ministers who have limited salaries; also to help all young men called to the ministry to secure an education. I will be glad to hear from members of the Mississippi Conference who will give their endorsement and help in this movement.

J. W. COOPER.

Brookhaven, Miss., Jan. 5, 1924.

By the census of 1920, we find there are in America the following Orientals: Chinese, 61,639; Japanese, 111,010; Koreans, 1,224; Hindus, 2,507.

What is drifting? Perhaps we have worked our way up the stream with purpose and ardor and lusty sinews. We have come to a place of exquisite beauty where all manner of loveliness are in fellowship to make a haunt of natural glory and peace, and we rest our oars, and we do not moor our boat, and so we begin to slip back and drift away. We lose the secret home of beauty, and we loiter through the dingy commonplace.—J. H. Jowett.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

UNCLE SAM'S MAIL BAG BRINGS GOOD TIDINGS DAILY.

Saturday afternoon, December 15, 1923. My, but it has been a strenuous week!

The mail has been exceedingly heavy, and much of it has required answering. However, by constant application the faithful workers in the offices of the Board of Finance have been able to take care of everything demanding attention. And now with everything else cared for, it remains for me to write the copy for the Advocate page. I do not know how I could help the cause more this week than by giving my readers a peep into our mail box.

What Is the Most Beautiful Color?

Answer: Pink. What is the most beautiful leaf? Answer: Pink leaf. What is the most agreeable report? Answer: Pink leaf report. Who is the most popular preacher with the offices of the Board of Finance? Answer: The preacher who has sent to the Board his pink leaf report.

It is pleasing to state that a splendid response is being made to the constant and insistent call for this report. During the week which closed to-day the record of receipts of this report is as follows: Monday, 41; Tuesday, 35; Wednesday, 57; Thursday, 62; Friday, 27; Saturday, 49; total for the week, 271. Fine! Come, boys, keep on saying it with pinks!

Nothing Can Stop These Good People.

I hold in my hand a letter from Rev. A. H. Andrews, our pastor at Cottondale, Ala. He states that the main church of his circuit burned two years ago without insurance, that the parsonage has lately had to be rebuilt, and that the circuit has a considerable debt staring it in the face. However, he reports that his people are very glad to do their best on the special effort for superannuate endowment, that they hope to be able to pay one fifth of the quota the first year, and that they are looking forward with the intention of paying the total quota before the end of five years. Bully for you, Brother Andrews! Such leadership is sure to win. The Board of Finance commends you heartily.

"Now just buckle right in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That cannot be done, and you'll do it."

Good News from the Holston Conference.

Dr. J. S. French, pastor of Twelfth Street Church, Bristol, Tennessee, sent in his pink leaf report this week. The minimum quota of his charge is $4,005. The report shows that the first Quarterly Conference voluntarily added $5,995 to the minimum, thus agreeing to raise for superannuate endowment in five years a total of $10,000.

"Somebody said that it couldn't be done;
But he with a chuckle replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried."

Dr. French, give me your hand, look me in the eye, and let me express the appreciation of the "forgotten man" for your splendid service in their behalf.

I Will Lift Up My Eyes Unto the Hills.

What do I behold? I see first a letter from my good friend, Rev. F. S. Pollitt, presiding elder of the Beckley District, Western Virginia Conference. His district has some hills in it—aye, mountains. He has many difficulties, and he wrote me about them. And just two days after receiving his letter came another letter in which was inclosed the pink leaf report from Beckley Station, Rev. W. H. Foglesong, pastor. The minimum quota of this charge is $2,640, but the first quarterly conference voluntarily added $1,360 to the minimum, making the total amount $4,000 to raise for superannuate endowment in five years. Brothers Pollitt and Foglesong, you make a good team. How happy your report makes us all! Keep up the good work throughout the district, and in a little while many of the difficulties will disappear. Choicest blessings be upon you for your good work!

One Whom We Delight to Honor.

Rev. A. E. Thomas, presiding elder of the Murphysboro District, Illinois Conference, is the first presiding elder to send a pink leaf report to the Board of Finance from every charge in his district. Not only has Brother Thomas succeeded in reporting his fifteen charges one hundred per cent, but in practically every one of them something has been added to the minimum quota. This district is in a difficult part of the Church, thus adding to the credit due this hard-working presiding elder. As a token of this one-hundred-per-cent response on the pink leaf report by his district the Board of Finance will send to Brother Thomas an 18x22 picture of the College of Bishops. We will also do the same for any other presiding elder who succeeds one hundred per cent in this matter.

To Keep You from Forgetting.

The Board of Finance has mailed a "forgotten man" calendar to every pastor, bishop, and presiding elder in the Church. It is designed to keep you from forgetting your opportunity for service in the special effort for superannuate endowment. It was first intended to place your name on the calendar going to you, but this was found impracticable on account of the confusion in mailing so large a number. It is suggested that you have your name placed on your calendar. Doubtless many of you are situated in places where you can have this work done, and you will find that the cost of doing it is very small. The frame of the calendar is substantial enough to last throughout the five-year period of the special effort, and the cards bearing the dates for succeeding years will be furnished free by the Board as they are needed. What does the Board want in return for this useful article? Let me see—O yes, your pink leaf report!

Where There Is a Will to Do It a Way Can Be Found.

The pink leaf report has been received from Wyatt charge, Cape Girardeau District, St. Louis Conference. This is a mission charge. Rev. J. S. Newsom is the pastor, and Rev. A. C. Johnson is the presiding elder. The pink leaf report states that the charge has decided upon a plan of its own for raising its quota. The following sentence indicating the plan selected is quoted from the report: "Due to the limited financial strength of this church at present, our quota for superannuate endowment will be taken care of with the proceeds of a cotton crop to be cultivated by the Church." This is what I call initiative. It is another proof that a way can be found to do what ought to be done. It reminds me of a story I heard about a small boy who in his Sunday school class became intensely interested in missions. He asked his father to give him some money to pay through the Sunday school for missions. His father was not enthusiastic on the subject, and as a joke he told the boy he would give him one potato. The lad thought seriously for a while and then said: "Pop, will you let me have the use of the potato for five years and all the ground I want on which to work with it?" "Pop" was suspicious, but the boy had him in a corner, and he was compelled to give his consent. The boy cut the potato in small pieces and planted them, and so on for the five years. At the end of the five years the boy sold his crop of potatoes and was able to turn over to his Sunday school a startling amount for missions.

I tell you the best angle by which to approach the special effort for superannuate endowment is the try-angle. If what you want to do cannot be done in one way, there is another way that will bring you to success. I like the man who never quits a hard job until he quits with a flag of victory in his hand.

"Somebody scoffed: 'O, you'll never do that,
At least no one ever has done it.'
But he took off his coat, and he took off hat,
And the first thing he knew he'd begun it.
With the lift of his chin and a bit of a grin,
If any doubt rose, he forbid it;
He started to sing as he tackled the thing
That couldn't be done, and he did it."

It Depends on the Point of View.

Shakespeare said: "On the great clock of time there is but one word—now," I say: "On the working calendar of the special effort for superannuate endowment for the next few weeks there are but three words—pink leaf report."

The Home Circle

THE LAND OF MAGIC.

There's a wonderful land where I go by myself
  Without stirring out of my chair;
I just take a book from the library shelf,
  Turn its pages, and presto! I'm there.
In that wonderful country of Yesterday,
  Where "to-morrow" is always the "now,"
Where the good ship "Adventure" is spreading her sails,
  While the sea-foam breaks white at her prow.

Where the desert sands burn in the African sun,
  Where the North shivers under the snow;
Over mountains and valleys, where strange rivers run,
  With hardy explorers I go.
I share, too, in the magic of fairies and gnomes.
  I have followed the ways of the sea;
I have studied the fish in their watery homes,
  And the bird and the ant and the bee.

I have followed the trail of the first pioneer
  Over prairie and mountain range;
I have lived with their dangers and shared in their fears
  In a country so new and so strange.
And then—just like magic—I'm high in the air
  In a glittering aeroplane!
Swooping in bird-flight now here and now there—
  Up, up, through clouds and the rain.

A ship of adventure! your sails are spread wide
  As they fill with the winds of the West;
Restless and swaying, you wait for the tide
  To bear you away on your quest.
With you I will sail for a year and a day,
  To the world's most unreachable nooks,
For there's nothing to hinder the traveler's way
  Through the wonderful Country of Books.

—Edith D. Osborne, in St. Nicholas.

POOR OLD PIANO.

By Margaret Brown Elms.

"Come, Dorothy, you must practice now," said mother.

"Oh!" pouted the little girl, as she put away her dolls and seated herself at her beautiful mahogany piano. "I wish some other girl had my piano who wouldn't have to play on it so much."

Mother made no reply and soon heard Dorothy gently touching the keys and counting aloud: "One and two and three and"—over and over again, while the living-room clock steadily ticked away the moments. "The poor child is a bit tired," thought mother, as she noted the time.

Dorothy turned around and glanced at the minute hand of the clock. How slowly it went sometimes! It seemed that it had hardly moved at all since she had started to count. She listened attentively. Had it stopped? "O dear!" she sighed. "An hour's a dreadfully long time for little girls to practice when they want to play and"— Suddenly she gave the bass keys a frightful bang with her left hand as she said in a fretful tone, "I'm going to stop taking lessons, anyway."

"Bang—bang—bang!" rang the ebonies and ivories in the bass clef as Dorothy pressed both of her hands down hard, and a queer noise that sounded something like "B-wurr-r-r-r-r-r" came from the inside of the piano. "Now, you're crying," said Dorothy, striking another loud "B-wurr-r-r-r-r-r," "and—I don't care, either."

Then, the strangest thing in the world happened. The pedals on the piano changed into great big feet that were large enough to carry the shining instrument all around the room. The rack, on which "The Joyous Farmer" had stood, suddenly became the queerest-looking face imaginable, with a huge mouth, a wide, spreading nose, and two great staring eyes that looked right into Dottie's big blue ones. But, strangest of all—the bass keys began to talk, cry, sigh, and make all kinds of unimaginable sounds, while the piano walked all around the room as if it were searching for something!

Dorothy tried in vain to make out the meaning of the strange noises that were coming from the bass clef. What was that? "Doe-tee-see-mee—doe-tee-see-mee!" called the piano.

"Oh!" exclaimed Dorothy. "'Dottie, see me!' you are saying." Evidently, the poor old piano didn't know that its little mistress had been watching it all the time. She looked more carefully, however, and saw to her great surprise that great, big, round tears were falling from poor Piano's eyes.

"What's the matter?" asked the little musician in a sorrowful tone.

"Bur-wurr-r-r-r-r-r," cried the bass keys. Then, "Doe-tee-see-mee!"

"I do see you!" Dorothy quickly exclaimed. "But please stop that dreadful noise. I've got to practice, you know. Besides, there's nothing for you to cry about. If you were a little girl, though, and had to practice when you wanted to play, you'd have something to cry for, all right."

Instantly, the big feet of the piano turned in the opposite direction and walked right out of the living-room into the front hall and up to the big, paneled door. The brass knob turned, the heavy door swung back on its hinges and opened as wide as it possibly could. And what do you suppose happened? Poor old Piano quickened his steps and started right out of the door as fast as he could go, while Dorothy uttered a piercing cry: "Stop! Stop! Stop!"

Mother rushed into the room. "Stop what, dearie?"

Dorothy rubbed her eyes, looked at the piano in front of her and at the long bench on which she was lying. Then she remembered that she had lain down for a minute after having looked at the clock. She sat up immediately and exclaimed, happily: "Oh, I'm so glad it isn't true! And after this, I'm going to practice faithfully every single day and be nice about it, too."—Zion's Herald.

JINGLES, THE WHITE HOUSE CAT.

Laddie Boy, the Airedale of the Harding regime at the White House, is to be succeeded by a cat. "Jingles" is the name of the Coolidge pet. As a little half-starved kitten, says a writer in the Boston Globe, he strayed into the Coolidge home in 1919, on the very night that Mr. Coolidge learned of his election as Governor of Massachusetts. Believing the cat to be a bringer of good luck, the family adopted him and Jingles became the special pet of the Governor.

When the Coolidges went to Washington to live it was decided that Jingles should stay with Mrs. Clarence Phelon, the next-door neighbor of the Coolidges in Northampton, until they would have a permanent home in Washington.

But once again fate has been kind to Jingles. Now that President and Mrs. Coolidge are to make their home at the White House, Jingles is to share it with them, and as a result he will be, so it is claimed, the first official cat in many an administration.

The cat, when established in the White House, will have privileges accorded to few. Mrs. Phelan says she is sure he will have access to the President at all times. It was President Coolidge himself who took special pains to break him of the feline habit of chasing birds. One day, when still a kitten, he presented the President with a dead bird he had caught. The President refused to pay any attention to the offering, and from that day to this Jingles has never been known to chase a bird.

Just where Jingles hails from is a mystery. The Coolidges were never able to find out. Mrs. Coolidge always claimed he was a truly democratic cat. He had no pedigree, and it appears he didn't care whether others had one or not.

But, perhaps, the most unusual characteristic of the cat is that he possesses the same retiring quality as his master. Jingles, his admirers say, is all that a good cat should be.—Exchange.

HOW TO SUCCEED.

Know the Success family?

The father of Success is Work.

The mother of Success is Ambition.

The oldest is Common Sense.

Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, and Co-operation.

The oldest daughter is Character.

Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, and Harmony.

The baby is Opportunity.

Get acquainted with the Old Man, and you will get along pretty well with the rest of the family.—Baptist and Reflector.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to foiled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Gipsy Smith will hold a meeting in Chattanooga, Tenn., March 9-April 16.

It is announced that Billy Sunday will hold a meeting in Memphis, Tenn., in April.

Dr. S. A. Steel has been appointed pastor of the First Methodist Church, Decatur, Ala., recently made vacant by the death of Dr. James Duncan.

Sunday, Jan. 27, is Good Literature Sunday—a good time to take subscriptions for the General and the Conference Organs.

The Laurel Heights Methodist Church, San Antonio, Tex., of which Dr. S. H. C. Burgin is pastor, has fixed its pastor's salary at $7,000.

The Candidate Committee of the Board of Missions has recently accepted thirty-one missionaries for work in the home and the foreign fields.

Mrs. Alice Hargrove Barclay, daughter of the late Bishop R. K. Hargroove, and widow of the late W. F. Barclay, died in Nashville, Tenn., on Dec. 24, 1923.

A Centenary meeting for the Louisiana and the two Mississippi Conferences was scheduled to be held in Capitol Street Methodist Church, Jackson, Miss., on Thursday and Friday of this week.

We learn with sorrow of the continued illness of Mrs. G. W. Huff, wife of Rev. G. W. Huff, a superannuate member of the Mississippi Conference. We are sure many prayers will be offered for her restoration to health.

A total of 66,860 students was enrolled in the educational institutions of the Methodist Episcopal Church, during the academic year of 1922-23, according to a recent report of the Board of Education of that church.

The great Wesleyan Bible Class of the First Methodist Church, New Orleans, presented to its teacher, Mr. C. F. Niebergall, a beautiful loving cup recently as an expression of appreciation of his splendid service in connection with the class.

An unusually happy occasion was the Christmas tree celebration given by the Felicity Methodist Sunday school, this city, on Thursday evening after Christmas. The attendance was large, and the program was both interesting and profitable. The pastor of the church received a beautiful umbrella as a gift from the Woman's Missionary Society.

Rev. Carl H. Williams, pastor at Long Beach, Miss., declares that he is serving some of the very best people in the world. The holiday season was especially a time for marks of appreciation on the part of the people for their pastor and his wife.

Dr. and Mrs. H. F. Tolle, formerly of Jackson, Miss., have been most cordially received by their new congregation at Tampa, Fla., and they are happily engaged in the work of their new pastorate. Dr. Tolle's address is 314 East Palm Avenue, Tampa.

The Methodist Building will be dedicated in Washington, D. C., on Jan. 16. It will be headquarters for all the activities of the Methodist Episcopal Church in Washington, this being the first building of the kind erected by a Protestant denomination in Washington.

A copy of the Journal of the recent session of the Mississippi Annual Conference reached the Advocate office on Wednesday, Jan. 2. It is well printed and well edited, reflecting great credit upon Dr. A. F. Watkins and Rev. G. S. Harmon, under whose direction it is issued.

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, requests us to announce that the first quarterly conference of the Cleveland charge, to be held at Clark's Chapel, has been postponed from Monday, January 14, to Wednesday, February 13. The attention of all official members is called to this change.

The January number of the Epworth Era contains an interesting story written by Miss Alice Gorton Wynn, of this city. Miss Wynn is a sister of Dr. R. H. Wynn, presiding elder of the Shreveport District, Louisiana Conference, and a woman of decided literary talent.

Rev. W. R. Lott, our pastor at Amory, Miss., writes that he has the promise of Bishop W. N. Ainsworth to preach at the dedication of the new church some time in the near future. All living former pastors will be given a special invitation in due time to participate in this service.

The George H. Doran Company has just issued another volume of sermons on Biblical characters by Dr. Clovis G. Chappell, pastor of the Representative Church, Washington, D. C. The series is notable for originality of interpretation and illustration, and for graphic character portrayal. The price is $1.50.

Rev. Lee R. Sparks, of Winnsboro, La., former pastor at Franklin, La., writes as follows: "In justice to the Franklin church, I am requesting you to state that the report in our Conference Minutes crediting that church with $30 for hospital or 'Golden Cross' work, is a mistake. The amount paid and reported was $300."

Rev. C. K. Smith, pastor of the Methodist church at Pineville, La., paid the Advocate office an appreciated call on one day last week. He was returning to Pineville after a visit during the holidays to his old home—Shelby and Charlotte, N. C.—where he had not been for more than twenty years. He gave a fine account of the work of the church at Pineville.

The Student Council of Penn State College, representing 3,400 students, has adopted resolutions unanimously placing the students on record in support of prohibition and in opposition to "any practice or transactions in violation of the Eighteenth Amendment." This is in line with recent action taken at Yale, Illinois, Wisconsin, Ohio State, and other important institutions.

Dr. I. W. Cooper, president of Whitworth College, Brookhaven, Miss., has recently given to Emory University $1,000 in memory of his father, Rev. Preston Cooper. This amount is to be used as a loan fund for the benefit of graduates of Millsaps College pursuing their ministerial studies at the University. Dr. Cooper is known throughout the church as the friend of young preachers.

We have been requested to state that the address of the Superintendent of Social Service of the North Mississippi Conference Woman's Missionary Society, Mrs. W. V. Pittman, is 801 West Front Street, Greenwood, Miss., not Winona, Miss., as some of her correspondents seem to think. If her correspondents will take due notice, it will be a great convenience to all concerned.

The remains of Bishop and Mrs. E. E. Hoss, interred at Muskogee, Okla., the home of the family for a number of years, will be removed to Tennessee and re-interred at Jonesboro on March 16. Bishop Collins Denny will officiate at the service, assisted by Dr. Theodore Copeland. Bishop Hoss loved Tennessee with a passionate devotion, and it is fitting that he should find his final resting place in its soil.

Dr. R. P. Wilson, for many years connected with the Publishing House at Nashville, widely known throughout the church, died at his home in Nashville on Friday night of last week. He was especially well known to the preachers of Louisiana and Mississippi through his attendance upon their Conferences and at the Seashore Divinity School. He was an omnivorous reader, and his knowledge of books was scarcely surpassed by any of his contemporaries. He will be greatly missed by his wide circle of friends.

The death of Mrs. Theresa A. Hartman, on Jan. 2, 1924, removed from Felicity Methodist Church, New Orleans, one of its oldest and most faithful members. She was an invalid for many years, but her life was a beautiful exemplification of all the Christian virtues. Throughout her illness she was devotedly and affectionately ministered to by her daughter, Mrs. John J. Zigler, and other loved ones, to whom the Advocate extends sincere sympathy. Interment was in the Masonic Cemetery, the funeral service being conducted by the editor of the Advocate.

SOUTHERN METHODISM IN WASHINGTON.

By Chas. O. Chalmers.

In reporting the recent meeting of the Southern Methodist Press Association in our issue of last week we tried to give our readers some idea of the scope of the work of the Representative Church at Washington, D. C. We have often heard of this church, and many of us have had it brought to our attention during the campaign to raise money for its construction several years ago, our own Dr. George S. Sexton, who is now president of Centenary College, at Shreveport, having served two years as financial agent for the enterprise, by appointment of the General Conference. Methodism has another church in the nation's Capital which is doing a monumental work, but of which few Methodists outside of the District of Columbia or the Baltimore Conference have heard. We refer to Epworth Church, whose pastor is the Rev. John Paul Tyler. This church is situated in a northeast residence section and has a membership of 962, of which 650 have been received since April, 1919. Its growth is substantial, only 27 being lost by transfer and death last year. The church burned three years ago, and since the fire a structure that is a model of convenience for all church and Sunday school purposes has been erected. It is fireproof throughout, and is one of the best appointed and most beautiful structures we have seen. We were impressed with the inscription on the head of the Bible rest in the pulpit which is constantly

before the preacher while he is delivering his message—"Sir, we would see Jesus!"

Epworth Church supports two missionaries in the foreign field, and during the past two years $12,577 was raised for missions. There are many tithers among the members of the congregation. In 1818 the pastor received $1,800 as salary for the year, without a parsonage. This year his salary is $4,000, and he has a comfortable parsonage to live in which would do credit to any church. The congregation is alive to every social need in the community—no calls go unheeded, and the people are working individually as well as in groups in the missions and charitable organizations of the city.

Dr. Tyler has done a great work at Epworth since the fire, three years ago. In 1919 the value of the property was said to be $25,000. The value of the property now is estimated at $197,417, with a debt of only $55,000, which is more than covered by pledges payable in two years. Like the Representative Church, it was stated that there was not a rich man, or even a near-rich man, in its membership. When we consider this fact, the work being done here appears marvelous.

Besides the Representative Church and Epworth Church, there is Emory Church, Rev. E. A. Lambert, pastor, which serves a growing congregation; Mount Pleasant Church, with Rev. C. K. Ray as pastor, a strong uptown church; and other smaller churches, as follows: Marvin Church, Rev. C. M. Hesser, pastor; St. Paul's Church, Rev. J. J. Ringer, pastor; and Calvary Church, Rev. W. A. Lynch, pastor. Rev. E. V. Register has served the Washington District as presiding elder three times during his ministerial career. He spent a day with the editors, and during the afternoon took a party of them around in his automobile, showing them through Epworth Church, and conducting them to other places of interest. He spoke with unstinted praise of the work of the pastors in Washington.

TRAINING SCHOOL FOR COLORED PASTORS.

By Dr. J. W. Perry.

It has been the practice for several years to have one pastor's school for the Colored Methodist Episcopal Church annually, so as to cover their southern territory in a period of three years. They feel very keenly a need for two of these every year, one east and one west of the Mississippi. In these schools instruction is given in the course of study for young preachers, and in Bible study, sermon making, programs and methods of church, Sunday school and young people's work. To this program inspirational addresses are added. At this time there is not enough money available for this additional meeting. Nothing we do is more highly appreciated by the colored people or more far-reaching in equipping their pastors for efficient service.

BIRD MESSAGES.

There are many reasons, esthetic and economic, for cherishing our birds, but, best of all, they bring messages from the great All Father to his children. With their variant individualities and songs they bear to the heart good cheer, courage and inspiration.

The chattering blue jay, though he has some qualities not admirable, yet expresses to us cheerfulness, companionship, and also constancy, for he does not desert us when leaves are falling, but lingers near even through winter's cold and flashes his brilliant beauty athwart the snow, from tree to tree, keeping up meanwhile his lively conversation. As a kind of chorus come the jolly little juncos and the cheery little chickadees.

When King Winter begins to retire before the approaching Lady Spring, the bluebird arrives, bearing his message of hope. German legend makes the bluebird the symbol of happiness, but when was ever happiness without hope?

Dear, familiar robin redbreast sings of the joys of home and loved ones, and of calm content.

The charming little song sparrow is our lyric poet, and many a heart experience he portrays in "notes of linked sweetness."

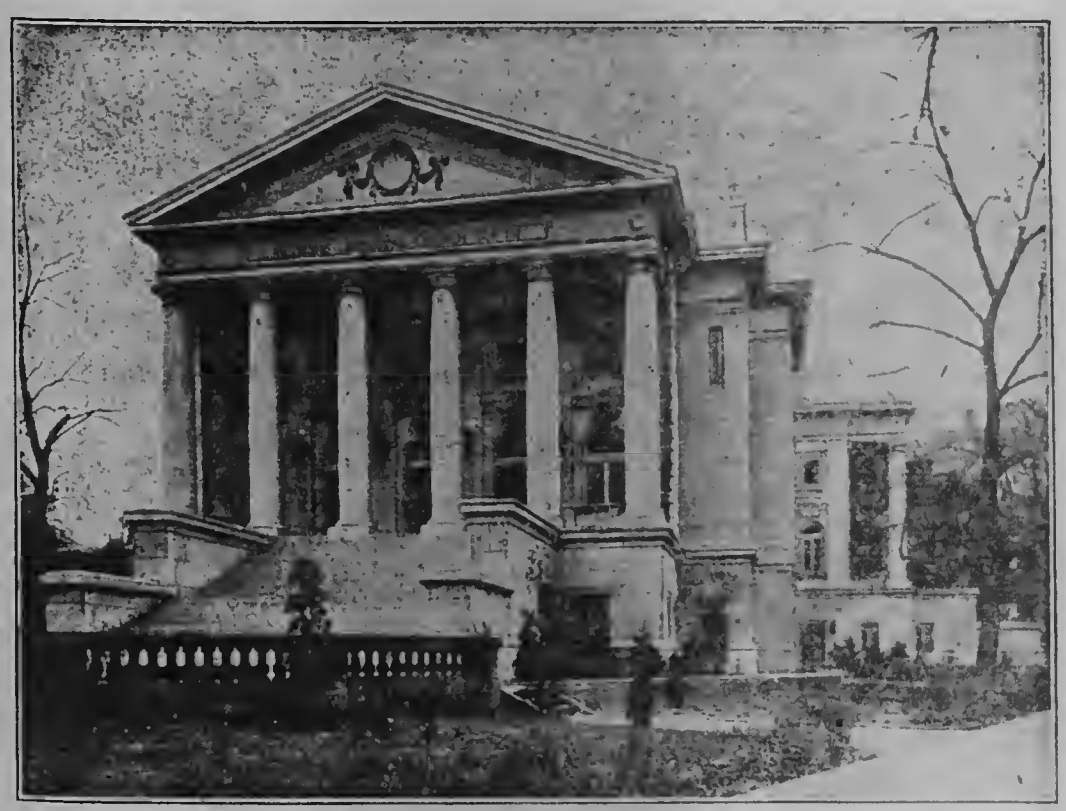
Industry is the woodpecker's message, as he patiently hammers away at the tree trunk. But see! Like a brilliant flame, the scarlet tanager cleaves the air, and his word is inspiration and enthusiasm for the task!

Midsummer finds the beautiful brown thrasher "atilt like a blossom among the leaves," as he "lets his illuminated being o'er-run" in the merriest madrigal ever heard—joy, abundant joy, and praise, he sings.

And through the evening twilight, when the sunsets pale to violet and amber, the woodthrushes call lovingly to one another. And hark! Through the quiet air float those rare notes of the chewink, whose twilight hymn has a mystic and spiritual quality, impossible to describe, which seems to say to the soul—

"Onward, ever onward, toward realms unknown to mortal sense, where all our highest and best ideals shall find fulfillment, and life and love forever dwell."—Olive Hudson Causey, in Our Dumb Animals.

Our only safety lies in inculcating an attitude of respect of law.—Warren G. Harding.



Our Representative Church (Mount Vernon Place), Washington, D. C., an Account of Which Appeared in Last Week's Advocate.

REV. CLOVIS G. CHAPPELL, D. D.
Pastor of Our Representative Church, Washington, D. C.

AT THE CLOSE OF THE OLD, ON THE THRESHOLD OF THE NEW.

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the Throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—Author unknown.

THE PREACHER.

The minister is the proclaimer of eternal values to men caught in the tangles of ephemeral things, the snares of gossip and show, care and pride and self-absorption, greed and fear and hate and ignoble getting and spending. We go to him when we are lost, to show us the way. On stormy seas we look to him as a lighthouse. Out of the bewildering maze of unrealities we seek to have him point us to things which are real.—Will H. Hayes.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. J. E. RIGGS, nee Minerva Steen, born near Grand Coteau, May 28, 1824, was married to John E. Riggs, June 15, 1842, making their home at New Iberia. She was connected with the Methodist Church at this place for nearly 80 years, was always faithful in attendance upon its services and interested in all the progress of the church until God took her home on Dec. 1, 1923, at Lafayette, La. Mrs. Riggs had been a widow 20 years. Most of this time was spent in a sanitarium or under the care of a trained nurse, becoming an invalid from a fall, not being able to walk for years; yet, with all her suffering she was gentle and sweet of disposition, retaining her faculties to a remarkable degree until the end of life. She would have been 100 years old on May 28, 1924, had she lived. There survive her five daughters, two sons, twenty-five grandchildren, twenty-eight great-grandchildren and three great-great-grandchildren. She was buried at New Iberia, La., Dec. 2, 1923, with services at the Methodist church, Revs. Leon I. McCain, Martin Hebert, and H. N. Harrison officiating. Her nephew,

REV. S. L. RIGGS.

RESOLUTIONS.

Resolutions of respect adopted by the quarterly conference of the Jena and Jonesville charge, M. E. Church, South:

Whereas, W. D. Boddie was called by death from his earthly field of labor; and,

Whereas, Brother Boddie was a faithful and loyal member of the M. E. Church, South, having faithfully filled the office of steward in his church and served on various committes in promoting the work of the church; and,

Whereas, Brother Boddie was a regular attendant of the church and Sunday school, took an active part in and greatly enjoyed these services; and,

Whereas, Brother Boddie always manifested a special interest in looking after and caring for the churchhouse and grounds,

Therefore, be it resolved by the quarterly conference, That we have lost one whose name stood for service; that we cherish the memory of one who loved a life of service, and extend to his family our sympathy, rejoicing with them in the example of a godly husband and father.

Resolved further, That a copy of these resolutions be sent to the family and to the New Orleans Christian Advocate.

Signed: Mrs. W. M. Baker, Mrs. W. W. Adams, T. J. Kendrick, Committee on Resolutions.

OUR METHODIST BROTHERHOOD

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FROM THE BAYOU BLUE CIRCUIT.

Dear Brother Carley: I want to thank my dear friends from various churches for the toys they have sent to the French children. I thought it would be a wise thing to put a letter in the Advocate, thanking those efficient Christians for their grace of giving.

My friends, "It is more blessed to give than to receive," said our Lord. And it is true; I am sure those efficient Christians don't realize what a great day of rejoicing it was for those children.

I held several Christmas trees in various places. I am going to give the result in the following statement:

I held one at Bayou Blue church the Sunday before Christmas, which, I am glad to state, was an ideal and interesting one. The good women of that church helped me to erect the tree. We had a full church of people who were eager to hear the program. Miss Odette Martin had charge of the program. We gave about seventy-five presents. I led the prayer, and R. E. Martin closed the program by singing "America." Everybody seemed to be satisfied.

I held another one in the little town of Labadie, in a home where I had already been forbidden to preach. But after spending much time in prayer for that man, we decided to ask him to have a Christmas tree, and he agreed to have one. We invited the children of that community, who are all Roman Catholics. I am glad to state there were about sixty children, and a great many grown persons who had never heard the gospel before; and they were all very greatly pleased. They made me sing a few songs; and, best of all, this same man to whom the house belongs testified that all I said was correct—that he had forbidden me to preach in his house in vain.

I held another one at Eagle Island, with the help of the Missionary Society, Mrs. White, Miss Hooper, and my wife. We had an interesting one there. We erected the Christmas tree in the yard, for there was no place in the house for all the people. We gave about seventy-five presents at that place. We had about two hundred persons present, and they were all satisfied to be there.

We held another one at Brulee Labadie, which was a very good one. We had some children there who never used to come to our church. We gave them each a present, and they were all satisfied. We were about sixty present.

I thank all those efficient Christians who gave those toys; I am sure the grace of our Lord is with them, and will remain.

I pray we all may have the desire to work for the advancement and extending of God's Kingdom.

G. A. LaGRANGE, P. C.

Houma, La.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Bellefontain, at Walthall, a.m., Jan. 12, 13.
Eupora and Maben, at Eupora, p.m., Jan. 13, 14.
Mathiston, at Mathiston, Jan. 15.
Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16. 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Starkville, Jan. 11.
Sturgis, at Sturgis, Jan. 12, 13.
McCool, at McCool, preaching, Jan. 13, p.m.; Q. C., Jan. 14.
Mayhew and Sessums, at Sessums, preaching, Nov. 25; Q. C., Jan. 16.
Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Kossuth ct., at Pleasant Hill, Jan. 12.
Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Siloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Poplar Creek ct., at Shiloh, Jan. 12.
Vaiden and West, at Vaiden, Jan. 13.
Duck Hill ct., at Duck Hill, Jan. 13, 14.
Waterford ct., at Waterford, Jan. 18.
Paris ct., at Paris, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

R. A. TUCKER, P. E.

Greenwood Dist.—First Round.

Carrollton, Jan. 13, 14.
Swift Town, Jan. 15, 10:30 a.m.
Itta Bena, Jan. 15, 7 p.m.
Indianola, Jan. 17, 2:30 p.m.
Lambert, Jan. 19, 20.
Tutwiler, Jan. 20, 21.
Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2, 3.
Inverness, Feb. 3, 4.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Cockrum, at Palestine, Jan. 12, 11 a.m.
Pleasant Hill, at P. H., Jan. 13, 11 a.m.
Horn Lake, at H. L., Jan. 14, 10 a.m.
Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Sledge, at Sledge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

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Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.

A very spirited but friendly contest in the Epworth League of the First Methodist Church, Alexandria, La., closed one week ago with the Golds only thirty-five points in the lead.

The two splendid young people who led the divisions kept the interest at all times at white heat, and while one bunch was giving an entertainment at the United States Hospital another would be putting on a program in the jail or carrying cheer to some of the shut-ins, for the contest did not aim alone to increase the membership, but to build up the League in efficiency and to increase the interest of its members in all lines of church activities.

It is impossible to estimate all that has been accomplished during this contest of only a few months' duration. According to the agreement, the losers entertained. They engaged the services of some of the mothers, who prepared the beautiful banquet which was served by the nurses. Misses Mary Jane Cailes, Orile Peabody and Kate Whitman, and tendered the Golds last week on Thursday night. It was an event which will be written into the annals of the Epworth League as one of its greatest accomplishments.

Mr. Claud Copenhaver very ably filled the place of toastmaster, due to the fact that he was captain of the losing side. He gave an amusing and detailed history of this race for supremacy and at the conclusion of his interesting talk surprised the captain of the Golds, Miss Ruth Luneau, by placing on her brow a crown of gold and extending to her the golden scepter.

Miss Luneau was indeed a most beautiful queen and none were surprised when later she received the most votes for the handsomest young woman present. And so to her, a box of candy was presented, which later she carried to the pastor, Rev. O. W. Bradley, who was detained at home on account of sickness.

The program was excellent—a program that would have done credit to any of the older organizations of the church. Mrs. O. H. Melton and Mrs. A. F. Lanier, each in her own gracious way, lent their talents and entertained the young people with several numbers, responding to encores very willingly.

Mr. H. P. Miller was the speaker of the evening. He talked to the young folks along the lines of Epworth League work, complimenting them upon their splendid choice of a president, Charles White, who won for his side in the late contest more than twice as many credits as any other member. He commended them for the splendid work they are doing in carrying cheer to the sick, the shut-ins and the prisoners and urged them on to still better training for more and more active work for the League in the church and in the community. He assured them that they were "building better than they knew," and reminded them that "we are the open Bible to our fellow-citizens."

The Golds are loud in their praise of the splendid manner in which they were entertained and look forward to the day when they may lead the "Whites" another "merry chase."

X. X.

LAKE CHARLES DISTRICT.

The Lake Charles League without a doubt sustained a great loss when they lost their faithful League worker, Miss Audrey Reed, but New Orleans feel it has gained quite a bit by her coming here. Miss Reed is in training at the Presbyterian Hospital. I am sure all her friends from the Mansfield Assembly will wish her well in her new undertaking, and I am sure Miss Reed would be glad to hear from them. New Orleans bids you welcome, Audrey, and trusts you will soon grow to love it here as much as you do Lake Charles, which we know is quite a bit.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

The Mississippi Industrial and Training School Chapter.

One of the most flourishing Epworth League chapters in our Conference is that of the Mississippi Industrial and Training School at Columbia. From its organization it has shown that steady growth which is indicative of permanency. It was organized on the second Sunday in February, 1921, under the leadership of Rev. L. L. Roberts, pastor of the church in Columbia. There were fourteen enrolled at the initial meeting. Now they have an enrollment of over one hundred. The League at Columbia assumed the financial responsibility for the first year, and was more than generous, for, in addition to the necessary literature, a piano was provided. Five delegates were sent to the Conference at Hattiesburg.

At the beginning of the second year the chapter was able to take charge of its own finances, and in addition contributed $25 to the African Special. A Junior League was organized during the year, and four delegates were sent to the Assembly at Brookhaven.

The third year has been marked by unusual enthusiasm and interest. An Intermediate chapter has been organized, and all departments are doing fine work. Nine delegates went to the second Assembly at Brookhaven, and came back full of zeal and energy, which soon spread to the entire chapter. Those who were at the Assembly will remember this splendid delegation.

The first president of the Mississippi Industrial and Training School chapter was Charles B. Stevens, from Hattiesburg. During his stay at the School he was a loyal and ardent member. He is now a freshman in the Agricultural and Mechanical College, and is a member of the college band.

The president for the second year was Mary Ford, who is a member of the life service band of the Seashore District, having pledged herself for foreign service at the 1922 Assembly.

A boy of sterling worth and character was drawn for the third president. James Walker's influence has held the boys steady to the League as few others could, and has led more than one into active church membership.

The value of the work of the Epworth League to this group of young people cannot be estimated, and those who have had charge of this work in the Mississippi Industrial and Training School deserve a great deal of credit for the great work the Epworth League has accomplished. We will not soon forget Miss Langley and her enthusiastic delegations at our Conference and Assemblies during the past three years. We wish them great success in their endeavor.

(Continued on Page 15.)

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, Investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—Interesting and instructive.

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Go to your neighborhood drug store and get Dr. Pierce's famous Remedies, tablets or liquid. If you are troubled, write Dr. Pierce, President Invalids' Hotel, in Buffalo, N. Y., and receive good medical advice in return, free of all expense.

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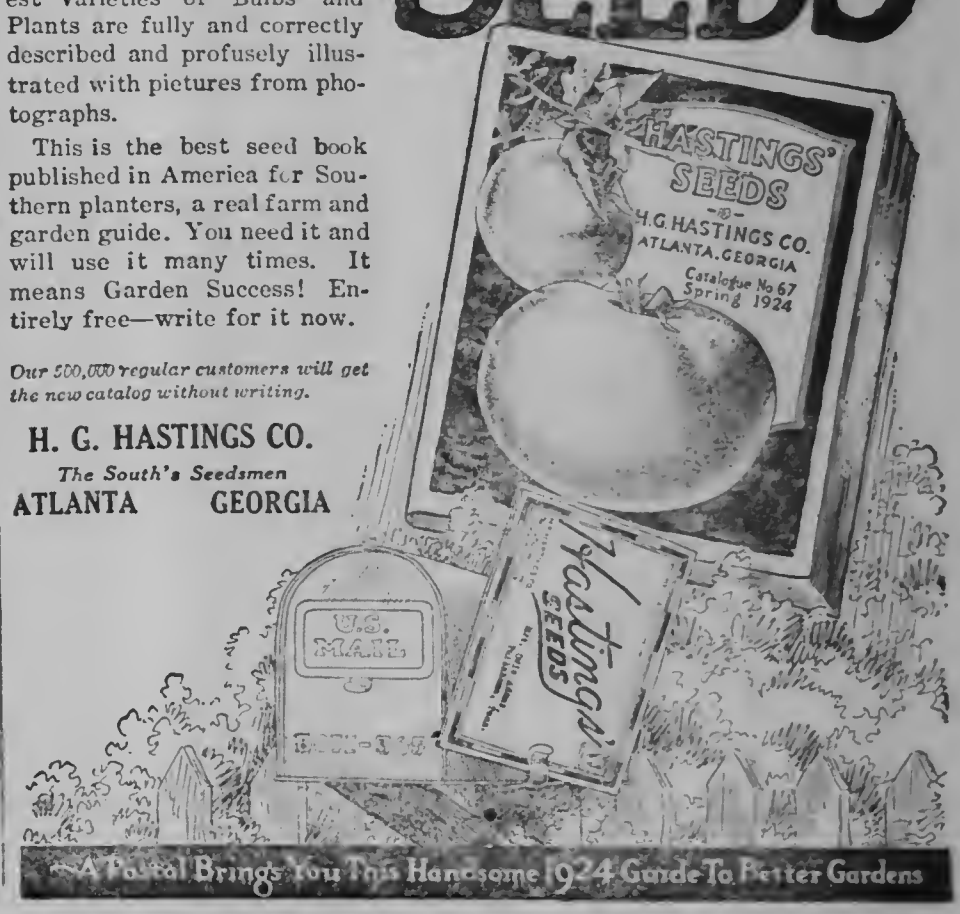

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday school superintendents who will take the pains to observe Jan. 20 as Leadership Training Day will do something to help establish the Kingdom of God. The superintendents who ignore the opportunity, what will they do that is worth more?

The Bible needs no criticism, it simply needs to be taught. If the critics of the church should devote the same time in carrying out the plans of the church, these good men would do much to banish strange doctrines. The Bible critic and the church critic are in the same class, and the church critic is at the foot of the class.

How does this strike you as the aim of the Sunday School? "The aim of this Program of Work is to offer a plan by which the Sunday school may lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed through worship, right living and efficient service." All of the Program of Work that follows this aim is to help attain the aim. If you know of a better aim, give it to the Sunday school; if you have worked out a more comprehensive program, let the Sunday school have it. Every school has some kind of aim and is following some sort of program. How do your aim and your program compare with the ones offered by your Sunday school leaders? Note the difference between the schools that are attempting to follow the plans offered by the General Sunday School Board and the schools that are following the plans they have inherited.

Study every plan the church is using to evangelize the world, and ask yourself the question—what is the most vital, far-reaching, and important thing the church is doing to fulfill her mission? Call it any name you please, choose the process you will—after all has been said, the one supreme task of the church is to train leaders to nurture childhood according to the will of Jesus Christ. Jesus trained twelve men for three years and said to them, "Go teach." The purpose of our leading Sunday school workers in preparing courses of study and in establishing training schools in every part of the church is to fulfill the terms of the Great Commission in a more effective way than has been done in the past. The Kingdom of God will come as rapidly as we prepare men and women to give childhood the benefits of Christ's atoning blood.

The revival method of evangelism has had the chief place in the minds of the leaders of the church in the past and will continue to have a large place as long as the great masses of adults remain unsaved. It is a triumph of grace to raise the dead; but is it not a greater triumph of grace to prevent death? The teaching process of evangelism is not antagonistic to the revival method, but should precede and follow the revival method, supplementing each other and making both more effective. Those who use the teaching method of evangelism recognize the child as God's child, by virtue of Christ's shed blood. They believe the child has a religious nature at birth and this religious nature must be given the proper nurture, to the end that it may grow in grace. This does not do away with the child's acceptance of Christ as a personal Savior, but aids him to do so intelligently and fully. Is the work of evangelism through teaching complete when the child thus accepts Christ as Savior and Lord? Nay, verily. The soul that has enthroned Christ as Savior and Lord needs to be evangelized through all the years that are to come, even down to old age. The teacher who evangelizes through the long and tedious process of teaching must pay as great a price as the revivalist who wins men back to God.

We, Brother E. S. Lewis and I, held three services at First Church, and Brother Longgrear and I held two services at Central, Columbus, the last Sunday of the old year. The purpose of this intense work was to organize a training school for those two churches. Lewis and Longgrear are doing team-work in the city on the Tombigbee. The time set for the school, Feb. 11-16. Three courses will be offered.

The Sunday schools of the Conference have been resting a long time on their Centenary payments. Resting is not as bad as repudiating. Let us pay as well as we promised. Here is the place where leadership, consecrated, loyal, intelligent leadership, is worth infinitely more than money. Do you want to know how much your school owes? Do you need any help in giving missionary instruction? Do you need mottoes, maps, an attractive "special"? If you do, write me.

FROM FLORA, MISS.

Dear Brother Carley: I feel that you would appreciate a little information from this church, inasmuch as we think we are very much on the map this year with our new pastor, H. A. Wood.

Brother Wood came to us on Dec. 3, 1923, and reported 26 new members to the first quarterly conference, which was held here by Brother Burton last Sunday evening at 3:30 o'clock. During this period there was only one sunshine day, if I remember right.

Our Sunday school has taken new life, and the Epworth League is making good headway, and there is no question but that we shall have a wonderful year on this charge under the leadership of our pastor.

One of the most remarkable things that have happened so far is that there were fifty on hand at the second prayer meeting after Brother Wood reached Flora, which, I believe, is the biggest prayer meeting that I have ever attended at this church since I have been located here, approximately six years. We expect to have 100 at our prayer meetings just as soon as it quits raining, as we have the goods that will bring them out.

Among other things that we are contemplating accomplishing this year is to make it our business to see that the subscriptions for the Advocate are substantially increased.

Wishing you a wonderful year with your paper, which I have been enjoying for quite a number of years.

B. C. HEIDELBERG.

FROM GEORGETOWN, MISS.

Dear Dr. Carley: We reached our new work, Georgetown, Nov. 27, and found the kitchen table just loaded with good things to eat, and they are still coming in. We felt that our lines had fallen to us in pleasant places. Well, we thought that was all, but on Christmas Eve Santa came, bringing all kinds of good things to eat. My! I soon got on shouting ground.

We certainly do appreciate the kindness of the good people here, and we hope so to live that they will not regret the hospitality shown us. I think I can see signs of a revival; God grant that it may he so.

The weather conditions have been such that the crowds have not been large, but we are expecting a great year with the Lord's help.

Yours for the lost,

W. W. NELSON.

"All good Methodists should be greatly interested in the affairs of the church. The only possible way to be interested is to know as much as possible about the church. The church organs carry this information. Thus they furnish the channel through which our interest in our own church may be created and increased."—Bishop H. A. Boaz.

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Attention, Pastors!

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HUCHOW HOSPITAL, 1923.

By Oscar G. Nelson.

The hospital is graud. It has exceeded our fondest hopes—hopes for beauty in external appearance and for completeness in its interior make-up. We have planted here a modern hospital that would do credit to most cities of the United States. It is of fireproof construction, concrete, steel and tile—no wood being used in its make-up. This is the only type of building that withstood the great earthquake in Japan, which gives us great satisfaction as we look at its four stories. We only have slight tremors here, but it is nice to know that we have the safest type of building in case a violent quake happens this way.

The land which the gentry gave us for our hospital compound adjoins the city wall and from the second story of the new building the surrounding country presents some beautiful scenery to the south and west, the compound being located in the southwest corner of the city. To the south are two lakes, one containing a tiny island just large enough for a dainty pagoda; the other, long and narrow, serves as foreground for a group of hills which skirt its southern shore. The highest of these hills is crowned with a Buddhist temple, the outstanding feature of which is another pagoda which dominates the country for miles and miles. To the west, the moat which surrounds the city can be seen for some distance parelleling the wall and finally disappearing beneath a beautifully proportioned high-arched bridge. Beyond this moat or canal, the canals cross and recross the level rice fields which are dotted with hundreds of little villages. As you know, this is the great fertile plain of China, the center of the silk industry, and in the evenings smoke from thousands of country homes and villages mingles with the mist from canals and rice fields to produce the most gorgeous sunsets and twilights I have ever seen. We are indeed fortunate in the location of the hospital. One of the main thoroughfares, South Street, passes our doors. Just outside the South Gate of the city, between the wall and the Pagoda Lake, is one of the largest suburbs of the city. Within the city we are only a few minutes from the busiest part of the commercial district. It is strategically located from another standpoint, too, as it opens up a section of the city where we haven't a church and therefore we should be a great evangelizing agent. We hope to start a new church as soon as we move from our present cramped quarters.

Now for the hard luck story. Our funds are insufficient and we have had to stop construction just short of getting into the building. It is all ready for us except for putting down the finishing coat of cement on the floors. Also we have not been able to buy plumbing fixtures, but we have put in all the pipes so that we can buy one fixture at a time as we get the money without breaking up our walls and floors to do it. We haven't money for our X-Ray plant, or telephones, but the wires are all in place and when this equipment can be bought, we will only have to attach a wire to a plug and turn on the current. We have already bought an engine and generator—used it to turn over the concrete mixer and crush our rock for the concrete, and now we have it to make our light for the future years.

We are short of money because a friend at home suffered a financial set-back and could not make good on a special gift—but we are praying for some other friend to take his place—and our God is a prayer-answering God. So we can cheerfully face the near future believing that we shall soon get into the fine building. We have tried to help answer our own prayers: The Baptist Woman's School needed a new building, so we utilized our supervising staff and buying organization to do the job for them, thereby saving them a large profit which a contractor would have gotten, and at the same time earned a commission for our new building. As that job was nearing completion, our own Virginia School folks got word that money was available for their new building and we went to work to put that over for them. That building will soon be finished and another commission helps out the hospital building fund. But it has certainly been a lot of extra work on Dr. Manget, who has given his undivided time to the hospital job, and been the organizing genius behind these others. He has taken the place of a contractor and as a result we are getting our building about twenty to thirty per cent cheaper than we could otherwise have done.

I have been responsible for the handling of the monies on these jobs, which together have amounted to nearly a quarter of a million dollars, Mexican. It has been a mean job, as it has involved purchases in various currencies, pounds sterling, gold dollars, Mexican dollars and that elusive value without currency called a tael. All this has involved quite a formidable set of books and midnight oil has been freely burned to keep these accounts straight, for I have had to keep up my surgical service in the hospital at the same time.

But now we will soon be in our new home because somewhere, somehow God will put it into the heart of some friend to make it possible for us to move. It will be a happy day for us all. I am wondering who will be gladdened by our patients' rejoicing and our own thanksgiving.

Through all this trying period my health has been good, but Dr. Manget is looking mighty tired. His has been the heaviest burden and now the money matters have added to his worries. May it be very soon that this cloud will be lifted!

In closing, let me ask for the prayers of all of you for this work which is your work, and the work of Him whom we call Lord and Master. May His Spirit strengthen you in your purpose to carry the Gospel to all the nations of this world.

A VISIT TO BRAZIL.

By Mary E. Decherd.

The people of Brazil delighted me. I met many of our Brazilian Christians. I was in Bennett College and was present at the meeting of the English Club, composed of the girls of high school age who could talk to us in English. Beautiful, charming girls they were, a credit to any faculty. We had a good time playing games and having contests. I lived with these girls four days and saw how well they are being fitted to help carry their needy fellow-countrymen the Gospel of our Lord Jesus Christ through their lives as well as by means of their well developed minds. And so it was in Bello Horizonte, in Pirachicaba, in Santa Maria, in Porto Alegre, in Juiz de Fora, in Passo Fundo—wherever I went. The festas in Passo Fundo and Cruz Alta brought us in contact with many fine Brazilians. The native people themselves planned our receptions; they met us at the trains; made speeches over us which would have embarrassed us had we understood Portuguese; served us delicious coces, embroidered with our initials; sent delegations to thank us for our students' assistance in their work. How could they think of so many nice things to do for strangers from another land? Evidently, they did not so regard us.

In many places earnest native workers came to see us to tell us how they needed schools, churches, more workers, etc. We heard them all patiently through the interpreters. And what could I say in reply? Nothing, except that I longed to help them, that our own work in Passo Fundo needed all the money the U. of T. students could raise, but that I would tell people here of the many, many openings in their fair land.

The Brazilians are ambitious, appreciative, charming—but so largely without opporunity at all to improve themselves. They are without resources, without education. They look to us to supply their need. I believe we would do it if we really understood. A friend said that they thought I had "schools in my pocket." Well, I have not, but perhaps some one who reads these lines has in his or her pocket the funds for such a school.

Whosoever abideth in Him sinneth not. 1 John 3:6.

Have you the regular habit of meeting him each morning in real communion, as he speaks to you through his Word and you speak to him in prayer? If not, this alone is a sufficient cause of all your failure. Henceforth, this one thing I do: I will give to God the first place in each day and in all my life. I will begin each day in communion with him, and then by that constant faith-touch which reckons upon his mighty, restful presence, even when I am occupied with my daily task, I will trust him to keep what I have committed unto him, for "whosoever abideth in him sinneth not."—G. Sherwood Eddy.

What we want is character, not stage vestments.—Lyman Abbott.

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FROM RAYVILLE, LA.

Dear Brother Carley: We have been royally received here by the good people of Rayville, and the future seems bright for a prosperous year in the Master's cause.

We have a splendid board of stewards, who look well after the pastor's salary, and pay it monthly.

Sunday school seems to be growing, and the Senior Epworth League is wide-awake and very active.

The Woman's Missionary Society is very active in its work, doing many nice things for the pastor and his family.

We are beginning to think and talk of a better equipment in a church way, which we hope will result in a new building in the future at some not far distant date.

Yours in Christ.
H. W. CUDD, P. C.

Epworth League.

(Continued From Page 11.)

Mrs. Maggie Cooper Picket, our very efficient and much appreciated secretary, has resigned. After her marriage, she moved out of our Conference, and felt that she could no longer serve the Conference efficiently, and handed our president her resignation.

Mr. Hawkins (with many doubts, much fear and trembling) has appointed J. H. Weems, 308 Second Avenue, Hattiesburg, to fill the unexpired term.

* * *

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We call attention again to the Conference Presidents' meeting, which will be held in Meridian, Jan. 15-16-17, the opening service to be held at Central Church at 6:30 p. m., Jan. 15. The Conference will meet at some time to be announced by the President, just preceding or immediately following the Presidents' meeting.

PROMPT TREASURERS.

The following ten Epworth League Conference Treasurers made the highest average in 1922 for their promptness in making monthly reports: Virginia, 100 per cent; West Texas, 100 per cent; Mississippi, 91 per cent; Upper South Carolina, 91 per cent; Baltimore, 83 per cent; Illinois, 83 per cent; North Alabama, 83 per cent; North Texas, 83 per cent; St. Louis, 83 per cent; South Carolina, 83 per cent.

JUNIOR AND INTERMEDIATE LEAGUE WEEK.

The week of Feb. 3-10 has been set aside as Junior and Intermediate League Week. This is one of the greatest weeks in our League calendar, a time when in churches where there are several chapters, these will draw closer together and when in churches where only one League exists a desire for others may be instilled in the hearts of the members of the congregation.

The Junior and Intermediate superintendents are to a large extent dependent upon the Councils of the Senior Leagues for their co-operation. The plan includes a union meeting on Sunday evening, Feb. 3, a special program given by the Juniors and Intermediates for the board of stewards, a Valentine banquet given by the Seniors, open meetings of Junior and Intermediate Leagues. The week may be one brimming over with gladness and permeated by a spirit of prayer. Suggestions are given in greater detail than in any previous year in the Junior and Intermediate Epworthians, and more briefly in the Epworth Era for February. The Central Office will be delighted to help you in making plans. We are eager to hear from you about them.

IDA MALLARY COBB,
Junior League Secretary.

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. II Corinthians 3:5.

Efficiency may go a long way, but only sufficiency can go all the way. Many of God's workers are efficient, but between efficiency and sufficiency there is a wide gap.—Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Jan. 12, 13.
Hazlehurst, Jan. 13, 7 p.m.; Q. C., Jan. 14, 7 p.m.
Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.
Osyka, at Osyka, Feb. 23, 24.
Magnolia, Feb. 24, 7 p.m.; Q. C., Feb. 25, 7 p.m.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

Heidelberg, at Vossburg, Jan. 12, 2 p.m., 7:30 p.m.
Eucutta, Jan. 13, 11 a.m.
Purvis, Jan. 13, 14, 7:30 p.m., 9 a.m.
New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 26, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 3:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Harrisville, at Harrisville, Jan. 12, 13, 11 a.m.
Mendenhall, at D'Lo, Jan. 13, 7 p.m.; Jan. 14, 9 a.m.
Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 2, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

De Kalb, at Pleasant Ridge, Jan. 12, 13.
Cleveland, at Clarks Chapel, Jan. 13, 14.
Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 26.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Chunkey, at Chunkey, Jan. 12, 13, 11 a.m.
Newton, 7 p.m., Jan. 15.
Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Columbia, Q. C., Monday night, Jan. 14; preaching, 11 a.m., Jan. 30.
Columbia Mission, Q. C., Saturday, Jan. 12; preaching, 3 p.m., Jan. 30.
Biloxi, Q. C., Tuesday, 7:30 p.m., Jan. 15.
Gulfport, Q. C., Wednesday, 7:30 p.m., Jan. 16.
Long Beach, Q. C., Thursday, 7:30 p.m., Jan. 17.
Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, Q. C., Mon. night, Feb. 11.
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, Q. C., Wed. afternoon, Feb. 13.
Moss Point, Q. C., Wed. night, Feb. 13.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Jan. 11.
Roxie, 11 a.m., Jan. 12.
Gloster and Liberty, at Gloster, 11 a.m., Jan. 13.
Woodville, 7 p.m., Jan. 13, 14.
Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

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EARNEST EFFORT AND HEARTY CO-OPERATION WILL PRODUCE RESULTS

FROM WATER VALLEY, MISS.

Dear Dr. Carley: I find Water Valley a great place. Everything starts off with high spirit and promise of a great year. Our reception was most cordial and gratifying. The good people have left nothing undone or said to show genuine kindness and appreciation. Real Christian thoughtfulness and attention have been abundant ever since we arrived, strangers in their midst. We now feel as if we had known them for years.

They have spent $1,200 or $1,500 on the parsonage since we came. The whole house has been re-covered with asphalt shingles, repainted, and decaying parts supplied with new wood, a new range installed, much new furniture, porches, chairs, etc. In fact, it is as a new house, comfortable, tidy and pleasing to the eye. My predecessor, Rev. L. P. Wasson, who was demoted to the presiding eldership by Bishop Ainsworth, had given all this work a good start by urging it as an absolute necessity.

He did a great work here during his quadrennium as pastor. They love him. He left his imprint upon every strata and cause of a higher life, a fuller Christian citizenship and a riper and more rational interpretation of the gospel as the alone need and strength of all men.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

Our prayer meetings range in attendance around fifty and above that number. These people do not seem to feel that the mid-week service is a defunct, useless institution to be taboo. Merchants, bankers, wholesalers, retailers, shop men, judges, toilers, busy housekeepers, elderly matrons, children, young men and women come. They seem to find pleasure and profit as well as a growing mind and soul in the hour so spent. It is truly refreshing and encouraging to find such great numbers coming that the service has to be held in the large auditorium of the main building.

The Sunday school is a great institution. Vast throngs crowd into it every Sunday and all the classes. There are two teachers for every class; and what a fine thing it is! If one should be unable to attend, there is provision for carrying on the work without a jar. The Sunday school is well and effectively organized. In fact, it is one the historic Sunday schools of the Conference, whose lineage is well known.

Last Sunday we celebrated in a telling way the birth of the world's Savior with a "white Christmas." This was delegated to Mrs. Afton Smith's class, with privilege to commandeer any one she might deem helpful in rendering the program effective. It was a brilliant and impressive affair. There were the "Inn" and the "Manger" in the center of the stage, with the Madonna sitting by, gazing into the face of the Infant Saviour. She was clad in true Oriental style, or immaculate white, while the brilliant star swung from above over the manger with brilliant tapers gracefully leading to the place where the child lay. The rustic shepherds, garbed in familiar apparel of those far-away times, emerged from far quarters and came with earnest faces and wistful manner and gathered with wonder and admiration about the manger to behold him who was born King. Then there were approaching from another quarter the Wise Men with pilgrim's staff in hand, clad in autumn-colored robes and flowing garments, laden with the evidences of a long journey, and dust-covered sandals, their faces showing awe and deep anxiety and soul-quest. While kneeling about the manger they opened their earthern urns, bearing gold, frankincense and myrrh, which they gladly offered with reverent spirit and worshipful manner. It was a wonderful lesson in action. Toward the end of the most stirring and impressive program, all the people in the house filed by the manger and deposited their gifts to the Saviour. These gifts amounted to $400. Not one, I think, in all the house failed to bring a gift, most of it in money. There were tears in many eyes as the realistic scenes were being enacted and they were bestowing their gifts, glad in the souls redeemed and made conscious of the mightiest gift of God to men. It was one of the greatest revival scenes I ever witnessed. Why not? Are there no thoughts that plow and stir and fertilize the deepest centers of being as we look upon such things?

I am most pleasantly domiciled here, with Brother Raper at Main Street Church, and Brother J. W. Dorman, the young superannuate, living hard by me. Brother Dorman is one of those choice, rare men of clear judgment, sound mind, warm heart and exalted character. He's a former pastor and greatly beloved by all this flock and town. It's a rich privilege to have him near by. Brother Raper has captured his folks, and they say he's a real preacher of the Word.

LEE M. LIPSCOMB.

Blessed is he, whosoever shall not be offended in Me. Matthew 11:6.

When we get to heaven, opportunities, so far as we can judge, will be gone forever of gladdening the heart of our Redeemer by trusting him when all seems wrong. Let us treasure them now. They are part of life's deepest wealth.—Charles G. Moore.

POSITIONS OPEN

For Ambitious Well-Trained Men and Women.

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates, coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does it Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga., or Georgia-Alabama Business College, Dept. G-5, Atlanta, Ga.

—Adv.

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 17, 1924. CHAS. O. CHALMERS, Manager.

Editorial.

SOME BIG ISSUES.

The church is perhaps always facing big issues, either supposedly or really; but at this time we shall call attention to a few of these issues about which it seems to us there can be no difference of opinion.

The Centenary.

Just at this time we are in the midst of a campaign to pay out the pledges made to the Centenary Movement. Using round numbers throughout, we are face to face with the fact that of a total pledge of $36,000,000, the church thus far has paid only $19,000,000 for the support, extension, and maintenance of its missionary operations at home and abroad—and we are at the close of the five-year period allotted to the prosecution of this great undertaking. The Centenary Askings were based upon a quota of $25,000,000, with the full payment of which all the Centenary program could be carried out. In spite of the fact that this quota was so largely over-subscribed, the quota itself has not yet been paid, and many of our missionary operations are, therefore, in the midst of a most critical situation.

The Centenary Commission, under the full authority granted to it by the church, is at this time putting forth every effort to collect these unpaid pledges. By the full consent and hearty cooperation of all agencies representing other interests of the church, the months of December and January were set apart for completing the Centenary task. Every pastor in the church is expected to lead his people in a vigorous effort to collect these unpaid pledges, and every Centenary subscriber who has not met his obligations is expected to make definite settlement—either by full payment at this time or by definite assurance as to the future payment of his pledge.

This intensive effort to collect these pledges cannot go on forever, and the elaborate machinery of the Centenary Commission cannot be maintained always. The work must be completed, so that the attention and strength of the church may be given to other enterprises, and now is the time to complete it—its completion at this time is one of the big issues before us.

The greatness of this undertaking and the importance of completing it are forcefully expressed in the following resolutions adopted by the gathering of preachers and laymen representing the Louisiana, the Mississippi, and the North Mississippi Conferences at Jackson, Miss., last week:

"We, your Committee on Resolutions, beg leave to report that in our opinion the Centenary campaign was the most daring and courageous effort ever undertaken by any denomination in the history of the Christian church. We feel that the development of a new aggressiveness and the collection of $19,000,000 in this effort are of themselves a splendid achievement that is worthy of our church.

"But our achievements must not cause us to lose sight of the many enterprises which have been halted by our delay to pay some of these pledges. In the culminating days of this splendid effort we have before us an unfinished task. Half-finished church and college buildings and hospitals in every land of our missionary effort wait upon the consecration and the willingness of our great church. In many cases these uncompleted structures must be lost, and with them the very hope which they symbolize, unless these individual pledges shall be speedily redeemed.

"A study of our situation reveals the fact that practically one-half of the unpaid pledges were made by churches subscribing $10,000 or more—the very group of churches which we represent. We, therefore, call upon every church to put on the cultural program sent down to us through the bishops and the Commission made responsible for this very vital task. And we urge that no church shall fail to make the personal canvass of subscribers January 20 to February 1, as provided in the pay-out plan. Let us do all in the spirit of faith and prayer, and with no less a feeling of responsibility for collecting these pledges than for paying our own, assured that in no other way can the Centenary task be completed."

Signed: W. L. Duren, J. Loyd Decell, C. M. Reeves, C. M. Roberts, W. R. Lott, Committee.

The Christian Education Movement.

The magnitude of the Centenary program must not be allowed to obscure the vital cause of Christian education. Our educational institutions lie at the very foundation of all our efforts to strengthen the church, uplift humanity, and Christianize the world. Not only are we dependent upon these institutions for the development of a competent leadership for our Christian forces, but we are also dependent upon them for the development and inspiration of these forces themselves. Unchristian and non-Christian education is a menace to civilization; Christian education is the hope of the race.

The importance of this issue of Christian education in Louisiana and Mississippi is accentuated by the fact that some of our own institutions are facing the alternatives of increasing their endowment and equipment, or of being deprived of their classification as A-grade schools. The seriousness of this situation cannot be overestimated. It is not a theory, but a fact that confronts us. We must meet our obligations to these schools, and meet them now, or suffer an almost irretrievable loss. Our pledges to the Christian Education Movement ought to be paid at any sacrifice, and, in addition to those pledges, large additional amounts must be secured for the proper support of this fundamental interest of the church. We are dealing with no greater issue at this time.

Superannuate Endowment.

"Say it with pinks," is the slogan that is now being heard throughout the church, the General Board of Finance being in the midst of launching the campaign to raise an endowment sufficient to provide adequately for the needs of our superannuate preachers, their widows and orphans. Questions concerning this long-delayed but worthy cause are now incorporated in the minute business of the quarterly conference, and there is no way of evading the issue or of escaping the responsibility for the proper presentation of this special effort. The first quarterly conference of every pastoral charge is expected to make a report on the "pink slip" of what it proposes to do in this matter, and the consummation of an end long hoped for hangs on this action. It is inconceivable that any pastor or any congregation should pass lightly by this cause that has waited so long for adequate attention and proper presentation.

We have enumerated above three specific tasks that await accomplishment this year—two of them the immediate work of the church. While they may seem to have largely to do with money—and they have—they are connected vitally with all those spiritual impulses that grow out of regenerated human nature; and the accomplishment of these tasks will, we dare say, give tremendous impetus to and help maintain what is always and everywhere the great mission of the church—the spiritual blessing of mankind. It is a safe prophecy that in every church that will meet its Centenary obligations, pay its Christian education pledges, and give liberally of its substance to the care of the worn-out servants of the church there will come a spirit of revival that will immeasurably bless those who already profess to be followers of Christ, and that will sweep many others into a gracious experience of saving grace. The issues are before us—let us meet them courageously and accomplish completely all the tasks involved in them.

THE PROSPERITY OF THE CHURCH.

At the close of the report of the Fall Meeting of the College of Bishops, furnished the church press by the Secretary, Bishop Collins Denny, we find the following words: "Each bishop reported the state of the work of the church in the Conferences assigned to his supervision. God has blessed the church greatly in a large increase of membership. The church has made larger pro-

(Continued on Eighth Page.)

it, as Philip the evangelist had done to the Samaritans, to the Ethiopian eunuch, and to all the towns from Azotus to Cesarea. That was the kind of work Paul meant when he said to Timothy, "Do the work of an evangelist." A pastor is not an evangelist, nor can he "go into the evangelistic work," on his own accord, and make a success of it. God calls men to their places in the church. There is not an office in the church as important to the people as that of an humble, faithful, godly pastor. Strengthening weak churches is included in the work of an evangelist. Primarily the work of an evangelist meant to preach the gospel in the fields of the unsaved and unorganized. There are many places where we have no church that could be easily organized into strong Methodist churches and Sunday schools. It's nice to preach in a fine church, live in a good parsonage and receive an adequate salary. These things are the results of developing places that in time past were unorganized. Let's evangelize the unsaved multitudes. There is not a class of men in the church better prepared to do this work than intelligent, consecrated evangelists. The main hindrance is lack of faith in God, and will-power. The God of Elijah still lives, and is just the same to-day as when he changed Elijah's appointment from Cherith, where he was fed by the ravens, to Zarephath, to be supported by a poor widow woman.

Some people would be surprised if their prayers should be answered, like a man whom the writer once saw blush on receiving what he desired. He was a farmer and became very much distressed about his crop burning up during a drought. It was suggested to him that the Lord would give rain in answer to prayer. He said, "If you will pray and get rain, I will increase my subscription to the pastor." His proposition was accepted, a great rain came, the farmer's face turned red. He paid it, but it was given back to his children. He thought a prophet took dinner with him that day. It is easier for some to pay than to pray. "All things are possible to him that believeth." Many charges do not believe themselves able to bear the expenses of an evangelistic meeting. Some have a mistaken idea about the amount of compensation that evangelists get. They are entitled only to a living in common with other hard-worked preachers. It has become too much the custom for evangelists to be invited only to the best organized and best paying churches. Thus conditions have become such that when "First Churches" are compared with country churches, the question arises, "How shall we solve the rural church problem?" The only way is by giving the smaller places and rural churches the same attention that is given town and city churches, without placing it too much on a money basis. Then they "shall rejoice and blossom as the rose." All Christian communities, however poor, love Christ, and have church pride, and when properly taught and spiritually stirred, come to the front. Many places are hard, but God has not called men to seek good, easy places.

There is another matter that has never been satisfactory to my mind, and that is, the meager support of so many of our pastors. One faithful, godly preacher who gives his time and labors to the church is as much entitled to a support for himself and family as another. There is not as much difference in the quality of service rendered as in the salaries paid, for the same work. Many have been waiting for a plan to be introduced to adjust this matter. There is a remedy for the malady. What one preacher can do in this regard, another can do, if he goes about it right. If he does not know how, he ought to learn how. As evidence of what can be done, take the following examples: The writer once held a meeting for a circuit pastor in one of the most spiritually dead small country churches he ever saw. Finances were about all behind. After a few days' teaching, the people cheerfully paid their pastor and the benevolences in full, and then proposed to pay for half the pastor's time. Another rural church in the same condition paid up all finances and erected a new church right away. Still another country church, at the close of a ten days' meeting, proposed to pay the pastor for full time the following year, and did do it. A more important "drive" than this could not be put before the people—not as a drive, however, but under the proper head.

The pastors serving rural charges could do better work with a better support under the present conditions. There is not a more important agency in our church than our faithful presiding elders. But for them, many pastors would not fare so well as they do. Presiding elders cannot always manage the finances as they would like to do.

During a part of the writer's humble ministry he has witnessed about ten thousand conversions in stations, circuits, and missions. Our greatest present need is evangelists among the weaker churches and unorganized places. At this time there is so much that our young ministers should know about how to "stir up the gift of God which is in them," so they can do successful revival and pastoral work, spiritually and financially, all of which young and inexperienced preachers do not know. I would enjoy taking them into a class, and giving them these things by a short course of lectures, which the schools do not teach, and that otherwise it will require a lifetime to learn, and some will never learn at all. I have written sincerely for the glory of God.

Corinth, Miss.

GETTING RID OF GOD.

By Rev. H. W. Rickey

Prelude.

Our modern civilization is a Satanic system of organized covetousness. Its God is a cash-register. The mass chorus sings: "Great is the Diana on the Almighty Dollars." It is upheld by learned liars, grievous grafters, pirates of profiteering, lucre-loving landlordism, legalized inequalities and injustices, powerful navies, standing armies, the devil of dynamite, the chemistry of destruction, all the powers of coercion, intimidation and oppression of the masses.

The earth is the landlord's, and the fullness thereof, and he owes nothing to God. His tenant or renter is only a revenue producer, "his hands" to increase his income. Landlordism fabricates an aristocracy based on self-interest, fattens on lies, lusts of the flesh, the love of liquor and the love of gold. Nothing is allowed to thrive that conflicts with landlordism. It rations out a living to others as it does to livestock, barely enough to get a certain amount of work or profit out of it. It is a pagan-system in origin and continuance. Hence, our civilization is paganized. The legislation, education, social customs, business methods, politics, philosophy of the soul, concept of the human body, sex relations, religious concepts, have never been depaganized.

Pagan Evolution.

Evolution is a recession to superannuated pagan world-views of ancient philosophers, with some later refinements and complexes added by infidels.

The change of one force into another, the proofs that all powers and forces are only variations and expressions of an omnipresent cosmic energy, the tie that connects mind and matter, explain them as we may, can do no other than lead the pondering mind to the irresistible conclusion that the origin and perpetual fountain of energy is in God.

"Causation is the will, creation is the act of God," said W. R. Grove. Energy is only the strength of will. Divine or human. Mind or morals could not be put into man by a cosmic mechanism that has neither. Only God could invent man.

Faith in order is the basis of Science; and there could be no order without an Ordainer. Even Haeckel confessed that "most modern naturalists are inclined to give up the attempt to explain the origin of life by natural causes." DuBois Reymond avowed: "It is futile to attempt to account for the chasm between the living and not living by chemistry."

Keyhole squints at Nature may conduct tadpole philosophers into Atheism, but, as Bacon advised, no man can be too well studied in the book of God's words, or in the book of God's rock chapters. Dana and Wallace agreed that for the production of man was required "the special act of a Being above nature, whose supreme will is the source of natural law."

The infidel spirals his objections against Vital Force. Abolish that fact, he can get rid of God. Strauss saw that as long as there was no ferry across from lifeless matter to living creatures, as long as we must keep in mind a special vital force, there is no possibility of spanning the abyss without the aid of miracle. To admit a miracle is to let in the Creator. No man can repudiate the miracle of creation, unless he was converted in his youth, and have faith in God. To believe in such a miracle is to apostatize from Evolution. The man who believes in the first verse of Genesis possesses the antidote to the vagaries of Evolution. Yet, some swallow anything, provided it is not found in the Holy Bible. Their credulity far exceeds the faith the Bible exacts of us.

Bishop Butler showed the correct understanding of nature is fixed, settled, stated. To affirm that Nature's laws are constant and reliable, presupposes a regulative mind that makes them so. Only a Director General can affect the myriads of processes so that they keep always within the boundaries set by law. The stability of Nature's methods is an omnipresent miracle. It is a far more astounding miracle that electrons possess law respecting manners than any lesser miracles recorded once or occasionally. God has made no law stronger than himself. The Almighty wears no self-made straight-jacket of natural laws. Natural laws are the intelligent servants of the bidding of God. "Where the spirit of the Lord is, there is liberty."

Richter saw two uncontested miracles or revelations in this age. He compares them to an Old and New Testament. They are the birth of a finite being and the birth of life within the hard wood of matter. "In the one unexplainable every other is involved, and one miracle shatters a whole philosophy." The prejudice against miracle or the supernatural grows out of the fear of its philosophy-shattering power.

The Bible, or correct view, is that the powers and processes of Nature are supernatural in a triple sense. First, as more than the mind of man can account for in their origins; second, in more than he has ability to resist in their devouring tendencies; third, in more than he can reason out in their trend, drift or goal toward which they all are advancing. The orderly classification of Nature's facts into a science is convincing proof of the mind in us of a kin or kind to the Original Classifier. "We are his offspring," and possess a classifying mind.

The molecule is a tiny world in itself—a replica of the cosmos. Since Nature began, none of her destroyer-forces of the ages has produced the least change in the properties of any given molecule. The well-defined species of molecules passing down fabulous ages owes nothing to Evolution. We cannot ascribe their origin, preservation, retention of their characteristics to mindless mechanics of natural laws. Evolution necessitates change, but the molecules possess changeless sameness and have the marks of a manufactured article. If God conferred a natural immortality on molecules, atoms, electrons that defies fire, chemical combination, and other destroying agencies, cannot God give eternal life to those that love him? If God saves the least fractious of matter from destruction, can he not save us who are of more value than many electrons?

Tyndall had lucid moments, especially when he said: "Either we must open the doors freely to Creative acts, or abandoning them, let us radically change our notions of matter."

Precisely! Rob God of his attributes, endow matter with God's prerogatives, and go on sailing through the vacuum of an empty science.

Kant said: "Give me matter and I can explain the formation of a world; give me matter only, I cannot explain the formation of a caterpillar."

Natchitoches, La.

THE TIME OF BEGINNING IN EARNEST.

By Luther E. Todd.

Feb. 1, 1924, is the date for beginning the six weeks' publicity in all the charges of the church in behalf of the Special Effort for Superannuate Endowment. This period of cultivation will extend to March 16, 1924.

The St. Louis office is now mailing to every pastor a package of the booklet, "The Call of the Forgotten Man," for careful distribution among the members of the charge. Every pastor should be on the lookout for this package, and, upon its arrival, put it in a safe place until Feb. 1.

The final results of the great movement to provide adequate Superannuate Endowment will be determined chiefly by the amount of real work done in publicity. The people will gladly contribute to this cause when it is explained to them, and Feb. 1, 1924, is the time to begin the explantion.

The general plan of action, for the period of publicity, is clearly stated in the Workers' Guide, pages 23-25. If this program is followed with real purpose and enthusiasm, the whole church will be aroused to such an interest in the Forfotten Man that nothing can stop her until she pays the debt she owes her aged and worn-out preachers. On the contrary, if there is no cultivation, the outcome is sure to be disheartening. There can be no harvest without the sowing of seed.

With the actual campaign for the comfort of the Lord's disabled prophets so near at hand, my soul longeth and my heart crieth out in supplication for the blessings of Almighty God upon those who are called to serve as leaders. The church never faced a greater opportunity than that which is now presented for supplying the distressing needs of those who made her great. Help us, dear Lord, faithfully to meet the responsibilities which rest upon us in this emergency.

LOCAL PREACHERS—AN APPRECIATION.

By Rev. C. M. Chapman, D.D.

What the Church Owes to Them.

Now and then one can hear the expression, "We cannot use local preachers," or, "The age of local preachers has passed." The chronicle of the Methodist Church would be incomplete without an important chapter on the valiant deeds of the local preachers in our ranks when the issues of life in spiritual matters tried men's souls in laying the foundations of our present spiritual prosperity. May we have a word about these men, as follows?

The Methodist Episcopal Church in America was organized by local preachers: At Sam's Creed, Md., by Robert Strawbridge; at John's Street, New York City, by Philip Embury; in the West (as then known) in Ohio, by Governor Tiffin—all local preachers of high order and of solid piety.

Some Prominent Local Preachers.

Charles Wesley, John Fletcher, John Calvin, Adam Clarke, Matthew Henry, Christian David, Count Zinzendorf, William Booth, C. G. Finney, George Whitefield, Lyman Abbott, Otterbein, Moody, Sam Jones, Lorenzo Dow, Bishop McKendree, John Howard, etc.

Things Accomplished by Local Preachers.

John Fletcher was a master writer of theology, one of the great preachers of his time. Charles Wesley wrote the hymns of Methodism—remove his psalms of heaven's melodies from Christian worship to-day, what a pause would come to Christian worshipers! Christian David and Count Zinzendorf gave to Methodism and the Christian world a new touch of assurance in the true witness of the Spirit, as evidential in Christian life. We may be in doubt as to priority of Sam's Creek meeting house or John Street Church, but we know that faithful local preachers gave us both, and they are to be praised for faithful work.

The local preacher, William McKendree, became America's first born Methodist bishop. The State Constitution of Ohio was written by the local preacher, Governor Tiffin. Matthew Henry has become immortal in his commentary—to those of Calvinistic trend of mind. Adam Clarke may be said to be the first writer of a Methodist Commentary—others now as good, but none better. John Calvin, writer of Calvinistic literature and a master theologian—believers in election and decrees as opposed to free grace and unlimited atonement owe more to Calvin than to any other master among them. The Salvation Army was organized by William Booth—the local preacher. The tide of spiritual revivals may be said to have become national first under the power of the spirit-filled D. L. Moody—a local preacher. Among the heroes of revival fires carried by local preachers to a lost world were C. G. Finney, George Whitefield, Sam Jones, etc.

Universities were established in America by local preachers—Harvard by John Harvard, in 1636, by the Congregationalists and local preachers; Princeton, in 1747, by local preachers in the Presbyterian Church; Yale, 1701, by local preachers of the Congregationalists and, later, Unitarians; Columbia, New York City, by local Episcopalians and a local lottery.

Local Preachers as Statesmen.

Governor Tiffin, of Ohio; Governor Brumbaugh, of Pennsylvania; James K. Polk; James A. Garfield; C. K. Marshall, of Mississippi; Irvin Miller, of Mississippi, and others. Mississippi Methodism had such men as Griffin, Ford, Moses Floyd, Sellers. Mississippi Baptists had such as Norvel Robertson Hitt, Carter Price, Giddens, John and James Stampley. Mississippi Presbyterians had among their early local preachers the two Swazyes, who preached and worked near Moss Point, Miss.

Seeing that "we are encompassed by so great a cloud of witnesses," let us ever honor the rank of local preachers for what they have done and can yet do.

HOW TO VOTE.

By Rev. F. B. Hill.

In July, 1851, F. W. Robertson, of Brighton, England, preached a notable sermon relating to the general election of that year—and preachers who possess a copy of Robertson's Sermons will profit by reading that sermon over again. The basis of the discourse is the election in which Matthew is appointed to the Apostolate. Its points are: The object of the election; the mode of the election, and the spirit in which it was conducted.

A vacancy had occurred in the ranks of the Apostles, which Peter ruled should be filled. Two names—Barnabas and Matthias—were proposed, and after the disciples had sought Divine guidance in prayer—"Thou, Lord, who knowest the hearts of all, show clearly which of these two Thou hast chosen"—the vote was taken.

Two elements stand out prominently in this pattern election—the human and the Divine. First the human. This was a matter in which men had some part and lot. It was not one settled by a Divine edict. The method of procedure took count of human instrumentality; moreover, it was democratic. Not even did the Apostles claim the prerogotive of determining who should fill the position. Each of the hundred and twenty disciples had a vote; all votes were of equal value, and we may assume every voter voted. In all this the human element played its part.

But there was also the Divine element. The electors were deeply sensible of their insufficiency to decide aright without the help of God. Theirs was a grave and great responsibility, to be regarded religiously and conscientiously, and they made their act a matter of earnest prayer. Never were electors more earnest that Vox Populi should he Vox Dei. They did not presume that the voice of the people was of necessity the voice of God. How many are the folk of to-day who have allowed themselves to become slaves to the false notion that you have only to make the social system fully democratic for the millennium to be immediately ushered in! The disciples were not deluded by that dangerous doctrine of the devil. They were not at all sure that their "popular" will accorded with the will of God, but what they desired was that the two should become one. And so before they voted they prayed, "Thou, Lord, who knowest the hearts of all, show clearly which of those two thou hast chosen." Very few in our day would deny the justice of the aim to secure a fair expression of the will of the people, but not all recognize the greater need still for widest-spread effort to ensure that the will of the people shall represent the will of God.

A further feature of this election was this, that the choice lay not between good and bad, but between good and better. Both candidates were estimable men, possessing estimable qualifications for apostleship. Each was worthy of votes and would receive them. The pressing concern was that of deciding which was the better man.

Again, as Robertson points out, the voters were to vote not from any motives of self-interest, or interest of just a section; and whichever candidate was elected would owe it as his duty, too, to serve the interests of the whole church, and not a mere part of it.

The objection may be raised that the Scriptural example had to do with a sacred matter—the election of an Apostle—and that there is not necessarily any parallel between the case and a State-wide election. The point raised is really, what has Religion to do with Politics? Much every way. The objection referred to ceases at once to have any weight as soon as it is recognized that life is a unity. No marked division exists between the sacred and the secular—except in spirit—not in sphere. In spirit, as Robertson says, "The election of a bishop may be a secular thing; the election of a representative may be a religious thing." Life is a unity. Some one has gone so far as to say that the kingdom of God cannot come apart from politics. Seeing that isolated, individual life, self-determined and self-governed—every man doing what is right in his own eyes—is an impossibility with us to-day, how urgent a matter it is to see that everything is done to insure that the best conditions of social life shall obtain, and for electors with this in view, to make it a religious duty to secure the return of men (and women) to the Legislature and municipal office who have at heart the highest welfare of the community. It is the duty of electors to regard their vote as a responsibility as well as a right, and to exercise it conscientiously, religiously and prayerfully.

As to the duty of ministers, we would quote Robertson again: "It is the imperative duty of a minister of Christ—from which he cannot, except in cowardice, shrink—to endeavor to make clear the great Christian landmarks which belong to such an occurrence"—that of a general election. "His duty is not to introduce politics in the common sense of the word, meaning thereby the views of some political party. The pulpit is not to be degraded into the engine of a faction. Far, far above such questions, it ought to preserve the calm dignity of a voice which speaks for eternity—and not for time. If possible, not one word should drop by which a minister's own political leanings can be discovered. Remember," and the words of Robertson are as appropriate to-day as seventy-one years ago, "Remember, the matter of paramount importance to be decided, is, not whether a preponderance shall he insured for one of the great parties which divide the country, or the other. The important thing to he wished is that each man shall give his vote as these men (the disciples) did—conscientiously, religiously, unselfishly, lovingly."

McDonoghville, La.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

"I AM GOING TO LEAVE IT WITH YOU"

Bishop James Atkins, who died at his post of duty in Little Rock, was Chairman of the Centenary Commission from the beginning. He delivered the great address which launched the movement at Memphis. He was the author of the Centenary motto, "When two million Methodists go from their knees to any task, it shall be done." He was the first superintendent of the new Centenary mission fields in Europe.

How deeply the Centenary impressed him is evidenced from the fact that his last appeal, his final official utterance, spoken to his presiding elders at the close of his Conference, was about the Centenary, Concerning which he said:

"I have called you back to urge you to great faithfulness in this work. The world is broken, and unhappy relations are found among all peoples. The distress is growing, and the people of Europe are pitiable and helpless.

"I believe that Christianity in America is at its best, and it is the only hope of the world. The Protestant Churches of America hold the key to the situation, and our own Church has an important part in the world reconstruction. God is expecting much of the Methodists, and I want our men to know and feel the importance of this hour, that their work may tell in the redemption of the world.

"I have been connected with the Centenary from the beginning, and I am much interested in completing it in this quadrennium. Whether this will be my privilege is immaterial, but I would like to see a glorious conclusion of the great work in which I have had a part.

"I want you to feel the pressure of the hour. I want you to know how much depends upon the Church. These are the greatest days that ever came to the Church. I want its leaders to be wide awake and to make full proof of their ministry. And now I am going to leave it with you."

And so he has left it with us all, giving to the people called Methodists, with his last breath, a commission to bring to glorious completion the greatest movement they ever had the consecration and courage to begin. We owe it to his memory, and to the world parish which he served, to finish the Centenary by paying out the pledges we have made.

CENTENARY PAY-OUT PERIOD, JANUARY 20 to FEBRUARY 1.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

You Never Can Tell Until You Try

To-day is Friday, December 21, 1923. Three more days and it will be Christmas. When this page is read, it will he well along in the new year. How the time flies! The days are so precious that I would like to be one thousand instead of one so that I could give heed to a thousand voices calling for service which, being but one, I am unable to answer.

We Have Had a Good Week, Bishop.

Of course hy this time everybody knows that we are right now chiefly interested in receiving the pink leaf report from every charge in the church as soon as the first quarterly conference is held. If my readers could see how the pinks are coming from every direction, I am sure that douhters concerning the progress of the great movement in behalf of Superannuate Endowment would cease making pessimistic remarks on the subject. Look at this record on pink leaf reports received this week: Monday, 46; Tuesday, 38; Wednesday, 65; Thursday, 73; Friday, 41; Saturday, 32; total received this week, 295.

I find that the Inland District, Northwest Conference, Rev. John H. Dills, presiding elder, has now a 100 per cent standing on the pink leaf report. Please bear in mind that Brother Dills is working in mission territory, and he has difficulties to meet that are anusual. He is to he commended for having done this part of the special effort program so perfectly.

The Ashland District, Kentucky Conference, Rev. W. M. Given, presiding elder, has sent in a pink leaf report from every charge except one. I am sure before these lines are printed that this district will also be entitled to its place of honor in the 100 per eent column.

A Preacher Shouting Happy.

This week came a letter from Rev. Charles W. Seale, pastor of the Springville-Trussville charge, Gadsden District, North Alabamam Conference. With the letter came the pink leaf report, and it shows that the minimum quota of this charge was $1,850; but the brethren volantarily added $650 to the minimum, making the total $2,500. Brother Seale writes: "They did this without any great insistenee on my part, merely explaining that the plan for one minute did the business. If our pastors will just present the matter, there will be no trouble about securing a good amount of endowment for the 'forgotten man.'" I am not surprised, Brother Seale, that you are happy in having your charge pledge thirty-five per cent ahove the minimum requested for Superannuate Endowment. You have a right to smile all the year.

The pink leaf report from West End charge, Winston-Salem District, Western North Carollna Conference, Rev. W. A. Newell, presiding elder, and Rev. R. H. Dougherty, pastor, is before me. The minimum quota of this charge is $4,400. The brethren voluntarily added to the minimum amount $600, making the total quota to raise in five years for Superannuate Endowment $5,000.

I am glad to share with my readers as many of the pink leaf reports showing additions to the minimum amounts as I am able to publish. The brethren of West End charge deserve the commendation of us all, and I am sure they have it. Richest blessings be upon them!

This Presiding Elder Is a Treasure.

Occasionally I reeeive a fault-finding letter that makes me unhappy. However, niuety-nine per cent of my mail is of a character that encourages and helps to carry the load. I have just received a postal from the presiding elder of the Brookhaven District of the Mississippi Conference, which reads as follows:

"Dear Brother: The package has arrived, and I shall use the pamphlets to the best advantage. You ean count on us of the Brookhaven District. Don't worry over us. Just indicate the joh, and then you can leave us to put it over while you are worrying over the other ehap.

"Success to you! And the Lord be with you!

"Yours cordially,

"H. M. ELLIS."

A Midwinter's Experience.

I have just received a letter from Rev. Seba Kirkpatrick, of Strawn, Tex., which should be published, as follows:

"I was comfortably located in my study the other morning reading Dr. Ed Cook's splendid exposition of the Sunday sehool lesson in the Deeember Magazine. My heart was thrilled as he pietured Paul in his missionary journeys, pioneering the way for the church of God and a new civilization. A gentle knock was heard at my door. 'Come in,' I shouted with the enthusiasm of a schoolboy. Almost before I knew it there stood in my presence an old man. It was raining, and the north wind blew outside. The old man was wet and eold. I saw expressions of culture and charaeter in the outline of his rugged and noble faee. 'Pastor,' said he hesitatingly, 'pardon me for intruding. My own life has been spent as a pastor, and I knew you would understand. I am sixty-eight years old. I was a pastor thirty-eight years without a break. It's eold, and the highway is muddy and sloppy. I have friends in St. Louis, and I am making my way to them to spend the winter. Three years ago I left a Northern city where much of my life work bad been spent and went to Los Angeles, Calif. I was almost totally blind. Through the providence of God and the skill of a splendid surgeon my eyesight was restored, and now I ean read and go about. A few days ago I left Los Angeles and came to Abilene, Tex. I expeeted to meet a prominent minister of my denomlnatlon there and get some funds. He was out of town and would not be back for days. I knew no one else there, so I walked from Abilene to Cisco. I spent night before last in Cisco. Yesterday, through rain and cold, I walked from Cisco to Ranger. It was cold and dark and raining when I reached Rauger. I knew no one. I have never asked for charity for myself. The kind agent gave me permission to sleep in the depot. Before daylight this morning, without any breakfast and in the rain, I left Ranger for Strawn. I was making my way to Dallas to some friends. A truck driver picked me up ten miles out of Ranger. He said: "Old man, you are cold and wet and tired. Let me carry you as far as Strawn." Now I am here, pastor. They tell me the roads are impassable from here to Weatherford. I could walk on the railroad, but that's such tiresome walking. If I can get to Weatherford, there is a paved highway from there to Fort Worth and Dallas. Once in Dallas, I am all right.'

"'That's enough,' said I. The old veteran had told his story. Every word was true. I could not keep my hands off of bim. 'You are a hero, every inch of you,' said I. 'There's a good dinner and a railroad ticket for you on the Sunshine Special.' I saw him eat his dinner and take his train. Then I went back to my study to reflect. Every word he had spoken revealed refinement. Every gesture and movement reveald princely character. For years he had stood before cultured audiences, and their lives had been enriched by the treasures stored in his mental and spiritual nature. Now he is old and cast aside. Rather than ask for charity he had set out to walk nearly two hundred miles. He had slept in a depot and gone without supper and breakfast. Timidly he had told his story. Only December rain and fierce roads had driven him to my study. I sat and cried over the experience. Such men have given us a great, rich church. They made strong and safe the foundations of government. It isn't fair to rank them as beggars. We have not treated them right. Unfortunately our Superannuate Movement has not eome soon enough for some of the worthiest of them."

A Question Pastors and Presiding Elders Should Answer.

Shall the plan of Special Effort for Superannuate Endowment up to and including the first quarterly conference go over one hundred per cent?

SAY IT WITH PINKS!

The man who patronizes the bootlegger is a grade lower in the moral scale than the bootlegger himself. The bootlegger sins for money; his patron puts his love for liquor above respect for law.—William Jennings Bryan.

The Home Circle

THE LITTLE STREETS.

"To-morrow I'll do it," says Bennie.
"I will by and by," says Seth.
"Not now—pretty soon," says Jeunie.
"In a minute," says little Beth.

O dear little people, remember
That, true as the stars in the sky,
The little streets to To-Morrow,
Pretty Soon, and By-and-By

Lead one and all,
As straight, they say,
As the King's Highway,
To the city of Not-at-All.

—Annie Hamilton Donnell.

THE TWO SISTERS.

By Willie C. Page.

Vaginia Wayne was in her seventh year and the pet of a large family connection. Aunts, uncles and cousins humored her and called her "Beauty," for she was a very pretty little girl, with dark brown hair and eyes, and when she smiled there was a dimple in each cheek.

Her mother feared she was growing up vain and selfish.

One evening, after playing for a time with her numerous dolls and expensive toys, she went to where her mother sat near the window reading and said, in a cross, petulant tone of voice:

"Mother, I am tired of playing with my old playthings. Please tell me a story—something different and new."

"Very well," said her mother as she laid aside her book.

"A long time ago there were two little sisters who were orphans and lived with a charcoal burner and his wife on the edge of a great forest. The old couple were very poor and worked hard for a scant living.

"The little sisters could dimly recall the time they had been brought to this humble home. They remembered a wrecked train on the big bridge over the river near the house; that their dear father and mother had gone away never to return; that the old couple had brought them through the dark forest, guided by a torchlight, to their little home, wet and cold, where they had warmed and taken care of them, giving them the best of all they had.

"Dorothy was a beautiful little girl with golden curls and very fair. Theresa was dark and homely. In spring and summer the sisters played in the sunshine, tended the flowers, watched the birds and butterflies, and were happy and content; but when the winter came, with its dark days of rain, and the wind sighed through the barren branches of the great trees, they were sad and often talked in whispers of their mother and father, of their home in the city, of loving arms about them when frightened, of good-night kisses when the moon smiled down on the dark woods and cast soft shadows over the forests.

"As they grew older, Dorothy was very unhappy and often cried and would say: 'I am so tired of this dreary place; I want to go away, back to the city where things are bright. I won't stay here—I am going if I have to walk and beg my food.'

"'No, no, sister, we must stay and help Grandmother and Grappy, for they are getting old and feeble,' said Theresa.

"The very next day some tourists lost their way and came to the cottage for information. A lady, seeing Doorothy among the flowers, exclaimed: 'Oh, what a pretty child—I want her for my own.'

"After a long talk with the old people, telling of the many advantages they would give her, the charcoal-burner and his wife gave their consent, and they carried her away.

"'Oh, dear lady, please take me," pleaded Theresa, the tears streaming down her face. 'O, sister, don't leave me,' sobbed the little girl.

"Dorothy's heart was filled with joy. She was so many lovely things that she grew vain and tage that she did not care about her sister, sad and lonely. She was petted and provided with so many lovely things that he grew vain and selfish. She often thought of her little sister, but did not care enough to go back to help or comfort her.

"Theresa grieved for a time, then said: 'I will be bright and cheerful for the sake of Grandmother and Grappy.' When they were sick she nursed them, brought sticks for the fire, prepared their simple meals, and kept the fires in the kilns going. One night a great storm came and some travelers were driven to seek shelter at the cottage. Theresa did her daily tasks and all she could think of for the comfort of the travelers. The next morning one of the men said: 'We have searched the kingdom over seeking a little girl with a heart of gold. The king and queen want a companion for the little princess who has been ill. Will you come, Theresa?'

"'O, I would love to, but I can't leave Grandmother - she needs me every day.' Tears blinded her eyes, but she shook her head, 'No, I cannot leave them alone.'

"'We will take them also—there is room in the palace for all,' repiied the steward.

"So the homely little girl with a heart of gold was joyfully received in the palace and soon became a favorite and loved by all who knew her. In time of hardship and misfortune she had been brave and unselfish."

Vaginia got up from her seat and came and stood by her mother's chair. "Mother, I am glad you told me that story, for I do not want to be vain and selfish like Dorothy."

"No, my dear, I want you to be happiness-maker and let your heart go out in love and sympathy to others; do nameless acts of kindness; make silent victories over favorite faults; for these are the threads of gold which, when woven together, gleam out so brightly in the pattern of life, for character is all," said mother. "I want my little daughter to become a noble woman, always remembering that beauty amounts to little if not accompanied by a sweet spirit."

Lexington, Miss.

Contempt for one law breeds contempt for all laws!--Selected.

THE TWENTY-THIRD PSALM.

I believe if we could make an investigation to find out the universally favorite passage of the Old Testament, without doubt the result would point out the twenty-third Psalm, or, as we call it, the Shepherd Psalm. In this beautiful lyric the psalmist has outdistanced the old conception of a God of justice and anticipated the conception which we consider characteristic of the New Testament, of God as a God of love and mercy. In what more beautiful way could that conception be brought to our minds than by the pastoral language and figures which we find used so effectively in the psalms?

But while the entire psalm is of wonderful beauty and contains a marvelous message, one clause gathers the strength and beauty not only of the whole psalm, but of all revelation; it condenses the most important attributes of the Father and furnishes us in a few short words the essence of truth and religion. The single-colored shaft of the skyrocket goes straight up into the heavens, and when it has reached its utmost height, it bursts into a thousand wonders of light and beauty. In the same way I like to think of the grand, sublime love and truth of God as combined in the first clause of this psalm, and when it penetrates the soul's heaven, it breaks into an unending phase of God's goodness as explained in the rest of the psalm. But the great truth is in those words, "The Lord is my Shepherd."—Rev. W. G. Smyth.

PREJUDICE.

The meaning of the word is obvious—prejudgment or judgment beforehand.

The sin is not less deadly because it is so common.

Many a good man and true woman has suffered defeat and even death because of it.

It is a serpent that strikes in the dark and wounds without warning.

It is hatred in disguise. It is fire in the bosom.

It is a lie concealed in the heart.

It is the spawn of envy, the offspring of hell, and the contemptible assassin of character.

It is the sin of small men and less than ordinary women.

It is abhorred by a noble nature, and only fostered by the base and mean.

It feeds upon filth and has its dwelling in the dark caverns of the corrupt heart.—Selected.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PROSPERITY OF THE CHURCH.

(Continued from First Page.)

vision for the support of the preachers, for the general work, and for the need of the individual congregation. Measured by these items, the church was never more prosperous."

We read these words and take courage. The bishops are in position to speak authoritatively concerning the condition of the church throughout its bounds, and their report shows that it is increasing in membership, making better provision for the support of the ministry and of the local work of the congregations than ever before, and that it is enlarging its contributions to the general work of the church. These are properly spoken of as marks of the blessing of God; and so we take them to be. We can find no ground for pessimism concerning the church in the report that is thus officially laid before us. The work is moving forward, the church is prosperous, the favor of God is manifest. Let us be of good cheer and labor faithfully at our appointed tasks.

THE FIRST FRUITS.

Under date of January 7, Rev. A. J. Gearheard, of Haynesville, La., writes: "Enclosed please find $10, for which send the New Orleans Christian Advocate to the appended list of names. This is a little in advance of Good Literature Day, but the Colquitt church is twelve miles out and an afternoon appointment, which I am bound to get when I go after it. Yesterday was my day, and you have the result."

These subscriptions are the first fruits of what we trust will be a great harvest on Good Literature Sunday, January 27. Brother Gearheard is the pastor of our splendid church at Haynesville, who, in his zeal to reach unoccupied territory, has taken on this afternoon appointment. We do not know the size of the membership at Colquitt, but presumably it is not very large; yet the presentation of the cause of Christian literature produced fine results. Thanks, Brother Gearheard.

Will not all our pastors present this cause to all their congregations? If they will do so, we are sure success will attend their efforts, and all the interests of the church will be advanced. Who will be the next?

METHODIST HANDBOOK, 1924.

The Southern Methodist Handbook for 1924 is dedicated to the late Dr. Thomas N. Ivey, who originated the Handbook, and for more than twenty years issued it annually. For some years the present editor, Dr. John S. Chadwick, was assistant to Dr. Ivey in the editorship of the Christian Advocate and assisted in the preparation of material for the Handbook. In bringing out the 1924 issue he dedicates it to the man who established the Handbook. This volume carries the picture of Dr. Ivey, a biographical sketch and other tributes to the man and his work.

The Handbook, a volume of 170 pages, carries much valuable information concerning every department of our church's activities, statistics for the year just closed, Methodist history, and all of the other features of former issues. The illustrations add much to the value of the book. Elsewhere in this paper is an advertisement of the 1924 Handbook, just issued. Send your order for one or more copies.

PERSONAL AND OTHER NOTES.

Rev. A. A. Bernard, of Gueydan, La., is happily engaged in his work. He reports an especially delightful holiday season.

Mrs. J. F. Evans, of Cleveland, Miss., has been a reader of the Advocate for more than sixty years. Blessings upon her!

The address of Rev. W. P. Bailey is Sarah, Miss., Route 2, instead of Longtown, as it appears in the Minutes of the North Mississippi Conference.

Rev. A. S. Oliver, pastor of La Branch Street Church, McComb, Miss., has had the joy of seeing three preachers licensed in his church during his two years there.

Brother L. H. Elliott, of Rolling Fork, Miss., will be ninety years old in February. He reads the Advocate regularly and keeps in touch with all the work of the church.

The Educational Association of the Methodist Episcopal Church, South, will meet at the Hotel Chisca, Memphis, Tenn., Jan. 30-Feb. 1. A fine program has been prepared for the occasion.

Rev. Lee R. Sparks, our pastor at Winnsboro, La., writes that his work is moving along nicely. He states also that the regularly appointed agent for church literature is at work and that results will be forthcoming.

The annual Presidents' Meeting of the Epworth League is in session in Meridian, Miss., this week. Bishop H. M. DuBose, Dr. F. S. Parker, and other prominent leaders of the church are expected to be in attendance.

Rev. D. L. Griffin requests us to state that those who desire his assistance in the promotion of an old-time, Bible-planned evangelistic meeting, should address him at Cedar Grove, La., P. O. Box 153, instead of Shreveport, La., R. F. D. No. 1, as formerly.

Rev. O. W. Bradley, pastor of the First Methodist Church, Alexandria, La., who has not been in good health for several weeks, was in New Orleans last week for medical advice. We are glad to learn that a careful examination showed no cause for alarm.

Rev. C. D. Atkinson, Louisiana Conference Sunday School Superintendent, was in New Orleans last week to attend a meeting of the New Orleans District Sunday School Association. He paid an appreciated call at the Advocate office while in the city.

Rev. J. E. Cunningham, presiding elder of the Greenwood District, North Mississippi Conference, authorizes the following announcements: "Bishop Ainsworth has appointed Rev. S. C. Yates, of Dublin, to the vacancy at Tchula, caused by the death of Rev. J. H. Smith. Rev. W. W. Milligan, of Swift and Morgan City, goes to Dublin. Rev. J. C. Nelson, local preacher, and teacher at Morgan City, will supply the Swift and Morgan City charge."

Rev. F. M. Freeman, pastor of the First Methodist Church, Monroe, La., is reported severely ill, with the prospect that he will be unable to fill his pulpit for several weeks. Earnest prayer will be made, we are sure, by his brethren that he may soon be restored to health.

The quarterly conference of Centenary Church, McComb, Miss., recently recommended Robert Louis Williams, a splendid young man twenty years of age, for license to preach. He is attending Millsaps College and expects to complete his preparation before entering the regular work.

Mrs. Ora Nixon Arnold, of Houston, Tex., has made a gift of $120,000 to Southern Methodist University for the establishment of the Chair of American Statesmanship, of which Dr. E. D. Shurter is to be the head. The gift is made as a memorial to the donor's late husband, George F. Arnold.

Mrs. S. D. Chambers, of Beach, Miss., though advanced in years, is active in all the work of the church. She has paid her Centenary pledge in full, has paid her Christian Education pledge to date, and meets all her other church obligations quarterly. She is a regular reader of the Advocate.

A copy of the Minutes of the recent session of the North Mississippi Annual Conference reached the Advocate office on Monday of this week. It is handsomely printed and is up to the high standard previously set by Dr. J. R. Countiss, Secretary of the Conference, under whose direction it is issued.

Prince Nyabonga, son of King Omekama, of Uganda, one of the British protectorates on the East Coast of Africa, is attending Clarke University, in Atlanta, Ga., sweeping the floors to help pay his expenses. He will succeed his father some day as king of Uganda, taking the name Hosea I. He is a Christian.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, requests us to announce that the Preachers' Institute for the Brookhaven District will meet in the Methodist church at Brookhaven at 9:30 a.m., Jan. 17. It is of the greatest importance that every pastor in the district be present from the start.

The sixteenth birthday of the Presbyterian Hospital, this city, will be celebrated in the Corinne Casanas Memorial Building, Saturday, Jan. 19, from 3 to 6 o'clock p. m. The graduation exercises of the 1924 class of the Training School for Nurses will be a feature of this occasion. Dr. J. C. Barr is the president of the hospital.

In a personal letter to the manager, Rev. L. C. Wilson, our pastor at Lake Arthur, La., says: "The people at Lake Arthur gave us a most cordial reception on our arrival here and have been constantly showing us courtesies and bestowing upon us good things to this day (Jan. 9), and so we feel that the lines have fallen to us in pleasant places."

Rev. John W. Rohertson, district evangelist for the Greenville and the Greenwood Districts, North Mississippi Conference, has just returned from Birmingham, Ala., where he was called to the bedside of his mother, who is critically ill with pneumonia. Brother Robertson asks the prayers of the readers of the Advocate in her behalf, that she may be spared awhile longer if it be God's will. We are sure his request will be heeded.

With great sorrow we announce the death of

Mrs. L. C. Henderson, at Farmerville, Tex., on Jan. 10, at the advanced age of ninety years. She was the maternal grandmother of the editor of the Advocate, a life-long Methodist and a devout Christian in whom there was absolutely no guile. She was a complete invalid for several years preceding her death and a great sufferer, but her faith was bright to the end. A saint has gone home.

The Rev. Clovis G. Chappell, pastor of our Representative Church, Washington, D. C., in his address of welcome delivered to the members of the Southern Methodist Press Association, which met in that city Dec. 14 and 15, stated that more than $12,000 had come into the treasury of the church last year through loose collections, and that the budget could not be met were it not for these liberal basket collections, which are increasing in amount from year to year.

Rev. G. W. McLain, a member of the North Mississippi Conference for twelve years—1908-1920—is now pastor of the Methodist church at Clifton, Arizona, where he ministers to a fine people. The church plant is a good one, including a brick church and a brick parsonage. Clifton is one of the towns in the West that are asking for the location of one of the hospitals to be established by the Hospital Board, offering property valued at $100,000 as an inducement.

Press dispatches on Jan. 8 reported the critical illness of Bishop W. B. Murrah, at his home in Memphis, Tenn., following a stroke of apoplexy. The prayers of the church will ascend in behalf of one of its chief pastors that he may be spared to serve it in the future as he has done so faithfully in the past. Hundreds of old Millsaps College students will feel keen personal sorrow at the news of the suffering of one whom they learned to love and honor during their college days.

Mrs. J. L. Bufkin died at the home of her son-in-law, Henry G. Turner, in Laurel, Miss., on Jan. 8. The funeral service in Laurel was conducted by Rev. J. R. Jones, assisted by Rev. Lyman Carley. Interment took place at Vossburg, Miss., the former home of the deceased. Mrs. Bufkin was a devout Christian, a sister of Hon. D. W. Heidelberg, of Shubuta, Miss., one of the leading laymen of the Mississippi Conference. The Advocate extends tender sympathy to the sorrowing relatives and friends.

The Spartanburg, S. C., Journal of Jan. 3 contains an account of the death of Mrs. James Henry Yarbrough, at the home of her daughter, Mrs. Gabriel Cannon, in Spartanburg. Mrs. Yarbrough was a daughter of the late Dr. John B. McFerrin. As a member of the Woman's Missionary Council she was greatly interested in the missionary work of the church and the Special Effort in Behalf of Superannuate Endowment. She was the organizer of the first city missionary society in Southern Methodism and was honorary president of the same at the time of her death. She had lived in Spartanburg since 1911. The church has lost one of its most effective workers.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Carl H. Williams, Long Beach, Miss., 2; Rev. A. A. Bernard, Gueydan, La., 2; Rev. A. J. Gearheard, Haynesville, La., 5.

A CORRECTION.

I notice that the Minutes of the North Mississippi Annual Conference, which have just recently come from the press, fail to give Winona station credit for any money raised on the Centenary and Education funds. I do not know whose fault this is, for $778.30 was paid in on the Centenary quota, and $466 on the Education fund. Winona is very nearly out on her Centenary quota, and is making a good showing on the latter. I am sorry this oversight on some one's part has caused these spaces to be blank in the Minutes.

CARROLL VARNER.

A TELEGRAM FROM DR. TODD.

"Announce Board of Finance has received two thousand three hundred and sixty-nine pink leaf reports to date, and that response of church in this matter is very encouraging. Urge preachers who have not sent this report to do so as soon as facts are available."

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Feb. 21, 1924, at 10 a. m.

All applications must be approved by the Conference Board of Church Extension or its Executive Committee, and in the hands of the General Board on or before Feb. 15. No application will be entered on the Calendar after this date.

JAMES B. PRESTON,
Assistant Secretary.

ATTENTION, PASTORS GREENVILLE AND GREENWOOD DISTRICTS, NORTH MISSISSIPPI CONFERENCE.

In order that I may do the work assigned me by the Bishop and his Cabinet at our last Annual Conference, I need the hearty co-operation of every pastor in these two districts; hence I am using this means to ask that if any of you desire my services you will communicate with Brother J. H. Felts, or Brother J. E. Cunningham, or myself at your earliest convenience, in order that I may arrange my schedule for the year.

You can reach me at 677 Poplar Avenue, Memphis, Tenn.

JOHN W. ROBERTSON,
District Evangelist.

CHANGE OF PLAN, FOXWORTH QUARTERLY CONFERENCE.

Instead of following my announced plan for the Foxworth quarterly meeting, I will preach at the Hopewell church Sunday morning, Jan. 27, and the quarterly conference will be held at Foxworth church, beginning at 2:30 p. m., the same day.

H. M. ELLIS, P. E.

TWO OFFERS OF FREE TITHING LITERATURE.

We hereby offer free, postage paid, to any minister who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom for Pastors and Churches," to furnish one copy to every member of the official boards of his church. We regard this as the most important pamphlet we have published in recent years.

Also, our offer to furnish free, postage paid, the pamphlet, "Christian Work for Laymen and Ministers," in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1st, 1924.

Always give your denomination; also, mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,
35 North Dearborn St.,
Chicago, Ill.

THE CENTENARY IN JAPAN.

Centenary money expended in Japan to date, $1,022,361.

Twenty-seven Centenary missionaries have been sent to Japan.

The Hiroshima girls' school, with 1,000 students, is one of the most influential institutions in Japan. This school has seven kindergartens connected with it.

The Kwansei-Gakuin, at Kobe, has an enrollment of 1,700 young men, and with Centenary funds an aditorium large enough to accommodate the student body has been erected. Upon the promise of Centenary endowment funds the institution has been raised to the grade of a university.

There has been erected at Osaka, the Lambuth School for Christian Workers, with Centenary money appropriated by the Woman's Department, Board of Missions, Methodist Episcopal Church, South.

The great shipbuilding center of Japan is Kure. Here Southern Methodists have developed an evangelistic center for women. The only building in the city available for this purpose is rented and will have to be purchased or this important work will be without a home. The enterprise is halted by tardy Centenary collections.

HOW TO HINDER A REVIVAL.

By coming in late or going out early.

By looking as though everything that was being done bored you.

By sitting on a back seat when you ought to be on a front one.

By watching the clock closer than you do the points of the sermon.

By not doing anything to get unconverted people into the meetings.

By showing no interest in the conversion of the Sabbath school children.

By putting on your overcoat and wraps while the last hymn is being sung.

By not standing up to show which side you are on when requested to do so.

By asking the Lord for everything except a present blessing when you pray in public.

By openly finding fault with the preacher whenever his preaching does not suit you.

By keeping your hands in your pockets when you ought to be shaking hands with everybody.

By getting up a social party or some sort of an entertainment right in the middle of the meetings.

By taking no part in the singing, and doing nothing to show that your heart is in the meeting.

By talking a great deal more about the weather and other unimportant topics than you do about religion.—From "Blasts from the Ram's Horn."

No sermon is of any value, or likely to be useful, which has not the three R's in it; ruin in the fall, redemption by Christ, and regeneration by the Holy Spirit. My aim in every sermon is loudly to call sinners, to quicken saints, and to be a blessing to all.—Ryland.

W. W. CARRÉ CO.
LUMBER SASH, DOORS
AND OTHER BUILDING MATERLIA
Retail & Wholesale NEW ORLEANS

Presbyterian Hospital of New Orleans
Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

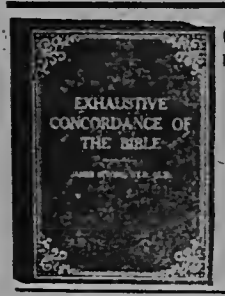
ALBERT WILLIAMSON lost his life in an accident at the sawmill where he was employed on Saturday, Dec. 22. Six years ago his younger brother was accidentally killed at the same place. He leaves his wife (who was Miss Lena Cook, of Alberta, La.), and three small children, four brothers, and a sister. Albert had many friends here who mourn for him, for he was highly respected. It can well be said of him, "A good man has gone.

A FRIEND.

Forest, Miss.

MRS. ALMA JANE ZEAGLER was born Aug. 24, 1880, in Wilkinson County, Miss., and passed to the great beyond, Dec. 18, 1923, at Jackson, Miss. She leaves a husband, Brother P. K. Zeagler, and three children, William, Ethel May, and Louie. For years she had been a member of the Capitol Street Church, loyal to its work, and faithful in attendance at Sunday school and its other services. She was always to be found relieving distress, and helping in all good work in the church and in her community. From the beginning of her last illness she realized that the end was near, and gave direction for her children. She died in the faith, ready to go to her Lord. May her loved ones follow in her steps. The funeral services were conducted by Dr. H. F. Brooks, her pastor, from the Capitol Street Methodist Church, and she was laid to rest in Cedar Lawn Cemetery.

A FRIEND.



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Large quarto (9x12 inches). Printed on thin Bible paper. 1,808 pages. Buckram, colored edges, net, $7.50. Half Persian Morocco, cloth sides, net, $12.50. Carriage additional.

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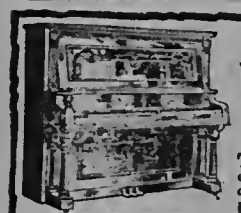
Quickly and Easily Removed During Winter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

Always ask for the double strength Othine—willingly sold on the money back guarantee.



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TO THE PASTORS OF THE MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE AND OTHERS.

Dear Brethren: I am on the altar for service, and I take this means of offering to you all that I have to give. Please use me. Especially do I ask to be used in the way places and the hard places.

Since Conference I have preached ten times; organized one Sunday school; five have joined the church on profession of faith; many have testified that they desired to do better for the coming year in the services held.

I feel that I am led by the Spirit of God. I could not do my work by wisdom, but God has helped me and his Spirit has used me in a wonderful way. I believe God brought me to America to be used. Where he leads me, I will follow.

I desire your prayers for me. I want you to let me preach and hold services. My time for January is taken, and I want no idle time this year. Open your hearts to me.

A Happy and prosperous New Year to you, each and every one.

Pray for me and my work.

Yours in Him,

CHARLES ASSAF.

Jackson, Miss.

FROM MAGEE, MISS.

Dear Brother Carley: I received my appointment to Magee and Sanitorium Sunday night, and Monday afternoon following I was at Magee attending the meeting of the Woman's Missionary Society. They gave me a very hearty welcome. We moved into this parsonage the next Tuesday. The good ladies had done all they could to make the parsonage comfortable. They had a committee to welcome us. They had a good dinner for us and many good eats in the storeroom. These good people have continued to show their appreciation of us in many ways.

This is a large and responsible work. The work at the Sanitorium is very much appreciated by the patients and officials. I find so many there that I have known before that I feel a peculiar interest in this work. The Sanitorium is doing a great work for humanity. Dr. Boswell and all of his staff of helpers and nurses are kind, considerate, and efficient. If we were to spend all our time there, we could not do the work that needs to be done. If any one who reads this has friends or loved ones there and will write me, I shall be glad to give them special attention.

We have received such hearty co-operation from the people, not only of our church, but of other denominations, that we are very hopeful of a prosperous year on this work.

W. M. WILLIAMS.

My God will hear me, Micah 7:7.

In the quiet home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death I expect to pass through it in conversation with him.
—Wilfred T. Grenfell.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Bellefontaine, at Walthall, a.m., Jan. 19, 20.
Calhoun City, at Calhoun City, p.m., Jan. 20, 21.
Buena Vista, at Buena Vista, Jan. 23.
Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Noxapater, at Noxapater, Jan. 18.
High Point, at White Hall, Jan. 19, 20.
Louisville, Jan. 20, p.m.
Macon sta., preaching, Dec. 2, p.m.; Q. C., Jan. 22.
Shuqulak, at Shuqulak, preaching, Dec. 2, p.m.; Q. C., Jan. 23.
Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Chalybeate, at Camp Ground, Friday, Jan. 18.
Ripley sta., Q. C., Jan. 17, night; preaching, Jan. 20.
Dumas ct., at New Hope, Jan. 19.
Mooreville, at Allen's Chapel, Tuesday, Jan. 22.
Mantachie, at Shiloh, Wed., Jan. 23.
Marietta ct., at Sloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Waterford ct., at Waterford, Jan. 18.
Paris ct., at Pars, Jan. 19.
Water Valley, First Church, Jan. 20, 21.
Water Valley, Main Street, and Taylor, at Main Street, Jan. 20, 21.
Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

R. A. TUCKER, P. E.

Greenwood Dist.—First Round.

Indianola, Jan. 17, 2:30 p.m.
Lambert, Jan. 19, 20.
Tutwiler, Jan. 20, 21.
Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2, 3.
Inverness, Feb. 3, 4.

J. E. CUNNINGHAM, P. E.

Phone Jackson 126

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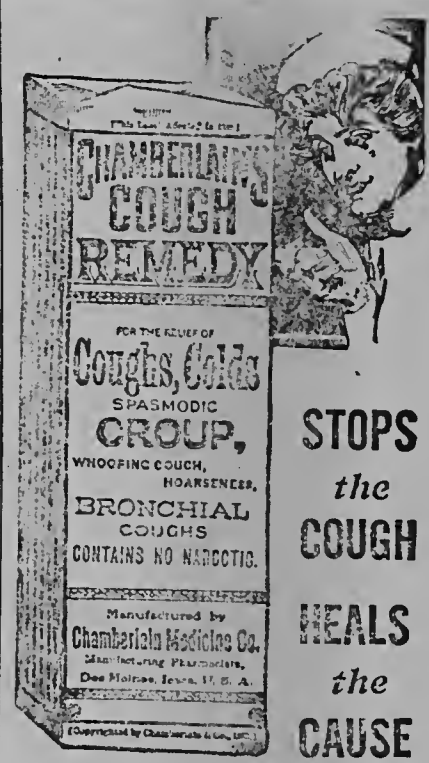
Sardis Dist.—First Round.

Mt. Pleasant, at Mt. P., Jan. 15, 11 a.m.
Crenshaw and Sledge, at Sledge, Jan. 20, 11 a.m.
Tyro, at Free Springs, Jan. 23, 11 a.m.
Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to bestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.



STOPS *the* COUGH HEALS *the* CAUSE

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More bottles used each year than of any other cough remedy.

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Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

A Letter from Sophie Kuntz.

Dear Friends: I was very glad indeed to be asked to write a letter for the League column of the Advocate. Some of you I have the privilege of knowing personally through the Assembly. Some are planning to prepare for some definite form of Christian work just as I am now doing here at Scarritt. We are all Leaguers together trying to serve our Master to the best of our ability.

This, my second year at Scarritt, has been a very happy one. I wish that every Louisiana girl had the chance of being here, too. There are so many good things in connection with our school that it is hard to know where to start telling about them. I am going to give you just a little taste of what happened here during Christmas. Maybe you might some day come and see for yourself.

Early Christmas morning we were awakened by strains of "Hark, the Herald Angels Sing." We would have thought it was really an angelic chorus if some rather earthly shrieks of delight hadn't made us realize otherwise. Jumping out of bed, we opened our door and found that Santa had remembered us as well as all the other girls along the hall. We quickly drew in the packages and began to open them. Never was cord tied so tightly around boxes before. Soon, however, my roommate and I were adding to the joyous "Oh's" and "Ah's" that came from all the rooms. This delightful process over, we quickly dressed and went down to the chapel.

There in the holy quiet of Christmas morning the sweet old Christmas story was told again in song and living picture. We saw again the angels as they sang of the wonderful birth and the shepherds and wise men as they bowed in reverential awe before the manger. When the scene closed, we were led in prayer by Miss Gibson, who, for thirty-two times, has led the Christmas morning service in this same chapel. Then singing, "Joy to the World," we went into the dining-room.

After breakfast, we hurried to the parlor to be ready for Santa Claus. We soon heard his sleigh and reindeer as they landed on the roof, and really got a glimpse of them. Then the old Saint himself came down the chimney with a bound, and left a big sack of presents. There was something for everybody, but we had each to do some stunt before we got the gift. However, it was worth it.

I couldn't begin to tell you everything we did through the holidays. They were just filled with good times and with trying to do some little good to make some others happy. On New Year's Eve, when those of us who were left at the school gathered in the parlors for our watch night service, we felt that God had indeed been good to us all.

I am hoping that some who read this letter will be attending Greater Scarritt in the near future. If you have given your life for definite service, enter your training as soon as possible. You will have some delightful years ahead of you.

I would love to hear from some of the Louisiana Life Service Volunteers sometimes, and from other of my League friends, too. Best wishes for a successful year in League work.

Yours,
SOPHIE KUNTZ.

New Orleans City Union.

A very splendid meeting of the City Union was held on January 8 at Epworth Church. Among the news items are: Junior, Intermediate and Senior Leagues have been organized at Mary Werlein Mission and the Senior League won the attendance percentage for the evening. I am sure all the New Orleans Leaguers are glad to hear of these new Leagues and will do all they can to assist in any way possible. The date for the City Institute was set for the second week in February—February 10 to 16. From all indications this is going to be the best Institute ever held, and it is hoped that a good many out-of-town Leaguers from the New Orleans District will be able to come in for that week.

Last, but not least, comes the news of the glorious City Union Banquet to be held January 24 at the Bienville Hotel. All arrangements have been made and tickets ready. Girls, this is to be a real "classy" affair, so look your classiest. This banquet is one of the five real big treats our Third Department is offering this year and it is to be an annual affair. Any out-of-town Leaguer friends desiring to come in for same will have to get in touch with Miss Violet Wade, 1014 Cambronne St., New Orleans, for reservations. There are only a few to be had, so write at once, if you are coming.

The meeting closed with a delightful minstrel performance given by the Epworth Leaguers of Epworth.

The Government will endure on the rock of law enforcement; or it will perish in the quicksands of lawlessness.—Harry M. Daugherty, United States Attorney General.

It is not the thing that you meant to do,
But that the thing that you did, my son,
That counts in keeping the record true
Till the long day's work is done.

ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.

Introduced in 1879

Vapo-Cresolene

"Used While You Sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.

Send for descriptive booklet 41th. Sold by druggists

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666 quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

RUN-DOWN WEAK, NERVOUS

Benefited by First Bottle of Lydia E. Pinkham's Vegetable Compound

Lancaster, Pa.—"After I was married I became terribly run-down and was weak and nervous. My sister-in-law told me to try Lydia E. Pinkham's Vegetable Compound. My husband got me a bottle at once, and it did me so much good that I kept on taking it. I began to feel well and strong again and was able to do my housework up to the time my baby was born—a nice fat little girl in the best of health. I surely am recommending the Vegetable Compound to my friends when they have troubles like mine, and I am perfectly willing for you to use these facts as a testimonial."—Mrs. Frank H. Grimm, 533 Locust Street, Lancaster, Pa.

Women should heed such symptoms as pains, backache, nervousness, a run-down condition and irregularity, as they indicate some form of female trouble.

Lydia E. Pinkham's Vegetable Compound is a dependable medicine for all these troubles. For sale by druggists everywhere.

A Remedy for Piles

Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

"my babies had colic
Mrs. Winslow's Syrup
& it cured him"
Marshall, Mo.
Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him. Yours truly,
(Name on request)
Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
At All Druggists. Write for free booklet of letters from mothers.
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AT ALL DRUGGISTS

ANY TOBACCO HABIT.
... tobacco easily, inexpensively,
... pleasant Florida Root. Not med-
... Send your address.
W. W. Hooker, Mohawk, Florida.

SUNDAY SCHOOL.

(Continued from Page 12.)

responsibility rests upon all of us, from the presiding bishop down to the smallest child. Let all of us go to work and do more than we promised.

Training School Day.

This is to call your attention to the resolution passed by our Annual Conference at its recent session, to the effect that Sunday, Jan. 20, be observed as Training Day in our Sunday schools.

First—The offering of the Sunday school is to be used to help pay for the Training Schools and Training Classes held in the District during the year.

Second—In addition to the offering, secure a list of the teachers who have one or more credits; give the total number of credits of each teacher.

Third—Secure a list of all who desire to take credit work during the year.

Fourth—Send the offering and the list of names to Rev. J. E. Stephens, Treasurer and Director of Training, Grenada, Miss.

Schools of Standard type have been planned as follows:

Greenville District — Clarksdale, April 7-12.

Aberdeen Distriet—Tupelo, May 25-30.

Corinth District—Booneville, June 2-7.

Conference—Grenada, June 11-18.

Columbus Distriet — Brooksville, June 22-28.

LOUISIANA CONFERENCE.

Missionary Centenary Pledges and Payments Up to Jan. 1, 1924.

Alexandria District.

Sunday School.	Amount pledged.	Amount paid.
Alexandria	$1,500	$1,350.00
Boyce	250	223.95
Lloyd	....	40.17
Bunkie	387	304.86
Campti	50	25.84
St. Maurice	....	5.00
Colfax	150	7.68
Montgomery	78	4.05
Glenmora	210	135.88
Evergreen	....	10.00
Natchitoches	360	378.00
Oakdale	300	....
Forest Hill	75	30.00
Pineville	210	....
Rochelle	....	2.05
Coushatta	180	126.00

Amount district pledged, $3,750.
Amount paid, $2,643.93.
Balanee due, $1,106.07.

Baton Rouge District.

Amite	$ 450	$ 337.50
Blaekwater	459	139.15
Deerford	....	2.00
First Chureh, B. R.	1,230	1,127.50
Clinton	213	78.45
Denham Springs	75	11.00
Fisher	60	3.60
Franklinton	408	353.32
Greensburg	90	....
Wesley Chapel	50	10.00
Hammond	420	163.51
Bogalusa	675	250.00
Istrouma, B. R.	....	3.04
Jaekson	180	147.00
Plattenville Class	....	25.00
Keener Memorial	450	750.00
Kentwood	200	22.00
Ponehatoula	255	262.87
Wesley Chapel	116	102.70
James Chapel	150	47.10
St. Franeisville	75	60.00
Wilson	210	16.46
Zachary	210	21.00
Donaldsonville	75	57.50

Amount district pledged, $5,951.40.
Amount paid, $4,010.60.
Balanee due, $1,940.80.

Lake Charles District.

Abbeville	$ 150	$ 22.00
Perry	90	67.77
Maxie	....	44.39
Crowley	1,500	944.93
De Ridder	525	480.00
Euniee	300	275.00
Lafayette	450	415.00
Many	....	20.96
Lake Arthur	420	217.00
First Methodist	1,059	1,390.00
Robeline	135	150.00
New Iberia	450	281.25
Merryville	300	....
Rayne	273	241.15
Vinton	....	105.00
Hornbeck	225	42.00

Amount district pledged, $5,877.
Amount paid, $4,696.45.
Balance due, $1,180.55.

Monroe District.

Bastrop	$ 240	$ 200.00
Collinston	180	36.00
Bartholomew	87	77.00
Boeuf River	....	10.00
Jones	150	42.50
Douglas	150	37.56
Eros	150	42.72
Gilbert	360	336.00
Wisner	180	52.91
Harrisonburg	198	24.60
Crowville	125	57.00
Lake Providenco	210	31.50
Mer Rouge	300	245.00
First Church (M)	900	273.05
Rayville	300	240.00
Sicily Island	270	....
Clayton	75	....
Ferriday	84	....
Tallulah	....	15.00
Waterproof	120	50.00
West Monroe	....	100.00
Winnsboro	300	210.30

Amount district pledged, $4,379.
Amount paid, $2,081.14.
Balance due, $2,297.86.

New Orleans District.

Algiers	$ 600	$ 624.55
Carrollton Avenue	....	375.00
Covington	180	45.00
Epworth	300	280.00
Felicity	100	14.30
First Chureh	1,500	1,500.41
Bayou Blue	150	27.50
Louisiana Avenue	255	216.75
Parker Memorial	625	500.00
Parker Mem., Primary	....	75.00
Parker Mem., Junior.	....	100.00
Rayne Memorial	900	887.50
St. Mark's	120	223.02
Second Chureh	750	804.79
Houma	60	13.82
Louisiana Avenue	....	2.00

Amount district pledged, $5,540.
Amount paid, $5,689.64.
Exeess, $149.64.

Ruston District.

Arizona	$ 180	....
Athens	240	$ 21.10
Bethel	....	26.00
Wesley	150	....
Berniee	216	85.00
Dubach	336	112.00
Homer	850	708.33
Harmony	150	15.00
Lisbon	90	73.00
Doyline	240	24.00
Wesley Cireuit	75	15.00
Oak Grove	60	35.85
Ruston	500	442.00
Evergreen	90	47.00
Antioeh	90	7.50
Bienville	....	7.25
Gibsland	279	260.75
Ringgold	207	189.75
Winnfield	300	280.00
Haughton	264	224.00
Areadia	....	250.00

Amount district pledged, $4,317.
Amount paid, $2,822.93.
Balanee due, $1,494.07.

Shreveport District.

Belcher	$ 210	$ 207.92
Gilliam	250	234.49
Bossier City	120	92.00
Keithville	120	106.00
Logansport	225	154.47
Mansfield	720	215.50
Pelican	120	112.00
Texas Avenue	250	225.00
Plain Dealing	300	68.54
Cedar Grove	402	21.15
Powhattan	....	34.93
Grand Cane	213	56.80
Greenwood	300	235.00
Noel Memorial	1,500	600.00
Longstreet	225	80.92
Mooringsport	450	300.00
South Mansfield	300	20.00

Amount district pledged, $6,005.
Amount paid, $2,764.72.
Balance due, $3,240.28.

Total Conference pledge	$35,619.40
Total Conferenee paid	24,001.68
Balanee due	$11,607.72

NOW READY

Southern Methodist Hand Book 1924

John S. Chadwick (North Alabama Conference) Editor.

The 1924 Handbook, a volume of 170 pages, gives detailed information concerning all of the activities of the Methodist Episcopal Church, South, including Membership, Church Property, Finances, and other Statistics for the year just closed.

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In building the program for the ninth convention of the World's Sunday Sehool Association which will be held in Glasgow next June, consideration is being given to the broad field of Christian education as it relates to the work in the various countries of the earth. The general theme will be "Jesus Christ for the Healing of the Nations." The sessions will continue from June 18 to 26, and speakers of national and international note who are to speak with authority and from experience are to be selected for the different addresses. Some of the snbjeets will be "The Sunday School and the World Call," "The New

(Continued on Last Page.)

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Woman's Missionary Society

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LETTER FROM CUBA.

To The Woman's Missionary Societiee of the Methodist Episcopal Church, South, U. S. A.

Havana, Cuba.

Miss Estelle Haskin,
Lambuth Building,
Nashville, Tenn.

My Dear Miss Haskin: Your letter was received asking me for a message of the new day in Cuba, that you might broadcast it to the women of our auxiliaries. I will hasten to reply, sending this letter by the splendid aeroplane mail service operating between the United States and Cuba.

I am here attending the Standard Sunday School Training School, which is being carried on in Candler College. There are more than one hundred delegates, including representatives from every province in the island. Among these delegates are women teachers and officers in the woman's missionary societies. The women are being entertained in Colegio Buenavista (Boon-a-vis-ta), and how I do wish the women in the missionary societies might be here to enjoy fellowship with these fine Cubans and to see how enthusiastic they are in the work. They are to receive their certificates at the end of the term if they meet all the requirements of the courses. All this is something new which will mean much for the future of the kingdom of our Lord here in Cuba. At the close of the training school definite plans are to he made for an island-wide evangelistic campaign into which all our workers will throw their strength.

I must not fail to tell you that the great handicap to our work here has been lack of trained Cuban preachers and teachers in sufficient numbers to meet its needs. You may ask where these workers are to come from now. O, how I wish I had time to tell you in detail of the great new day in Cuba which was ushered in by the Centenary and which has become more glorious each year! Many young people answered the call to life service by volunteering to dedicate their lives as preachers, teachers, or evangelistic workers. They have been organized into Volunteer Bands, and already they are entering our training schools to prepare themselves for this work. Women's missionary societies have been organized, and the women are supplying scholarships for some of these volunteers in training; Cuban preachers are contributing to the support of others. They realize the need, because here and there numbers of congregations are pleading for day schools for their children which shall be in charge of our own Christian teachers.

I have never seen more enthusiastic groups of Christian workers than the women's missionary societies which it has been my privilege to meet with here. The president of the Woman's Missionary Conference who resides in Camaguey (Cam-a-gwi) has been given a piece of property by her husband which she may use in any way she sees fit, and her heart burns with a desire to use it for the establishment of a Christian social-evangelistic center. Would it not be a little strange if the women of the missionary societies in Cuba, an organization less than two years old, should establish a social-evangelistic center here on their own initiative when, up to this time, we have had only three schools and no missionaries working outside of the school work?

O, I wish I could tell you what a magnificent work our missionaries are doing here. Miss Frances Moling is known all over Cienfuegos (Thie-en-few-a-gos), and her influence is felt far and wide outside the school. Miss M. Belle Markey has organized well the school in Havana and is developing the normal department. Last year she superintended the building of a second story on the house, in addition to her school work. Did you know that Miss Rebecca Toland was one of our pioneer missionaries to Mexico, going to that country in 1881? Then she became a pioneer in the work here in Cuba. After fortw-two years, she is still an outstanding missionary. So greatly is she beloved that upon recommendation of the Chamber of Commerce in Matanzas, the city made her officially an "adopted daughter of Matanzas" in a formal ceremony. Too much cannot he said of the work of Misses Annie Churchill, Clara Chalmers, and Juuia Jones; but O, we need more missionaries like all of these for our work in Cuha.

There is now a well-defined educational system in our work on this little island. This new day in our educational work has brought uniformity of study courses and correlation of schools and has increased greatly the efficiency of the work. Day schools are correlated with boarding schools, and regional boarding schools—Pinson College in Camaguey, Colegio Eliza Bowmau in Cienfuegos, and Colegio Irene Toland in Matanzas—are in turn correlated with Candler College and Colegio Buenavista in Havana, which together form the great training center.

Recent action of the Board of Missions has placed definite responsibility on these institutions. Candler College is to train the preachers, young women training in Colegio Buenavista for evangelistic work having access to these classes; Colegio Buenavista is to train the teachers, young men in Candler being admitted into the pedagogical courses at Buenavista. It will surely be a new day for our work in Cuba, indeed, when these trained workers go out from our schools to take up their work. By the way, we must get money from somewhere to supplement the Week of Prayer fund and put up the school building which is so urgently needed, or Colegio Buenavista may fail Cuba in her new day by having to refuse to admit students.

I praise God daily for what has been done under his leadership in this mission field, and I trust that our Methodists at home may not fail him in taking advantage of the opportunities which lie before us in this great new day in our work in Cuba. We do not have to work at the task alone; we shall work with Cuban Christians to bring Cuba to Christ.

Yours most sincerely,
ESTHER CASE.

SOMEBODY BLUNDERED.

By Garfield Evans.

He rode six hundred miles on a motorcycle, thinking that he was going to a place where he could work his way through school. He had felt impressed to do some Christian work, and was conscious that he was not properly prepared. He had a high school education, and had attended college one year, but stopped because it was not particularly interesting. He was not a lazy boy, but was working hard in some occupation and was making a good salary.

His inclination was to prepare for some definite missionary work. He was advised by his presiding elder to go to an industrial center, with the assumption that he could get work and have sufficient time to study. A position was secured by correspondence, and the trip was made. Arriving at his new place for work, he found he would be compelled to work long hours, and the only opportunity for study was the coaching by a friend after a hard day's work—when he was in no condition to study.

This position was held for several months, when it was given up, and another one sought of a more congenial nature. But this second position offered no plan for getting the preparation which he needed. All this time he was under the impression that he would be accepted by the church for work on the foreign mission field.

He was not a little surprised when he discovered by conversation with a connectional secretary that he must return to college and thoroughly prepare himself in academic courses before he could serve on the foreign fields. Such a waste of time and effort by such blunders hinders the securing of our choicest young people and tends to develop a spirit of rebellion or indifference in those who might prepare for large usefulness.

Nashville, Tenn.

Inquisitive people are the funnels of conversation. They do not take in anything for their own use, but merely to pass it to another.

With men it is impossible, but not with God.—Mark 10:27.

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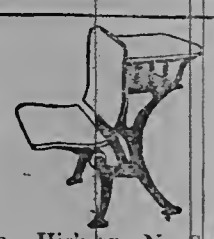

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A BIRTHDAY LETTER.

Dear. Brother Carley: It has been quite a while since I raised a voice in the Advocate. It is because of a sense of incompetency to write intelligently. But please allow me space to give a little vent to my pent-up thoughts and feelings.

This is New Year—a very appropriate time to form new and better resolutions; however, with me good resolutions are always in vogue.

This day to me means even more than New Year. It is my birthday! Last night when the clock struck 12, and the whistles were screaming, bells chiming, and the fireworks displaying their activities, time was recording the last moments that completed my seventy-third year, ushering me into my seventy-fourth year.

With reverent awe and gratitude I realized the great goodness of God and his unnumbered blessings to me. He was my guide in youth, bringing me on to manhood, and now to old age. I am the last of a family of eleven children left to cross the River. But God has purpose in all things. I must remain on this side until the Angel comes to part the waters, and the Lord says, "Come up higher."

I am so delighted with the new movement in our Central Church! Since the coming of our much beloved pastor, Brother Del Longgrear, the whole church seems to have taken on new life, and are forming new resolutions, receiving a new spirit, desiring greater and better things, reaching out after those things that are more excellent. Brother Longgrear is a great church superintendent and financier, as well as a great preacher: when he pulls, the whole load moves. Pray for us. May God bless our beloved Advocate and its Editor. I have been a reader of the Advocate for more than fifty years.

Yours most truly,

F. H. MURPHY.

Columbus, Miss.

So it is the prospect, the hope, of the eternal life that make the best safety of this life. The man who is anticipating heaven is armed not only against the troubles, but the sins of earth. The sinfulness of life is bound up everywhere with the littleness, the temporariness of life.—Phillips Brooks.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Meadville and Bude, at Bude, Jan. 19, 20.
Summit and Topisaw, at Summit, Jan. 20, 7 p.m.; Q. C., Jan. 21, 2:30 p.m.
Foxworth, at Foxworth, Jan. 26, 27.
Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Osyka, at Osyka, Feb. 9, 10.
Magnolia, Feb. 10, 7 p.m.; Q. C., Feb. 11, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

New August, Jan. 20, 11 a.m.
Hattiesburg, Main St., Jan. 20, 7:30 p.m.
Sumrall, Jan. 23, 7:30 p.m.
Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Camden, Jan. 19, 20, 11 a.m.
Sharon, Jan. 20, 3 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.
Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Matherville, at Poplar Springs, Jan. 18.
De Soto, at Andrew's Chapel, Jan. 19, 20.
Quitman, 7 p.m., Jan. 20.
Vimville, at Pleasant Hill, Jan. 23.
Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Harperville and Lena, at Harperville, Jan. 19, 20, 11 a.m.
Lake, at Lawrence, Jan. 23, 10 a.m.
Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Picayune, Q. C., 7:30 p.m., Jan. 21; preaching, 11 a.m., Jan. 20.
Carriere, Q. C., Saturday, Jan. 19; preaching, 7:30 p.m., Jan. 20.
Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, Q. C., Mon. night, Feb. 11.
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, Q. C., Wed. afternoon, Feb. 13.
Moss Point, Q. C., Wed. night, Feb. 13.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Mayersville, Jan. 20.
Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Angvilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

W. B. JONES, P. E.

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THERE is no reason why you should suffer from constipation. Headaches, biliousness, sleepless nights, heaviness, are nature's warning that intestinal poisons are flooding your system. If allowed to continue, you may become a victim of serious organic disease.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Laxatives Aggravate Constipation

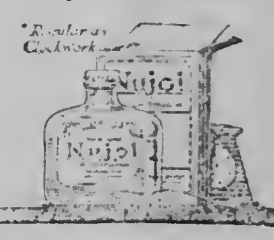
Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage out of the body. Thus Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

AN ARMY MORE THAN 2,400,000 STRONG

Figures recently compiled show the numerical strength of our Church to be above 2,400,000. Quite a large army, is it not? This army has always given a good account of itself and has been steadily growing since its organization. Not only must new recruits be secured, but it is of as much importance that we take proper care of those who are already enrolled, by seeing that they are

PROPERLY EQUIPPED AND BY KEEPING UP THE MORALE

This twofold need can best be met by **putting a Church paper in the home of each member.** Then the singing of "Onward, Christian Soldiers" will have a new meaning to you. Let's do this on **Good Literature Sunday.** You will render your Church a **real** service.

Brother Pastor, you are an officer in this army. How about your company's equipment? A Church paper in every Methodist home will multiply many times the present spiritual force and effectiveness of the Church.

GOOD LITERATURE SUNDAY

January 27

DR. CARROLL WANTS FACTS AND INCIDENTS OF EARLY METHODISM.

Recently in a notice of my book, "Francis Asbury in the Making of American Methodism," Will Allen Dromgoole, of the Nashville Banner, stated that he is the great-grandson of Edward Dromgoole, an early Methodist preacher who wrote John Wesley of the fitness of Asbury to be in charge of the work in the United States. The reviewer also referred to the fact that George Coke Dromgoole, the eldest son of Edward, who served as a member of Congress from Virginia, was named for George Whitefield, the evangelist, and Thomas Coke, the first bishop.

It has occurred to me that there are probably others who are similarly linked to the early years of American Methodism, and this item is intended as an invitation to any who are thus related to contemporaries of Asbury, or know of interesting facts and incidents of that period, kindly to send them to me at Plainfield, N. J.

The dedication in 1924 of an equestrian statue to Francis Asbury, which is to stand at the intersection of Sixteenth and Mount Pleasant Streets, Washington, D. C., should bring to light interesting incidents and records of the early days of American Methodism. Old faded letters may exist relating to Francis Asbury, Robert Strawbridge, Philip Embury, Barbara Heck, Ezekiel Cooper, and others. Christopher Ruckle had a valuable letter of Barbara Heck in his possession. He settled at Maumee, near Toledo, Ohio, in 1848. He left a daughter, Mrs. Sarah Whidden, who was living at Presque Isle, Ohio, in 1890. Any who know of letters, records, incidents, etc., pertaining to the beginning of Methodism, will please communicate with H. K. Carroll, Plainfield, N. J.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

GULF COAST WORK.

The Centenary has given to the foreigners of the Gulf Coast at Biloxi additional workers, a well organized church, known as the Wesley Memorial Church, and has furnished funds for the complete renovation of the Community House property. The foreign population of Biloxi includes Poles, Austrians, French, Italian and Czechs.

SUNDAY SCHOOL.

(Continued from Page 13.)

World and the Old Gospel," "Christian Education the Hope of Civilization," "Winning the World Through Childhood," "The Place of Religious Education in World Evangelism," "The Sunday School and World Prohibition," "The Sunday School and National Righteousness," "Indigenous Lesson Courses," "Training a Native Leadership," "Adequate Literature for Schools of All Lands," "Organizing Adult Classes in Every Land," etc.

Many constructive features of the convention in its relation to Sunday school work will be cared for in departmental conferences. Some well known leader is now in charge of each of these special fields of Sunday school activity, and the completed program will not represent the methods of any one country, but will show that department in its world relationships.

As a part of this convention, two full days will be devoted to a conference of officials. This will include officers of the World's Sunday School Association, National or International Sunday Schoool Associations and their auxiliaries, and denominational or interdenominational Missionary S. S. Boards or Councils. Data for this very comprehensive survey is now being gathered from all parts of the world. This data will be put into printed form and will be the basis of the discussion. For consideration by the Conference it will be classified by continents and by nations. The findings, after modifications have been made by the Convention, will probably be issued in printed form.

Dr. W. G. Landes, General Secretary of the World's Sunday School Association, and Secretary of the Program Committee, will leave soon for another conference with the Glasgow Convention Committee, and the outline of the program will be issued shortly thereafter; meanwhile the speakers and conference leaders are being secured.

Adequate arrangements have been made to care for the about 2,000 delegates who will go from North America. The Transportation Committee has secured the exclusive passenger space on three steamers which will sail from American ports on June 7, going direct to Glasgow. Special tours have been outlined for those who care to travel in Europe either before or after the Convention. Another tour bulletin has been issued which gives the daily itinerary of the eighteen carefully prepared tours. All information can be had by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City. The pre-convention tour to the Holy Land and Egypt will leave New York on April 9.

POSITIONS OPEN

For Ambitious Well-Trained Men and Women.

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does it Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga., or Georgia-Alabama Business College, Dept. G-5, Atlanta, Ga.

—Adv.

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 24, 1924. CHAS. O. CHALMERS, Manager.

THE WORD FOR TO-DAY.

By Clayton Albert Smucker, Ph.D.

There are plenty of morally earnest folk in the world who are fast becoming indifferent to the commonplaces either of morality or religion, and who are prepared to question anything and everything rather than let sham be worshiped under the name of good. Inside every church—but far more outside all churches—men are beginning to ask why they should believe anything merely because it is imposed by authority in church and State, and they are asking, not because they are indifferent to what is highest and best, but because they are determined to find out what that is. Let none of you who are in earnest about the future be deceived as to the conditions in the present.

Everybody knows that ecclesiasticism is decaying. Nothing is more astonishing than the absolute obtuseness of the official religious mind as to what is really going on. That mind is either perfectly satisfied with things as they are, or, like the Pharisees of old, it throws the blame upon outside influences. And the apathy of the masses is just as pronounced. They are sunk in materialism of a different sort from that of the respectable church-goer, but not one whit less pungent in its effects. What is the conversation of the ordinary youth of to-day, especially among the wage-earning classes? Has it anything to do with the potent movement which is stirring in the world-heart? Not at all. It is concerned with athletics, gambling, sensuality. It scoffs at the religion as represented by the churches, but not because it seeks anything better. To the average man life consists in having a good time, not in noble aim and high endeavor. It is said that the folks are gospel-hardened. That is not true; they are not; they seldom or never hear the real gospel, and have little conception of what it is. It is now as it was in the days of Isaiah, and as it was again in the days of Jesus, it is only the few that have the vision. Of the many it may truly be said that the god of this world has blinded their eyes and hardened their heart. What we need right now is some moral earthquake that will get folk back to the simple evangel of Jesus, love to God, expressed in love to man.

To every age there comes a different word of God, not a new one, but a special call to see and realize a fresh application of an old principle. The word for to-day is brotherhood. When you see a man worried and heart-broken by the struggle to keep his business going; when he knows that every new day is bringing ruin nearer and nearer by the remorseless operation of forces over which he has no control; when you see a father driven to despair because he cannot obtain sufficient employment to find bread for his children; when you hear of people living in foul rookeries—ignorant, degraded, and with loathsome habits—it is not enough to say that they must believe and be saved; still less is it enough to say that their sufferings are their own fault. Nor does it avail to tell them that they must set their affections upon things above, and that this world does not matter. There is a subtle worldliness in that very form of advice; it is a way we have of comforting ourselves, and taking things easy when they are to our advantage. There is nothing more detestable than to hear folks whom the world has treated well talking about worldliness. Why, the whole outlook of such folk is unreal; they have not even begun to know what the religion of Jesus means. It is morally harmful to keep on telling the world that Jesus died to save sinners unless you are prepared to do the same thing in exactly the same sense. It is a downright evil to keep on insisting on a sanctification which ignores the root causes of misery and degradation in the world around you. It is false and misleading to present Christianity as though it were a system of belief having a magical efficacy in securing men a place in heaven. All this will have to go in order that one main thing may stand out plain and clear, namely, the urgency of justice and equity in the dealing of man with man. "This do, and thou shalt live." We want that message made white hot. We want to get men so possessed by it that when they see anything inconsistent with it, whether in an individual or an institution, they will boldly say so and take the consequences. We must make an end of pretending. It is inconsistent with the gospel of Christ that men, women and little children should live in chronic misery. It is a sin against the law of God that we should be content to have it so.

Now and always the real follower of Jesus is called upon to wage war against everything that holds the lives of human beings in bondage. There are no sins so great as the sins of omission. We can justly say to every one who is living a useless life, however outwardly respectable and pious it may seem, "You are an offense in the sight of God;' the world's sin lies at your door because you have done nothing to cure it. Your very standard of goodness is false and wrong. It is no goodness that lives in the shelter and avoids the stress of life. It is no goodness that is merely the negation of certain forms of sin. True goodness is like a sharp sword cleaving wickedness asunder and severing the bonds of those who are held captive by poverty and shame. If you really belong to the great Christ you sing about you cannot sit still, you cannot keep out of the fray; you must be up and doing, out in the open where the fire is hottest. The time is here when Christians will have to talk less about heaven and set to work to make it. Thank God for the thousands who are doing it already. But what are you doing with life? How much is the world better and brighter because you are in it?" Away with materialism in thought and deed; away with selfish indifference to the world's woe; away with all desire to grab and hold every man for himself; away with all falsehood in faith and morals; away with self-satisfied piety and cynical impiety. May the Lord open our eyes that we may see!—The Christian Advocate (New York).

METHODISM MAKING HISTORY.

February 1-March 16.

There have been many epochal hours in the history of the Methodist church, but no previous year has witnessed a greater achievement than will be credited to this new year of grace. Methodism has undertaken many great movements of faith and investment for the good of humanity, but none of greater significance than the pending program to provide a more adequate support for our ministers, who have worn themselves out in the service of the church. The church and civilization owe these aged veterans a debt, whose payment has been too long delayed, but at last the fullness of time has come, and our two and one-half million members are going to do something that will be worthy of us and them.

There are no less than nine hundred and fifty of these honored heroes in retirement at the present time, besides as many more widows of ministers, and half as many dependent orphans of deceased preachers. It is unthinkable, but true, that these men worked during their effective years on an average salary of but little more than $400 per year, and now, when they are no longer able to bear the burden in the heat of the day, the church pays them less than half this amount for their yearly support. It is not creditable to the church that these men, who have made so large a contribution to the religious and social welfare of the world, should be dependent upon relatives in their declining years or left to suffer in silence, as many of them do. The church owes them at least enough to provide the necessities of life.

Fortunately our numbers and resources have attained such proportions that any general enlistment of our people makes it comparatively easy to achieve a great thing. A moderate sum from every congregation will yield the $10,000,000 proposed as a permanent endowment, and this will enable the church to pay these men (with the regular collections) an average of $600 to $700 per year. It cannot be doubted that the church generally reveres these honored heroes, and only awaits the opportunity to make a response to this cause that will be more general and generous than has been given to any other movement of our day.

I am anxious for the full program of this campaign to have right of way in the Tenth Episcopal District from February 1st to March 16th. I doubt if a single Conference in the connection fails to meet its quota, and certainly I want us to see to it that the response from our Conferences is a full one hundred per cent, and then some for good measure. The complete success of this movement is assured, if the plans are fully carried out in every charge. I am confidently pledging our headquarters that this will be done by every man in the Tenth Episcopal District.

WILLIAM N. AINSWORTH.

New Orleans Christian Advocate

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THE CHRISTIAN HEART.

By Rebecca L. Turner.

What wiit Thou have me do? O God, my Father,
Let me not err among the calls I hear.
Give me Thy promised wisdom, and I rather
Shall know Thy voice, "Come this way," deep and clear.

How wonderful the gift of life unending
Through Thy great suffering Son bestowed on me!
For, though my years reach on through ages blending
With the unreckoned cycles of eternity,

Were every puise of being spent in labor,
And every breath in prayer, I could not earn,
By any toils, the purchase of my Saviour.
Teach me the love He asks as His return.

If thus I love, can I, but little caring,
Half-hearted serve the cause that broke His heart?
Or not cast off as ailen and ensnaring
All thonght in which he can not have a part?

O precious Christ, my Priest, my Friend forever,
For me there is no joy without Thy smile;
Unfaltering faith and nnreserved endeavor
Belong to Thee, who counted me worth while!

—Pittsburg Christian Advocate.

A CHRISTIAN ARMY IN CHINA.

The Story of General Feng and His Army Going Into Battle Singing "Onward, Christian Soldiers."

By George T. B. Davis.

Twenty-three years ago an ignorant Chinese soldier was shooting holes through the characters of a Mission signboard to scare away the cholera demon, and to show his hatred of the foreigners. To-day that former private soldier is one of the most unique and influential figures in China, and is commander of one of the most remarkable armies since the days of Cromwell.

This interesting personage is General Feng, who has an army of thirty thousand men just outside of Peking, and the latest reports state that fifteen thousand of the troops have professed faith in Christ. It is the cleanest army in the world. No smoking, drinking, swearing or gambling is seen. Some of those who are not saved say they might as well become Christians, for they have to act like them anyway. The men often march from drill singing gospel hymns. A year or two ago when they were fighting the Manchurian War Lord, they went into battle singing "Onward, Christian Soldiers." It is scarcely necessary to add that the enemy was defeated.

Some time ago Rev. E. Stanley Jones visited China and held meetings with Dr. J. Sherwood Eddy in General Feng's army. Mr. Jones gives an interesting pen picture of General Feng. Writing in the Belfast Witness, he says: "He is the most outstanding man in China in many ways. Unemotional Chinese and foreigners have, with equal emphasis, told me that they thought he was the one man that could save China, and that he would make a splendid president of China—far better than any they have had so far.

"One day a friend of Feng caught him unawares mopping the floor. Some of his staff remonstrated with him that such work was degrading for him, and they quoted Confucius to that effect. Feng said, 'Yes, Confucius said that; hut what does the New Testament say? Here is a New Testament. Find some passage that bears on the subject.' It was this: 'Whosoever will he great among you, let him be your minister; and wbosoever will he chief among you, let him be your servant.' They acknowledged that Feng was right. No man is ashamed of any work of any kind.

"He has a motor car which is used for guests and officials visiting him, but he himself does not use it. He either rides a bicycle, walks, or rides a horse. The officers understand that they are not to ride in ricksbaws, for it makes them soft. They go in for hardness.

"As we talked with General Feng and felt his grave but humble demeanor, we thought of a comhination of Abraham Lincoln, Cromwell, and Moody—the elements of all three meeting in this man. He suffers for his people like Lincoln; he is as iron as Cromwell; and as flaming as Moody. And yet he is human and lovable, with a strong sense of humor."

Probably no other missionary in China has been so used of God in leading General Feng's men to Christ as Dr. Jonathan Goforth, the well known missionary evangelist. For years he has heen spending considerable periods conducting revival meetings among the troops, and has seen thousands of them puhlicly confess Christ. Some months ago three thousand of the troops were haptized in one day.

When in New Zealand recently, the writer received an urgent call from Dr. Goforth to visit China and work in the Christian Army, and we are now in Australia en route to Peking. More than two years ago, our party—consisting of my mother, her companion Miss Beebe, and myself—left America on a Bible distribution and soul-winning tour of the world. Before leaving America letters were sent out to fifteen hundred people, asking them to pray, and to get others to do the same. Prayer has been answered in a marvelons and miraculous manner. The work of the past two years has simply heen a narrative of answered prayer.

We were invited to Australia by a godly business man of Sydney. I expected our work would be chiefly among adults. In an unexpected manner, God swung wide the doors of the schools of Sydney, and at the same time he swung wide the purse strings of tbe man who invited us to Australia. He declared he would give Testaments free of cost to the boys and girls of Sydney who would enlist in the Pocket Testament League. In a two months' campaign, more than eighteen thousands Testaments were distrihuted, and thousands of hoys and girls and young people confessed Christ. Seeing the marvelous blessing that followed the distribution of Testaments in this manner, this keen business man and his brother became fired with a desire to give Testaments throughout New South Wales to boys and girls who would agree to read and carry them.

In a little more than two years they have given away over one hundred and fifty thousand Testaments. These added to those we have distributed in other parts of Australia and New Zealand make a total of about a quarter of a million Testaments given away in connection with the work during the past twenty-seven months. It is the Lord's doing in answer to believing prayer, and to him we give all the praise!

In his invitation to visit China and work in General Feng's Christian Army, Dr. Goforth writes: "I wish you might come this autumn and plan to spend at least a year in China. You are needed, and you would have the hearty sympathy of General Feng and his five Brigade Generals and Chief of Staff, as well as his fifteen Colonels, and most all his Majors in your effort. It will be the greatest opportunity of your life; for you, through this Christian Army, can help make this great people a Bible-loving people."

An edition of fifty thousand Testaments in Chinese is being printed for the campaign in China. They are small enough for the pocket, and are hound in durable cloth covers. I wrote Dr. Goforth asking how many Testaments would be needed for the army. In reply he says that while some of the men have Testaments and carry them, they are rather worn, and that General Feng wishes each man in the army to receive a new one. This will mean thirty thousand copies, while we are hoping to use at least twenty thousad more in special work among prisoners, orphans, lepers, students, and other special classes.

Dr. Goforth declares General Feng's army is the greatest spiritual force in China. He urges me to get Christian people everywhere to pray for them "because their upholding means the salvation of untold millions." One of the foremost Christian workers in Australia, and a man of keen spiritual vision, says: "I agree with Dr. Goforth that General Feng's army is **the key to the future welfare of China.**"

Surely you wish to have a part in this work by joining with others in praying fervently day by day for General Feng and his army; and for us as we labor in their midst. By your prayers you can have a vital share in the victories achieved. We are making an effort to get fifty thousand intercessors to pray for the work and workers. Can we count on your co-operation?

A Prayer Card has been issued containing suggested prayers for General Feng and his army, and for our party. You can also render splendid service to the cause by sending for a supply of these cards and distributing them in your church and community. A letter addressed to "The Sunday School Times," 1031 Walnut Street, Philadelphia, Pa., will bring the desired number of cards free of cost.

In closing, let me appeal to Christians everywhere to focus their prayers upon this strategic and unparalleled movement in China, and thus demonstrate to the world once more the fact that God hears and answers believing prayer.

GREAT HYMNS AND THEIR WRITERS.

By Hugh Fraser.

Onward, Christian Soldiers.

Although we have here in Canada as many, if not more, puhlic holidays as they have in England, they have some which are little known here, and one of them is Whitsuntide, which falls seven weeks after Easter.

On Whit-Monday, 1865, the children from two small villages in Yorkshire were uniting in a school festival. Among other events of the day there was to be a procession, and those in charge were anxious to have a hymn with such a good swing that the young people would heartily join in singing as they marched along. The clergyman of the Anglican Church in one of the villages was the Rev. S. Baring-Gould, and as he had already written several hymns which people liked he was asked to write one for the Whit-Monday procession. He sat down and wrote, "Onward, Christian Soldiers," one of the best known and most loved hymns ever written. It was written especially for boys and girls, but grown-up folks appear to like it just as well, and during the days of the Great War it was a great favorite with the soldiers and was sung thousands of times.

"Onward, Christian Soldiers" is not the kind of hymn people care to sing sitting in their seats. There is a grand swing to it and a heartiness about the words themselves which make everybody want to sing and do their hest. It was said of a great military leader that when his soldiers grew weary during their long marches, he used to order the band to play, and the music

seemed to put new life into the men. That is just the kind of thing that this splendid hymn does. It puts new life into people, and many an audience which had become listless has had new light brought to it when everybody was asked to stand and sing this hymn.

The author of the hymn did not live in a great city. Practically all his life was spent in a few small villages. In 1881 he was appointed vicar of a small parish where the total population was only about 250, and there he remained for many years. He died only last week. He would have been ninety years old on Jan. 28. He was the author of a great many hymns, the best known of which are "Onward, Christian Soldiers," "Now the Day Is Over," "On the Resurrection Morning," and "Through the Night of Doubt and Sorrow."

The idea of the hymn suggests that all Christians are engaged in a great battle—the greatest of all battles—the conflict against evil. An army is divided into many regiments, and every regiment has its own uniform and its own part to play. This hymn recognizes that there are many regiments in Christ's army, but emphasizes the truth that when it comes to the great question of loyalty to the Master all the regiments are united. This is the idea expressed in the lines:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

There have been many great empires in history. The Egyptians once were a great people, but their glory has long since passed, and they can scarcely be called a nation to-day. Assyria terrified Judah with a cruel tyranny, but the prophet's prediction of their doom has long since been fulfilled. The great Babylonian empire has completely vanished, and men to-day scarcely know where the great city stood. Greece and Rome also long ago ceased to have more than a shadow of the former glory.

In contrast with these passing kingdoms, the hymn sets forth the truth that the church of Jesus continued to grow and the gates of hell shall not prevail against it. There is a magnificent ring in that stanza:

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

There is a good deal of evil in the world, no sensible person denies that, but there is also much good, and the forces of evil will eventually be overcome. That fine, courageous note sounds in the last verse of the hymn. As brave soldiers fight, even in the face of great odds, the Christians must fight looking on and being inspired by the magnificent example of Jesus. Christians must follow on, keeping the flag of Jesus ever going on before:

"Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud, and honor
Unto Christ the King;
This through countless ages
Men and angels sing."

God appointed that year by year His people should be reminded of His goodness to them. And I venture to say that it would be well indeed for us if we would dwell a little more, in these busy lives of ours, in thankful remembrance upon God's great goodness to us. When you think back upon the years of your life, is it not simply wonderful? How good our God has been! O do not let us forget to praise Him for His loving kindness and His great goodness in the years that have gone by!—T. R. O'Meara.

"KEEP IN DE MIDDLE OB DE ROAD."

By H. Walter Featherstun, D.D.

E. O. Excell, when he was singing for Sam Jones' revivals, used to sing as a solo an old Negro ditty, the refrain of which was, "Keep in de Middle ob de Road." Its meaning and appropriateness were very evident. Some one asked a sensible Methodist preacher: "Are you a Modernist or a Fundamentalist?" The answer is: "Neither—'I keep in de middle ob de road'! It is the only safe and sane place." The so-called "Modernists" are neither modern nor scriptural, in the distinguishing tenets of their contention. So it is with the so-called "Fundamentalists." While both maintain some things that are true, as all who claim to be Christians must do, yet both contend for some things that are false. On one side of the road, the safe way, the way of truth and righteousness, there spreads a morass of briars and tangled vines and noxious weeds and shadowy, dismal swamps—masses of uncertainty and hopelessness. This is the "Modernist" side. On the other side of this road there spreads a wide vista of alluring landscape, very attractive to some—decked with gorgeous flowers that allure, and spanned by rainbows that promise much; but the flowers are poisonous and the rainbows lead to no safety. This is the "Fundamentalist" side. The only safe going is in the middle of the road.

This parable is really not borrowed from Excell's Negro song; nor is it original with this writer. Moses wrote long ago: "Ye shall not turn aside (from the God-given statutes and ordinances) to the right hand or to the left." For seeing the time when Israel would have a king, he admonished this coming king, "that he turn not aside from the commandment to the right hand or the left." (See Deut. 5:32; 17:20.) Joshua, following his master, makes the same plea—1:7; 23:6. The plea then was a very sane and righteous one. It is so now.

Most emphatically this preacher is neither a "Modernist," nor a "Fundamentalist"; but he is a middle of the road man. He finds this road to be not only safe and sane, but really "an highway * * * and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Brethren, let us "keep in the middle of the road"!

702 North Street, Jackson, Miss.

ROBERT MORRISON CENTENNIAL.

One hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love—the translation of the Bible into Mandarin Chinese.

The occasion was fittingly observed under the auspices of the American Bible Society by a group representing all the missionary activities in China, at a luncheon given at the Hotel Biltmore, on Dec. 28, 1923. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; the Rev. J. Leighton Stuart, D.D., President of Peking University, and the Rev. William Ingraham Haven, D.D., LL.D., General Secretary of the American Bible Society.

The American Bible Society, in 1882, made a grant of $3,000 to help in the publication of this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The one hundred years that followed have been full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; and it is said that the book is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China.

Robert Morrison is conspicuous for many other achievements besides the translation of the Bible. His first work to be published was a Chinese grammar, which was followed by the New Testament, and later by the Old Testament. In 1820 he established an Anglo-Chinese College at Malacca "for the reciprocal cultivation of Chinese and European literatures." In 1821 he published a Chinese dictionary in six volumes. In 1823 his complete Bible was brought out. In 1826, after a short visit to England, he returned to China and began the preparation of a Chinese commentary on the Bible. He also established a dispensary, which marks him out as the forerunner of modern medical missions.

Robert Morrison was born of Scottish parents at Bullers Green, near Morpeth, on the 5th of January, 1782. He died at Canton on the 1st of August, 1834.—Bulletin, American Bible Society.

COURAGE TO BE A FOOL.

To be certain kinds of "fool" requires no courage. Without even trying, one can drop into the class of which Carlyle was thinking when he said gruffly, in a dyspeptic mood, perhaps: "There are thirty millions of people in England—mostly fools." These are the copyists, the sycophants, the parasites, the barnacles which society carries. But there is another variety, called "fool," but, in reality, hero. And of this heroic breed Stevenson wrote, "God be thanked for a young man who has the courage to be a fool." Most of the kingdom-builders were called fools by their contemporaries. Abraham, Moses, Nehemiah; Augustine, Huss, Wesley; Washington, Lincoln, Roosevelt; Carey, Brainerd, Thoburn—all fools, according to the "wise and prudent" of their generation. And Paul? "Mad," said a royal auditor. "A fool for Christ's sake," said the victim of that holy dementia. "God be thanked for a young man (or any other) who has the courage to be (that sort of) a fool."—George Clarke Peck.

A PROBLEM IN MATHEMATICS.

On Oct. 1, 1923, there were on record in the office of the Bureau of Specials, 1895 Sunday schools and classes with Centenary Specials, totaling $763,484.95. Divide this by five and you have the number of dollars paid per year by these Sunday schools during the Centenary period, for sending out missionaries and supporting native workers and their stations in active, intimate, helpful partnership with the missionaries in the eleven foreign mission fields and in the home land. If these 1895 Sunday schools and classes will renew their Specials at the same amount per year, $152,697, and if the other 15,054 Sunday schools, with their many classes, will hold sacred for missions the missionary money given on Missionary Day, and direct this offering, taking some part of the missionary world-field as their own, and grow with it, what a tremendous power the Sunday schools will become in the Christianization of the world!—Bulletin.

God has entrusted us with the reputation of others—F. W. Pattison.

To each individual and to every community God has given a task and a special trust. That is the view of life with which every man and woman will find it safest to go out into the world, that they have been intended to do something in this land, that they are here for some purpose which God has entrusted to no other living soul than themselves, and that as the years go on they must keep honor with the trust of God.—John Kelman.

CHINA AND HER FRIENDS.

By the Honorable Sao-Ke Alfred Sze, Chinese Ambassador.

Address at Robert Morrison Centennial Under the Auspices of the American Bible Society, December 23, 1923.

I cannot tell you adequately with words at my command now greatly I appreciate the opportunity that this Society gave me in coming to you today to bring greetings from the country that I have the honor to represent. The American Bible Society was kind as to give me a choice of dates, in order that I might be able to come. First of all, I am glad of this opportunity to bring you greetings, and also to be able to have the pleasure of meeting here so many of my old friends. I have noticed many of my American friends here who have helped me and helped China on previous occasions. They are many. Owing to the late hour I shall not name them one by one. But I wish to assure them the work they have done for us in the past shall be remembered a long, long time—if not forever.

I am glad to have this opportunity to join you in order to do honor to the memory of Robert Morrison. Robert Morrison, after his appointment to China, after equipping himself for his new post, came—as one of our previous speakers told you—to this city in order to find a passage for China. I also read in the books that, after his arrival in China, he first lived with an American friend. So, it is only fitting and proper that this celebration of the centennial of the translation of the Bible into the Chinese language—should be celebrated in this city.

I am genuinely happy that I have the pleasure to be with you and to do honor to his memory.

Robert Morrison had the honor of being not only the first Protestant missionary to China, but also the first foreigner who made a serious study of the Chinese written language. He not only finished the translation of the Bible into Chinese, but also compiled, I am told, the first Chinese-English dictionary. Therefore, he rendered a great service to the missionaries who have come to China after him; and, in fact, to all Westerners who have come in ever-increasing numbers ever since his death. In this dictionary he furnishes a key, a "rosetta stone," as it were, to all Westerners who wish to learn the Chinese language and to get a better and more intimate knowledge of the Chinese people and Chinese civilization.

The greatness of his accomplishment would be better appreciated if we realized the disposition of the people at the time. The Chinese were always tolerant of foreign religions. On that account Nestorians came and flourished, and the learned members of the Society of Jesus played a very important part, both in court and among the people of China. But, owing to internal dissensions among different societies of Catholic missionaries over the question of ancestor worship, a wave of strong indignation arose against the missionaries. The controversy over ancestor worship became so bitter that the Manchurian emperor found it necessary to issue an edict against Catholic missionaries then in China. So, when Robert Morrison arrived, there was still in China a feeling—or rather a fear, that missionaries might interfere with one of the most cherished customs of the people.

Then, the account of the conduct of the Westerners in China, the Spaniards, Portuguese, etc., was not of a favorable character. The stories described these adventurers as being cruel and aggressive, inhuman and arbitrary. China was also fighting against the clandestine trade in opium. A fleet of fast-going boats infested the China coast to smuggle opium into China. This was about the time when Robert Morrison arrived.

Times have, however, since changed. The attitude of the people toward Westerners in general and missionaries in particular has also changed, thanks to the door that Robert Morrison opened. Westerners coming after him are able to accomplish a good deal. And I believe that a great deal more can yet be accomplished. At this time when China is passing through a period of transition in her attempt to follow the example of the Western world and to solve the problems of true democracy she needs all the patience, tolerance, and advice of all her friends and, above all, such advice as is of a constructive character.

One of the previous speakers has suggested that I should speak to you something about the phonetic spelling. I am afraid it is a subject that will take considerable time, but suffice it to say that it is an attempt to place the Chinese language on a phonetic basis. During the last ten or fifteen years an effort has been made to put the Chinese in a phonetic form, instead of having it as it now stands, in a hieroglyphic form. It has thirty-nine characters. The movement has done a great deal of good and made a great deal of progress. If I understand correctly, you will find that some parts of the Bible, if not all of it, have already been put into the new phonetic form.

Before I stop I wish to thank you once more for your kindness in manifesting an interest in my country and in my people; and I am glad that I have had this opportunity to thank you in person.

CALVIN JOYNER TELLS OF WORK IN CHINA.

C. N. Joyner, missionary to China, supported by McFerrin Methodist Church of Northeast Nashville, paid a flying visit to the city during the past few days, en route to Dallas, Tex., where he will join Mrs. Joyner and their six-months-old baby, Nicholas. Mr. Joyner is an architect and engineer, and has been serving the Board of Missions of the Methodist Episcopal Church, South, in the China Conference during the past two years, where he was interested in the construction of buildings, and taught for a period in Soochow University. Before leaving for the United States he was employed for a time by the Shanghai government in the construction of a modern sewerage system.

"My work for the Shanghai government was not strictly missionary," said Mr. Joyner, "but it was advancing the cause of sanitation, and in that way to some extent missionary. I worked for them about half a year on the installation of a new sewerage system for the city. In the past all sewerage had been carried in baskets on the backs of men. This resulted in such an unsanitary situation that the Shanghai government in recent years appropriated seven million dollars for the installation of a more modern system. The business section of the city is now equipped with modern facilities, and within the next five years the authorities hope to complete the entire system."

Mr. Joyner compared the engineering problem of Shanghai with that of New Orleans. Both are situated on a delta near the mouth of large rivers, he said, and as a result the drainage and sewerage problems present great difficulties. New Orleans has met the problem by deep drainage canals and levees. Mr. Joyner says that Shanghai is meeting her problem of sanitation in much the same way.

"The Chinese express themselves as being very much pleased with the new system, and it is hoped that when more peaceful times arrive in the interior the central government will extend this system to all the large cities in China."

Mr. Joyner comes of missionary stock. His father is Dr. N. E. Joyner, of New Orleans, a graduate of Vnaderbilt University of the class '97, and for many years a missionary in old Mexico. While a student in the university he became interested in Christian work at McFerrin Memorial, and thus forged the link that now binds his son to the congregation. Upon reaching Mexico he became interested in the condition of the Indians, thousands of whom are still living in the same savage state in which Cortez found them. "They could not understand Spanish," says Mr. Joyner in speaking of his father's work, "and it was necessary to reach them through an interpreter." After some years in this work, Dr. Joyner returned to the United States and worked for several years as a pastor of the Methodist Episcopal Church, South, in New Orleans, where he was successful in establishing St. Mark's Hall, one of the most promising pieces of settlement work in the United States, according to many critics. This work has lately been housed in a splendid new building, the gift of the Centenary.

The elder Joyner again returned to Mexico in 1911 as director of Laurens Institute, Monterey. He and his family were among the last to leave the field when missionary work was halted by the revolution.

Following the example of his father, Mr. Joyner has transferred from work in the China Conference to work in the Mexico Conference—a natural move, he says, considering the long connection of the family with the missionary work of Southern Methodism south of the Rio Grande.

While in China Mr. Joyner met and married Miss Elizabeth Powell, daughter of Dr. Nathan Powell, of the Powell Training School, Dallas, Tex. She was at that time serving as a missionary of the Methodist Episcopal Church, South, in Soochow.

Both Mr. and Mrs. Joyner are Centenary missionaries of the Methodist Board of Missions.—Nashville Banner.

ATTENTION, PREACHERS!

I am very anxious to get hold of some data relative to the contribution the Newton District, of the Mississippi Conference, has made to the ministry of the Methodist Episcopal Church, South.

First: I want to know the names of both the active and superannuate preachers in the Mississippi Conference who started from within the bounds of the Newton District, even though in former days it may have been called the Brandon or Forest District.

Second: I would like to know the names of the preachers of other Conferences who started from the Newton District of the Mississippi Conference.

Third: I would be glad if some of our church historians would send me a list of the names of our sainted dead who came from within the bounds of the Newton District.

Fourth: I want the names of those preachers within the Mississippi Conference, and elsewhere, who have at some time attended the Training School, located at Montrose, Miss.

I would appreciate it very much if every preacher who has come from this District or has attended the Montrose Training School, would send me a card to that effect, and also give any special information you may have relative to the District or Training School.

My desire is to show as concretely as possible something of the contribution this District has made to the ministry of the Methodist Episcopal Church, South.

Prompt responses are very much desired.

L. E. ALFORD, Presiding Elder,
Newton District,
Mississippi Conference.

Newton, Miss.

AN ANNOUNCEMENT.

We are to begin a meeting with Brother Andrews at Amite, La., June 8. I would be glad to arrange several meetings in Louisiana and Mississippi if the brethren need us. Now is the time to close the dates.

I refer you to Brother Andrews, or Brother Selfe, at Hammond. I have the best singer I can secure, and Mrs. Neal has charge of the piano in our meetings.

I can furnish tent.

W. HARDY NEAL,
General Evangelist,
Green Forest, Ark.

Thus Say the Bishops of the Church

We rejoice in the positive success of the Centenary throughout the church and in the notable fact that in the current year the collections show a substantial increase over the two preceding years. This indicates the vital interest the membership of the church has in carrying to completion the whole Centenary program.

While the results of the Centenary in the foreign fields and in the homeland have stirred the church to new enthusiasm and larger faith in their ability to carry on, we must not falter until the unfinished task of the Centenary has been completed.

The Centenary Commission has set up a special program for cultivation and collection which, if loyally carried out by our leaders and membership, will undoubtedly go a long way toward Completing the unfinished task of this great missionary movement.

In securing the Centenary pledges the membership of the Church was carefully visited and gifts were solicited from every member. We believe that the collection of these pledges will be largely dependent upon the same sort of personal visitation and solicitation. We therefore urge that the same plan be followed in the collection of the pledges—namely, that committees in every local Church visit the subscribers and earnestly request them to complete the payment of these pledges during the period set apart by the Centenary Commission, which period is January 20 to February 1, 1924.

(Adopted by the Bishops at San Antonio, Tex., December 14-17, 1923.)

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

The Intensive Period of the Special Effort for Superannuate Endowment Is from February, 1, 1924, to July 1, 1924.

The General Conference of 1922 made a law that the first quarterly conference should (1) approve the minimum amount to be raised by the charge in five years for Superannuate Endowment, and (2) appoint the Charge Special Effort Committee to direct the movement for raising the charge's quota. (See 1922 Discipline, paragraph 112.)

These duties of the first quarterly conference, as required by the law of the church, are clearly set forth in the Workers' Guide on pages 16, 17, and 18. When these matters have been attended to by the first quarterly conference, a report should be made by the charge to the Board of Finance showing the action taken concerning them. The Workers' Guide carries a pink leaf on pages 19 and 20, arranged conveniently for giving this information. The pink leaf should be carefully filled in on both sides, detached at the perforation, and mailed by first-class postage to the Board of Finance. This is the pink leaf report that I have been writing so much about in recent weeks.

The time of beginning the actual application of the plan of Special Effort for Superannuate Endowment is fixed for Feb. 1, 1924. We are not at liberty actually to begin the plan for the movement before that time, except in the doing of those things demanding action under the law at the first quarterly conference and reporting its action concerning these matters on the pink leaf, as stated. Therefore, I urge the pastors everywhere at the present time to express their loyalty to the Special Effort by saying it with pinks.

An Obligation That Should Not Be Neglected.—The Centenary Commission has been given the liberty for an intensive movement during December, 1923, and January, 1924, to collect subscriptions made to the great Missionary Centenary. The Board of Finance is in hearty sympathy with the effort of the Centenary Commission to make these collections, and it sincerely hopes that every pastor will do his full duty in co-operating with the Commission in doing this work. Let every lover of the cause of the "forgotten man" be faithful to the Centenary Commission's collecting program during December and January, and I am sure that these leaders will in turn be faithful to our Special Effort during its period, which actually begins Feb. 1, 1924.

Every Day, Every Way, It Is Getting Pinker and Pinker!—This is Saturday, Dec. 29. It has been a holiday week, but, nevertheless, a good one in pink business. Pink leaf reports have been received this week as follows: Monday, 86; Wednesday, 74; Thursday, 44; Friday, 23; Saturday, 25. Total for the week, 252. Also the total number of pink leaf reports received from the beginning is 1,691. This means that already approximately $3,000,000 has been officially subscribed by the charges for Superannuate Endowment.

I sincerely believe that by Feb. 1 fully 4,000 pink leaf reports will be in the files of the Board of Finance. And before the cultivation period, Feb. 1 to March 16, is over I believe that practically every charge in the church of the Annual Conferences which have been held will have sent in a pink leaf report. The pinker it gets, the broader my smile. Come on, everybody, and add some more color to the cause of the "forgotten man"!

Presiding Elders Who Are One Hundred Per Cent Pink.—My readers will recall that some time ago I promised to publish an honor roll of the presiding elders who succeed in having the charges of their respective districts send in the pink leaf report one hundred per cent. It is a pleasure now to list these worthies in the order that they reached the goal:

1. Illinois Conference, Murphysboro District, Rev. A. E. Thomas, presiding elder.
2. Northwest Conference, Inland District, Rev. J. H. Dills, presiding elder.
3. Southwest Missouri Conference, Sedalia District, Rev. H. J. Rand, presiding elder.
4. Tennessee Conference, Mount Pleasant District, Rev. R. S. Tinnon, presiding elder.
5. Western North Carolina Conference, Statesville District, Rev. D. M. Litaker, presiding elder.

Let the good work go on. I have a vision of the names of all the presiding elders of the church on this honor roll. It seems to me that if I were serving as a presiding elder at the present time I would count it a real privilege to serve the Special Effort for Superannuate Endowment in such manner that my name could appear on this honor roll for future generations to read. It is doubtless true that the work is exceedingly difficult in some districts, and yet I cannot get it out of my mind that a way can be found to do anything which ought to be done. Brother Presiding Elder, just get the mental picture of a host of over 2,300 superannuated preachers and the widows of preachers reaching out their suppliant hands to you in this emergency, and I am sure you will have the courage and the determination to keep working at this thing until it is accomplished. I am eager to add your name to the one-hundred-per-cent list. Get all the charges of your district to send the pink leaf report to the Board of Finance, and you shall have your place on the honor roll of your brethren who succeed in doing likewise.

It may help you to read quotations from letters written by presiding elders who are already one hundred per cent pink. One writes: "I have faithfully presented the cause at every quarterly conference, devoting from thirty to sixty minutes each time to the subject. In my district there is no opposition. I am plugging away at it and mean to put up a creditable job by the middle of March and for five years thereafter." Another writes: "Every quarterly conference in my district accepted the quota without a dissenting voice. It is the most popular movement I have ever seen." Another writes: "The inclosed pinks complete my district. The members of the committees have been carefully selected." And so on. And I say: "How beautiful upon the mountains are the feet of Him who bringeth good tidings!" Say it with pinks!

On His Toes Awaiting the Signal.—I receive hundreds of letters from preachers expressing heartfelt interest in the Special Effort. I wish the many encouraging things they contain could be given to the public, but space will not permit. However, as a sample I will quote from one letter now before me the following: "For the past four years I have been sort of aching to get at this matter of Superannuate Endowment. I think there has never been a movement in our church more needed than this. Now that the time has almost arrived to begin actual operations, I am rarin' to go." A pastor who feels that way about it is sure to get a good start when the whistle blows. He makes me wish I were a pastor right now and could have the opportunity of toeing the mark with him for an honest-to-goodness race toward the appealing goal of justice for the "forgotten man."

I wonder what the church will do
About these preachers, tried and true,
Who to the Lord their young years lent
And labored until strength was spent?
These preachers who did strive to win
The world from Satan and from sin,
These saintly men, now worn and bent,
Whose lives self-sacrifice have meant?

Yes, I wonder what we will do as a church? But I do not have to speculate concerning what I will do personally. Whatever may be the outcome of the Special Effort, I am positively certain that I shall be able at the end to say I have done my dead level best. If all the preachers of the church will join me in this whole-hearted consecration to the task, there will be no need to worry about the outcome. Failure comes from careless indifference, neglect, and procrastination; success issues from an honest try. If we really make the effort, it shall be done. Please remember that Feb. 1, 1924, is the time fixed for actually beginning the work. What can you do until then to help the movement? Why, you can

SAY IT WITH PINKS!

Please Remember—A way can be found to do anything which ought to be done.

The Home Circle

FIRST CHOICE.

"I got here first!" cried Bobby. "I am first chooser!"

"No, I was first," said Ted. "I got to the gate first."

"But I got to the door first," insisted Bobby. "I am first chooser."

"Suppose we all sit down," said Miss Ruth. "We haven't said 'Good-morning' to any one yet."

Bobby and Ted and all the other children went to their little brown chairs.

The good-morning song did not sound as merry as usual; and when it was finished, Miss Ruth said: "Once I saw two little chickens quarreling over one worm. It was a long, long worm, quite enough for both, but neither would give the other one little bite. No, each one pulled and pulled and peeped and peeped until— What do you suppose happened?"

"What?" asked all the children in one breath.

"A great big old rooster came along and scolded and flapped his wings and took the long worm away from the little chicks and ate it himself."

"Oh!" breathed all the children.

"And what did the little chickens have for their dinner?" asked Sara.

"They went away and looked for another worm or maybe a bug," said Miss Ruth.

"And did they quarrel next time?" asked Bobby.

"I was not there next time," said Miss Ruth, "but I think they did not quarrel any more, at least not that morning. For they had been taught that quarrels do not pay. Now, shall we ask Rosalind to choose the first game because she was absent yesterday, and we are so very glad to see her again?"

"Yes, yes!" cried the little girls and boys.

Rosalind skipped to the center of the room. "Ten Little Indians," she chose.

Bobby slipped his hand into his pocket and felt the new whistle he had brought to help play "Postman," and Ted sighed, remembering the new game they had learned yesterday. It was a good game.

But "Ten Little Indians" is a good game, too, and soon they were circling around the room like true little red men. They could almost believe they were out in the leafy forest. They could almost feel the mossy turf under their moccasined feet. They almost forgot they were little white children in their kindergarten room. But two little boys did not quite forget the story of the little chickens who lost their dinner because neither was willing to give up to the other.—Mrs. A. O. Smith, in The Christian Observer.

THE LOST MITTEN.

By Ruth H. Whitney.

"Alice, Alice, where are you?" called Mildred. "Come quickly. Mother says you and I may go to Sunday school."

Alice came running down the stairs, her eyes shining. "Oh! how nice," she cried. "Won't it be just lovely?"

It was a treat for these little girls to go to Sunday school, especially in the winter, for they lived on a farm nearly four miles from town.

"I am going to wear my new pink mittens," said Alice. These had hung on the tip-top of the Christmas tree a few weeks before, and Alice had not had a chance to wear them. Grandma had knit them for her to match her pink scarf and cap.

"Don't forget your pennies, Alice," called big sister Margaret.

Now, the day before had been Alice's birthday, and it was the custom in her Sunday school for the children to bring as many pennies as they were years old when they had a birthday. Alice took six pennies from her bank and put them in her new blue velvet purse, which brother Rollin had given her.

Alice kissed little Harriet and baby Don good-by, saying, "If you are good children you may have some of my cake when I get home." For another nice thing about this Sunday school was the fact that Alice's teacher made a cake for each child's birthday.

Edgar, the boy who worked on the farm, came driving black Dinah up to the door, and away they went. It was a cold, frosty morning and the little girls' faces grew rosy as they rode along. The sleigh bells jingled merrily, and they had a jolly ride.

"If it was only summer we would get there quicker in papa's car," said Mildred.

"But this is just as much fun, even if Jack Frost does nip our noses," Alice replied.

Edgar was going to spend the day at his home, and Alice and Mildred were going to grandma's to dinner and to stay through the afternoon.

Alice's teacher was very glad to see her once more, and the children smiled and nodded to her.

"Alice, you may drop your pennies in this little box while the children sing," said the teacher.

Alice dropped her pennies slowly one by one, and the children sang:

Happy birthday to you,
Happy birthday to you,
Happy birthday to you, Alice,
Happy birthday to you.

Alice gave a little squeal of delight when she saw her birthday cake. It was covered with a thick white frosting with tiny pink candles scattered over it. And there were six pink candles, too. Such a happy time as Alice was having.

Mildred and Alice enjoyed the afternoon at grandma's, too. They had so many things to tell her that the time flew swiftly by.

"There comes Dinah now," called Mildred.

"I believe she knows which house grandma lives in," said Alice.

The children bundled up warmly for the long ride home.

"Where's my other mitten? I can't find it," cried Alice.

"Look in your other pocket, dear," said Mildred.

But it wasn't there, and nowhere could they find it. Alice felt as bad as the three little kittens who lost their mittens.

"Here, Alice, you may wear one of my black ones," said grandma. "It won't be much too large." For grandma was a tiny woman not much larger than Mildred.

Alice tucked her hands in her muff with one pink mitten on and one black one, and they drove merrily home.

Grandma thought she would find the mitten lying about somewhere after they were gone. But it seemed to have vanished completely. So she bought some more yarn and knit Alice another one. And there were two pink mittens once more.

Now here comes the amusing part of the story of the lost mitten. One day in March Alice came dancing in from school. "Look, mother, what I found down in the lining of my coat!" And she held up the lost pink mitten. It had slipped down through a rip near her pocket, and there it had been all winter.

So now Alice has three pink mittens. And it is sometimes as handy to have a spare mitten as it is to have a spare tire.—Zion's Herald.

This truth comes to us more and more the longer we live: that on what field, or in what uniform we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certain, and somewhere, somehow do it faithfully, makes us good, strong, happy, useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

"Faith" in God, "hope" in God, "love" for God—these are the things which endure, and these are the gold and frankincense, the myrrh which, unless our eyes have been blinded and our hearts have been darkened, we will pour out not only now at Christmas, but straight onward through the years, at the feet of the loving and adorable and omnipotent King.—C. E. Jefferson.

If we but struggle on alone with God, and in the loss of physical strength upon which we have depended persistently cry to Him, the thigh of weakness may prove to the soul the verity of His words, "My strength is made perfect in weakness," for the voice of God will say to the persistent soul, "Thou art a prince among men."—John Timothy Stone.

SPECIAL OFFER

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STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. J. R. A. Vaughan, for fifty years a member of the St. Louis Conference and one of its leading ministers, died on Jan. 8.

Rev. B. F. Bullard, pastor at Calhoun City, Miss., is preaching to large congregations every Sunday. Everything goes well on the charge.

One of the most interesting and suggestive bulletins that come to our desk is the one issued by Rev. John A. Randolph, our pastor at Sardis, Miss.

Next Sunday, Janury 27, is Christian Literature Day throughout the church. The General Organ and the Conference Organs ought to receive a large increase to their subscription lists.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Congerence, was a business visitor to New Orleans last week. We regret not being in the office when he called.

Rev. John F. Foster, our pastor at Lake Providence, La., reports an attendance of 62 at prayer meeting recently. Brother Foster is one of the most faithful and diligent members of the Louisiana Conference.

The Methodist and the Presbyterian churches at Belzoni, Miss., have united in an evangelistic campaign to begin on Jan. 27, with Rev. Burke Culpepper, general evangelist, leading. A great revival is anticipated.

Rev. T. C. Cooper, our pastor at Homewood, Miss., in sending a nice list of subscriptions to the Advocate, states that he is serving a fine people, and is beginning what promises to be one of the best years of his ministry.

Dr. Clovis G. Chappell, for several years pastor of the Representative Church, Washington, D. C., has been transferred from the Baltimore to the Memphis Conference, and appointed pastor of First Methodist Church, Memphis.

The Southern Methodist Handbook for 1924 is almost an invaluable volume for those who would have at hand full information concerning all departments of church work. Dr. John S. Chadwick, the editor, has brought the whole church under obligations by preparing the Handbook. It sells for fifty cents, and may be had by addressing the Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

In the assembly room of the Lambuth Building, the officers and employees of the Board of Missions meet each day at noon for a short prayer service. This service lasts only fifteen minutes—but it means much to those who carry on the work of the Board of Missions.

Dr. Luther E. Todd, secretray of the Board of Finance, announces that a prominent layman of Meridian, Miss., who desires that his name be withheld, has just caused to be written in his will a bequest of $50,000 for Superannuate Endowment. Blessings upon the donor!

Dr. William E. Dodd, professor of American History at the University of Chicago, will deliver the address on Founder's Day at Randolph-Macon Woman's College, March 12. Bishop John M. Moore will preach the commencement sermon for the same institution on Sunday, June 1.

MESSAGES FROM OUR OWN BISHOPS.

Bishop Candler:

"Every church member ought to take his church paper and read it with care. Otherwise he will lack the information and instruction required for the highest Christian living and most successful Christian activity."

WARREN A. CANDLER.

Bishop Ainsworth:

"The time has come for a great revival of Methodism in these lands. Nothing is more needed now than a fresh impulse in Methodist preaching and Methodist living, and nothing is more essential to this program than a wider circulation of Methodist books and papers. John Wesley said, 'the chief reason that our people are not better is because they are not more knowing as well as more holy.' He wisely urged upon his preachers and people to 'read the most useful books (and papers), and that regularly and constantly.' We will never have a church thoroughly alive religiously and thoroughly enlisted in the activities of the kingdom until our membership buys and reads the best devotional books and keeps informed of the work of the church through its own press. I cannot too strongly urge upon our preachers and churches in the opening of a New Year to plan to circulate some good books and place The Advocate in every family of the congregation. This is one of the bottom sills in a good foundation for a year's success."

WILLIAM N. AINSWORTH.

Members of the Big Brothers' Class of Greenville, Miss., recently went to Inverness, where they held the evening service and organized another Big Brothers' Class with a membership of 30. Rev. J. J. Baird, formerly an active worker in the class at Greenville, is pastor at Inverness.

Our church at Lafayette, La., Rev. Leon I. McCain, pastor, leads the Lake Charles District in payments on the Centenary and the Christian Education Movements, and shares with another church second place in the Louisiana Conference in payments to the Centenary. This is a record to be proud of.

Henry Leon, the faithful colored man who has worked at the Advocate office for many years, had the misfortune to lose all his furniture and household possessions by fire on Monday night of this week. He had a small amount of insurance, but his loss is far in excess of that. He and his family barely escaped with their lives.

Senator T. L. Dowling is chairman of the State campaign to raise $300,000 for Mansfield Female College, Mansfield, La. The campaign is meeting with success, De Soto Parish having pledged more than $60,000. One of the urgent needs of the college is an administration building, which it is proposed to erect at the earliest possible time.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, has been voted a vacation next summer, during which time he will conduct a party through Palestine. Dr. Rowland is an experienced traveler, and those who join his party will be exceptionally fortunate. The party will be made up largely of preachers, teachers, and Christian students.

Dr. W. G. Henry, formerly pastor of the Galloway Memorial Methodist Church, Jackson, Miss., now professor in Emory University, will conduct a party on a tour of Europe next summer. Seven countries will be visited, and many places of interest, including battlefields, art galleries, etc., will be seen. The party will be made up of Congenial Christian people.

Dr. J. D. Hammond, for several years the Secretary of the General Board of Education, died recently at the home of his daughter, Mrs. Bradford Roulstone, in New York City, following a stroke of apoplexy. Dr. Hammond was a faithful servant of the church. He was buried at Central Islip, N. Y., where he was serving a small Methodist Episcopal church.

Rev. W. P. Andrews, for many years a member of the Pacific Conference, died in Modesto, Calif., on January 3, being seventy-one years and a few days old. Brother Andrews was a native of Mississippi and served several years in the Mississippi Conference. He was greatly beloved wherever known. The Pacific Methodist Advocate pays a tender tribute to his memory.

Dr. S. F. Kerfoot, president of Hamline University, St. Paul, Minn., honored the Advocate office with a call on Saturday of last week. Hamline University is the oldest college in Minnesota and the only Methodist institution doing full college work. It has a student body of about 600. Dr. Kerfoot, accompanied by his wife, is traveling in the South for the benefit of his health.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. R. F. Harrell, Gilbert, La., 2; Rev. J. G. Johnson, Shannon, Miss., 3; Rev. A. Y. Brown, Fulton, Miss., 4; Rev. L. R. Sparks, Winnsboro, La., 2; Rev. T. C. Cooper, Homewood, Miss., 5.

BROOKHAVEN DISTRICT PREACHERS' INSTITUTE.

Dear Dr. Carley: A very inspiring and successful Preachers' Institute was held in Brookhaven, Miss., Jan. 17, by the presiding elder and pastors of the Brookhaven District. There were twenty preachers present. The presiding elder, Rev. H. M. Ellis, conducted the Institute in a very brotherly way, evidencing on his part a very great concern that the greatest possible progress be made in the district this year.

Different topics, relating to the work of the church and the preacher, were brought forward and discussed in an informal manner, but in a way that proved distinctly helpful. The two themes of spirituality and efficiency were uppermost all through the day, and brought to us a strong desire to make the year of 1924 the most successful this district has ever known in the winning of souls, and the advancement of our Zion along all lines.

The following resolutions were passed unanimously: "Whereas, we, the presiding elder and preachers of the Brookhaven District, in session as a Preachers' Institute, have expressed ourselves as in favor of fasting and prayer as a preparation for our revival work; therefore, be

it resolved, That we urge this upon our people and practice it ourselves, remembering the example of Jesus."

The second resolution was as follows: "Resolved, That we set as our district goal for 1924, 1,000 accessions on profession of faith and every dollar of all claims paid in full."

Brother Ellis insisted that we were all his guests, and provided for us a tempting lunch at the Bell Cafe, that was most thoroughly enjoyed. It was a most delightful day in spiritual helpfulness, and suggestive of victories on revival lines in days to come. The Advocate was not forgotten, and Good Literature Day will be kept in mind. Watch the presiding elder of this district lead his forces to great victory.

A PASTOR.

ANOTHER CORRECTION.

I note that Brother Varner, of Winona, "corrects" the Minutes of the North Mississippi Conference as to the statistics on Centenary and Education. If Brother Varner had pursued the excellent pedagogical principle of learning to read before he learned to write, he would have found on Statistical Table No. 3, Grenada District, Winona Station, "Paid on Centenary Pledges $789" and "On Christian Education Pledges $578," which corresponds exactly to his report he gave the secretaries, and is more than $100 more than he claims in his "correction" in the Advocate of this week.

J. R. COUNTISS, Secretary.

Grenada, Miss., Jan. 17, 1924.

SCHEDULE OF DR. ROLFE HUNT.

Dear Dr. Carley: Please announce that according to distribution of my time by the presiding elders concerned, I will continue my work in the Vicksburg District till the last of February. March, April and May, I will be in the Jackson District. June, July and the first three weeks in August I will be in the Vicksburg District. From the fourth week in August until Conference, I will be in the Jackson District. Letters addressed to me at Lorman will be forwarded.

ROLFE HUNT,
Missionary Evangelist,
Jackson and Vicksburg Districts.

THE BACKSLIDER.

By Colonel S. L. Brengle.

Everywhere I go I find backsliders—Methodist backsliders, Baptist backsliders, Salvationist backsliders—all kinds of backsliders by the thousand, until my heart aches as I think of the great army of discouraged souls, of the way in which the Holy Spirit has been grieved, and of the way in which Jesus has been treated.

If these backsliders were asked the cause for their present condition, ten thousand different reasons would be given, but, after all, there is but one, and that is this: they did not wait on God. If they had waited on him when the fierce assault was made that overthrew their faith, robbed them of their courage and bankrupt their love, they would have renewed their strength, and mounted over all obstacles as though on eagle's wings. They would have run through their enemies and not been weary. They would have walked in the midst of trouble and not fainted.

Waiting on God means more than a prayer of thirty seconds on getting up in the morning and going to bed at night. It may mean one prayer that gets hold of God and comes away with the blessing, or it may mean a dozen prayers that knock and persist and will not be put off until God arises and makes bare his arm in behalf of the pleading soul.

There is a drawing nigh unto God, a knocking at Heaven's door, a pleading of the promises, a reasoning with Jesus, a forgetfulness of self, a turning from all earthly concerns, a holding on with determination to never let go, that puts all the wealth of wisdom and power and love at the disposal of a little man, so that he shouts and triumphs when all others tremble and fail and fly, and becomes more than conqueror in the very face of death and hell.

The secret of all failures and of all true success is hidden in the attitude of the soul in its private walk with God. The man who courageously waits on God is bound to succeed. He cannot fail. To other men he may appear for the present to fail, but in the end they will see what he knew all the time, that God was with him, making him, in spite of all appearances, "a prosperous man."

Jesus puts the secret into these words: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

Know, then, that all failure has its beginning in the closet, in neglecting to wait on God until filled with wisdom, clothed with power, and all on fire with love.—Helps to Holiness.

FACING UP TO LIFE.

Looking himself squarely in the face seems to be a very difficult and trying thing for many a man to do. It must be a very necessary and a very excellent thing to do, at least on occasion, and the failure to do it must have somewhat serious consequences, and yet such failure is all too common. Too much introspection is not good; taking oneself too seriously is also an unhealthy thing to do, but there is a certain honest and sincere facing up to life, and a looking of its responsibilities and opportunities squarely in the eyes, that is a very manifest duty, and if we shy off from it in a cowardly and light-headed fashion we are shutting something out of life that it absolutely needs to bring it to its best. Frankly and fearlessly to ask honest questions about life in general, and about our own special relation and obligation toward it, and how we are measuring up to them, may take a good measure of courage, but unless we do it are we not likely to let slip some of the things that count for most? Most of us are inclined to be slipshod and careless in regard to many of those things that count for most, and the demand for a strict accounting with life is once in a while an absolute necessity. If we dare not make that accounting to-day, that fact is a sure proof of how badly we need to make it. If we are afraid to face up to life, what is it but that we are cowardly where cowardice is most fatal.—The Christian Guardian.

CHRISTIANITY DOES NOT SHUN PROOF.

We are told that when George Bowen was a young man and a skeptic he was led to read the Bible, which he frankly admired but as frankly did not believe. Then one night he said aloud in his room: "If there is a God that notices the desire of men, I only wish that he would make known to me his will, and I shall feel it my highest privilege to do it at whatever cost." At once the thought came, "How foolish to suppose that God will occupy himself with our desires!" Two or three days later he took home with him by mistake from the public library Paley's "Evidences of Christianity." When he discovered his mistake he threw it down, then took it up again and glanced at the first sentence. Becoming interested he read on until he was so afraid of being convinced, that he went away into the country to put it from his mind. He returned resolved to give it a second and more careful reading. When about half-way through the book he offered the prayer, "Help thou mine unbelief." When he had finished the book his doubts were gone; he was convinced of the truth of the Scriptures. He turned to the Bible itself, and day after day he shut himself up in his room and read it, till he found that he was a sinner, that he needed a Savior; that a Savior was offered him. He gave himself up unreservedly to God's will, and some years later he became one of the greatest examples of a missionary in India.—The Central Christian Advocate.

IN MEMORY OF REV. W. P. ANDREWS.

By Rev. M. B. Sharbrough.

While in California, I had every reason to be proud of the preachers who went from Mississippi tot the Far West—the Featherstuns (father and sons), Cary Chamberlin, Hiram Singleton, Horace M. DuBose and W. P. Andrews.

In this worthy list, there was none who in worthiness of character stood higher than W. P. Andrews. Indeed, he ranked among the noblest of any company. He was modest, courageous, sweet-spirited, and clean. Sir Galahad was not purer, nor Nathaniel freer from guile. During a long life I have known many men—noble men—but among them never a worthier spirit than he.

He was not a great preacher, nor a brilliant one, but he was a faithful one. Withal, his sermons were always clear, instructive, and edifying. He was a writer of more than ordinary ability and interest. If he could have expressed his clear, incisive and forceful thinking as well with his tongue as with his pen, he would have commanded a larger place as a preacher. As it was, he wrought well. A man of his knightly spirit and worthy life could not have done otherwise.

His life was a great sermon, and his character an inspiration. Only Christianity could have molded such a man.

Wiggins, Miss.

CHURCH PRESS.

Next only to the Methodist pulpit the Methodist press is the most valuable agency of the denomination. The two ought to work in harmony. They do so work. Wherever these papers are read the pastor finds himself addressing a prepared public. Wherever the pastor believes in the papers and teaches men so the circulation is increased. Wherever the circulation increases every denominational enterprise has a better chance of being understood and being enthusiastically promoted. If the pastor were to be cut off from the Advocate subscription list, he would quickly drop to a local and provincial atmosphere. He knows what it means to him when his Advocate doesn't come. Has he ever thought that to probably three out of four people in his church the Advocate never comes and never will unless he starts it?—New York Christian Advocate.

"If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God."—F. B. Meyer.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ORINTHA BARKER PACE was born Feb. 8, 1880, at Conehatta, Miss.; joined the Methodist church in early boyhood days; married Miss Mabel Carson, Dec. 21, 1902; but on Dec. 22, 1922, death with its icy fingers touched his brow, and his spirit winged its way into God's eternal heaven, although the influence of his Christian life lives on and on. He leaves a devoted wife, eight children, and a host of relatives and friends to mourn their loss. His remains were laid to rest in the Conehatta Methodist cemetery to await the resurrection morn. He was confined to his bed only a few days and he bore his illness without a murmur. Approaching the end of this earthly life, he called his loving wife and told her he was going home. We have the assurance that all was well, and when we shall leave this world of changes, we shall find our missing loved one in our Father's fair mansion. His departure has saddened our hearts, but from yon heavenly home, dear brother is looking down, and while waiting at the beautiful gateway is beckoning his loved ones home. May the comfort of the Holy Spirit sustain the bereaved.

His sister,
MRS. ANNIE EADY.

AN APPRECIATION.

Others have written of her life and of her going away. Yet, intimate association of more than half a century impels me to add this tribute.

MRS. SUSAN M. DeLOACH, in childhood, imbibed from her consecrated mother those principles which go to make up a beautiful life, and which matured in her a lovely Christian character. Like those mentioned by St. John in Revelations, of her it may be fitly said: "Blessed are the dead which die in the Lord. * * * They rest from their labors, and their works do follow them." Her works are recorded on high, and are well remembered by the many whom her hands, prompted by her loving heart, ministered to when help was needed.

She needs no great eulogium—a lasting memorial lies within the hearts of the living. Her stalwart sons, her devoted daughters, exhibit a picture of her handiwork. Their loving memories of her (and not these only, but those who by marriage became her sons and daughters) furnish a monument more enduring than marble shaft or costly mausoleum. Her last days, filled with physical suffering, were spent with her family, who spared no pains to give her ease, nor thought any effort too great that might minister to her comfort or her happiness.

Still, loving care could not stay the fatal moment. She was ready, yea, and willing. With tears and heart-throbbing they bade her farewell, as she left them to enter through the pearly gates into the eternal city, that city which has in its walls resplendent jewels.

Her weary frame is at rest; her freed spirit is happy, as she sees Him face to face, whom for many years she served with loving, faithful service.

S. R. E.

A CENTENARY AUTO IN JAPAN.

Never was an auto more appreciated than the Centenary auto given Miss Nannie B. Gaines, of the Hiroshima Girls' School, Japan, by the Trinity Church, Roanoke, Va. Her latest letter goes into detail about the evangelistic services held in the country surrounding the school:

"It will soon be too cold to go out every day for the meetings, but I hope we can make some arrangements to continue the work until warmer weather. I have never enjoyed summers more than the two spent in this work. I have gained in health of body and in spirit.

"I do so long to see something more done for the poor and those who are not drawn to the church. What we do seems only a taste of what could be done and of what should be done. We are simply planting seed in uncultivated soil.

"Even the Buddhist temples and movies have left these people among whom we work alone. They are the refuse of the wars with China, Russia, and the Great War. This is said to be one of the worst districts around Hiroshima, but we find the children eager and thoughtful, and the parents seem to listen with interest. If our mission decides to locate one of our evangelistic centers in this section of Hiroshima, as has been suggested, here will be work already to hand."

METHODISM AND BRAZIL.

Brazil is half of the South American continent. By agreement with our sister Methodism we occupy Brazil and they the other half of the continent. Anything that touches Brazil commercially, intellectually or spiritually, must eventually touch all of South America. Although capable of supporting a population of 250,000,000, its present population is only about 27,000,000. Three-fourths of the territory and more than three-fourths of the people have yet to be reached with the Gospel.

Southern Methodism operates in four States. There are now three Annual Conferences—the Brazil, Central Brazil and South Brazil. In these three Conferences there are 10 districts, 200 churches and preaching places, and 13,000 members of the church. Just to man one of the districts in the North Brazil Conference would require all the workers in the other three. Such are the vast distances to be covered in Brazil that one presiding elder traveled last year 420 kilometers by Ford car, 90 on horschack and 1,378 by rail—a total of 1,888 kilometers, to cover his district.—Book of Facts.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Greenwood Springs, at Quincy, Jan. 26, 27.
Prairie and Strong, at Strong, Feb. 2, 3.
Woodland, at Woodland, Feb. 5.
Algoma, at Algoma, Feb. 6.
Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, Feb. 15.
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Kosciusko ct., at Bethel, Jan. 26, 27.
Kosciusko sta., Jan. 27, p.m.
Ethel, at Ethel, Jan. 28.
Brooksville, Feb. 3, a.m.
Artesia, Feb. 3, p.m.
Columbus, Central, Feb. 5.
West Point, Feb. 10, a.m.

A. T. McILWAIN, P. E.

Corinth Dist.—First Round.

Marietta ct., at Sloam, Thursday, Jan. 24.
Booneville ct., at Carolina, Friday, Jan. 25.
Wheeler ct., at Wheeler, Jan. 26; preaching at Shady Grove, Jan. 27, 11 a.m.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Lexington, Jan. 25, 27.
Ebenezer ct., at Hebron, Jan. 26, 27.
Winona sta., Feb. 1, 3.
Holcomb ct., at Holcomb, Feb. 3, 4.

R. A. TUCKER, P. E.

Greenwood Dist.—First Round.

Minter City, Jan. 26, 27.
Drew, Jan. 27, 28.
Webb, Jan. 30, 10:30 a.m.
Dublin, Jan. 30, 2:30 p.m.
Sunflower, Feb. 2, 3.
Inverness, Feb. 3, 4.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Sardis ct., at Terza, Jan. 25, 11 a.m.
Crowder, at Crowder, Jan. 27, 11 a.m.

Please let every official be present, since we have business of great importance to the church to be transacted at this quarterly conference. The church gives us the opportunity to demonstrate our loyalty to God and His great plan of redemption for the human race. Every call of our great church is but the voice of God to His children to hestir themselves in behalf of world redemption, as becomes those who are sons of God. We had a great year together last year, and I am encouraged to believe that the next twelve months will mark yet greater accomplishments for the Kingdom of God in the Sardis District than were done last year. Pray for me and all other Kingdom workers.

J. TILLERY LEWIS, P. E.

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A LETTER FROM MEXICO.

Colegio Roberts, Saltillo, Mexico.

Miss Estelle Haskin,
Lambuth Building,
Nashville, Tenn.

My Dear Friend: I hasten to send you another letter that you may hurry it on to the women who are standing behind us with their love and their money and their prayers.

This is my last objective in my round of visits to the stations where our women's work is located in Mexico, and all the way my heart has been singing with joy as I have witnessed the growth of the work and the enlargement of opportunity through our schools, our social evangelistic centers, and our student volunteer work.

One who had not seen the work in its disorganized state during the revolution and immediately following it could not fully appreciate what it is now, I fear. When I realize that a great many of our workers were brought out of Central Mexico and placed in new stations, as we exchanged our work there for work on the border, and I remember the disorganized condition of the work when our missionaries returned to their tasks in this part of the field which was new to many of them in 1918, I am greatly amazed.

Palmore College in Chihuahua (Chee-wah-wah), Instituto MacDonell in Durnago, and Colegio Roberts in Saltillo (Sol-tee-you), were the three schools which had been established in the territory now occupied by our church in Mexico; they had been closed and the work stopped for several years. In this new day of opportunity in our work, we have added two schools to the number—Instituto Ingles-Espanol (Inglase-Es-pan-youl) in Monterey (Mon-ter-ray) which came to us by exchange from the Disciples of Christ, and Colegio Progreso in Parral (Pair-ral), which came to us by exchange from the Congregationalists. Roberts College has been developed into the greatest educational training center in Northern Mexico, and our other institutions are correlated with it, so that it draws for its Normal and Bible Training Department on the band of Student Volunteers in each of the other schools. These volunteers are the very cream of the young life in our church in Mexico and are certainly the hope of the future of our work.

Until our workers returned, we had no social evangelistic centers, and the only evangelistic work which had been carried on by our women was done by them incidentally in connection with the schools and churches, and by the Mexican Bible women who did their work, as a rule, in the form of house-to-house visitation. Now we have the great social-evangelistic center in Chihuahua, in which all the lines of service which are usually carried on in our Wesley Houses at home are being put into effect, including Daily Vacation Bible School, and literally hundreds of people—men, women, and little children, through the kindergarten, day nursery, cooking classes, English classes, commercial courses, Bible study courses, supervised playground, and dispensary are brought in contact with our Christian workers and our church, and are being fed daily with the bread of life by Miss Fox and her co-workers, Miss Laura V. Wright and Miss Lorraine Buck. A similar institution is being conducted in a rented building in Monterey, which is the largest city in our territory. Miss Sarah E. Warne is in charge of this work, and Miss Ethel McCaughan is associated with her. This institution has opened the doors of numbers of homes to our missionaries, and we long for the day when the Centenary money will be paid for 1923 and we can purchase from the General Department of the Board of Missions the hospital property to give us the room we need for the Centro and make it possible for the hospital to have a new home. You will remember that at the Council last April Miss Anne Devours was consecrated as a missionary to Mexico, and it was my privilege to sit down with her and Miss Annie Craig and formulate plans for the remodeling of the old property, which reverted to us, in order to make it suitable for the work of a social evangelistic center. Already the presence of these missionaries is contributing largely to the spiritual life of the church in Durango.

An enlarged field of service has come to the school in Parral, which was a day school until Miss Ellie B. Tydings was placed in charge last September. The school has been moved into a rented house because of the insanitary conditions of the school property, but through the providence of God we were able to rent a splendid building which had been used for a residence, for a very small amount of rent.

I wish you could have gone with me through the hospital in Monterey, making the round with Deaconess Cornelia Godbey, who is the evangelistic worker in the hospital. This is a new work for us, and our nurses, Miss Naomi Chapman and Miss Edna Potthoff, are also working in the hospital. We may enlarge the borders of our medical work by sending one of these nurses to Chihuahua when the hospital is opened there at some time in the near future.

The Centenary has given us the money for two splendid buildings, the administrative building for Colegio Roberts in Saltillo and that for Colegio Palmore in Chihuahua. Both of these buildings have attracted great attention to these educational institutions. You have heard already of the formal opening of the building in Saltillo, when the Governor of the State presided over the ceremony. Last September the new building for Colegio Palmore was dedicated. I regret that my visit to Chihuahua came a little bit too late for me to be present at the ceremonies. Miss Harper, who labored for so many years in Mexico with Miss Lizzie Wilson, in the school, and Prof. Esquivel, who helped to develop Palmore College, returned and took part in the celebration. You would rejoice, I am sure, if you could hear our missionaries tell of the enthusiasm of the alumnae of the school and of the great plans they are making to help raise funds for the equipment of the building and to extend the interests of Pal-

(Continued on Page 16.)

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SUNDAY SCHOOL.

(Continued From Page 12.)

Conference Sunday school session (as this year in Homer) with full attendance, to plan comprehensive State program.

4. Finance this program largely through district budgets.

ANNUAL CONVENTION, LOUISIANA STATE SUNDAY SCHOOL ASSOCIATION.

The Louisiana Sunday School Association announces April 23-25, 1924, as the dates for holding their thirty-eighth annual convention for the Sunday school workers of all evangelical denominations in Louisiana. The place is Lake Charles, which will provide entertainment for all delegates who register.

The Program Committee promises the best program the Louisiana Sunday School Association workers have yet had, and while they were unable to secure Mr. William Jennings Bryan, they aunounce that they have been successful in getting A. Augustine Smith, Professor of Fine Arts in Religion at Boston University, who presented the pageant, "The Light of the World," at the 1923 convention in Jerusalem Temple, in New Orleans, to return and present his pageant, "The Commonwealth of God." This pageant requires a cast of 150 persons, and the costumes to be used were purchased in Tokio, Japan, when Mr. Smith directed the pageants presented at the World's Sunday School Convention, held in that city in October, 1920. In addition to presenting the pageant, Mr. Smith will address the convention on "The History, Biography, and Romance of the Hymnal," and "The Use of Art and Pictures in Religious Education." In this lecture, Mr. Smith will use his "Temple of Arts," through which he will conduct the delegates in the study of thousands of dollars' worth of reprints in color of more than 200 masterpieces from the galleries of Europe and America. In addition to these presentations before the general sessions Mr. Smith will present special topics relating to Music and Pageantry in the Children's, Young People's, and Adult Division sections of the convention.

The Program Committee will also emphasize the work of the Superintendent, Organized Classes, Departmental Organization, the Daily Vacation Bible School, the Week Day School of Religion, Christian Education, and the community program of Religious Education that the Louisiana Sunday School Association will offer for 1924.

The convention will bring together the Sunday school workers from the Baptist, Congregational, Disciples, Episcopal, Evangelical, Methodist, Presbyterian, and United Brethren churches, which will make it the most representative gathering of the Sunday school workers in the State.

FROM PETAL, MISS.

Dear Advocate: For some time I have been thinking of sending you a short message for publication, but for some cause or other I neglected doing so.

I take advantage of this method to write to all of our friends, since it would be so time-consuming to write to one at a time. I have prayed and wished for each of you a Merry Christmas, and that this New Year may be the best, in every way, in all of your lives.

When I left for Annual Conference, from the Satartia circuit, my salary was not paid in full, and hence the Journal will show it in that light. I write this letter to say to the brethren that on my return from Conference the good people of the church said it must be paid, and in a few moments it was done. May God bless them. Therefore, the pastor and presiding elder were paid in full. I will say to the new pastor that there is not a charge in the Mississippi Conference more convenient, and whose people are any better. I pray for them a great year.

Well, I will close this letter and say something about Petal. I find that Brother Moody and his members were in great love with one another, and that is a good sign of an active church. Brother Moody and his flock left a real nice, roomy parsonage for our family to occupy. I hope he has one better to enjoy.

The ladies are very active over here at Petal. They have spent about fifty dollars to be put on the inside of the home, and are working hard to do more. They are going to build a nice garden and yard fence in the near future. By the way, that storm that Brother Howse told us about came on to Petal, and left in its trail all kinds of good things. While Brother Howse was having a hard time overcoming his blow, I was looking on—just thinking. Last Saturday night the ladies came in and covered the dining-room table with real good things that a preacher needs. Now, Brother Howse is without, looking on, and I am eating. May God bless these ladies.

That's not all—the Epworth League gave us all the Christmas that we could use; in fact, we had good fruits for several days. May these young people be very happy.

I wish all the preachers would write an article to the paper. I enjoy reading them so much. Pray for us.

B. H. WILLIAMS, P. C.

Petal, Miss.

FROM MATHISTON, MISS.

Dear Mr. Editor: We held our first quarterly conference Monday, Jan. 14, Rev. L. P. Wasson, presiding. We had a good representation from all our churches, and a good spirit prevailed. We had a fine report and put our needs before the conference, and they accepted both the Orphans' Home and Superannuate Endowment fund. We are glad to report that we are looking forward to the greatest year in the history of the Methodist Episcopal Church, South, at Mathiston, Miss.

Monday night after the conference, Brother Wasson delivered a very impressive sermon to the young people, which was highly enjoyed by all present.

We have all plans made for our revivals, and are expecting a great time.

J. E. LAWHON, Pastor.

P. S.—Every one is well pleased with our new presiding elder.

A PLUCKY CONGREGATION.

While Dr. Pinson was in the Orient last spring, he preached to a plucky little congregation in Hiroshima, Japan. They were housed in an old, ramshackle building, and had just received notice that they must hunt other quarters. Even though he spoke through interpreters, seventeen signed cards in that small congregation as seekers of the Christian religion. Failure to supply this growing group with a house in which to worship will be a failure of the Centenary, and not to be thought of. This is only one example among many.

NOW READY
Southern Methodist Hand Book 1924

John S. Chadwick (North Alabama Conference) Editor.

The 1924 Handbook, a volume of 170 pages, gives detailed information concerning all of the activities of the Methodist Episcopal Church, South, including Membership, Church Property, Finances, and other Statistics for the year just closed.

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FROM SHUFORD, MISS.

Dear Dr. Carley: I have delayed writing a report for the Advocate, for I was not sure just what I wanted to write.

Our people received us cordially. On our return after Conference, it looked as if Santa Claus had been to see us. They showered us with a great variety and large quantities of the necessities of life.

We are planning great things for the kingdom this year. We have a Sunday school at each of the four appointments. Our plan is to increase the enrollment 25% and attendance 25%. A week-day school of religious training is being planned in connection with Mount Olivet consolidated school.

Our four Missionary Societies and three Epworth Leagues accomplished good work last year, and are laying plans for more extensive work this year.

Two of the churches are planning to paint—Lovejoy, the outside, and Pisgah, the inside, of their churches. A $40 assessment was made at the first quarterly conference for upkeep and improvements of a parsonage.

The board of stewards of each church made a careful head-of-family and independent member assessment, the total of which went far beyond what was assessed for ministerial support, and we hoped that we could keep our finances up to date this year; but the first-quarterly conference found us with less than two-fifths of the amount that was needed. Our Mission Board was liberal enough to make a $200 appropriation on the charge for this year.

I have been in several homes that I didn't get to last year. Six have been received by letter. I heard last night of a profession of faith that may mean an additional member, or perhaps two.

We are planning our meetings and making out our prayer list now, and trust that God will reward our efforts

Pray for us.

T. B. THROWER.

THE CENTENARY IN CUBA.

With Centenary aid fifteen new missionaries have been sent to the Island of Cuba.

Buenavista College, at Havana, a great girls' school, the property of the women of Southern Methodism, has been enlarged with Centenary money.

At Camaguey the people contributed $16,000 toward the dormitory of Pinson College, and $30,000 of Centenary money was added to supply the remainder needed for this building.

Probably the greatest single Centenary enterprise in Cuba is the Central Institute, at Havana. This is a special of the Kentucky Conference, and promises to be the best Protestant institution in Cuba. The cost is $160,000.

During the Centenary period local congregations of Cuba have increased their contributions 25 per cent. Church membership has increased one-third during the same length of time.

The Centenary has made improvements and extensions at Irene Toland College, Matanzas, and Eliza Bowman College, Cienfuegos.—Centenary Bulletin.

In Eliza Bowman School, Cienfuegos, Cuba, students use an old residence, and classes are held in corridors, bedrooms and under the trees of the yard.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Tylertown, Jan. 27, 7 p.m.; Q. C., Jan. 28, 7 p.m.
Scotland, at Gallatia, Feb. 2, 3.
McComb, La Branch Street, Feb. 3, 7 p.m.; Q. C., Feb. 4, 7 p.m.
Osyka, at Osyka, Feb. 9, 10.
Magnolia, Feb. 10, 7 p.m.; Q. C., Feb. 11, 7 p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

Taylorsville, at Mize, Jan. 27, 11 a.m.
Mt. Olive, Jan. 27, 2:30 and 7:30 p.m.
Magee, Feb. 3, 11 a.m.
Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Eden, Jan. 26, 27, 11 a.m.
Yazoo City, Jan. 27, 3 p.m., 7:30 p.m.
Benton, Feb. 2, 3, 11 a.m.
Vaughn, at Vaughn, Feb. 3, 3 p.m. and 7 p.m.
Galloway Memorial, Feb. 10, 11 a.m.
Capital Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Shubuta, Jan. 27.
Bucatunna, at State Line, Jan. 27, 28.
Waynesboro ct., at Fedora, Feb. 2, 3.
Waynesboro, 7 p.m., Feb. 3.
Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Trenton, at Independence, Jan. 26, 27, 11 a.m.
Raleigh, at Raleigh, Jan. 27, 7 p.m.; Jan. 28.
Shiloh, at Shiloh, Feb. 2, 3, 11 a.m.
Union, at Union, Wednesday, Feb. 6, 10 a.m.
Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Mentorum, Q. C., Saturday, Jan. 26; preaching, 11 a.m., Jan. 27.
Wiggins, Q. C., Monday night, Jan. 28; preaching, 7:30 p.m., Jan. 27.
Vancleave, Q. C. and preaching, 11 a.m., Thursday, Jan. 31.
Coalville, Q. C., Saturday, Feb. 2; preaching, 11 a.m., Feb. 3.
Ocean Springs, Q. C., Monday night, Feb. 4; preaching, 7:30 p.m., Feb. 3.
Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wesley Memorial, Q. C., Mon. night, Feb. 11.
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, Q. C., Wed. afternoon, Feb. 13.
Moss Point, Q. C., Wed. night, Feb. 13.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Oak Ridge, at Bovina, 11 a.m., Jan. 27.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 27, 30.
Louise and Holly Bluff, at Holly Bluff, 11 a.m., Feb. 3.
Silver City, 7 p.m., Feb. 3.
Anguilla, at Delta City, 11 a.m., Feb. 10.
Rolling Fork and Cary, at Rolling Fork, 7 p.m., Feb. 10.
Vicksburg, Crawford Street, 11 a.m., Feb. 17, 18.

W. B. JONES, P. E.

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Lowell, Mass.—"I am sending you a few lines to let you know what good your medicine has done for me. I want you to let every one know that it has helped me in nervous troubles. I have four children and you know there is a lot to do where children are. They would come in from school and they would start telling me about their little troubles but I could not stand it. I had to send them away. I could not even walk on the street alone I was so nervous. I found one of your books and read it and then I saw in the paper about Lydia E. Pinkham's Vegetable Compound. I got it and had taken one bottle when I saw a change in myself. I was surprised. The children can talk all they want to now and it does not bother me. I am still taking the Vegetable Compound."—Mrs. JOSEPH LEMERE, 34 South Street, Lowell, Mass.

Felt Like A New Woman

Springfield, Missouri.—"For four or five months I was run-down, nervous, my back ached and I did not feel like doing a thing. Sometimes my legs ached and felt like they would break and I had a hurting in my sides. I had been reading in the newspapers the letters of other women who had taken Lydia E. Pinkham's Vegetable Compound and the advertising of it appealed to me so I bought some and saw results in almost no time. I had hardly been able to do my own work and after taking the Vegetable Compound I felt like a new woman. I recommend it to my friends who have troubles like I did, and hope they will find the same results."—Mrs. M. CARPENTER; 607 W. Chase Street, Springfield, Missouri.

40 Years Old, Feels Like 20

Hagerstown, Md.—"I was very bad off with backache, a bearing-down feeling in my body and a pain in my left side. I could not be on my feet at times and once I was so bad I walked bent over to one side for three weeks. My sister read of Lydia E. Pinkham's Vegetable Compound and got me a bottle. I got so much relief that I took more until I was well. I am 40 years old and feel like 20. I am sure this medicine will help all women."—Mrs. MARY E. SANDY, 436 W. Franklin Street, Hagerstown, Md.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?" 98 per cent of these replies are "Yes."

That means that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

All druggists are having increased sales of this medicine.

YOURS AND MINE.

By Garfield Evans.

The joint committee of representatives from the Woman's Missionary Council and the Epworth League Board have had their first meeting, and will probably meet for a second time in January or February. Various inquiries have been made as to what this committee has done, or what it will recommend.

It was charged with reporting a plan of correlated or unified organization. As to a plan of correlation, scarcely any one is interested in such an undertaking. At the outset we would be inviting as many, if not more, problems as already exist; since in any plan of correlation the organization in the local church must work under the handicap of a divided overhead control, which experience has shown to be unsatisfactory.

To unify from the standpoint of Board control strikes at the root of the matter, but at the same time it touches tender flesh where there is liable to be much flinching. It is not certain that the patient will stand for the operation. Concerning unifying the organizations the following problems and reflections may be considered:

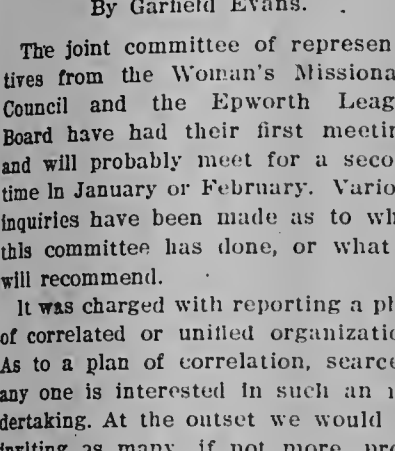
1. Two young people and children's societies have grown up in the church independent of each other. They are now doing practically the same work, although they are responsible to different Boards. In considering any plan of affiliation, prohibitive attitudes arise in such statements as, "Just see how much we would have to give up," or "We must protect ourselves." The conception does not seem to have arrived that there can be one organization for young people or children that is ours. Every argument seems to hinge around reservations of yours and mine.

2. The matter of financial arrangement is no longer an issue. The organization that would contribute the largest membership agrees to either a pro rata or an equal division of funds.

3. It is common talk that when the "higher-ups"—meaning the administrative secretaries—get together the problems will be solved. This is easily said. But some one forgets that administrative secretaries are controlled by policies made by Boards, and that the Boards act according to the voice of their constituent Conferences. Certainly, any plan of affiliation must be organized from the standpoint of unified administrative agencies; but the Boards will not be unified in their opinion until there is a unified demand.

4. There has been much agitation by scattered groups and individuals, failed in giving a practical solution for the local church. This is an impulsive statement. We are a connectional church, and according to our polity we stand or fall together.

There is need for concerted action. Spasmodic oratory and impassioned deliverances will not help. District and Conference meetings should go on record with some definite plan. Conference officers and groups of officers should formulate plans which they will support. Those who are interested should use the press in giving to the church information about the existing problems, and a discussion of the remedial steps needed. Acting with full charity to the opinions of others, and with confidence in God, we are challenged to work out as they pleased if the "higher-ups" Some have expressed the opinion that they felt perfectly justified in doing these problems.



Are You Discouraged, Blue?

This Advice Is of Vital Importance to You

Columbia, S. C.—"I was suffering with a breakdown in health, and became discouraged. I suffered with bearing pains and pains down through my limbs, my appetite was poor and I became frail and weak. Nothing I took seemed to do me any good. One day my husband got one of Dr. Pierce's pamphlets and we soon decided to try the 'Favorite Prescription.' My husband bought a half dozen bottles to start with. I began to improve at once and before these bottles were gone I was perfectly well and have been well ever since."—Mrs. Hattie Wessinger, 209 Sumpter St.

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Mrs. Housewife! Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

AN ARMY MORE THAN 2,400,000 STRONG

Figures recently compiled show the numerical strength of our Church to be above 2,400,000. Quite a large army, is it not? This army has always given a good account of itself and has been steadily growing since its organization. Not only must new recruits be secured, but it is of as much importance that we take proper care of those who are already enrolled, by seeing that they are

PROPERLY EQUIPPED AND BY KEEPING UP THE MORALE

This twofold need can best be met by **putting a Church paper in the home of each member.** Then the singing of "Onward, Christian Soldiers" will have a new meaning to you. Let's do this on **Good Literature Sunday.** You will render your Church a **real** service.

Brother Pastor, you are an officer in this army. How about your company's equipment? A Church paper in every Methodist home will multiply many times the present spiritual force and effectiveness of the Church.

GOOD LITERATURE SUNDAY

January 27

A GREAT INDUSTRIAL SCHOOL.

The Agricultural and Mechanical School in Montemorelos, built by the Centenary, is doing notable work. This school has an orange orchard with two thousand trees, live stock consisting of registered cattle and hogs, a mechanical shop and a corn and vegetable field. They matriculated 150 pupils last year.

Laurens Institute has 23 teachers and a large student body. They matriculated last year 320 girls, 85 of whom were boarders. The Centenary added a new dormitory to this school costing $30,000.

The Institute Ingles-Espagnol, Monterey, has 13 teachers and 320 girls. A dormitory for this school is one of the unfinished tasks of the Centenary. Without it, the missionaries will be discouraged and the work hampered.

Woman's Missionary Society.

(Continued from Page 14.)

more. Isn't it great to be so far along in our missionary work that we can begin to lean on the past generation and look to the alumnae of our schools to help us in a most practical way?

The activity which interests me most in the schools is the volunteer feature, of course. It did my soul good to see these young people meet together with earnest purpose and pray together for the salvation of the world and to pray for blessings on themselves as they make preparation for their life work as preachers, teachers, or evangelistic workers.

The women of the Missionary Societies are alert and ready for every good work. I know you remember that their organ is called "Antorcha Misionera," which, translated, means the "Missionary Torch," and truly they are letting their light shine forth wherever they are organized. They are entering the different lines of social service, following in the footsteps of our own missionary women at home. They are furnishing scholarships for student volunteers in Roberts College, and they are sending money to help support our work in Korea.

The newest thing I find in our work in Mexico, which, perhaps, is the most encouraging of all, is the wonderful advance the native congregations have made in the matter of self-support and in determination to carry the responsibility of the work themselves, doing their full share of it.

Time fails me to tell you the story of each of the splendid young women volunteers who have already graduated from Roberts College and are out in the field at work; how they have been instrumental in the conversion of numbers of people; how they have traveled from village to village in rural sections, sometimes in ox-carts and other primitive modes of travel, to organize Sunday schools and day schools, or to answer the call that some one go to tell the people of the gospel of Christ.

Every station at which I have been, and each new thing I see in connection with the work, makes me feel that it is more wonderful than the last, but truly this Jubilee Celebration that is being held here now as a great jubilee celebration of our fifty years of work in Mexico, is the finest thing I have ever seen in our work in Mexico. While rehearsing the story of the great achievements of the work in Mexico up to the present time, great plans are being made for rapid advances along other lines of work, particularly on spiritual lines. Let us pray much that God may deepen the spiritual life of his children in this mission field, and that speedily his kingdom may come throughout the whole region for which our church has assumed primary responsibility.

I fear this letter is growing too long for me to tell you in detail of the splendid work being done by the heads of our institutions—Miss Fox at Centro Cristiano in Chihuahua; Miss Emma Eldridge, Palmore College, Chihuahua: Miss Ellie B. Tydings, head of Colegio Progreso in Parral; and Miss Mary E. Massey, at Instituto MacDonell, Durango; Miss Dora L. Ingrum, at Instituto Ingles-Espanol in Monterey; Miss Sarah E. Warne, in the Centro in Monterey—a wonderful band of missionaries! I have left our pioneer missionary, Miss Lelia Roberts, to the last, but everybody knows Miss Roberts, and I fear I could not do the subject justice if I were to try. The other missionaries not mentioned in this letter already are busily engaged in work—Miss Myrtle Pollard, Miss Myrtle James, Miss Lorraine Buck, Miss Ruth Byerly, Miss Eva Massey, Miss Edith Park, Miss Virginia Booth, Miss Norwood Wynn. Pray that God may thrust forth many more missionaries into his harvest field in Mexico. More workers are needed if we are to accomplish the work. I feel so much at home in Mexico and rejoice so in the advancement of the work here that I would not care one bit if something should happen to keep me right here where I had the privilege of spending my first happy years on the mission field.

Yours sincerely,

ESTHER CASE.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

POSITIONS OPEN

For Ambitious Well-Trained Men and Women.

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates, coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does it Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga., or Georgia-Alabama Business College, Dept. G-5, Atlanta, Ga.

—Adv.

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 31, 1924. CHAS. O. CHALMERS, Manager.

STATEMENT OF MINORITY OF BISHOPS ON UNIFICATION COMMISSION.

When this writer was officially informed that the episcopal members of the Commission on Unification had prepared an Address in advocacy of the plan agreed upon by the majority, he, as one of the minority, claimed the right to send forth with the address a statement of his reasons for his opposition to the plan. He was repeatedly denied the exercise of this right.

Finally he quoted the action of the Commission as set forth in the manuscript notes of the stenographer, page 139: "'An address ought to be made to the two Churches by the ten Bishops that are members of this Commission. I believe such an address from the ten Bishops, whether in favor of the plan or not, will have a wholesome effect on the two Methodisms, and do a large thing toward the passage of the paper through the churches.' This suggestion prevailed." (Black by the writer.) On this ground, lower than his inherent right as a member of the Commission, he asked permission to set forth his position at the same time and through the same channels as were used by the majority. He received no answer to this request.

Is this question to be settled by a count of votes, or by the weight of reason? Napoleon is reputed to have said that Providence is on the side of the heaviest battalions, yet the sun that rose at Austerlitz, set at Waterloo. Four years ago the Commission, by a vote of 44 to 6, put forth a plan of Unification by reorganization, and a number of the Commissioners with no small enthusiasm published their conviction that the plan proposed would prove to be the solution of the troubles of the churches. It was even said that men would answer at the bar of God for their opposition to that plan, the answer to be followed, of course, by God's condemnation. Yet that plan was not even submitted to a vote in either General Conference. Evidently at that time the confidence of the large majority was misplaced. The majority is not always right.

It must be carefully kept in mind, a fact repeatedly overlooked, a form of fallacy anciently detected yet still vigorously alive, that the question now before the churches is not Unification generally considered, not Unification as an academic thesis, not the desirability of some sort of Unification. It is easy to speak to that general question enthusiastically, "with burning words," and it is altogether useless now that the Commission has acted. Not Unification in general, but this specific plan and no other is now before the churches.

Some of the reasons that led this writer to differ from his colleagues are:

First—This specific plan is a misnomer, it is not Unification. It is not even a welding. It is an unassimilated mixture of two great and prosperous churches. It proposes to experiment with success.

Second—By this plan not one of the ends for the attainment of which the negotiations were begun, and have continued, is achieved. The two churches are to maintain rival Methodisms in the same communities. Existing frictions, "irritating competitions, are to persist. "Altar against altar" is sanctioned by the plan, and "advised" in the published address. "Needless waste and competition" are not "eliminated." The plan indorses what now exists and provides for its spread. So determined was the Commission not to provide in this fundamental document for the attainment of these desirable ends that the following amendment offered and urged received but five votes—all from the Southern Commission:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the quarterly conference shall consent."

This amendment was a part of the action taken by a "Joint Commission on Exchange of Territory with the Methodist Episcopal Church," which Joint Commission consists of seven members for each of the two churches. At a meeting of this Joint Commission held in Cincinnati in February, 1923, all seven of the Southern Commissioners and four of the seven Northern Commissioners voted for that agreement, yet two of the Commissioners on Exchange of Territory who voted for this agreement in February voted in the Commission for Unification against it in July.

If the Commission on Unification proposed to achieve the ends for which it was appointed, why would it not write some such provision in this fundamental document? Chosen by the church to try to relieve friction, to allay competition, to prevent overlapping of work, to conserve men and means in a needy, tumultuous world, this writer could not vote for the plan whose fundamental document perpetuates these very things.

Third—The great and astute Bishop Joseph Butler tells us that "probability is the very guide of life." For lack of surer ground in dealing with this plan we must take probability, recognizing the possibility of mistake.

Madison, wise, great and experienced in matters of government, was sure that since the Virginia statesmen of 1776 had prepared a State Constitution that endured for fifty years, the statesmen of 1829-30 would prepare one that would endure for a hundred years. Yet within twenty years another constitution was found necessary.

In the Constitutional Convention of 1787 James Wilson announces that "to have States equal in the Senate will give a government neither solid nor lasting," and he predicted that the presidential "veto would seldom be used." Rutledge predicted that "Congress would not sit more than six or eight weeks in the year." Sherman said there was "no probability that the number of future States would exceed those of the existing (thirteen) States." He also said, "the people . . . will never give a majority of votes to any one man" for President. Williamson said, "It was pretty certain . . . that we should at some time or other have a king." Evidently he could not hear the clash of crowns tumbling from the heads of the monarchs of Europe. Gorham said, "Can it be supposed that this vast country, including the Western Territory

(Continued on Fourth Page.)

GIVE OUR PEOPLE A CHANCE AT IT.

The time is drawing nigh (February 1) when we are to begin the campaign of six weeks on behalf of the Superannuate Endowment Fund.

This cultural campaign will continue until March 16, when it ought to be crowned with the greatest success of any movement ever undertaken by our great Church.

Its triumph ought to be, and I believe will be, an easy victory, if every presiding elder and pastor does even half his duty to the cause.

There is scarcely one among all of our more than two millions of people who does not recall with undying gratitude the holy and helpful ministrations of some beloved preacher who is now on the list of superannuates.

Tender memories and constraining obligations, therefore, will move the members of the church, everywhere in the connection, to make generous contributions to a fund designed to relieve the wants of these veterans of the Cross.

Our people will recall the words of St. Paul to the Corinthians: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Corinthians xi:11.)

They cannot forget the spiritual riches which have come to them and their children from the self-denying labors of these old preachers.

They will be ready to acknowledge also a large debt for material things which they owe to these aged servants of God; for the values of all kinds of property in our country would be far less than half of what they are, if the gospel which these men preached had never been heard in the land.

For these and other compelling considerations our people will be quick to respond to this moving appeal of the Superannuate Endowment Fund.

If their pastors and presiding elders give them the chance to give to this cause, they will do quickly and joyously all that is asked of them—and more.

Bethren, give them a fair chance to do it.

WARREN A. CANDLER,

Atlanta, Ga., January 2, 1924.

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IT IS NOT CHRISTIANITY.

By Bishop Warren A. Candler.

There must be a continuity of Christian truth, or there can be no continuity of the characteristic life which can he justly called "Christian." The human mind cannot take into it just any sort of belief and transmute into an output of life of uniform type and consistency. Confucian principles yield Confucian character. Buddhism makes Buddhists. Shintoism produces Shintoists; the Koran creates Mohammedans. In like manner, from the Christian Scriptures springs a definite and distinct type of life which has persisted from the days of the Primitive Church until the present time. It has sprung from certain definite beliefs from which it has derived both its color and conformation, and those beliefs have been most briefly and clearly stated in the credal facts and truths set forth in what is commonly called "The Apostles' Creed." That is the most universally accepted form of faith in our times, and such it has been for centuries. There have been periods during which its light has been dimmed for a time by the prevalence of contradictory tenets over wide areas, as, for example, when the Arianism which the faithful Athanasius resisted caused that able and incorruptible theologian to cry, "It is Athanasius against the world."

But no candid man, who knows what are the tenets of Arianism, would now say it was the faith of the Church of Apostolic times. It is in antagonism to the teachings of the New Testament, and, if it had prevailed permanently over Christendom, real Christianity would have perished, Christians would have disappeared from the churches, and Arians would have taken their place. Whatever might have been the type of religion issuing from it, most certainly it would not have been that which led the people of Antioch to call the followers of Christ in that city "Christians."

Well, Arianism, with various modifications of the tenets of Arius, although in the main the same, has been revived by speculative theologians and eccentric sects many times since the days of Athanasius, who wounded it sorely with "The word of God which is the sword of the Spirit;" but it has always failed of general acceptance and has never attained more than a limited and transient existence. As soon as men see that it does not accord with "The faith once for all delivered by the saints," or, in other words, as soon as they perceive that it is not "Christian," they turn away from it. Such has been the case of Arianism in the past and such will be the outcome of its present manifestation in the form of what is called "Modernism."

Already men are beginning to discern its real nature and natural tendencies. They have discovered in it the unmistakable features and form of Arianism, although it is somewhat disguised by rouge made of modern color words and raiment woven from the fibers of modern materialism.

The Editor of the Christian Century even perceives that "Modernism" is in irreconcilable conflict with the fundamental principles of the Christianity which our fathers knew and which they transmitted to their posterity. That periodical is the most influential weekly organ of liberalism published in the United States, and in a recent issue of his modernistic publication, its Editor says:

"Christianity, according to fundamentalism, is one religion. Christianity, according to modernism, is another religion. Which is the true Christian religion, is the question to be settled in all probability by our generation for future generations. * * * Christianity is hardly likely to last much longer half fundamentalist and half modernist. It is not merely the aggressiveness of fundamentalism that is forcing a choice, it is the inherent nature of the issue itself.

"Two worlds have crashed, the world of tradition and the world of modernism. One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. 'Blest be the tie' may be sung until doom's day, but it cannot bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to the modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation, are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? the future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt."

The Editor speaks truly in nearly all he says; but when he says, "The future will tell," he is mistaken; the past has told already. The New Testament and all church history have settled the issue. One need not wait for the future to show the end of a speculative rationalism which exalts itself above the Apostles and Martyrs and Saints of all the Christian centuries, and proposes to displace the Christianity, which they believed and proclaimed, with a religion which consists for the most part of theological novelties manufactured out of the relics of Arianism. The propagandists of these innovations have no reason for truculence and the adherents of historic Christianity have no occasion for trembling.

In this connection, it is pertinent to the issue to quote the following extract from an editorial of the National Republican, Washington, D. C.:

"One of the New York religious radicals declares that the time has come when the American people should cease planting one foot in the first century and one in the twentieth: In other words, he objects to the loyalty of the Christian church to the Author of the Christian faith. The basis for Christian faith may be debatable, but whether it should be in a Christian church is not a debatable question. It is quite possible that this particular theological sensationalist may be, as he seems to think, an improvement on the founders of his professed faith, but the readers of newspapers who witness his persistent posing for the spotlight are filled with disgust rather than with reverence for this headliner of religious vaudeville.

"Contempt for the past with all its admonitions, traditions and inspirations, is characteristic of a cheap brand of new thought that is being ostentatiously offered on the market in religion and politics in these days. If the rich inheritance of centuries of human experience is to be rejected in science, in art, in religion or in statecraft, wise people will want some assurance that the pilots who are throwing chart and compass overboard have the ability to improvise safe navigation. There is a widespread inclination to believe that the vogue of such prophets and soothsayers is a sign of intellectual and mental decadence, rather than of genuine progress.

"The popular effect of this caterwauling about creeds is clear enough. It tends to bring all religious faith into disrespect. The need of the world is more faith, more loyalty and more fidelity to fundamentals, not more skepticism, more unbelief and more petty dissension created by self-seeking mountebanks wearing the livery of the Lord to serve the devil in."

To much the same purpose speaks the Editor of the Pittsburgh Gazette-Times, who, in a late issue of that ably conducted paper, says:

"No church can, without self-stultification, retain in its ministry men who deny that which the church deems indispensable doctrine. The church cannot, of course, order the mind of any man and make him believe that which he cannot believe. And no honest man will teach what he is convinced is not true. It were better, then, that the religious teachers who find themselves out of accord with ancient doctrines go their own way in peace, leaving it to the established churches to pursue their important and highly valuable labors in accordance with unalterable convictions.

"Fundamentalists cannot recall modernists to the beliefs of their fathers, while modernists cannot hope to convert more than a relatively small number of present fundamentalists to their newer conceptions of truth. In the end, the modernists will have to set up a new fold. It would be better that they go out quietly as was done by the venerable rector of St. Bartholomew's in New York who, divested himself of the symbols of priesthood during Sabbath services and quit the church with whose authoritative tenets he is no longer in agreement."

With these sound views the Nation also agrees, speaking thus:

"In the Baptist Church the lack of a rigid creed and the liberty of the individual conscience make the lot of the liberal somewhat easier. But in credal churches, like the Episcopal and the Presbyterian, they fight at a certain disadvantage. When the Episcopal bishops say that the doctrine of the virgin birth is an integral part of the accepted creeds, and should be accepted by the clergy, the statement seems plausible to the layman in the pew and the man in the street. It is not easy to answer such an argument as the Philadelphia Convention of Presbyterian Fundamentalists set forth:

"'We believe that men should be as free to teach as the winds are to blow. But we also believe that the Presbyterian Church is a church whose creed, in the most explicit and unmistakable language, commits its ministers to certain definite views of Christ and the Scriptures. No men should be ordained to the ministry of the Presbyterian Church who cannot cheerfully accept the doctrinal teachings; and to countenance in Presbyterian pulpits a teaching which violates the creed of the church is as contrary to right as it is contrary to common sense.'

"It is not enough to say, in reply, that liberals are good men and fine preachers. It is not enough to talk of tolerance. All that may have a psychological effect on the churches; but, logically, it is necessary to prove that creeds do not mean what they say or are more elastic than they seem."

The New York Evening Journal, discussing the general subject, puts forth these two pointed paragraphs:

"If the Three Musketeers of free thought, Voltaire, Paine and Ingersoll, should return, they would be interested to read that the Modern Churchmen's Union embraces 500 Episcopal clergymen of America who do not believe in the divine birth or physical resurrection of Christ. Also that this union has enlisted to defend a Texas minister who is charged with heresy.

"One of the endless embarrassments of the foreign missionary is that the native, sought to be converted, is unable to keep up with the constant innovations in the proffered faith."

If one will take the time to compare the utterances of these "modernists," so-called, with "Tom Paine's Age of Reason," he will find a most striking resemblance in both the ideas and language of the old infidel and these modern skeptics. Indeed both probably derive their notions from the same source. Paine probably got much of his stuff from the licentious Frenchman, Astruc, and got it directly. Our modernists got theirs from such men as Wellhausen and Kuenen, who in turn got it from Astruc. These skeptics in the pulpit are peddling second and third-hand wares.

If the American churches should yield to their demands, what would become of our foreign missions? Can diluted editions of Tom Paine's "Age of Reason" be used as missionary textbooks to instruct and evangelize the people of Japan, China, Korea, and India?

The American churches will do nothing of the kind. Let the modernists get together and go off to themselves with their doubts and double dealings. The cause of foreign missions will suffer little by their departure. They can still

talk of sociology and salvation by soup and soap. The conversion of pagan peoples to Christ is quite beyond their purposes and their power. They are zealous chiefly in compounding powerless poultices for social sores which are more irritated than healed by their quackery.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The dominant purpose of one's life controls his conduct and reveals his character. Attempts at concealment here are vain; fuller and clearer than lettering on a signboard the infallible advertisement may be read by all. I sometimes think men and women lie more about themselves than any other person or thing. And yet no character of sterling worth can be built on deception. Men may drift away from this simple truth in their plots and plans, in society, in the State, or even in the church, but most assuredly they will come back to it. For it is the sheet-anchor of the soul, the strong hook and cable that holds amid the storm. Truth, and not falsehood, is the final test of a man, what he is and what he may be. Moreover, it is this that wins the victory in all of the wear, tear, and struggle of life. All great men, those who were really and truly great in the loftiest sense of greatness, were disciples and lovers of Truth. Solomon's "Wisdom" and Plato's "Truth" are very nearly akin. One wonders where the old Greek found this fountain of life, not having the full revelation of God. These old seers had a consciousness of righteousness, but when Jesus came he quickened and vitalized those age-long principles and gave to them a power and beauty hitherto unknown. "The words I speak unto you, they are spirit and they are life." No star-ladders of human thought can afford footing to climb beyond these words. Solomon was great in wisdom, Plato great in truth, but greater than all was he who crystallized and expressed these in personality and power. For he taught how men might live by them and in them.

* * *

"Jesus Christ was a Jew." The gentleman announced it as though he had discovered a fact in history. It is true racially, and that is as far as it goes. He did not endorse or accept the current Judaism of his day in the earth, nor does he the errors of this day. All that was and is good in Judaism he held and taught; all that is narrow, selfish, erroneous, contrary to the laws of right and truth as taught by Moses and the prophet, he denounced in no uncertain terms. You can't crib and confine genius, much less life and salvation. Euclid was Greek, but that does not affect in any way the demonstrations in geometry. Edison is American, but the whole world uses incandescent light. Provincialism in a narrow, bigoted sense is a curse, yet the Truth has its empire of life and thought, beyond which it may not wander. But none need fear that the boundaries of this vast empire are not sufficient for the full activity of all his powers. I believe America to-day has this world-wide vision as no people ever had before in all history. But we cannot minister to the sick nations across the sea at the expense of righteousness, as Jesus himself could not cure the hurt of his people in his day. "Ye would not," is the sad refrain of the hymn he sang amid tears over Jerusalem's fate. Yes, Jesus was a Jew, but infinitely more than a Jew; his saving grace is for all who will have it, his kingdom as far-flung as the march of the stars, about the earth, his sympathy for a sin-stricken race knows no bounds. He is forevermore the universal citizen and native to all lands.

Shreveport, La.

Governor Smith's action will have two results. It will encourage every bootlegger and every "Red." It will make every loyal American doubly determined to see that the Constitution and law are respected.—Governor Gifford Pinchot.

HERE AND THERE IN CHINA.

By Bishop H. A. Boaz.

I left Chou Foo on Oct. 14. About 10 o'clock in the morning we passed Lincheng, the place where the train was derailed last spring and the bandits took many passengers, both native and foreign, from the train and held them for ransom. Perhaps eight or ten miles distant are some rugged, barren mountains; it was in the fastnesses of these mountains that the bandits held their captives.

My good wife was left behind in Peking. She was uneasy lest the bandits attack our train. They did attack a train that same day, but it was some distance from where I was and on a different line. No bandits gave me any trouble until the night of the 25th. While I was quietly sleeping at 2:30 in the morning, a "bandit" rushed into the train, rapped loudly on the door of my compartment and bade me get up and get off the train at once. In less than thirty minutes I found myself on the compound of the Changchow General Hospital, in the hands of Dr. W. B. Russell, the superintendent of the Methodist hospital at that place. He was the "bandit" who dragged me off the train in such short order.

I spent the next day looking over the city of Changchow. They have a population of about a hundred thousand within the great city walls. The Methodist work there is prospering. The good women are building a new school, and the outlook for the future is very hopeful.

I spent Saturday in Shanghai, and returned to Soochow the next day, where I spent Sunday, preaching in the morning to about five hundred Chinese students, mostly from the Soochow University. Soochow University is the property of the Methodist Episcopal Church, South, and has a student body of about six hundred young men. Many of them understand English and are doing splendid work in school. We have also at this place a big hospital and several churches.

My trip down to Huchow on Monday was, to me, full of interest. We took a boat just outside the walls of Soochow at 8 o'clock on Monday morning. All day long we traveled through canals, reaching Huchow about 10 o'clock that night. The fare for this full day's ride on the canal launch was fifty-five cents, and our lunch of Chinese food cost the magnificent sum of ten cents. I didn't eat much of the Chinese food, as the missionaries had fixed a most excellent lunch of foreign food for me. The missionary with whom I traveled, however, preferred the Chinese food to the dainty lunch with which my hostess had provided me.

The Conference met on Wednesday morning. It is composed of about 57 Chinese preachers and 31 foreign missionaries. It was somewhat difficult for me to preside over the China Conference, as I was laboring under three handicaps—I did not know the language, I was not very familiar with the field, and I was serving as a substitute bishop. Bishop Hay, the Episcopal superintendent of the China Mission field, had been detained in America on account of ill health. The preachers, however, were patient and courteous to the last degree. I had no difficulty in keeping run of the business affairs of the Conference, as I had a Chinese interpreter on one side of me and a foreign missionary on the other. It was arranged that I should speak about thirty minutes each morning to the Conference, and several hundred students came from the two adjoining schools to hear these morning addresses, which I hope proved profitable to them as well as to the preachers and laymen attending the Conference.

Huchow is what might be termed an inland city of a hundred thousand people. It is surrounded by a splendid wall and was to me a place of much interest. The streets are not more than eight or ten feet wide. The principal thoroughfare is not over ten feet wide. No horses, jinrickshaws or carts of any kind can make their way through these narrow streets. We had to walk wherever we went, unless we could take a boat through the canals. There is as much dirt and filth in Huchow as I have found anywhere else. The people dip water from dirty canals, and after boiling it use it for drinking purposes. A physician of our Mission told me that at least twenty tons of filth are dumped into the canals of Huchow every day of the year. Just why the whole city doesn't die with cholera I cannot understand.

I found the people of Huchow more superstitious than those in some other places. Near the Mission Compound there is a Buddhist pagoda about fifty feet high and fifteen in diameter, made of stone. I was told the people believe that about seven hundred years ago this stone pagoda flew from across the lake, about a hundred miles away, and took its place in the city during a single night.

The Southern Methodist people have two good churches in this town and two splendid schools. They also have a half interest in a hospital, the new building for which is just nearing completion. It may be of some interest to the builders of the city of Dallas and the surrounding country to know that the laborers on this building received Mexican $5 per month and their rice, the rice costing about $3 a month. A laborer costs $8 gold per month! Bricklayers and carpenters receive Mexican 50 cents, 25 cents gold, per day, and buy their rice. Other laborers are paid in proportion. One cannot wonder that a magnificent hospital building has been erected for less than gold $100,000 when labor can be obtained so cheaply.

During the Conference the official fellowship was all that could be desired. I was entertained in the home of one of my old college classmates, Rev. Ed. Pilley. We did not have much time, however, to talk over college days, as he was a presiding elder and our time was given mostly to the solution of the difficult problems involved in making the appointments for the ensuing Conference year.

We left Tuesday morning in a canal boat for Sungkiang. A part of the time we were in the Grand Canal, which stretches from Peking to Hangchow, about eight hundred miles. The whole country is a perfect network of canals, and on these canals small boats, gasoline launches, and sailboats are going to and fro like ants on an ant path. I saw as many as thirty-four boats at one time. Some of them are run by gasoline engines, some are propelled by oars, and some are pulled by men walking along the banks of the canal. On these canals are many houseboats on which people live, having no home. I saw numbers of such boats occupied by a man and his wife and several children. Sometimes more than one family live together on one of these houseboats. They fish for a living. Since rice is only about three cents per person per day, it doesn't require very much for the boatmen's families to keep going.

I spent Tuesday night in Sungkian, looking over the interest of our church in that interesting city. Wednesday I came to Shanghai. This is a city modern in many respects. It has about a million inhabitants, with perhaps fifty thousand foreigners.

I speak here to-morrow and leave Monday morning for Soochow, where I am to preside over the Mission meeting.

THE VISION.

The vision of God is indeed the transfiguration of the world; communion with God is the inspiration of life. That vision, that communion, Christ by him coming has made our abiding inheritance. As often as the Christian touches heaven, the heaven that lies about us though our eyes are holden that we should not see it, he is again filled with the powers of the world to come. Then reverence finds its perfect satisfaction; then devotion finds its invincible strength.—Brooke Foss Wescott.

STATEMENT OF MINORITY OF BISHOPS ON UNIFICATION COMMISSION.

(Contined from First Page.)

(then bounded not by the Pacific Ocean, but by the Mississippi River) will 150 years hence remain one nation?" Further quotation would be tedious. Here were men possessing a knowledge of history and of human nature, and of an ability —taken as a whole—that has been pronounced unsurpassed in the history of the world. In providing a government for State or church certainty as to results is unattainable, prophecy is childish, only a probable inference is possible.

What seems to be probable in a government whose legislative body is composed of a Northern Jurisdiction of approximately one thousand, and a Southern Jurisdiction of approximately four hundred delegates, each Jurisdiction to vote separately, where the fundamental document provides specifically: "Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective?" (Black by the writer.) Suppose a case that often occurs: An Annual Conference is to be organized, or even to be divided. The Northern Jurisdiction, which as the Methodist Episcopal Church now has, and under this proposed plan will continue to have, organized in nearly, if not quite all, the States, wishes to organize a new Conference in Virignia, or the Carolinas, or Georgia, or Tennessee, or Alabama, or Mississippi, or Texas. Suppose a bare majority of the Southern Jurisdiction should not agree that the Northern Jurisdiction shall continue to force itself into the very heart of our work. Will that large Northern Jurisdiction, supported by a minority of the Southern Jurisdiction, submit to such conditions? Do not assert with the dogmatism of prophecy that no such condition can arise. Do not point to the express terms of the contract. Neither constitutions nor treaties bind a majority determined to carry out its purpose. You say our people will "count the cost" of the exercise of such a veto on the majority, and will yield. One of ourselves truly said, and under great strain through years of revolution lived what he said: "'Counting the cost' is in things temporal the only wise course, as in the building of a tower; but there are times in the life of an individual, of a people, when the things that are eternal force themselves into the calculation and the abacus is nowhere."

It is impossible to see even as a probability how such a provision in the fundamental document can reasonably be expected to promote peace. To some it bears on its face the aspect of war. That is "every vote" the majority should be permitted to control in matters relating exclusively to its own work is right, that in such matters the minority should have the power to protect itself, is also right; but where either is vitally concerned or believes itself to be vitally concerned, that it should quietly submit even to a majority does not accord with history and is contrary to human nature.

Fourth—The Plan gives no voice in the government of the church to those chiefly concerned, the people and the preachers. This fundamental document does not so much as recognize that they have any rights.

When in 1808 a delegated General Conference was proposed, only to avoid the division of the church was it adopted. Literally it took the tears and prayers of Asbury to gain approval. Its constitution provided that every five members of the Annual Conference should have a representative in the General Conference, and the General Conference itself was expressly prohibited from making more than seven the basis of representation. By the plan now proposed the General Conference, without the consent of the Annual Conferences, can reduce the representation in the General Conference, to "one ministerial delegate for every one hundred and twenty members of each Annual Conference and equal number of lay delegates." This brings representation almost to the vanishing point. Again, in 1808 the Annual Conference retained the sole right to initiate changes in the Constitution of the General Conference. Not till 1832 did the Annual Conference agree to share with the General Conference the right to propose amendments, and from that day to the present continues to demand "that three-fourths of all the members of the several Annual Conferences who shall be present and vote" must agree before an amendment can be adopted. This ancient protection of the rights of the Annual Conference is by the plan now proposed silently yet completely abolished. It is not overlooked that Article XI of the proposed plan states that each Jurisdiction shall be bound by its present law "until the General Conference, by legal process, shall otherwise ordain." What is that "legal process?" Who shall define it? Why not say not until the General Conference, but "until the Annual Conferences by legal process shall otherwise ordain?"

Again, among us no preacher can be ordained an Elder until he has opportunity to learn that the constitution of the church and the constitution of the General Conference are not the same. In our church the solemn, delicate, grave responsibility is lodged to check the General Conference, not simply when it disregards the Restrictive Rules, not simply when it overlooks and overleaps the constitution of the General Conference, but whenever in the broader meaning it takes any action that "is unconstitutional." Instances are numerous, some of them comparatively recent, of actions adopted by two-thirds of the General Conference, yet negatived by the Annual Conference. A "supreme and all-controlling" General Conference never has commanded, does not now, and never will command this writer's consent. This plan more than any plan yet proposed eliminates the Annual Conference as part of the government of the church, makes the General Conference "supreme and all-controlling" and deserves to be defeated.

An effort was made to give the Annual Conferences, even in cases not often likely to arise, an ultimate determining voice in laws by which they are to be governed; the question was argued; but the Commission, by a large majority, refused to consent. In the conviction of Americans it ought now to be fixed that all governments derive their just powers from the consent of the governed. More than a hundred years before Jefferson wrote those words in the Declaration of Independence—a document that "ought to be hung up in the nursery of every king and blazoned on the porch of every royal palace," Milton had written: "It being thus manifest that the power of Kings and Magistrates is nothing else, but what is only derivative, transferred and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally and cannot be taken from them, without a violation of their natural Birthright."

A great scholar and thinker says: "It is always curious to realize how unintelligible to some minds thought-out political principles remain." As a member of an Annual Conference, this writer could not vote to surrender his rights, as a Commissioner he will not ask his brethren to consent to be governed and to be dumb.

COLLINS DENNY.

One of the members of the Commission on Unification, Richmond, Va.

SPECIAL EFFORT NEWS ITEMS.

By Luther E. Todd.

A letter just received from Bishop H. A. Boaz bears the glad tidings that the Korea Annual Conference has assumed a quota of 20,000 yen ($10,000) for Superannuate Endowment, and also the good news that the Bishop hopes to have the Japan Mission assume a stated amount for this great cause.

Concerning the action of the Korea Annual Conference in this matter, the following extracts from a letter received from Rev. J. L. Gerdine, presiding elder of Songdo District, will thrill the church:

"Our Conference is putting first emphasis on self-support. We have felt that there was little meaning to collections for benevolences as long as the Conference was subsidized by the Board of Missions. By concentrated effort during the past three years we have reached the point when the Conference pays three-fourths of the support of its pastors. This year one of our districts, and perhaps two, will attain full self-support. We are straining every effort to reach this goal in all the districts. It seemed impossible to do more for even a cause so worthy as Superannuate Endowment.

"However, Bishop Boaz felt that we must find a way. His faith and persistence could not be set aside. He personally subscribed one-eighth of the amount assumed, and secured a like subscription from our great layman, Mr. T. H. Yun. It was then up to the rest of us to find the remaining three-fourths. After individual subscriptions had been secured, and the Conference assessment added, we still lacked nearly one-third of the 20,000 yen assessment.

"About one-half of the preachers of our Conference were assembled at a Preachers' Institute in Seoul. The matter was presented to them and was met with unanimous enthusiasm. Each preacher pledged one-twentieth of his salary for the next five years to complete the quota of our Conference. The preachers did not even ask what return they would receive. They knew that they would be beneficiaries, but they did not want that to be considered the basis of their gifts. The object appealed to them as in every way worthy and urgent. They were glad of the opportunity to demonstrate their love and loyalty to the mother church. One expressed the sentiment of all by saying: 'When I think of what the Southern Methodist Church has done for us and our people, I can find no words to express my gratitude. We want to strengthen the ties that bind us together, and I know of no better way than this to do it. The link we are forging through our contributions to Superannuate Endowment will unite us so strongly to the mother church that the tie can never be severed.'

"This is the spirit in which the Korea Annual Conference responds to the church's call on behalf of Superannuate Endowment."

Attention is called to this matter to reveal how far-reaching is the call of the "forgotten man." It is enough to stir the most pessimistic among us to earnest enthusiasm for the great cause. All honor to Bishop Boaz and the Korea Annual Conference for the love and loyalty thus expressed for this sacred cause. If this good news does not move the home Annual Conferences to do their best for the "forgotten man," nothing can.

THE ANNUAL CONFERENCE OF GENERAL EVANGELISTS.

By Dr. R. L. Russell, Secretary, Bureau of Evangelism.

The General Evangelists of the Methodist Episcopal Church, South, met in their annual session at Memphis, Tenn., Dec. 19 and 20, 1923. The session was marked by brotherliness, devotion, and the presence of the Holy Spirit. Many of the brethren who have been members from the beginning stated that it was the greatest session in the history of the Association. There was freedom of discussion of all topics up for consideration, and some helpful conclusions were reached.

Rev. Forney Hutchinson, D.D., of St. Luke's Church, Oklahoma City, Okla., was present by invitation, and delivered four heart-searching and soul-stirring addresses. Bishop Beauchamp dropped in on us during one session and delivered a great message on "Evangelism in Europe." The brethren showed their approval of the work in Europe by voting to undertake the support of an evangelist there.

The plans of the General Committee on Evangelism for a church-wide revival were endorsed and encouraged in that these evangelists pledged themselves to the committee to go anywhere they may be called to aid in revivals or conferences.

There are no more loyal or heroic men in the Methodist brotherhood than these evangelists. They have left home and family and the blessedness of comfortable pastorates to do this work to which they have been called. They deserve a few flowers as they go along in their work of helping the pastors to bring in the day of salvation for their people.

While the conference was in session, the committee met and passed upon the characters and work of the General Evangelists, and they were unanimously recommended to the bishops for reappointment. The following new men were accepted and recommended for appointment:

Rev. James M. Smith, Hattiesburg, Miss.

Rev. J. Frank (Judge) Morris, Greenville, Tex.

We give below the names and addresses of our General Evangelists, making, with the two new ones just added, a total of fifty-three:

Harry S. Allen, Route 1, Macon, Ga.

E. T. Adams, Wilmore, Ky.

John B. Andrews, Siloam Springs, Ark.

Luther B. Bridgers, Gainesville, Ga.

Henry W. Bromley, Cynthiana, Ky.

John E. Brown, Siloam Springs, Ark.

Raymond Browning, Box 376, Hendersonville, N. C.

Jordan W. Carter, Harriman, Tenn.

D. L. Coale, 1006 N. Kenmore Avenue, Los Angeles, Calif.

Burke Culpepper, 535 Le Master Street, Memphis, Tenn.

J. B. Culpepper, New Smyrna, Fla.

C. M. Dunnaway, 125 Montgomery Street, Decatur, Ga.

Albert C. Fisher, 2325 Market Avenue, Fort Worth, Tex.

R. L. Flowers, general delivery, Dallas, Tex.

R. B. Freeman, 625 Victoria Street, Abilene, Tex.

C. Norman Guice, Conway, Ark.

J. O. Hanes, 1101 N. Fifty-first Street, Birmingham, Ala.

S. M. Haynes, Clarkston, Ga.

Walter Harbin, Center Point, Tex.

R. J. Haskew, 208 E. Newton Street, Dothan, Ala.

E. O Hobbs, Station E, R. R. No. 2, Box 377 C, Louisville, Ky.

Walt Holcombe, Box 503, Cartersville, Ga.

Jerry Jeter, 7 Elgin Park, San Francisco, Calif.

Andrew Johnson, Wilmore, Ky.

Bob Jones, Box 440, Montgomery, Ala.

G. A. Klein, Box 484, Memphis, Tenn.

J. B. Kendall, Lexington, Ky.

Lovick P. Law, Siloam Springs, Ark.

Robert Lear, Marion, Ky.

John A. May, Box 185, Montevallo, Ala.

W. J. McCarty, 1156 Fountain Avenue, Birmingham, Ala.

W. M. McIntosh, 624 Main Street, Columbus, Miss.

F. P. McCall, Jasper, Fla.

L. J. Miller, 1716 Sweetbrier Avenue, Nashville, Tenn.

J. E. Morgan, Texarkana, Tex.

H. C. Morrison, Wilmore, Ky.

Frank M. Neal, Amarillo, Tex.

John M. Neal, Huntsville, Tex.

W. Hardy Neal, Green Forest, Ark.

A. J. Notestine, 1751 N. Woodland Avenue, Birmingham, Ala.

L. D. Patterson, Menlo, Ga.

Thomas Priddy, Priceton, W. Va.

Thurston B. Price, Lake Junaluska, N. C.

Asa F. Stem, care R. L. Russell, Box 510, Nashville, Tenn.

W. A. Swift, 1108 Chapel Avenue, Nashville, Tenn.

R. S. Stewart, missionary, 135½ Kitano Cho, Chome, Kobe, Japan.

W. S. Swope, Box 11, Charleston, Mo.

Mark N. Terrell, 703 N. Crockett Street, Sherman, Tex.

George Tucker, 2014 Nelson Avenue, Memphis, Tenn.

Bascom Waters, Clinton, Tenn.

Charles F. Weigle, Sebring, Fla.

We hope you will use the General Evangelists. If your Conference evangelists do not satisfy your needs, do not send off and get a man of some other denomination, or some man in our own church who is not a recognized evangelist. All of our men who are doing evangelistic work should secure recognition from either the General or the Conference Committee, and we hope our pastors will give preference to them.

If any pastor is in doubt as to the man he needs, if he will write us telling us what his needs are, we might be able to help him in finding the right man. The Bureau of Evangelism is charged with "promoting evangelism throughout the church," and we crave to be of service in every way possible to all our pastors and churches. Of all the big business in which the church is engaging itself in these momentous days, none begins to compare with the salvation of humanity, and we must not be afraid to use extraordinary methods to accomplish this one big business of the church.

METHODS AND PLANS OF WORLD LIQUOR TRAFFIC.

By Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism.

A considerable portion of the liquor traffic which formerly carried on operations in America has been transferred in other countries, where, nevertheless, it is controlled and directed by what remains of the organized liquor interests within America.

American Prohibition, moreover, had the effect of vastly curtailing the wine export trade of France, Spain, Portugal, Italy and Austria. As a result, the great wine and vineyard interests of those countries have themselves not only united for common defense, but have also joined in cooperation with outlawed American liquor interests.

The ale and stout and whisky industries of Great Britain, moreover, have become thoroughly alarmed at the agitation of the Prohibition question in the British Isles and have accordingly sought alliance with what remains of the American liquor traffic, together with the national liquor organizations of other countries interested for like reasons. The beer interests of Germany, Austria and the Balkan States, as well as the vodka interests of old Russia, are establishing a relationship of co-operation with similar interests of other countries.

The object of the forces back of this organized international activity in behalf of the world liquor traffic is two-fold. It is intended, first, to prevent the spread of Prohibition throughout the world, and second, to secure the nullification and finally the repeal of Prohibition in America and wherever else the policy has been adopted. At the close of a secret convention of the international League Against Prohibition, held at Brussels, Belgium, in October, 1922, the international press carried the interesting and significant information that the wine interests of Europe, with headquarters at Paris, had pledged millions to carry on a merciless campaign against Prohibition in America.

A favorite weapon of the liquor traffic is that of gross misrepresentation of conditions under Prohibition. Absolutely false and unfounded statements with regard to the failure of Prohibition in America, which have made their way through international news agencies to practically every country in the world, are not only indicative of the methods which the international liquor traffic is already using in its campaign, but they also suggest something of what the Prohibition forces in every country may expect as an important phase of the conflict ahead. In this respect the liquor interests, internationally organized, are running true to form, since they are using precisely the same methods as those employed by the liquor interests of America for twenty-five years prior to the adoption of National Prohibition.

The chief weapon which is being used by the organized world liquor traffic in countries outside of America is that which aims at the generation of anti-American feeling. This is the natural method for the world liquor traffic to employ. It is in keeping with the record of that traffic in all countries during the past century. A traffic which itself has no respect for the laws of God or man, can hardly be expected to manifest sincere love for any government. Such a traffic knows no appeal but the appeal to ignorance and prejudice.

Lady Astor, of the English Parliament, upon leaving American shores after a brief visit in her native land, in 1922, made the significant declaration that the principal anti-American feeling in England had been created by the owners and promoters of the English liquor traffic who hoped by anti-American propaganda to postpone the day of Prohibition in Great Britain.

By generating hatred for America, the international liquor interests naturally hope to generate a hatred of American institutions and American governmental policies, which in both cases involve the prohibition of the liquor traffic. Sowing hatred for America, according to their calculations, will naturally make the road to Prohibition in other countries more difficult and thus longer protect them and their interests from the rising tide of world Prohibition.

REV. W. W. SIMMONS ILL.

Brother W. W. Simmons went yesterday to Vicksburg Sanitarium for treatment. He is a great sufferer, and has been for weeks. I have been to see him very often, and it is remarkable to me to see him so interested in the church. He frequently tells of the thrilling things he has experienced in his long and useful life in the service of the church. He often speaks of the great time he has enjoyed with his brethren and associates. In my short knowledge of Brother Simmons, I have heard many say that he was a great preacher, and evidently he has made many people happy and to rejoice. So, brethren of the ministry and laity, kindly write this veteran of the Cross and cheer him in return. Do not forget him in your prayers.

E. D. SIMPSON, Pastor.

Gloster, Miss., Jan. 25.

NOTICE!

The District Conference of the Meridian District of the Mississippi Conference will be held at DeKalb, Miss., Tuesday and Wednesday, May 13-14.

The opening sermon will be preached by Rev. W. L. Linfield on Monday night, May 12, and the conference proper will convene at 9 o'clock, Tuesday morning. The pastors will please have their delegates elected promptly and send their names, together with others who should attend, to our host, the Rev. Martin Luther White, also to the presiding elder of the district.

PAUL D. HARDIN, P. E.

GET ACQUAINTED.

To get acquainted with your own Church, to know what are its various activities and the programs of all the connectional departments, is the obligation of every Methodist preacher and layman—especially when such information is in easy reach. The SOUTHERN METHODIST HANDBOOK, just published, gives all of this, and much more. A book of 170 pages, carrying statistics, history, biography, connectional and Annual Conference directories, illustrations, etc. The price is only 50 cents per copy. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

The Magic of the Pink Leaf Report

If you will bear in mind that the pink leaf report from the charge's Quarterly Conference records the amount that the charge has officially accepted as its quota for Superannuate Endowment, you will understand why I keep on pleading say it with pinks. And let me assure you they are coming from every direction and every day. This week (ending January 5) 264 have been received, which makes a total of 1955. Let me tell you about a few of the latest arrivals:

St. John's Church, St. Louis.—Their pink leaf report from the first quarterly conference is now before me. It is signed by Frank L. Wells, presiding elder; Ivan Lee Holt, pastor; B. C. Jenkins, secretary. It shows that the minimum quota of the charge is $7000 and that the quarterly conference voluntarily added $13,000 to the minimum, making the total the charge agrees to raise in five years for Superannuate Endowment $20,000.

When it is remembered that this great church has built three St. John's churches in foreign fields, paid approximately $40,000 on the Education Campaign and $60,000 on the Centenary Campaign, pays $10,000 annually to social settlement work in St. Louis, pays $15,000 annually to maintenance of Barnes Hospital, has contributed liberally to the building of nearly all of the twenty-four churches in the St. Louis District, is contemplating the erection of a great Sunday school house in the near future at a cost of $150,000, and maintains several missionary workers in various foreign fields, I am sure that my readers will agree with me that this report on their intentions concerning the Special Effort for Superannuate Endowment is one of the pinkest of the pink.

Hardly had St. John's Quarterly Conference agreed upon a $20,000 quota for the Special Effort when Col. Paul Brown subscribed $8000, John W. Fristoe, treasurer of the Board of Finance, $2000, and W. M. Sloan $500, a total of $10,500 subscribed and to be paid the first year on the $20,000 quota. It is my conviction that this wonderful church will not only raise its quota in a reasonably short time, but it will pay considerably more for the cause than it has assumed.

Quickly upon the heels of the pink leaf report from St. John's Church, as referred to in the foregoing, came the announcement of Col. Paul Brown that he had written in his will a bequest of $100,000 for Superannuate Endowment. Col. Brown does things, and he does them invariably in a big way. For years he has been intensely interested in the cause of the "forgotten man," and now he does something for this cause that will not only prove an everlasting and valuable aid to the Conference claimants but will also be a monument to the Colonel's liberality and beneficence which time can never beat down.

Colonel Brown deserves from the entire Methodist Episcopal Church, South, the warmest gratitude for the many splendid contributions he makes to her various causes. He is a most liberal contributor in the maintenance of Barnes Hospital, St. Louis, had built and chiefly maintains the Warren Brown Hospital in Arkansas, paid $20,000 cash to the Centenary, $14,000 cash to the Education Movement, and is constantly contributing to the building of churches in the city of St. Louis and elsewhere. May time deal gently with him and our gracious Father give him yet many years in which to serve as his faithful steward!

St. Paul's Church, Springfield, Mo.—Rev. J. C. Saylor, presiding elder, and Rev. J. W. Pearson, pastor. The pink leaf report is before me. It states that the minimum quota of this charge is $5000 and that the charge has voluntarily added $5000 to the minimum, making a total of $10,000 that the charge has approved as its quota for Superannuate Endowment. Bully! I tell you I like the pinks. The pastor of St. Paul's writes that he invited the leaders of all the departments of the church to be present at his first quarterly conference so that they might hear the presentation of the superannuate cause. One hundred and thirty-eight people attended, notwithstanding the weather was very inclement. The quarterly conference proper accepted the minimum quota and added the additional $5000 without a dissenting voice; then the entire company present (one hundred and thirty-eight people) took a rising vote on the proposition, and the vote was one hundred per cent in favor of St. Paul's Church raising $10,000 for the "forgotten man." I know the St. Paul's congregation, and I know that they will do what they have promised.

Central Church, Kansas City, Mo.—J. B. Swinney is the presiding elder; Dr. M. N. Waldrip is the pastor. Now please everybody listen while I read the pink leaf report from this charge: "Minimum quota, $6400; voluntarily added to the minimum by the quarterly conference, $600; total amount the charge agrees to raise in five years for Superannuate Endowment, $7000." Fine! But wait a minute; that isn't all. I read that the quarterly conference has adopted Plan No. 1, which means that they intend to raise the entire quota in cash the first year of the Special Effort. So, you see, this report is exceedingly pink—aye, it is rosy! A letter from Dr. Waldrip accompanies the report, and it is just as interesting as the writer. He writes, referring to the quota: "This will call for our best. Please send literature for one thousand members. I have a fine committee. Shove on the stuff and see us move. We shall raise our quota in one day." Now isn't that just like Waldrip? His church is a great down-town center, and it is not easy to finance its program. But they do it and also meet other obligations to causes outside of self-maintenance. Hats off to Dr. Waldrip, to Brother Swinney, the presiding elder, and to Central Church, at Eleventh Street on the Paseo!

Weldon Station, Weldon, N. C.—Rev. S. E. Mercer is the presiding elder, and G. W. Perry is the pastor. Minimum quota of this charge, $2722; amount voluntarily added to the minimum by the first quarterly conference of the charge, $1278; total amount Weldon Station agrees to raise in five years for Superannuate Endowment, $4000. These brethren have adopted Plan No. 2 for raising their quota, which means they will present it as a special each year for five years, seeking to raise not less than one fifth of the quota annually. Who said the North Carolina Conference was not interested in the Special Effort. Nobody. Because that great Conference is on its toes for Superannuate Endowment, and everybody knows it.

Hot Off the Wire.—I have already overwritten my space, but I cannot stop without giving my readers an electric thrill or two. Note this:

"Sacramento, Cal., Dec. 30, 1923.

"Board of Finance, St. Louis, Mo.: As a New Year gift to the Lord we raised our Special Effort quota for the year of $400 this morning. Check will follow.

"E. E. WALL, Pastor."

Here's another:

"Shreveport, La., Jan. 2, 1924.

"Board of Finance, St. Louis, Mo.: Noel Memorial Church in Shreveport gave a thousand dollars as a Christmas gift, being the first annual payment to Superannuate Endowment, and we hope to have the honor of being the first church in Louisiana to make first payment. Letter and check go forward to-morrow.

"W. W. HOLMES, Pastor."

Whoopee!—The booklet, "Call of the Forgotten Man," is being sent to all the charges for general distribution during the cultivation period, February 1-March 16. Hit hard, boys!

The Intensive Period of the Special Effort for Superannuate Endowment Is from February, 1, 1924, to July 1, 1924.

The Home Circle

THE TADPOLE.

There was once a little tadpole
  Who lived down in a pool,
And every day he wriggled
  With his brothers off to school.

In the sunlit, shallow water
  He quickly learned to swim—
And never guessed what Nature
  Was going to do to him.

But soon he sprouted hands and feet,
  His eyes began to poke;
His voice changed from soprano
  To a harsh and hollow croak.

His little tail grew shorter,
  His body round and plump;
He didn't swim so very much,
  For now he'd learn to jump.

One day he slowly scrambled up
  To sit down on a log,
And, on looking in the water,
  He found he was a frog!

—Mary Crowell, in Child Life.

THE BEST SIDE OUT.

Even though Mrs. Butterfly did the most of her work of visiting the flowers during the day and Mrs. Moth spent her working hours at night, it did happen that occasionally Mrs. Butterfly met Mrs. Moth late in the afternoon. Mrs. Butterfly would be flying home to rest from her labors and would notice Mrs. Moth quietly resting on the top of a leaf, dozing away in the light of the setting sun.

On one of these occasions Mrs. Butterfly stopped on the branch of the tree which held Mrs. Moth's leaf and said: "Mrs. Moth, don't think me impertinent, but would you mind telling me why it is that you sleep so?"

Mrs. Moth roused herself drowsily from her day-dream and said that she didn't quite understand. When Mrs. Butterfly had repeated the question, Mrs. Moth answered, smiling: "Well really, I don't know, Mrs. Butterfly. I suppose that it is just natural for some of us to work at night and some in the daytime."

"Oh, I didn't mean that, Mrs. Moth! I beg your pardon for not making myself clear. I understand perfectly that you are better fitted to do your work at night and that it would be impossible for me to work in the dark. What I meant was this: Why is it that you never rest with your wings together, as we butterflies do? You always sleep, I've noticed, with your wings stretched out flat, so that the tops of them will show. But we Butterflies fold ours so the tops will be together." Mrs. Butterfly looked as if she felt better after she had made this explanation and waited patiently for an answer.

Mrs. Moth looked just a bit embarrassed and hesitated. Then she shook her wings a little and roused herself as if she had made up her mind about something. Then she begun: "Mrs. Butterfly, you've asked me to disclose a little secret—one that may not be complimentary to our family; but I rather think it may not be in our disfavor, after all. So I'm going to tell you about it.

"As a matter of fact, we Moths are not very attractive-looking on the underside of our wings. Our colors are pretty on the top side. Now, you Butterflies have almost as pretty coloring on the lower side as on the upper. For that reason you can well afford to fold your wings in such a way as to show the lower side of them when you rest. But our mothers have for generations taught us that we should live with our best side out. For the reason that we think our mothers have taught us well, we try, when we sleep and when we work, to hold our bodies so as to show the very best of ourselves." Mrs. Moth nodded her head emphatically then, as if she meant to repeat that she thought the teaching of her mother was a good one. She looked to see what effect her words had had upon her friend.

"I hadn't thought of that as being the reason, Mrs. Moth, but it certainly is a good one," agreed Mrs. Butterfly. "Thank you so much for telling me about it." Then, having invited Mrs. Moth to call on her when she could, she waved her wings and flew away to rest, while Mrs. Moth roused herself to begin work for the night.—Presbyterian Banner.

HOW TOMMY SAVED THE SHIP.

By Mary Kendall Hyde.

Tommy Pierson jumped out of bed cold and trembling. He was cold because he had kicked all the bedclothes off; he had kicked the bedclothes off because he was restless and having troubled dreams.

Tommy had been spending the Thanksgiving holidays with his grandmother, and had been living on mince pie and squash pie and cranberry pie and doughnuts and gingerbread and most especially cookies—that kind of cookies that all boys like and only grandmothers make! And when he reached home late in the afternoon of a stormy day, he found that his mother had prepared an unusually tempting supper because of the cold, wet day and the fact that both Tommy and his father were safe at home.

Tommy's home was in Gloucester, Mass., one of the great fishing ports of the world. Mr. Pierson was captain of a sailing vessel, as all the Pierson men of Gloucester were, and made long voyages to far distant lands. His wife had not come of a seafaring family and had never outgrown or overcome the fear and anxiety she suffered in her husband's absence. Lately she had observed that Tommy was turning out some very creditable models of ships or of their various parts with his jack-knife; and she was dreading the time when he should succumb to the call of the sea. And so it was with a sad face that Mrs. Pierson listened to her husband's stories of daring adventures and narrow escapes, as they sat by the open fire while the northeast storm blew with ever increasing fury and Tommy whittled away on a new style of rudder.

With his mind full of sea tales and his stomach overloaded with rich food, no wonder Tommy dreamt as the gale rattled the shutters of the windows and whistled down the chimney. And so about 6 o'clock in the morning he jumped out of bed cold and trembling, as we have said. A boy of fifteen can't run to his mother to be comforted every time he has the nightmare, of course! So Tommy walked up and down the cold room once or twice and then started to look out the window. The glass was covered with thick frost. He tugged at the window until it opened and looked out on the harbor.

From his home on the top of a hill he could see as far as "the Bar." And there was—O, what was it?—a ship? Yes, it must be! A ship going to pieces on the rocks! Tommy rushed to his father's room and told him what he had seen, but his father turned over in his warm feather bed and said: "Go back to bed, son; you've been dreaming." Tommy knew all too well that he had indeed been dreaming, and returned to his bedroom.

Peering out again through the dim light of early morning the boy was sure his eyes had not deceived him, that there was a vessel on the rocks. He slipped hastily into his clothes, stole quietly down stairs, and hurried over to his Uncle Joel's house. Tommy and Uncle Joel were real "pals," and the boy felt sure he could rely on the older man. Uncle Joel turned out promptly, and with Tommy went down into the town, calling up every man on the way; for this was in the early part of the nineteenth century, and there were no hasty communications by telephone or "wireless."

Although the wind blew fiercely and the icy spray covered everything, boat after boat was manned to make one stormy passage after another, until all the ship's crew were saved. The captain of the vessel took Tommy in his arms, hugging him tight as he called down God's blessing on him for being the one to whom they were really indebted for this gallant rescue.

Several months later a special messenger arrived in the fishing port of Gloucester, bringing a gold watch to the young hero, inscribed: "Thomas Pierson, Jr., for Saving the Crew of the British Ship Adam C."—New York Christian Advocate.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. J. A. George is happy in his new work at Ripley, Miss. The work goes well.

Rev. D. L. Griffin requests the prayers of the readers of the Advocate in behalf of a meeting he is to begin at Waterproof, La., on Jan. 30.

Rev. E. L. Whiddon, formerly of the Mississippi Conference, now engaged in evangelistic work, is making his home at Silsbee, Tex. His post office box is 387.

Rev. A. K. McLellan observed Good Literature Day, at Barham, La. This is the first year that Barham has had a Methodist pastor. The prospects for our church there are good.

Rev. L. N. Hoffpauir, our pastor at Leesville, La., paid the Advocate office an appreciated call on Wednesday of last week. He reported that all goes well at Leesville.

Rev. W. O. Hunt requests us to say that his address is Oxford, Miss., Box 261, and that mail addressed to him at Abbeville, Miss., or at the University will not reach him. Let all concerned take notice.

Rev. E. D. Simpson, our pastor at Gloster, Miss., writes that on Jan. 24, Rev. W. W. Simmons was taken for treatment to the Vicksburg Sanitarium. Let his brethren remember Brother Simmons in their prayers.

Rev. S. F. Harkey, pastor of the Meadville and Bude charge, Mississippi Conference, is in favor with his good people. The charge voluntarily made a liberal increase in the pastor's salary for this year.

Bishop W. N. Ainsworth will preach at Amory, Miss., and dedicate the church there on February 3, at 11 a.m. The pastor there, Rev. W. R. Lott, is sending in 100 subscriptions to the Advocates and expects to have 200 by the end of the year.

We learn with sorrow of the death of Mr. W. F. Texada, a steward in our church at Boyce, La., on Friday, Jan. 18. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

The Epworth Leagues of the church contributed to missions during the year 1923 the sum of $74,594.82. Of this amount, the Leagues of the Louisiana Conference gave $1,490.46; of the Mississippi Conference, $1,535.81, and of the North Mississippi Conference, $1,765.05.

Rev. and Mrs. S. S. Bogan, of Columbia, La., announce the marriage of their daughter, Bernice Inez, to Mr. John Hardie Traylor, of Columbia, La., at the Methodist Church in Columbia, on Jan. 20. The Advocate extends all good wishes to the young couple.

The bulletin of the First Methodist Church, Alexandria, La., for Jan. 27, was devoted almost wholly to presenting the claims of the church papers—the New Orleans and the Nashville Christian Advocates. Rev. O. W. Bradley is the wide-awake pastor of this great church.

Rev. and Mrs. C. M. Crossley, of Hattiesburg, Miss., announce the marriage of their daughter, Cora Mae, to Mr. Herman W. Russell, of Philadelphia, Miss., on Jan. 24, at the Court Street Methodist Church, Hattiesburg. The Advocate extends all good wishes to the young couple.

Rev. Julian S. Duncan, president of the North Mississippi Epworth League Conference, has announced that the annual Assembly will be held at Grenada College, Grenada, Miss., June 18-21. The program will begin on Wednesday afternoon, June 18, and close at noon, Saturday, June 21.

Rev. R. L. Armstrong is proving most valuable as assistant at First Church, Baton Rouge. He and the pastor, Dr. C. W. Crisler, each week since Christmas, have called upon or seen three to four hundred persons, many of them at the Louisiana State University, where 385 of the students are Methodists.

The Woman's Missionary Society at Franklin, La., has raised, since the Annual Conference, $616 for the orphanage, put a new roof on the parsonage, made other necessary repairs, and "pounded" the pastor twice. No wonder the newly-appointed pastor, Rev. J. A. McCormack, writes: "This is a delightful place."

The editor of the Advocate has recently been confined to his home with an attack of the "flu." He is grateful to Dr. R. H. Harper, pastor of the First Methodist Church, this city, for editorial assistance, and to Rev. W. G. Evans for filling the pulpit at Felicity Methodist Church on last Sunday.

We learn from the Big Brothers of the recent death of Judge J. K. Hamblen, of Greenville, Miss., at the advanced age of 91 years. He had been a faithful member of the Methodist Church for many years, faithful in attendance upon the services of the church as long as health permitted.

Rev. L. J. Snelgrove, the new pastor on the Adams circuit, Mississippi Conference, has entered vigorously upon his work. He has already ordered the lumber for a new church at Adams. Rev. W. W. Nelson, Brother Snelgrove's predecessor at Adams, had this project well under way, but was unable to complete it on account of ill health.

Rev. O. B. Matheny is entering hopefully upon his second year at Vimville, Miss. In spite of very unfavorable weather, he has completed the first round of his charge, and has found bright prospects for the year's work. Plans are under way for repairing the parsonage, completing one unfinished church, and repairing another. Brother Matheny serves a fine people.

For many years, Hon. D. W. Heidelberg, of Shuhuta, Miss., has offered as prizes a year's and a half-year's subscription to the Advocate for the best attendance record of a member of his Sunday school class. This year the full subscription was won by Mr. J. W. Braswell, and the half-year's subscription by Mr. J. E. Rainwater. Brother Heidelberg says he feels that he could not offer a better prize—and we agree with him.

The board of stewards of our church at Brookhaven, Miss., has made provision for an assistant to the faithful pastor, Rev. A. M. Broadfoot, and Rev. James W. Sells, son of Rev. J. L. Sells, has been appointed to the position. Brother Sells is a graduate of Millsaps College. He served the Georgetown circuit as pastor for the past two years, where he was greatly beloved. He has already entered upon his work at Brookhaven.

On Friday evening of last week Mr. Calvin N. Joyner delivered an illustrated lecture on China in First Methodist Church, New Orleans. Mr. Joyner has recently returned to this country from China, where he spent two years in missionary work. Mr. Joyner came to New Orleans from Dallas, Texas, where he is staying at present. He will go soon to take charge of a mission school in Mexico.

Rev. J. R. Roy writes that he has been cordially received at Bossier City, La., succeeding Rev. A. H. Parker, who, during a pastorate of two years there, had done a fine work and made many friends. Brother Roy states that he finds a good Sunday school at Bossier City and a good prayer meeting. The attendance at the Sunday services is good. The assessment for the pastor's salary has been raised in the amount of $300, and in other lines the prospect is good for advancement this year.

The report of Mr. G. A. Perkins, agent in New Orleans for the American Bible Society, shows a substantial increase during 1923 over the work of 1922. There was a total distribution of 50,127 volumes, consisting of 2,716 Bibles, 1,574 Testaments, and 45,837 Gospels. Of these, 35,594 volumes were sales and 14,533 volumes were donations. More than 2,000 of these were distributed in hospitals and jails. Mr. Perkins is doing a work of incalculable value in this territory.

The booklet, "The Fellowship of Prayer for the Lenten Season—March 5-April 20," has been prepared with the co-operation of a committee of the Commission on Evangelism and Life Service of the Federal Council of Churches, of which Dr. C. L. Goodell is executive secretary. The booklet contains a Bible reading, a text, a sentiment, a meditation, a personal question, and a prayer for each day of the Lenten season. Any pastor who will send his name and address to this Commission, 105 East Twenty-second Street, New York City, will receive by return mail, postpaid, a free copy of the booklet. The use of the booklet will minister to the devotional life of those who follow its themes.

On Thursday evening of last week the Union Epworth League of New Orleans enjoyed a splendid banquet at the Bienville Hotel. Every League in the city was represented and a number of the pastors wre present. Rev. J. B. Grambling, pastor of Epworth Church, New Orleans, and formerly Field Secretary of the Epworth League in Louisiana, was the toastmaster. Music was furnished by young people who were present and a number of interesting toasts were made to the different Leagues of the city. Mr. Edgar Cayard, president of the City Union, made a fine report of the meeting of the League presidents at Meridian, Miss. Dr. W. W. Drake, presiding elder of the New Orleans District, was the chief speaker, speaking upon the new day of opportunity for the young people in the church.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. C. Rousseaux, New Orleans (Algiers), 11; Rev. H. J. Boltz, Simsboro, La., 2; D. W. Heidelberg, Shubuta, Miss., 2; Rev. H. J. Moore, Forest, Miss., 2; Rev. O. B. Matheny, Vimville, Miss., 5; R. H. Nestler, New Orleans (Epworth), 3.

TELEGRAM FROM TODD—PINKS POURING IN.

Thirty-two hundred pink leaf reports received to date. This is wonderful progress and worthy of special notice in next week's edition of your paper. Please urge your constituency to strive diligently for one hundred per cent on the pink.

LUTHER E. TODD.

DATES OF BOARD MEETINGS AND OF THE BISHOPS.

Sunday School Board, Nashville, April 16-18.
Board of Education, Nashville, April 22, 23.
General Hospital Board, Atlanta, April 26.
Board of Finance, St. Louis, April 28, 29.
Board of Church Extension, Louisville, April 30 to May 1.
College of Bishops, Nashville, May 2-5.
Board of Missions, Nashville, May 6-9.
Epworth League Board, Nashville, May 13, 14.

THE GOSPEL OF LIFE SERVICE IN FOREIGN FIELDS.

The Centenary has preached the gospel of life service in foreign as well as home fields.

In Brazil 38 young men are preparing for the ministry.

From Mexico 173 volunteers are reported.

The Board of Missions recently received a cable stating that 30 students of Soochow University, China, had volunteered for life service.

In Poland, where we have been working three years, 20 young people have already dedicated their lives to definite Christian service.

A SOCIAL MINISTRY OF THE CENTENARY.

In the Florida peninsula, where the dwarfing effects of motherhood in industry are reflected in the physical, mental and spiritual health of the children, the women of Southern Methodism have expended for maintenance and reconstruction more than $100,000 of Centenary funds in the last four years. Social conditions have been improved. The clinic work has reached hundreds of children in the cigar factories. One church built in Tampa is developing toward self-support—it has raised for connectional purposes over $1300. Where we had practically no Italian membership, we now have a very good church of nearly a hundred, and there is a new attitude of respect exhibited toward our work on the part of local Protestantism.

MEN, LIKE TURTLES, MUST LIVE IN THE SHELLS THEY BUILD.

A kind-hearted, rich man brought the plans of a house to a young builder and said: "Build me the very best house you can from these plans. I am particular about its being well built. I wish to give it to a friend when it is finished."

The builder was a thief. The man did not know it. He took every short cut he could, using inferior material of every kind—cheap lumber, too much sand in the cement and plaster, cheap plumbing, the shingles spread out too thinly on the roof, etc. At last he slicked it over with cheap paint so that it looked pretty fair when it was done.

Then the man for whom he was building it brought him the deed and said: "It is yours. You were the man I was having it built for. You are young, just married, and I wished you to live in your own home and be happy and useful in the community."

The builder now has to live in that house. It is his. He built it. The public knows too well the fraud in its construction to buy it. And whenever the sap-flooring on the porch rises up after a summer shower, or the cheap plastering cracks, or the cheap paint peels, or the cheap plumbing leaks, or the roof lets in the rain, he knows he robbed himself, and cheated himself, and swindled himself.

Every man swindles himself whenever he does wrong. We are each building a house. It is our record—ourselves. We will have to live in it forever. That is a long time. May God help each of us to build it fair and true and honest. For what can be worse, save the loss of a soul, than when life is done and through the years we have slowly put up a building which it is forever too late to change, to have the great Architect say to us, "Your house is not erected according to the plan I gave you, nor the material such as was called for by the specifications."

In commenting on his life work the great Apostle said: "Wherefore I was not disobedient unto the heavenly vision." Reviewing his wonderful life from the promontory of death, he said: "I have fought the good fight. I have finished my course. I have kept the faith."

Faith shows a future vision of one kneeling before the throne and saying: "I have finished the work thou gavest me to do."

Earth, and possibly heaven, has nothing better than that.—Christian Education Magazine.

NO RELIGION.

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monster of the French Revolution. When the microscope search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the gospel has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of faith in that Savior who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom.—Lowell.

SUNDAY SCHOOLS.

Nothing is more significant in these days, when people are wont to despair of the loss of influence and prestige by the churches, than the largely increased attendance recorded in practically all of the Sunday schools. Never in the history of this country have so many people attended the Sunday school as are going regularly during the present year. It is noticeable in Columbia, and especially is there an exceptionally large attendance of men and women. For many years the Sunday schools were placed by many church members in the category of the week-day schools in that they were looked upon as a splendid place for the children, but with little appeal for the grown folks. Now all of this has changed. The so-called Bible classes or adult classes in many churches have the largest membership and the most regular attendance.

Not alone has the church not lost its hold on the people, but there is evidence daily that it is gaining ground. It is annually collecting larger sums of money, and the heart must be touched if successful appeals are made for financial support. The Sunday school is the great training school for the church. The bulk of church members are now recruited through the Sunday schools, and as a result the old and thoroughly vicious ideal that so long prevailed to the effect that youth had to sow wild oats no longer exists. As between the Sunday school and the regular church services, perhaps a majority of the adult Christians to-day, forced to a choice, would vote to retain the Sunday school in preference to the preaching services.—Exchange.

STRAIGHT TALK.

If you think that the Eighteenth Amendment is ever going to be wiped out, you will have to think a good many times. It is not going to be done. If anybody thinks that the open saloons will ever come back in America, why, he has never done much thinking. I think that the well-to-do churchman who has got money enough to buy him a lot of fine stuff to put away in his cupboard somewhere is a miserable lawbreaker against America and Almighty God and on his way to hell. And you are helping to tear up and out the foundations of human society.—Bishop Edwin D. Mouzon.

TRY IT.

The budget plan is the easiest method of securing the general circulation of our church paper that has been devised. It is the most economical and altogether the most satisfactory way to do it.

—Florida Christian Advocate.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

METHODIST UNIFICATION.

Whatever your opinions and convictions concerning UNIFICATION, you ought to have all available information concerning this question. The SOUTHERN METHODIST HANDBOOK gives you the plan proposed in 1920; the action of the General Conference of the Methodist Episcopal Church, 1920; the action of the General Conference of our own Church, 1922; the plan submitted last year by the Joint Commission. This feature alone is worth the price of the Handbook. But there is much other information of interest and value. YOU NEED THE HANDBOOK. Price, 50 cents per copy. Special discount on 12 or more copies. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

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What will be expected of sinners after conversion should be visioned in the preaching that saves them. Then they will build churches, support pastors and do everything they were taught. People are easily led when shown a vision. Weak stations become strong, communities and towns become half and whole stations. "Where there is no vision the people perish." Spasmodic revivals are temporary. Deep spiritual constructive revivals are permanent. I have described the most valuable class of help for pastors and churches. Untrammeled, I will give this class of services anywhere. Also I would guarantee to teach young preachers, itinerant or local, how to do revival work successfully. Write for my pamphlet, free.

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FROM MERIGOLD, MISS.

Dear Brother Carley: We are living in a nice, well-furnished, comfortable parsonage at Merigold this year, and are trying to serve these good people as pastor. When we arrived here we found a house as clean and neat as I ever saw, or ever expect to see. There was a pretty bouquet of flowers in each room, and the kitchen pantry was well filled. Brother and Sister McKeown were as thorough in preparing the parsonage and premises for the new preacher and his family as they were in doing the work of the Kingdom during the four years they were here. The people here were not only thoughtful of us before we arrived, but they continue to be thoughtful of us and are ready to co-operate in any good work.

The general outlook for the year is encouraging. The Sunday school at Merigold is doing good work. It is as well organized as it can be until we get into our new church. Several of the classes meet in a near-by residence. In fact, the Primary and Beginner Departments do all their work at Mrs. W. B. Parks' home. These departments are doing good work, but it will be more interesting when we get in the new church building. The bad weather is considerably interfering with the work in the rural communities connected with the charge.

We organized our young people of Merigold into a very promising Epworth League last Sunday evening. Practically all the young people of our church were out and entered into the organization with much enthusiasm. They are being backed by the older people, and we believe it is going to be a very live League. There is a League at Shipman's Chapel, with a membership of sixty. Those young people have done, and are doing, some fine work.

The weather man is interfering very much with our building program here at Merigold, but when the weather clears up we will soon have as pretty, substantial, and commodious a church as any town of this size anywhere.

We appreciate the hearty reception that has been given us, and are praying that God may use us for his glory through this year.

W. D. BENNETT.

The Best Cough Syrup is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

A CORRECTION.

Dear Brother: By the mistake of some one, the report of Spring Hill station, Louisiana Conference, in the Minutes of the last Annual Conference, reads: "Church, value $7,000," when it should read $7,500; also, no indebtedness, and parsonage valued at $3,000, when it should read $3,000 indebtedness on church and no parsonage.

I will appreciate this correction through the Advocate.

Sincerely,

T. W. ST. JOHN

Spring Hill, La.

GRADUATING IN PRAYER.

By Edward M. Bounds.

To graduate in the school of prayer is to master the whole course of a religious life. It is a life trade. Prayer is a trade to be learned. Painstaking care, much thought, practice and labor are required to be a skillful tradesman in praying. Practice in this as well as in all other trades makes perfect. Toiling hands and hearts only make proficients in this heavenly trade.

The gospel moves with slow and timid pace when the saints are not at their prayers early and late and long. An increase of educational facilities and a great increase of money force will be the direct curse to religion if they are not sanctified by more and better praying than we are doing. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. Prayer is not an opiate but a tonic; it does not lull to sleep but arouses to new action. Paul calls it a striving, an agony. Within Jacob it was a wrestling, with the Syrophoenician woman it was a struggle which called into play all the higher qualities of the soul, and which demand great force to meet.—From His Book.

THE WORTH OF THE MISSIONARY.

Who can estimate their (the missionaries') value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered; and their work has been a potent influence in the development of law and the establishment of government. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered.—President McKinley.

God has many interests to consider, many conflicting forces to deal with, and many issues to provide for. Therefore, different men may have different views, and yet all be in the right. Many purposes may be aimed at in redemption beyond what we can see, and thus many processes which to us look meaningless find their end. The water is not taken over the mill-head simply that it may find its nearest course to the river, nor is the path led over a broken path because that is the straightest way to travel.—W. F. Adeney.

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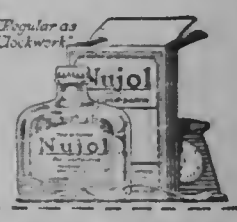

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

There are four of our Sunday schools that had paid up their five-year pledge before "Pay-Out Week" began.

After "Pay-Out Week" we hope to publish a long list of the schools that have reached this goal. The Sunday schools that have a balance due on their five-year pledge will be asked to relate their balance to a Missionary Special, alloted us by the Bureau of Specials. The Bureau of Specials have alloted us the following Specials:

French Misson, Louisiana Conference, 160 shares, at $25 a share.

Missions to the Italians in Louisiana, 60 shares, at $25 a share.

Granbery College, Brazil, 200 shares, at $25 a share.

Japan, 194 shares, at $25 a share.

There has been held recently a district council meeting in nearly every district in our Conference, and the district officers in each of these districts are resolved to make the district work successful during 1924.

Mr. H. P. Wall, Secretary of the New Orleans District, is visiting each of his schools.

At the Homer conference, the last night will be known as "District Night," and each district will present an interesting showing of its work and plans for 1924.

The date of our annual State-wide Sunday School Conference and Wesley Bible Class Federation is March 18, 19 and 20, at Homer, La. This date conflicts with the Billy Sunday revival at Shreveport, yet to a South Louisiana Sunday school worker it will mean an opportunity to attend both meetings, as Homer is near Shreveport.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES

It was with great pleasure and profit that last Sunday was spent at Bolton. God blessed us. The workers adopted the "B" Program of Work and pledged to go forward in the work. A program was ordered. It is trusted that this fine church will have a great year's work.

Monday night a board of directors was raised to look into the establishment of a Standard Training School for the Hattiesburg District. We met with the Main Street people with a good representation from other churches. It is hoped that this school will be established and maintained.

Tuesday the District Elementary Workers of the Conference met at Jackson. The Mississippi Conference Elementary Council was organized with the following officers: Mrs. J. C. Wood, Jackson, Miss., President; Miss Bernice Whatley, Collins, Miss., Vice President; Mrs. J. E. O'Key, Forest, Miss., Secretary-Treasurer. They adopted district and sub-district program of work "C," and pledged to work for them. They agreed to hold another meeting, and to project Elementary District Institutes in each district. The foundation work of our Sunday school is in the hands of these consecrated workers.

Thursday the Hinds County Institute organized, with Prof. Summers as President; Rev. B. F. Lewis, Vice President, and Ross Moore as Secretary.

Friday Madison County Institute organized by electing Mrs. W. H. Bradley as President; Mr. Du Aine Morgan, Vice President, and Mrs. George Harvey, Secretary.

These county meetings are to meet at least once a quarter for the purpose of placing the responsibility of the teacher upon them to create interest in the Standard Training School in Jackson, March 16, and otherwise to create interest in the work of the Sunday school.

Miss Marie Parham, of Nashville, has spent the week in our Conference, and she has done magnificent work.

Brother Schisler was with us at Hattiesburg to help in the establishment of the Standard Training School. We enjoyed his visit very much indeed.

Four schools have inquired about Specials. Our Sunday schools owe $18,000 on their Centenary pledges. If we can get the Special assumed, we will pay out in great shape. Let us all pull together.

Sunday School Day is approaching. Every preacher's name will appear on the Roll of Honor displayed at the Annual Conference if each school on the circuit has contributed and if the station has contributed an amount equal to 10c per pupil as reported in the Conference Journal of 1923. I trust we will have 100% Honor Roll.

NOTES FROM NORTH MISSISSIPPI

Rev. R. H. B. Gladney, Sardis, Miss.

Good reports are coming in from the schools that observed Jan. 20 as Leadership Training Day. We can give intelligent help to such schools. If for any reason the day was not observed, try another Sunday and report to Rev. J. E. Stephens, Grenada, Miss., the results.

Bishop W. N. Ainsworth is to give us three or four great messages on the opening day of our school, to be held at Grenada College, June 11-18. Dr. Norman E. Richardson is to teach "The Principles of Religious Teaching," and give lectures on "Recreational Leadership." We have the strongest faculty for the school that is possible for us to secure.

When God wants to make a big man he piles on responsibility and work. Better thank the Lord for big jobs than complain at so many things to do. Give God a place in the plans and let him do the things you cannot do. We have only a short time to be co-workers with him in his purpose of saving a lost world. Some day we will thank the Lord that we had some one to urge us on to greater endeavors.

Big plans are being made to evangelize the people of the Greenville District. The biggest thing that is before us is the training of parents and teachers to evangelize the children and young people. The school for this purpose will be held at Clarksdale, April 7-12.

NORTH MISSISSIPPI SUNDAY SCHOOL BOARD MEETS.

The Sunday School Board met in executive session at Grenada, Jan. 22, 1924. Those present were: Rev. E. S. Lewis, Columbus, Chairman; Rev. C. A. Parks, Holly Springs, Secretary, and Rev. J. E. Stephens, Grenada, Treasurer. The year's work was thoroughly gone into and plans were laid for the greatest achievements yet attained in this important field of the church. Two things we ask of the people of the North Mississippi Conference—preachers and all: Give us your hearty co-operation and then watch the results. The Standard Training School to be held at our own Grenada College June 11-18 (put a ring around the date on your calendar, brothers, pastors and superintendents) is to be the biggest and best ever. The minimum attendance of pastors is set at 100. One hundred of our pastors taking credits at this school will mean a new day in the Sunday schools of our Conference. Watch the papers for the announcement of special features of this big school.

C. A. PARKS, Secretary.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

McDonoghville, Feb. 4.
Louisiana Avenue, Feb. 6.
Covington, Feb. 10.
St. Mark's, Feb. 11; preaching, Feb. 3, afternoon.
Carrollton Avenue, Feb. 13.
Felicity, Feb. 20; preaching, Sunday morning, Feb. 17.

The above list includes all conference dates, some of which have already been held. Preaching dates not mentioned have already been arranged and filled. Let all conferences be ready to take action on the Special Effort for Superannuate Endowment.

W. WINANS DRAKE, P. E.

Alexandria Dist.—First Round.

Good Pine, at Good Pine, Feb. 10, a.m.
Jena, at Jonesville, Feb. 10, p.m.
Natchitoches, Feb. 17.
Melder, at Forest Hill, Feb. 24.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Baker, Feb. 3, 4.
Franklinton, Feb. 9, 10.
Amite, Feb. 16, 17.
Natalbany, Feb. 17, 18.
Pine Grove, Feb. 23, 24.
Greensburg, Feb. 24, 25.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Sulphur ct., at Sulphur, Feb. 3, a.m.
Lake Arthur, at Lake Arthur, Feb. 3, p.m.
Merryville, at Merryville, Feb. 10, a.m.
De Ridder, at De Ridder, Feb. 10, p.m.
Lake Charles, at Lake Charles, Feb. 12, p.m.
Lafayette, at Lafayette, Feb. 17, a.m.
New Iberia, at New Iberia, Feb. 17, p.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—First Round.

Gilbert, at Gilbert, Feb. 3, 11 a.m.
Sicily Island, at Sicily Island, Feb. 3, 7 p.m.
Waterproof, at Waterproof, Feb. 10, 11 a.m.
Ferriday, at Ferriday, Feb. 10, 7 p.m.
West Monroe, Feb. 13, 7:30 p.m.
Oak Grove, at Oak Grove, Feb. 17, 11 a.m.
Epps, at Epps, Feb. 17, 7 p.m.
Oak Ridge, at Oak Ridge, Feb. 20, 3 p.m.
Columbia, at Columbia, Feb. 24, 11 a.m.
De Siard, at Fairbanks, Feb. 24, 7 p.m.

W. D. KLEINSCHMIDT, P. E.

Ruston Dist.—First Round.

Athens, at Athens, Feb. 3; preaching, 11 a.m.
Arcadia, Feb. 5, 3 p.m.
Simsboro, at Simsboro, Feb. 7, 2 p.m.
Sibley, at Sibley, Feb. 10; preaching, 11 a.m.
Castor, at Castor, Feb. 12, 2 p.m.
Ringgold, at Ringgold, Feb. 13, 2 p.m.
Wesley cir., at Hall Summit, Feb. 17; preaching, 11 a.m.
Chestnut, at Ashland, Feb. 18, 2 p.m.
Ruston, Feb. 24; preaching, 11 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—First Round.

Logansport, preaching, 11 a.m.; conference, 2 p.m., Sunday, Feb. 3.
Mansfield, conference, 7:30 p.m., Monday, Feb. 4.
Ida, at Hosston, preaching and conference, 11 a.m., Sunday, Feb. 10.
Vivian, preaching and conference, 7:30 p.m., Sunday, Feb. 10.
Bayou La Chute, conference, 3 p.m., Tuesday, Feb. 12, in Shreveport.
Pelican, conference, 11 a.m., Saturday, Feb. 16; preaching, Sunday, Feb. 17, 11 a.m.
Plain Dealing, conference, 11 a.m., Saturday, Feb. 23; preaching, 11 a.m., Sunday, Feb. 24.
Powhatan, preaching and conference, 7:30 p.m., Sunday, Feb. 24.

R. H. WYNN, P. E.

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—Adv.

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MEETING OF BISHOP AINSWORTH AND PRESIDING ELDERS OF THE TWO MISSISSIPPI CONFERENCES.

In response to the call of Bishop W. N. Ainsworth, the presiding elders of the Mississippi and North Mississippi Conferences met him in Capitol Street Methodist Church, of Jackson, Miss., on Thursday, Jan. 10. The meeting opened at 1:30 p. m., with all the presiding elders of both Conferences present, except one or two who were delayed a few minutes by train schedules.

The meeting was opened with a song, Bible lesson and prayer led by Bishop Ainsworth, in his deeply spiritual and fervent manner, who invoked the presence of the Spirit Divine on the field, white unto the harvest, and on each of the commissioned workers present for the conference.

Bishop Ainsworth next explained his purpose in calling the meeting as being: a closer fellowship in the work, a larger outlook and deepened sense of responsibility for the work and the adoption by each of the best methods for the attainment of the coveted results. There were to be no cut-and-dried speeches—indeed, there were no speeches at all. He wanted a full and free exchange of experiences and plans in clear, but brief, statement.

It was strictly the concern of the Bishop and presiding elders, so others were excluded from the room. The Bishop led by stating the topic, or problem, and directing the trend of thought; and throughout that afternoon and the following morning there was the most wide-awake round-table discussion, exchange of plans and experiences, asking questions and answering them, and not one dull or tedious moment.

About all the vital matters that pertain to the presiding elder's life and work were brought up for consideration. Beginning with his own spiritual life and communion with God, on through his reading and mental refreshing, his relation to the pastors and the pastor's home, his influence with the officials, his responsibility for the evangelization of the district, his importance in the pay out of the financial obligations, and other important matters, the eager discussion ran.

It was a delightful meeting. The spiritual atmosphere was inspiring, the fellowship was enjoyable, the exchange of methods and experiences was informing and helpful; and Bishop Ainsworth was always ready with happy, guiding questions or suggestions, and ever and anon an illuminating plan or experience of some presiding elder elsewhere in the church.

As the Centenary Pay-Out Campaign was holding the attention of many from the Mississippi, North Mississippi and Louisiana Conferences in their meeting in the same church at the same time, we fell in with them for the evening hour.

The meeting adjourned at 12:30 p. m., Friday, with each man profoundly consecrating himself to the challenging tasks of the year, and highly appreciative of the intelligent and enthusiastic leadership of our good Bishop.

H. M. ELLIS.

FIVE HUNDRED FOR A SERMON.

The World's Work Magazine for February carries the following announcement:

Five hundred dollars for the best sermon is offered by the World's Work Magazine. The World's Work believes that there is more interest in spiritual truth to-day than ever before in history. For this reason, this secular magazine is offering its pages as a "printed pulpit" from which ministers, lay or clerical, of any denomination may project their message.

Theological argument is barred by the Editors. But any kind of sermon that makes real the spiritual life to doubting, or anxious, or weary human hearts, is welcome.

Manuscripts may be of any length less than four thousand words. They should be typewritten, and accompanied by a stamped, self-addressed envelope for return if unavailable. A carbon copy should be retained by the author. They should be addressed to the Sermon Editor, the World's Work, Garden City, New York. No manuscript received later than April 1, 1924, will be considered. If no sermon received is deemed suitable for publication, no award will be made, but this contingency is not anticipated except as a remote possibility. If more than one manuscript is accepted by the Editors, the extra manuscripts will be paid for at the magazine's usual rates.

The Editors themselves will pass upon the sermons, as they wish them chosen for their appeal to the layman only. No further details than the foregoing are necessary, and the Editors, therefore, beg to be excused from answering inquiries in advance of their final decision.

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WHITLINGS.

By L. R. Akers, D.D.

Divorce court records make us think that love is not only blind but deaf and dumb also.

To be a prophet or to profit is the difference between the Good Shepherd and the hireling.

Some Christians would quadruple their usefulness if they would take the "R" out of fright.

Many Christians might qualify for elevator jobs—having much experience in ups and downs.

Not back to the trail of the apeman, but forward in the steps of the God-Man is the preaching needed for this present age.

The "blues" create a wretched color scheme—red eyes, a purple nose, a yellow streak, black thoughts, and the white feather.

The average preacher would be perfectly willing to give up half fare on the railroads if he could only keep from going through the year on half-fare.—Selected.

HIS REWARD.

Frank M. Chase, writing in the Dearborn Independent on the owner of E. W. Howe's Monthly, relates the following: Despite his busy days Howe had, when scarcely past twenty-nine, completed the book that was to yield him unending literary fame. "Should 'The Story of a Country Town' find readers," he says in the preface to the book, "it may be interesting to them to know that it was written entirely at night, after the writer had finished a hard day's work as editor and publisher of a small evening newspaper. I do not think a line of it was written while the sun was shining, but in almost every chapter there are recollections of the midnight bell."

After completing the manuscript he had it put into type in the Globe's shop, and a number of proofs were taken. In this form he submitted the book to all the publishers he could learn of, but rejection came in every case. Among a number of the literary leaders of the time to whom Howe also sent proofs of the book was W. D. Howells. With his peculiar literary perception, Howells detected the elements of greatness in Howe's book, and in the Century Magazine praised it accordingly. The result was that fully a half-dozen of the publishers who had rejected the book immediately sought the privilege of printing it. Mr. Howe accepted the first offer. The book was first published in 1884, and had a large sale. Unlike most "best sellers" it continued to find buyers for years, and is even now regularly bringing royalties to its author.—Exchange.

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THE MISSIONARY SOCIETY OF THE NOEL MEMORIAL METHODIST CHURCH, SHREVEPORT.

Love, hearty co-operation and a deep earnestness—to make this year the best one in faithful Christian service—characterized the first meeting of the new year of the Woman's Missionary Society of the Noel Memorial Church. Some good preacher has said: "If the first day of the civil year is marked by appropriate resolutions, how much more fitting for the new church year to begin with a well grounded and clearly expressed determination to live on a higher plane."

It was with this thought uttermost that a very busy year's work was planned. Our auxiliary of nearly two hundred members is divided into seven circles, with leaders of faith and consecration, and the members, under such able leadership, are ever diligent in visiting the sick and helping the needy.

We are trying to scatter sunshine by visiting the kiddies at the Shriners' Hospital, the inmates of the Old Folks' Home, and cheering patients in the sanitariums. The missionary work is emphasized and kept prominent in each circle by a Mission Study Class. Mrs. C. P. Munday, a deep Bible student, and a woman of exceptional gifts, is the teacher of the Bible Study Class, which meets once a month, and is now studying the great characters of the New Testament.

The Auxiliary is increasing in number and interest, as evidenced by the large attendance at the Business meetings, also the Literary and Social meetings. The officers are:

President, Mrs. W. N. Collins; Vice President, Mrs. James L. Dorman; Recording Secretary, Mrs. John Bridgers; Corresponding Secretary, Mrs. O. C. Rush; Treasurer, Mrs. Paul M. Brown; Superintendent Children's Work, Mrs. W. A. Crawford; Superintendent of Study, Mrs. C. P. Munday; Superintendent of Publicity, Mrs. Thomas S. Serpell; Superintendent of Social Service, Mrs. John Wilkerson; Superintendent of Supplies, Mrs. M. Pillar; Superintendents for Young People's and local work yet to be elected; agent Missionary Voice, Mrs. J. G. Sloane.

MRS. THOS. S. SERPELL,
Superintendent of Publicity.

OUR CUBAN MISSION.

The Cuba Mission was opened in 1898 by Bishop Warren A. Candler, following the Spanish-American War. A start had been made as early as 1879, but successful work was not possible during Spanish occupation and rule. In the quarter of a century that it has been in existence, the Mission has passed the stages of infancy, childhood, and adolescence, and is now meeting the responsibilities and opportunities which are the privilege of maturity. The very success of the work has been its chief embarrassment.

We now have an Annual Conference with four districts, 25 charges, 46 churches, and a membership of 5,318.

We have 39 church buildings and 26 parsonages, valued at $362,877.

We have 7 colleges and schools, with a total enrollment of 1,347, and with property valued at $446,763.

In spite of a financial crisis and political unrest in the island, the Cuba Mission last year raised for all purposes the sum of $21,253.

THE TOY MAKER.

By Margaret E. Sangster, in the Christian Herald.

All winter long he works alone,
In his small, sun-filled place,
And eagerness is in his hands,
And love is on his face.
For in his soul he hears the surf,
And feels the singing spray,
And visions come of white-capped waves,
That stretch dim miles away!

The boats he builds seem empty, quite,
And quite as boats should be—
But, oh, they hold the ocean's lure,
The magic of the sea.
A white-haired man, who toils for bread,
Put in his soul a gleam
Of romance, while in his fingers shape
The semblance of a dream!

"IT MIGHT HAVE BEEN."

The good Quaker poet was and is forever right,

"Of all sad words of tongue or pen
The saddest are these, 'It might have been.'"

It might have been. Yes, God knows and we know all too well it might have been, but never can and never will be. It is too late. The water has gone past the mill. Oh, those things that might have been! Enumerate them; or are you already haunted by them? The things unforgettable, the words, forgetfulness, resentments, which cut so deep a gash in another heart, the things we might have done to dear ones now dead. God! Would we might forget!

But there is a future that is still our own. Praise God for that. Arise, let us be going, maybe to make amends, maybe to try to bury our past in newness of life. Anyway, let the memory of what might have been sternly command us to pursue a different course this new year.—Selected.

THE BURDEN BEARER.

Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

O, friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briers that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Margaret E. Sangster.

SOUND.

"As long as men in such vast numbers want whisky" (morning paper). That's the false idea our contemporary starts with and from which most of its error springs. Men in "vast numbers" do not want whisky. They get along very well without it.

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Zahl, N. Dakota.—"I was nervous and weak and was not regular. I also had pains frequently. I was sickly for seven years and finally had a nervous breakdown following an operation. I am a dressmaker and milliner, and a lady I work for told me of Lydia E. Pinkham's Vegetable Compound. I am taking it and it has made me well and able to do my work again. I have even helped take care of a sick neighbor recently, so you can see how fit I am. I highly praise your medicine and you may use my letter as you see fit. I hope it will help some other woman."—Mrs. OLE NORDLEIN, Box 23, Zahl, North Dakota.

Over 121,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent. of these replies answer "Yes."

This means that 98 out of every 100 women taking this medicine for ailments for which it is recommended are benefited by it. For sale by all druggists.

Cotton Seed From a Seed Farm

Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., $3 per bu.; 10 to 50 bu., $2.75; 50 or more, $2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of $1000 for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application. PIEDMONT PEDIGREED SEED FARM, 11 Main St., Commerce, Georgia. J. O. M. Smith.

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DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

With most men "out of sight is out of mind" as to it. There are a small number comparatively who have formed the habit, which has become the master. In their secret hearts even these would like to be freed from the temptation. If men in "vast numbers" wanted whisky, they would never have voted it out. As it becomes more difficult to obtain, fewer and fewer have any interest in obtaining it, and a new generation is growing up which has never seen a saloon. All who do not drink do so with notice from society and the State that they are doing a dangerous thing and against the common good. This, also, is a wholesome restraint. Some few wild spirits like to break every restraint. They have to be dealt with. But that phase will pass. It is an insult to our people to say "vast numbers" want drink.—Chattanooga News.

THE CENTENARY'S SMALL OVERHEAD.

About 92% of the Centenary money actually reaches the field. Only 8% is necessary for all expenses of administration, cultivation and collection. The Centenary movement is a gigantic enterprise. It is a $37,000,000 business institution, handling the accounts of 900,000 customers. What secular corporation does such a business on a total overhead of 8%?

Are You Weak, Nervous?
This Advice Is Vital to You

Jacksonville, Fla.—"I have, at different times, found relief by taking Dr. Pierce's Favorite Prescription, when I began to be nervous, had severe headaches, and felt bad in general. Usually two or three bottles was sufficient. I also took the 'Prescription' during expectancy and it was a great benefit to me at this time. My experience with different remedies leads me to believe that Dr. Pierce's Favorite Prescription is the very best woman's tonic on the market."—Mrs. L. H. Goss, 504 Cherry Ave.

You can always find this Prescription of Dr. Pierce's in your neighborhood drug store in tablets or liquid; or send 10c for trial package and write for free medical advice to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

THE CENTENARY HELPS THE FOREIGNER.

By Mrs. J. H. McCoy.

Perhaps the most manifest benefits that have come to our Home Mission enterprises from Centenary money are apparent in the great improvement in our work among foreign groups.

In New Orleans, La., where for nearly two decades the women have been working in the cosmopolitan foreign section, and where we had only an old dilapidated French house in which to work, we now have the beautiful St. Mark's Church and Community House, costing an estimated $148,000, and ministering to a population of not less than [illegible].

Among the French Acadians of the Parishes of Lafourche and Terrebonne, sixty miles west of New Orleans, Protestantism has waged a very feeble struggle against the ignorance and superstition of a mediaeval religion, until the Centenary gave to the Southern Methodist Church the sinews of war with which to fight. The valuable Community House plant, the Mildred B. Wesley Community House, in Houma, La., was built with Centenary money, and the handsome brick church in that same little city where we had no church until the Centenary came, was built with funds from the same source. This church now has a membership of approximately 200, and several other rural churches in the same section have been organized and houses of worship built from Centenary funds. With the encouragement of the Centenary Movement to cheer them on, the deaconesses and missionaries in this great Home Mission field where four hundred thousand people of direct French Acadian lineage live, have used their efforts to splendid effect, and this fall a new school for these people will be opened. The most ignorant rural population of white people live in the French parishes. The investments in the French parishes since the beginning of the Centenary period will total more than $70,000.

The Centenary has given to the foreigners of the Gulf Coast at Biloxi additional workers and a well equipped church, known as the Wesley Memorial Church, and has furnished the fund for the complete renovation of the Community House property. The foreign population of Biloxi includes Poles, Austrians, French, Italians, Czechs, and Bohemians.

In the West Virginia coal fields Centenary money has enabled the women to double the number of workers entered in Christian Social Service. The population of Vernon County, West Virginia, is estimated at 175,000, dependent on coal mining either as miners or in occupations [illegible] the fact of mining. The Community House has been built in Wyatt, W. Va., [illegible] approximately 5,000, and [illegible] by the women and men [illegible] ever realize this great gift to the [illegible]. In one night's service [illegible] different nationalities were represented. The missionary who made a survey of the community in 1922 [illegible].

At Ensley, Birmingham, Ala., in an Italian community of 5,000 [illegible] a nice brick church has been erected with Centenary funds and [illegible] Italian converts. A full-time Italian minister is in charge. The Community House workers have been struggling to win the people to Protestantism, but the workers had no church to which to direct their converts. Christian America can [illegible] little in true Americanization without the church of open Bible and of the Sunday school for all the people.

Grove's Tasteless Chill Tonic

For Pale, Delicate Women and Children, 60c

Stops Asthma

Discomfort and Annoyance

Often in 24 Hours

Asthma, Hay Fever and Cough are responsible for much misery and ruined health. If you are a sufferer from wheezing, [illegible] difficult breathing, hawking, raising [illegible], etc., to prove that you can stop these troubles quickly and easily with the [illegible] and, send for Free Trial Formula. I will send you a [illegible] and free of charge or obligation. If [illegible] tell your friends and [illegible] the cost. One Dollar, otherwise the loss is [illegible]. Merely send your name to-day for this [illegible] offer—good only for 10 days. F. SHEARER, 2381 Coca Cola Bldg., Kansas City, Mo.

EVANGELISM.

By Rev. E. Nash Broyles.

We have heard much [illegible] in recent years—and perhaps too [illegible] and [illegible] critical as little [illegible] of more preaching. "Go tell the story," said one in a list of evangelistic fervor, who never thought to understand it. Such a good story ought to be well told.

We appreciate fervor; and we especially appreciate fervor that constrains us to "go tell the story," but fervor without an anchorage in a blessed experience is as an opinion without evidence, a conclusion without facts, and ranks with prejudice in point of being without logic, or proper procedure of thought.

Now, don't misunderstand us. We like to hear the congregation sing, "Go tell the story." There is a chime that sets us worked up nearer to a shout except the actual vision of a soul redeemed. But we hate to hear the members of the congregation return by "tell the story." The sinner would rather hear the actual story. The man spiritually asleep had rather hear the actual story.

People without religious experience can't "tell the story." It can't be learned out of books as a mere intellectual effort, and yet a part of the story comes from the printed page. We can learn it better from the lips of those who know it. Our own experience will convince us, send the story, and fire us with evangelistic zeal.

Organization will help a little, and books a little, but what is needed to [illegible] the [illegible] which [illegible] strating by [illegible] that our faith [illegible]

Is this [illegible] the price of a child of God [illegible] stroes them. We [illegible] [illegible] [illegible]

Obituaries.

The subject of this sketch, Mrs. ANNIE SMITH FORD, was born in York County S. C. When but a little girl she, with her people moved to Marshall County Miss. where she spent the rest of her life. On Feb. 21, 1872, she was happily married to William Garland Ford, a Confederate veteran, who merited his military and civil title to rank of Major. To that happy union of love there were born three children. In early life Annie Ford gave her heart and life to her Master, and served him faithfully until he called her home. Her health had been impaired by the ravages of the "flu" and for two or three years she had not been able to lead a very active life being again attacked by a bronchial trouble and her heart weakened from former attacks, she was unable to overcome it. On Friday morning, Jan. 11, 1924 at about 8:30 o'clock, while surrounded by physician, nurse and loved ones, she, without a struggle, dropped off to sleep in her Lord. She died as she had lived—in the faith that is triumphant. She has passed from the church militant to the church triumphant. The community has lost a good woman, the Methodist Church a devout member, the husband a devoted companion, the children a precious mother and the brother a favorite sister. Those left to sorrow over her going, besides the many friends, are: Her husband General William Garland Ford; three children, as follows: Mrs. L. P. Quinn, of Greenwood, Miss.; Mrs. D. P. Alexander, of Memphis, and Miss Annie Garland Ford, of Holly Springs, Miss., and a brother, Hon. Eagleton M. Smith, an attorney of distinction also of Holly Springs. She will be missed most by those who knew her best. "I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord, that they may have rest from their labors."

Her pastor,
C. A. PARKS.

RESOLUTIONS.

Whereas, on Dec. 11, 1923, BROTHER W. J. CONERLY answered to the call of God to come up higher, thus making vacant a place in the board of stewards of the Gloster Methodist Church, a place he had filled for about thirty years, honorably, efficiently, liberally and spiritually; and,

Whereas, as his stately appearance, his manly association among men and his spotless character, are greatly missed, not only in the steward body, but church, town and State; and,

Whereas, this choice vessel of God is serving in the Church Triumphant, thus laying aside the earthly temple to await the coming of his Lord and Saviour;

Be it resolved, That we express our deep sympathy to his devoted and God-loving wife, his three sons, upon whom his mantle is now being resolutely carried, his consecrated daughter, the wife of Rev. Elmer C. Gunn; and to Rev. and Sister W. W. Simmons, who have sustained a great loss in "Willie," though a son-in-law, yet more than a son.

We pray God to strengthen these sad hearts, deepen their love to Christ for whom he lived; and brighten their hopes for a final union with this man of God, who was a loving husband, tender father and dear son, and a friend of God, and servant of Christ and his church.

Be it further resolved, That a copy of these resolutions be given to the bereaved family and to the New Orleans Christian Advocate for publication, and to any other paper desiring to publish same; that his host of friends may join us in prayer and sympathy, for to know Brother W. J. Conerly was to love Him.

Signed by Stewards J. S. Cobb, J. E. Brown, W. P. Webb.

E. D. SIMPSON, Pastor.

Another of our good women has gone from our church at Prairie, Miss. MARTHA EUL WISE, nee Roberts, died in the triumphs of a living faith Dec. 7, 1923. She was born in Monroe County fifty-nine years ago; married to William Wise in 1881; joined the Methodist church in young womanhood, where she cheerfully served her Lord until her translation. Her home was a place of joy. She always met her guests with a genuine smile. She loved children; they delighted to be in her home. She loved the church, filled her place in it as long as health would admit. Her life was most guileless. Oh, how we miss her. Her last days were days of increased peace. She leaves one brother, one sister, two half-sisters, one half-brother, two children, two grandchildren, two great-grandchildren and a host of nephews and nieces, to mourn their loss.

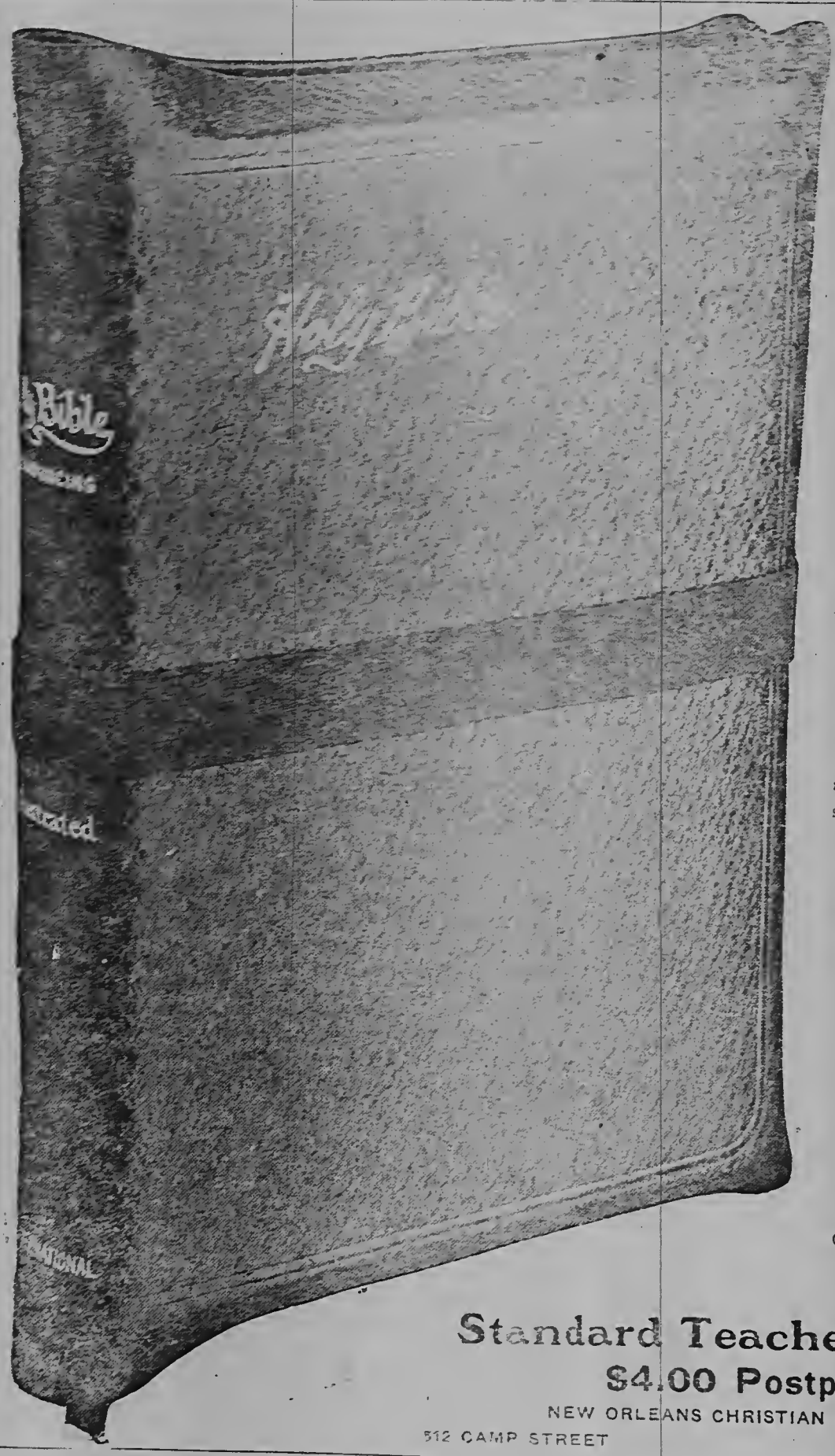
D. W. BABB.

WAR MUST GO.

The task of establishing justice and good will between nations and cooperation for the supremacy of law and the abolition of war is one of the most pressing of all the tasks that today confront the churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together.—Ex. Com. Federal Council of Churches.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.



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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 71—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3548.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 7, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WOODROW WILSON.

On Sunday morning, February 3, at 11:15 o'clock, while thousands of people were assembled in their accustomed places of worship to make their acknowledgments to God on earth, the soul of Woodrow Wilson went to meet its Maker face to face. Patriot, scholar, statesman, seer prophet of a better day for all the world, this great man went to his grave broken in body and disappointed in hope. But his spirit was serene and his faith was unquenched. He lived not by bread alone, but by the high ideals and holy aspirations that inspire wonderful vislons and lead to vast emprises. His dreams seemed not to be realized and his prophecies seemed not to come true? What of it! The day is not done, the end is not yet. Some day!

"* * * What stops my despair?
This;—'t is not what man Does which exalts him,
but what man Would do."

TILL MARCH 16.

There is just one major task before the church from now until March 16—the task of getting squarely before the church and upon the hearts of the people the Special Effort for Superannuate Endowment. Happily, this is not a difficult task. The cause itself is one that appeals powerfully to those who are made familiar with it, and the plan adopted for its promotion is so simple that the smallest church on the weakest charge in the connection can work it. The first quarterly conference, the adoption of the quota and the acceptance of whatever sum in addition seems practicable, the appointment of the committee and the sending in of the pink sheet report—these are the first steps; then the distribution of the literature, the presentation from the pulpit by pastor and minute speaker, the working out of details of the canvass by the committee, and the securing of the pledges on March 16 and during the week following—these follow in order.

We believe preachers and people will go to the accomplishment of this task with actual joy. It is not "just another drive for money;" it is the definite undertaking of the church to meet one of the most sacred obligations resting upon it—the obligation to provide a modest but adequate support for its worn-out servants, their dependent widows and orphans. A more appealing cause has not been presented to the church, and we venture to predict that the response will be prompt, unanimous, and generous to a degree.

It should not be forgot that fifty per cent of the amount pledged in an Annual Conference will be credited by the General Board of Finance to that Conference for the benefit of its own claimants, the income therefrom to be distributed under its own regulations. The other fifty per cent will be administered by the General Board as its funds are now administered.

The time is not long—but it is long enough. Let us make March 16 a memorable day in the history of Southern Methodism.

THE INSIDE OF THE HOUSE.

The streets around may be unpaved, littered with trash, lacking drainage, almost impassable; the neighbors may be coarse, unfriendly, disagreeable in many ways; the house itself may be small, unpainted, unattractive from any point of view. Yet there may be inside the house a little bit of heaven because a happy family dwells there. So in the mansion on the avenue, with all the surroundings that culture could desire and wealth provide, there may be a section of heli because love has departed from the home. It is the inside of the house that counts.

FAINT-HEARTED.

It is a strange thing that after nearly two thousand years of victorious progress there should still be professed followers of the Master so faint-hearted as to believe—or profess to believe—that Christianity has just about run its race and that it is upon the very verge of disaster and defeat. According to their lugubrious wailings, most of the young people are going to the devil—if they have not already arrived; older people are losing interest in the things that have to do with the higher values of life; business is dominated by crass selfishness and dishonesty; society is utterly corrupt and in the process of disintegration; faith is fast disappearing from among men; the church is losing—or has lost—its spirituality, and only a few—very few—are left to bear witness to the saving power of God. Such faint-heartedness is—if we may be pardoned for saying so—simple foolishness. The facts cited may have in them something of truth, but they are not all the truth. Many young people have succumbed to the temptations of the world, the flesh, and the devil—but more thousands of them than ever before in the history of the world are dedicating their lives to the service of God and their fellow-men; some older people apparently have grown lax in their interest in the best things of life—but there are still enough of a better kind to keep going multitudinous agencies for the betterment of mankind; there is much of selfishness and dishonesty in business—but there is still enough honor left to support a colossal business fabric that would fall of its own weight if men did not trust one another; society lacks much of being what it ought to be—but in every community the majority of men and women are pure in thought and life; the church has not measured up to its possibilities and opportunities we freely admit—but it is still the most powerful institution in the world standing for the promotion of righteousness, its membership is increasing at a rate never known before, and its gifts for the establishment of the Kingdom of God upon earth are growing larger and larger every year. If their own faith in God cannot quiet the fears of the faint hearted, twenty centuries of Christian conquest ought to give them some little hope for the future.

The sunlight is glancing
O'er armies advancing
To conquer the kingdoms of sin;
Our Lord shall possess them,
His presence shall bless them,
His beauty shall enter them in.

With shouting and singing,
And jubilant ringing,
Their arms of rebellion cast down,
At last every nation,
The Lord of salvation,
Their King and Redeemer shall crown!

THE CAUSE GOES ON.

The recent conviction of Mr. W. H. Anderson, superintendent of the Anti-Saloon League in New York, upon a charge of the misuse of the funds of the League, will be made much of by those opposed to prohibition, as if the wrongdoing of an individual constituted an indictment of a great cause. Even if Mr. Anderson is guilty—and there is reason for believing that he is not, being the victim of a "frame-up"—the cause of prohibition will go on its victorious way. Judas betrayed the Master—but Christianity is the dominant religion of the world to-day.

"WHEN THE HURLY-BURLY'S DONE."

The streets are roaring with the rumbling of heavy trucks and the honking of innumerable automobile horns; a brass band is in full blast around the corner; a great throng of people is hurrying along the sidewalks, some of them intent upon their own affairs, some of them interested in what is going on around them. All is life, action, movement, jarring sounds, discordant voices. But the quiet hour will come. At the close of day, the trucks will be off the streets, the noises will be hushed, the people will be in their homes, and peace will settle over the city. We thank God for the quiet hours, when we can rest our weary bodies, refresh our jaded spirits, renew our spiritual strength with high and holy communion. Another hard day ahead? Yes—but "my grace is sufficient."

JUST A SAMPLE.

The other day the local newspapers gave an account of a young man recently arrived from New York. He went to the race track, bet all the money he had on the races, lost, and was arrested by a policeman as he was in the act of drinking a deadly poison. God have pity on the misguided citizens who contend that racing is a desirable asset to a city!

[illegible]

[illegible]

[illegible]

[

here that the Germans found out that the Americans were into the war for something else besides a picnic, and it was here that the retreat began that ended across the Rhine, and the Armistice was signed. It was here that our Marines have become immortalized, and the name has been changed officially from Belleau Wood to 'The Hill of the American Marines.' As we stood there amazed at the wonders about us and the lovely American cemetery below us on the side of the hill, the guide informed us that we were standing on American soil, for on July 22, 1923, France presented that spot of ground to America, and Maj.-Gen. J. G. Harbord, in his speech of acceptance for America, said: 'It is very appropriate that this shell-torn wood, and blood-soaked soil should, with the consent of our great sister republic, pass forever to American ownership. It is too precious in its associations, too hallowed with the haunting memories of that fateful June of five years ago to be permanently sheltered under any flag, no matter how much beloved, other than our own, and now in the quiet sunshine of a happier summer it has become a tiny American island, surrounded by lovely France.' White stone boulders with the insignia of the American Marines mark the positions of the different divions, and are dotted all through the wood, while 4,000 white crosses mark the graves of as many American boys, on the side of the hill below. New graves are being added every day, for Captain Campbell, who is in charge of the cemetery, told us that bodies are being found continually by workmen who are grading the hill and making a lovely park out of it. The identification disks are all perfect, and the bodies are being buried with the others who sleep there. Wouldn't it be wonderful if they could find the other 100 bodies that were declared as lost?

"We reached Chateau-Thierry in a few minutes, but not much of interest is there except the bridge that our boys blew up after they had pushed the Germans across the Marne and had set them on the run that ended across the Rhine. Of all our 73,000 boys who were killed, the most of them still sleep in France.

"Yesterday was another wonderful day, for we all went to see the wonderful painting, 'The Pantheon de la Guerre,' which is the panorama of the war, and which I hope you will get to see, for it is going on a trip to America, and it is worth a trip from Mississippi to New York to see. It is considered one of the greatest achievements of the war, and certainly glorifies our heroes. There were two authors who conceived it, but about forty artists took four years to paint it. It is about 200 feet long, though forming a complete circular building. It was begun after the first battle of the Marne in October, 1914, and added to as the war progressed. There are six thousand people in the painting, and each portrait a hero. You can easily find people you know, and with field or opera glasses one could recognize more. All the figures are life-size, and every country which participated in the war is given a panel and her famous men and women who were in war work are there, too. On the American panel, you can easily recognize President Wilson, standing alone, Colonel House, Taft, Roosevelt, McAdoo, Bryan, Hoover, Mrs. Vanderbilt, and Mrs. Munro of Red Cross fame; the Y. M. C. A. man, the Red Cross nurse, the different forms of service, each represented by a real man. I can't describe it to you, but I do say this: Begin now to save your money and take a trip to New York next summer, where it will be on exhibition at one of the theatres there. The thought and the spirit shown in the painting are more than wonderful, and the thing is so wonderfully done.

"I must stop. It is 10 o'clock. I hear the porter dragging his bed into the front hall where he sleeps to open the door for late comers. One can tell what time it is by this noise, for Paris is a 10 o'clock town. All doors are locked and barred and shutters pulled down in front of show windows, and everything is dark and dreary."

Permanent address: Mrs. Gayle C. Beanland, Ebolowa, Cameron, West Africa.

—The Collins (Miss.) Commercial.

THE CHURCH PRESS.

By Rev. E. Nash Broyles.

An institution so enormous must have its own press. Doctrines must be taught, happenings must be registered, policies must be announced, a forum of opinion must be maintained, free expression must be had, exhortations and appeals must be delivered—the church must have its own press.

The non-sectarian public press cannot perform the service—it is non-sectarian and indefinite. An inter-denominational press cannot perform the service—matters distinctly denominational must be dealt with. The Methodist Church must have its own press.

The conviction has come out of an experience of need, and when the church is stirred by a deep conviction the effect is abiding and action sure.

The Methodist Episcopal Church, South—our church—has its own press. A score of periodicals go weekly to thousands and hundreds of thousands of subscribers. The subscription price is as little as can possibly obtain to issue the several papers.

If you do not take your church papers, you cannot be sufficiently informed in church activities. An institution so enormous informed people should know about. Activities taking place in our own church family, our love and loyalty should impel us to learn.

The pastor will be glad to send in your subscription or renewal—and charge no commission.

Every member of the church ought to take the church paper that will be of most service.

Subscribe or renew your subscription—now.

Good news, wholesome doctrine, announced policy—learn what the Methodist Church is doing.—The Big Brother.

PRAYER.

Prayer is the mightiest weapon that has been known, in all the world's history, just as it is to-day. It was said that Mary, Queen of Scots, was more afraid of John Knox's prayers than of an army of ten thousand men. The most important relation in our lives is our relation to prayer, and that relation is sustained by prayer. Prayer is God's law, working in the spiritual universe. We must remember that we must obey laws in the natural world to obtain results. Witness the street car stops, the train stations, even the weighing machines, which will not register or benefit us unless their laws are carried out. If we obey the rules of certain laws, we may use them. Not otherwise. In the same relation if I obey God's law, it will obey me. God says to us: "If my people, who are called by my name, shall pray, I will hear."

Ye have not, because ye ask not. You can judge just how spiritual, or how religious you are by the way you pray. Prayer is the barometer of the spiritual life. What is prayer, and what do you mean by its being the law of our spiritual life? Not begging, not asking. It is communion, fellowship, the interchange of heart and affection with God. Just as a boy pours out his soul in communion with his father, it is as much a prayer as when he makes a material request of the parent.

Prayer is a vision as well as a voice divine. People may say there is so much mystery about prayer; and it is difficult to tell whether your prayers reach God or not. We can't see the prayer as it goes upward. And then enters the skeptic who asks: "What's the use?" Using the illustrations of the workings of radium, the X-rays, the Marconi, and electricity, the workings of which none understand. I ask the motorman what moves the car, and he answers: "The juice." The scientist uses many more words, but he says no more. It is the vital spark which brings us in touch with a certain marvelous power. So with prayer. It brings us in touch with the Father. Prayer works. That is why I pray in spite of all the mystery which surrounds the contact. Skeptics ask: "How can God hear you when you pray?" Because he is at the other end of your supplication. We may know not what prayer, nor electricity, nor even the workings of a watch may be, but we can see what they can do.

Prayer is the revelation of God which Jesus brought to the world. You can only come to the Father through the Son. Jesus used only three names for God. They were God, Lord, and the Father. When he used the first it was a quotation from the Old Testament. God and Father were his favorite names and he uses Father over a hundred times in St. John's Gospel alone. In the Greek, the word means one to be supplicated, in the Latin it means light. Jesus revealed a personal God. There are some who say he is not personal, but principle. Those people demonstrate, but they don't pray. They have nobody to pray to. They may get a sort of reflex blessing, but no direct aid can come unless you speak to God. Jesus spoke to God only once on the Cross, and then came immediately back to the name, Father. If he is our Father, we have a right as well as the privilege of praying to him. Our Heavenly Father will not turn us away. Never mind the difficulties in the way. God will interfere with natural laws if he has to to grant our requests, for he is not only a creator, but a Father. God does many things for his family of children that he would not do for the cold world. There is a realm of faith which he controls. Just as the ocean captain runs the ship and his word controls even its throbbing engines, so this world is my Father's house and he runs it. He can speak to his servants; the natural laws, and they must obey him. We are only poor and straightened, because we have not come in touch with our Father enough to reflect his power and his glory. We can come only through the medium of prayer. Therefore, pray.—Dr. William Evans, as reported in Nashville Banner.

CENTRAL EUROPE WALKS BACKWARD.

By H. E. Woolever, Editor the National Methodist Press.

Recently an appeal was made to the State Department to protect the rights of America's missions in Poland. Following the war and the break-up of the countries in Central Europe, the Roman Hierarchy sent a special papal delegate to Warsaw, where later the Roman Church took over the old State churches and commenced a warfare against non-Catholics. Poland has had a growing Protestant element, and the territory was assigned to the Methodist Episcopal Church, South, as part of its foreign missionary territory. Bishop Beauchamp, the former leader of the Centenary Movement in that church, has been in Poland supervising the large relief and mission work of his church. Property is owned valued at considerably over a million dollars, and work is carried on at several points. Some time ago, a very curt order was sent to the Bishop ordering all relief work carried on by his church to cease. Since his arrival in this country, a new order has been issued commanding the Methodists to close up their churches and other property.

Last week Bishop Beauchamp laid the facts before the State Department with a request that the rights of Americans in Poland be respected. The Constitution of Poland declares for religious freedom, but, as in Italy, when the opponents to Protestantism are in power, constitutional rights are overridden. The Department sent a communication to Poland which has resulted in permission to keep the buildings open until the latter part of March. Certainly some steps should be taken to provide reciprocal guarantees which would assure the same treatment for American Protestant schools and churches in Roman Catholic countries as the United States accords Roman Catholic activities in this land. Such reciprocal relations now protect commercial interests. There is some diplomatic language which would nicely gloss over the real issue, but above is the essence of the trouble.

SAFETY SIGNALS.

By Rev. S. J. Davies.

To live as God would have us live, to do his will in faith and righteousness, requires some earnest thought. Possibly never before in the history of our race was there such confusion of ideas relative to God, to duty and conduct. Not only is there a breaking down of barriers between right and wrong, but also a well directed campaign to obliterate distinction in these opposing principles. Some of the leading contributors to the secular press are masters of this dangerous deception. Lenine, autocrat of Russia, a man who neither feared God nor regarded any law of right known among men, who murdered as ruthlessly as Nero any who opposed his will, has passed out of this life, and the heroics are being played to a finish. Why a decent newspaper should publish a eulogy of such a monster in human form passes my understanding. I am fully aware of the Roman maxim, "De mortuis nil nisi bonum," but when there is no "bonum" to be seen or heard, where are you or where am I? Breaking down all authority, acknowledging no basis of conduct as a guiding principle, disregarding the standards that hold society in bonds of civilization, and utterly regardless of true and tried principles of government among other nations, this man was a problem to statesmen and a wonder to the world. But when I write praiseworthy words, please give me something better than this godless, ruthless, selfish autocrat. Why a nation of such magnitude endured him for a time I can scarcely understand. In free-born America he would have died before breakfast, and I fancy not peacefully.

* * *

Mr. W. J. Bryan, commoner, orator, Christian, statesman, recently delivered, in our city, his masterly defense of the Bible as interpreted, taught, and accepted by evangelical Christianity. The Coliseum, the largest audience hall in Shreveport, was crowded to its fullest capacity. It was estimated, and no doubt correctly, that seven thousand people were in attendance, and many were turned away. Mr. Bryan is one of the world's great men, great in his native gifts, great in his career as a public man in our country, and greater, perhaps, in his undying faith in those essential and virile principles that underlie our social and civil fabric. The Christian religion and the Book that teaches it to him are a revelation from God. The deathless principles of life, duty, and conduct, contained in the Bible, to him, as to a large body of the leading thinkers of the world to-day, only can save the race from ruin and desolating warfare. And never a Crusader of an older day espoused his cause more loyally and defended it more courageously than this knight of a later age. If majorities in favor of a cause or movement ever settle a great question, there is no doubt whatever as to the complete defeat of the ultra-Modernist's interpretation of the Bible. I am much in favor of people thinking, of men reaching conclusions through the exercise of intellectual processes, but no conclusion is of any lasting value in moral and spiritual things unless its premises are based on experience and observation. A million years is an immense period of time—no man can, or ever could fully comprehend this vast sweep of centuries and millenniums—yet the evolutionist handles this incomprehensible age like a grocery clerk hands lagniappe over the counter. What wonderful chronometers these fellows have! Who made them, who wound them, who set and timed them in eocene ages, when the earth was yet young? A million years, one thousand millenniums, ten thousand centuries! These are but as yesterday when it is past to the Almighty Creator; but to my poor, finite mind it is a vast, stupendous sweep of ages. May the good Lord give unto these men who are endeavoring to undermine his creative power with their teaching better arithmetic and less imagination. I love truth. I accept science founded on truth; but this jungle of overgrown imagery, palmed off on the public of our day, never was science and never will be. But I started out to write of Mr. Bryan. Again I repeat he is a great man and has a great mission. He has a message of hope, gladness and comforting assurance for this old sin-sick, doubting world. Hear him and judge whether I speak the truth.

Shreveport, La.

THE CHIEF TASK OF THE WORLD ALLIANCE.

By William I. Hull, Ph.D., Professor of History and International Relations at Swathmore College.

The outstanding task of our generation is the abolition of war, the substitution of peaceful for military methods of settling disputes between nations, and the promotion of co-operation among the nations for the fulfillment of world opportunities for promoting human welfare. The gigantic size and difficulty of this task are obvious from a casual observation of world conditions to-day. Hence it behooves rational men to utilize every honorable means of accomplishing it. Business men, laboring men, the women, the statesmen, and all the champions of the higher intellectual, moral, and spiritual life are engaged, in their respective spheres and according to their appropriate methods, in endeavoring to solve the great problem.

It would appear to be peculiarly the province of organized religion to champion this cause of peace, since the church is built upon the cornerstone of love to God and love to man. The Christian church in particular, with its far-reaching national and international organization, with its numerous and devoted membership, with its great inheritance and divine mission, is the agency of all agencies to which mankind can properly look for the promotion of the cause of peace throughout the world.

It was with such considerations in mind that the founders of the World Alliance of the Churches for International Friendship launched their organization upon the stormy seas of European politics at the very beginning of the world war. With national branches in some score of nations, with international conferences meeting from time to time, and with a permanent international executive committee, the Alliance has become the outstanding agency of the Christian churches for the promotion of international peace and friendship. Its last international conference, held in Copenhagen, Denmark, in the summer of 1922, in its widely representative membership and with its advocacy of the reduction of armaments and the rights of racial and religious minorities, was typical of its aim and methods.

The American branch of the World Alliance has just held its last national convention in Philadelphia, and the key-note of this meeting was the duty of the church to promote the adoption of the International Court of Justice, and to secure a world-wide spirit of friendship and goodwill, through which alone the International Court and other international agencies can meet with entire success. As evidence of the high ideal and great opportunity of the church in the international task of our time, there may be cited a few of the high notes which were struck in the Philadelphia meeting.

For example, Governor William E. Sweet, of Colorado, long known for his demand for a thorough-going application of Christian principles in business, political, and international affairs, made a stirring address which centered around the dictum of Victor Hugo, namely, that there is something stronger than an army, and that is an idea whose time is come. Governor Sweet proclaimed in eloquent and convincing words the truth that the church must stand if it is to stand at all: for the idea of human brotherhood, and that the hour of this idea has struck.

Dr. William P. Merrill, the President of the Church Peace Union and of the American branch of the World Alliance, made another stirring address on the "Mobilization of the Churches," in which he pleaded for the necessary preliminaries of successful church action in behalf of peace, namely, the drill and education of church members; the division and correlation of function and responsibility among them; the building up of financial resources as adequate as are those of war itself; and the subordination of everything else to the pursuit of peace. "Millions for defense and not one cent for friendship," he declared to be a disgrace in our twentieth century Christian civilization. The Christian churches, especially, and the members of these churches, since they supported so generously the prosecution of the recent war, are peculiarly responsible for the financial support and the prosecution of the peace campaign which alone can bring adequate peace to this weary world.

Archbishop Soderblom, of Sweden, another speaker at the Philadelphia Conference, reminded his American auditors that all the world is one in the possession of Graeco-Roman culture; that the parable of the Good Samaritan should be taken to heart by the nations of France, Germany, the United States and others; that the Nicene Creed of faith must now be followed by a Nicene Creed of duty, which will bind the church as never before to the international task. And he uttered the solemn warning that unless the church does accept and live up to its great international responsibility, it might as well be given an old-age pension and retire to innocuous desuetude.

As conferences and discussions proceed and as our thought is gradually clarified, it becomes increasingly certain that the mission and opportunity of the church in connection with the great international problem of our time is not merely to support the proposals of statesmen for the establishment of world courts, leagues and nations, and the like; but it is, on the contrary, to test all such proposals by the fundamental peace principle of Christianity, to accept or reject them according as they fulfill that test, and to propose political, economic, and especially fraternal methods which shall come up to the standard of Christianity. In connection with the World Court, for example, the Christian church must demand that this court shall be founded upon a purely pacific basis, and that neither force nor the threat of force shall be relied upon to compel nations to appear before its tribunal or to fulfill the court's decisions. Similarly, in connection with the League of Nations and every other proposed international association, the Christian church must demand that neither the use of force nor preparations for, nor threat of it must be relied upon to compel nations to live up to their international responsibilities. Articles 8, 10, 11 and 16 of the covenant of the League of Nations must be tested by the pacific principle of Christianity, and if found wanting—their elimination must be demanded by the Christian church.

It is peculiarly essential that on the eve of the next presidential campaign in the United States, the Christian church should make absolutely clear its position towards any international association and the sanctions which are proposed for such an association. The chief service which the World Alliance can perform, therefore, at the present crisis is to convince the people that there are other adequate sanctions besides military force and economic coercion which can be relied upon for the promotion of effective international government and international co-operation; and to convince the governments that these sanctions can and must be substituted for force in any plans which they may work out and offer to the people for adoption. The Christian church in America occupies a peculiarly fortunate position in the fulfillment of this great service to our own country and to mankind; for it has back of it the successful experience of the Supreme Court of the United States and the other departments of the Federal Government which, in their dealings with the sovereign States of this Union, are not based upon military force and economic coercion. With the experience of our Federal Government behind it, the Christian church in America can advance with confidence to the great task of ap-

plying peace methods of Christianity to the preservation of the world's peace and the promotion of its co-operation and friendship.

ABOUT OUR BISHOPS.

The Methodist Episcopal Church, South, has seventeen living bishops and thirty-one who have passed away.

The oldest bishop was Bishop J. S. Key, who lived to the age of 91, and the youngest at the time of death was Bishop Seth Ward, who died at 51.

The average age of our living bishops is 61, and the average age of those who died was 67.

The average service of those who are deceased was seventeen and a half years in the episcopacy, and the average of those now in office is nine years.

The term of service of those now in office is as follows: Bishop E. R. Hendrix, 37 years; Bishop W. A. Candler, 24 years; Bishop Collins Denny, 13 years; Bishop E. D. Mouzon, 13 years; Bishop W. F. McMurry, Bishop J. M. Moore, Bishop U. V. W. Darlington, Bishop H. M. DuBose, Bishop W. N. Ainsworth and Bishop James Cannon, each five years; Bishops Beauchamp, Boaz, Dickey, Dobbs, and Hay were elected at the last General Conference in 1922.

The following is the term of service of the departed bishops: Joshua Soule, 43 years; J. O. Andrew, 39 years; Robert Paine, 36 years; John C. Keener, 36 years; J. S. Key and A. W. Wilson, 34 years; H. H. Kavanaugh, 30 years; J. C. Granbery, 25 years; R. K. Hargrove, C. B. Galloway, H. C. Morrison and H. N. McTyeire, 23 years; W. W. Duncan, 22 years; O. P. Fitzgerald, 21 years; John Early, 19 years; E. E. Hoss, 17 years; E. M. Marvin and W. W. Wightman, 16 years; D. S. Doggett, 14 years; J. C. Kilgo, W. R. Lambuth and R. G. Waterhouse, 12 years; J. H. McCoy and William Capers, 9 years; A. G. Haygood, 6 years; A. Coke Smith, 4 years; Linus Parker and Seth Ward, 3 years; J. J. Tigert, six months; H. B. Bascomb, four months; James Atkins, 17 years.

A study of the age at the time of election is interesting. The oldest man elected was John Early, who was elevated at the age of 68. The youngest elected was Charles B. Galloway, who was elected at the age of 37. The age of the others at the time of election is as follows: Andrew, 62; Fitzgerald, 61; DuBose, 60; Wightman and Dickey, 58; Key and Hay, 57; Capers, Boaz, Doggett, Morrison, Lamhuth, Atkins, 56; Waterhouse, 54; Bascom, Cannon, McMurry, 54; Beauchamp, Smith, Hoss, Hargrove, Parker, Granbery, 53; Murrah, Kavanaugh, 52; Moore, Haygood and Keener, 51; Tigert, 50; Kilgo, Ward, Wilson, 48; Paine, 47; Ainsworth and Duncan, 46; Dobbs, 44; Pierce, 44; Marvin, 43; McCoy, 42; Candler and Mouzon, 41; Hendrix, 39.

Present Residence of Our Bishops.

Bishop E. R. Hendrix, Kansas City, Mo.
Bishop W. A. Candler, Atlanta, Ga.
Bishop Collins Denny, Richmond, Va.
Bishop W. B. Murrah, Memphis, Tenn.
Bishop E. D. Mouzon, Nashville, Tenn.
Bishop John M. Moore, Dallas, Tex.
Bishop W. F. McMurry, St. Louis, Mo.
Bishop U. V. W. Darlington, Huntington, W. Va.
Bishop H. M. DuBose, San Francisco, Calif.
Bishop W. N. Ainsworth, Macon, Ga.
Bishop James Cannon, Washington, D. C.
Bishop W. B. Beauchamp, Nashville, Tenn.
Bishop J. E. Dickey, Waco, Tex.
Bishop S. R. Hay, Houston, Tex.
Bishop H. M. Dobbs, Anniston, Ala.
Bishop H. A. Boaz, Dallas, Tex.

—Richmond Christian Advocate.

METHODIST MEN'S CLUB ORGANIZED AT EPWORTH CHURCH.

The men of Epworth Methodist Church in New Orleans were entertained at a dinner by the ladies of the church, on Friday night, Feb. 1, and at the close of the dinner the pastor, Rev. J. B. Grambling, presented the matter of organizing the men of the church into a Men's Club, which is one of our general organizations. The suggestion met with enthusiastic approval of every man present, and a charter membership list of 28 men was immediately made, and plans for future meetings were adopted. The Club decided to meet again on Friday night, Feb. 22, for the election of officers and final organization. They also decided that their regular meeting night would be the first Friday of each month, and would take the form of a supper to be served by the ladies of the church, and each man would be expected to pay for his own plate.

To show their earnestness in this movement, the men decided to observe the week of Feb. 11 as a week of work, and each man will give his time and effort to the building of an annex to the church in order to make it possible for the church to meet the growing demands of the community.

This is the first Club organized in the city of New Orleans, and it bids fair to have a membership of fifty or seventy-five men, and the men of this Club are already looking forward to the organization of a Methodist Men's Club in every Methodist church in the city.

OFFICIAL CALL FOR THE NINTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION.

To the Sunday School Workers in Every Land.
GREETING!

In the name of the Sunday school workers of Great Britain and Ireland we, the officers of the World's Sunday School Association, invite Sunday school workers from all nations to attend the World's Ninth Sunday School Convention to be held in Glasgow, Scotland, June 18-26, 1924.

It is nearly three years since the Sunday School Workers of the World assembled in Tokyo. Some of the results of that Convention are already known, especially the change in the attitude of the Far East toward Christian teaching; where there was oftentimes distrust there is now open-minded inquiry.

The influence of the Christian churches and the thirty millions and more members of the Sunday schools of the world ought to be a force sufficiently intelligent and influential to create a mind and a heart attitude that is Christian among the youth of the oncoming generations that will forever cast out the spirit that breeds war.

Christian education is beset with problems in every land, and it is time for us to meet and commune together that we may receive fresh vigor and knowledge to face the serious conditions with which we are confronted.

This Ninth Convention will have as its motto: "That the World May Know That Thou Hast Sent Me." The daily program will cover every phase of Sunday school work at home and in the mission fields.

At Tokyo the Scottish National Sabbath School Union invited the World's Sunday School Association to come to Glasgow, and the invitation is peculiarly fitting. Glasgow—in which city the meetings are to be held—has for its civic motto: "Let Glasgow Flourish by the Preaching of the Word." The city, though known chiefly as a commercial and shipping center, founded by Saint Kentigern about 450 A. D., is an ancient Cathedral and University town.

Scotland, on which the eyes of the religious world will be set in 1924, has long been known as a Bible-loving country, whose Christian people have in time of persecution bled and died for their faith. It is the land of John Knox, David Livingstone, John G. Paton, and James Chalmers, and many others renowned in the history of missionary work.

Scottish hospitality is cordially offered, and a warm welcome is assured to all who find their way to the Convention. All who purpose attending should make early application for membership. Delegates from India, Continental Europe and Great Britain should communicate with the General Secretary, World's Sunday School Convention, 70 Bothwell Street, Glasgow, and all others with the General Secretary, the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Let all who are interested pray for the officers and the committees charged with the responsibility of the Convention plans, to the end that great glory be given to the name of Jesus in whose name the world can have peace.

Issued in the name of
The HON. J. J. MACLAREN, D.C.L., LL.D.,
Justice of the Appellate Court of Canada,
President of the World's Sunday School Association.
ARTHUR M. HARRIS, New York,
Chairman of Executive Committee, W. S. S. A.
W. G. LANDES, C. E. D.,
General Secretary, W. S. S. A.
The Rt. Hon. LORD PENTLAND, G. C. S. I.,
President of the Convention Council.
JAMES KELLY, M. A.,
General Secretary of the Convention.

TO THE PRESIDING ELDERS, PASTORS AND EPWORTH LEAGUERS, MISSISSIPPI CONFERENCE.

The date for the third Epworth League Assembly, to be held at Whitworth College, is June 9 to 15, 1924. The meeting will open on Monday night, June 9, at 8 o'clock, and close Sunday night, the 15th. Would appreciate it if you will let the dates be known and as far as possible arrange so that neither district conference nor revival meeting will conflict.

The theme for this year is, "The Christian's Use of Money."

Our aim this year is 350 present, with the best program we have ever had. We covet your prayers and co-operation.

Please remember the date.

Yours for more and better Epworth Leagues.

W. D. HAWKINS, President.

NOTICE!

The Woman's Missionary Society of North Mississippi Conference will convene in Grenada, Miss., March 4-7. A full attendance is urged. Several attractive and inspiring features will add interest and zest to the programs from day to day, chief among them being the lectures by Dr. Edward Leigh Pell, who has promised to be present. We will also have with us one of our returned missionaries and a Council representative. Send names of delegates to Mrs. R. W. Sharp, Grenada, Miss.

MRS. T. M. CLARK, President.
MRS. G. C. JONES, Secretary.

GET ACQUAINTED.

To get acquainted with your own Church, to know what are its various activities and the programs of all the connectional departments, is the obligation of every Methodist preacher and layman—especially when such information is in easy reach. The SOUTHERN METHODIST HANDBOOK, just published, gives all of this, and much more. A book of 170 pages, carrying statistics, history, biography, connectional and Annual Conference directories, illustrations, etc. The price is only 50 cents per copy. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

THE BEST EVANGELISTIC HELP

Any evangelist whose work is born of the Spirit, who does Holy Ghost preaching in a Teaching way

What will be expected of sinners after conversion should be planned in the preaching that saves them. They will build churches, support pastors and do everything they were taught. People are easily led when shown a vision. Weak stations become strong, [illegible] cities and towns become half and whole self-[illegible]. [illegible] there is no vision the people perish." Seasons of [illegible] are temporary. Deep spiritual construction [illegible] permanent. I have described the most valuable [illegible] help for pastors and churches. Unction and [illegible] the best of services anywhere. Also I want [illegible] to teach young preachers, laymen or local [illegible] visit work successfully. Write for my [illegible]

Address: REV. W. D. RASS, [illegible] Miss.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

Don't You Hear Them Calling You?

At Daybreak February 1, 1924, every preacher and lay member throughout the whole Church has full liberty in the Special Effort for Superannuate Endowment. From February 1 to March 16 the aim is to have a red-hot program of publicity, as follows:

1. FROM THE PULPIT—

   During these six weeks the pastors should deliver several addresses on the subject at the regular hours of public worship.

   Gifted lay members and visiting preachers can be used in many places for addresses as opportune occasions arise.

2. BY LAY MINUTE SPEAKERS—

   Snappy Forgotten-Man speeches by Minute Speakers, delivered to Sunday Schools, Epworth Leagues, Churches of the Circuit, etc., will help much.

   The publications sent to every Charge by the Board of Finance furnish abundant material for these addresses.

3. BY DISTRIBUTING LITERATURE—

   Every Charge will be supplied by February 1, 1924, with a package of the booklet, "The Call of the Forgotten Man," for general distribution.

   If any Charge desires a package of "When Crossroads Cross Again," same may be had by application to the Board of Finance.

In addition to the foregoing, the secular press and Church press will carry appealing matter on the subject during the six weeks of publicity. The harvest of the Special Effort will be measured by the extent of seed sowing and cultivation.

I Am Calling, Too---for the pinks

The Home Circle

MY FOLKS.

I think my folks are very queer—
You'd be surprised at things I hear.
Sometimes it seems I'm very small,
And then again I'm big and tall.

At night I tease to stay up late,
But mother says: "No, no, it's eight.
Go right upstairs; and hurry, too.
Indeed—a little boy like you!"

At six next morning, from the hall,
She wakes me with this funny call:
"Come, come, get up; and hurry, too.
For shame—a great big boy like you!"

When through the night I grow so fast,
How very strange it doesn't last!
I shrink and shrink till eight, and then
I'm just a little boy again.

—Anne Porter Johnson, in Harper's Magazine.

HENRY'S PRIZE.

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or fence or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the two parlor windows of the little frame cottage.

"Look, boys!" he cried, pointing to the spot. "Let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry, and threw with all his might. But he had aimed a little too far to one side and his snowball crashed right against the window-pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped, all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys. "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well; if here isn't Henry!" she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny White smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said; "you are so glad that the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or a girl in sight!"

When Henry noticed that it was getting dark outside and told Granny that he must be going home she gave him a big bagful of cookies and said: "Here, Henry, take home these nice fresh ginger cookies for your supper. I was just baking them when you threw that snowball."

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball. Then, suddenly, as he hugged the bag with the warm, spicy cookies in it he thought of something funny: he was the only one of the boys that afternoon to win a real prize and he hadn't hit the mark either!—Emma Knotts, in The Youth's Companion.

BETTY AND BEE.

By Myra M. Newell.

"Betty, I wish that you would run over to Mrs. Black's and get that spool of thread that she promised me," said Betty's mother.

Betty looked up from her book, frowning. "Why can't Bee go?" she said. "Bee isn't doing anything, and I'm in the most interesting place in my book."

"It will take you only a little while, and Bee has done more than her share to-day," replied her mother gently.

"I'll go," Bee announced. "I want to see Tabby's new kittens, anyway." Before her mother could object Bee was out the door running swiftly across the lawn. Betty curled up contentedly over her book, pretending not to see the look of reproach that her mother gave her.

A few days later daddy surprised them by saying that he was going to spend a week in the city, and that one of the girls could go with him. "It won't be all fun, though," he warned them. "Aunt Alice isn't well, and we shall have to be as helpful as we can. I want some one who will dry the dishes, make her own bed, keep things tidy wherever she is, and never refuse to do anything that Aunt Alice asks."

"Oh, daddy, do take me!" cried Betty. "I love Aunt Alice, and I'll do whatever she asks me to do."

"How about you?" asked daddy, turning to where Bee stood, flushed with hope, but silent. Her look was answer to his question.

"Well, mother, how about it?" he said, and the girls knew that mother was to decide. She didn't look happy about it, though. I think she wished that she didn't have to do what she was going to do.

"I vote for Bee," mother said slowly. "I think Bee has earned a treat, and she is the more willing worker. I'm sorry to have to say it, but Betty isn't a helpful little girl to have about the house. She could be, if she would, but Bee so often does her work, that Betty hasn't learned to do many things."

"Oh, mother!" Betty's cry was full of hurt and disappointment, but she begged no more. Not until they had taken Bee and daddy to the train did she speak about it.

"Why didn't you tell me before, mother, so that I could have been learning, too?" she wanted to know.

"I did tell you, over and over again, but you never were ready to listen," said mother sadly. "Because you have lost a good time, I'm sure you're going to remember that letting Bee do your work is harming you, and that it is helping her. And now, since you've been the best kind of help to-day, we're going shopping, and we'll have some ice cream!"—The Sunbeam.

IN CHARLIE'S POCKET.

"What's in your pocket, Charlie?" I asked,
"O, nothing much," he stated.
That night I sewed a button on
And just investigated.
I turned the pocket inside out;
It scarcely took a minute.
You'll think I'm joking, I've no doubt,
But this is what was in it:
A top, a handkerchief in rags,
Some marbles and a whistle,
A pencil and two paper bags,
Some chalk and a toy pistol,
Five nails, a screw, a hammer head,
Two candles stuck together,
Some cigar bands, a bit of lead,
Some scraps of soiled leather,
A cookie—stale, no longer round—
A knife, an old brass locket.
This is the "nothing much" I found
In Charlie Porges' pocket.

—Veni McDonald Porges.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

LOTT LEADS.

Quite a number of the brethren have duly observed Good Literature Sunday and made their reports as to results. To all of them we extend our sincere thanks. We trust that those who did not find it convenient to observe the day appointed, January 27, will take up the important matter of circulating the church literature at an early day.

Among those reporting thus far, first honor goes to Rev. W. R. Lott of Amory, Miss., who sent in a list of 100 subscribers with check to match. To him and the good people of Amory we express our hearty thanks. We venture to believe that the circulation of one hundred copies of the Advocate in that pastoral charge will materially assist all the work of the church.

PERSONAL AND OTHER NOTES.

More than one hundred were in attendance at the prayer meeting at the First Methodist Church, Brookhaven, Miss., recently.

The annual revival meeting at Whitworth College, conducted this year by Rev. J. F. Campbell, of Wiggins, Miss., is in progress this week.

The name of the Scarritt Bible and Tralning School, recently re-located at Nashville, Tenn., has been changed to "Scarritt College for Christian Workers."

Rev. J. T. Abney has entered happily upon his work at Gallman, Miss. He has received many expressions of appreciation from the good people of the charge, and the outlook is encouraging.

"The Methodist Messenger" is the name of a local church paper issued by the First Methodist Church of Brookhaven, Miss. Rev. J. W. Sells, the assistant pastor, is the editor.

Noel Memorial Methodist Church, Shreveport, La., has suspended the publication of its weekly bulletin, and in its place is sending out "The Noelian," to be issued monthly.

We learn with sorrow of the death of Brother Joseph E. Robert, on Jan. 23. He was a member of long standing in our church at Boyce, La. The Advocate extends sympathy to the sorrowing loved ones and friends.

The yearly bulletin of the Methodist church at Durant, Miss., issued by the pastor, Rev. R. P. Neblett, is a very attractive publication. It gives a complete statement of the financial accomplishments of the church during the past year.

Dr. W. W. Pinson was asked by the family of the late Bishop Walter R. Lambuth to write a biography of that great and good man. Dr. Pinson has written the book, and announcement is made that it will soon be ready for the printer.

Rev. K. W. Dodson, the faithful presiding elder of the Ruston District, Louisiana Conference, has sent out to all his preachers and committees a forceful letter concerning the Special Effort for Superannuate Endowment. The Ruston District will do its part in this great movement.

Rev. W. A. Lambeth, pastor of Main Street Church, Gastonia, N. C., has been transferred to the Baltimore Conference and appointed pastor of the Mount Vernon Place Methodist Church, to succeed Dr. Clovis Chappell, recently appointed to the First Methodist Church, Memphis, Tenn.

The Eastern Clergy Bureau announces the fact that on and after Jan. 15, clergy permits may be used intra as well as interstate within the State of Pennsylvania. In other words, those using clergy tickets between any two points within the State of Pennsylvania may buy Clergy tickets between any two points within as well as through the State.

Rev. T. J. O'Neil begins auspiciously his sixth year as pastor of the Rolling Fork charge, Mississippi Conference. During his pastorate, the church at Rolling Fork has been remodeled and enlarged, and a new church built at Cary. Materials are now being put on the ground for repairing and enlarging the parsonage.

A gracious revival meeting was recently held in Minden, La., which resulted in the addition of 103 members to the Methodist Church. The preaching for the first two weeks was done by Dr. O. E. Goddard, after which the pastor, Rev. W. C. Childress, continued the meeting for another week.

A committee has been formed at Kansas City, Mo., to invite the next General Conference to meet there. In connection with the invitation, the statement is made that there is no other city as large as Kansas City within the bounds of the church where the General Conference has not met.

Dr. A. C. Millar, editor of the Arkansas Methodist, is being urged by his friends to become a candidate for the governorship of Arkansas. Dr. Millar has been prominently identified with the affairs of Arkansas for thirty years, and he is believed to possess the qualifications that would make him a great Governor.

Rev. Leon Picone, under appointment by the Louisiana Conference as missionary to the Latin-American people, with special reference to the Italians, has received six members on profession of faith and five by certificate since the meeting of the Annual Conference. These members are identified with the Louisiana Avenue Methodist Church, this city, special services in Italian being held for them.

We announce with sorrow the death of Brother G. A. Cooper, on January 25, near Durant, Miss., at the age of 75 years. He was a consistent member of our church at Durant, and the funeral services were held at the church, conducted by the pastor, Rev. R. P. Neblett. The Advocate extends sympathy to the bereaved loved ones and friends.

According to announcement of Dr. Luther E. Todd, General Secretary of the Board of Finance, Noel Memorial Methodist Church, Shreveport, La., Rev. W. W. Holmes, pastor, is the first church in the connection to pay in full its first year's quota in the Special Effort for Superannuate Endowment. The Advocate extends congratulations to all concerned in this notable achievement.

Volume 1, number 1, of "The Methodist Layman," official organ of the General Board of Lay Activities, has just reached our desk. It is a monthly publication, of convenient size and attractively printed, that should go to all the laymen of Southern Methodism. The subscription price is the small sum of fifty cents a year. Subscriptions should be sent to the Methodist Layman, 810 Broadway, Nashville, Tenn.

A telegram from Dr. Luther E. Todd, received on Saturday of last week, gives the cheering news that the Special Effort for Superannuate Endowment is receiving the enthusiastic support of the church at large. To date, 3800 "pink leaf" reports have been received by the Board of Finance. We can not believe that a single charge in Southern Methodism will "fall down" on this great movement. Send in the "pink leaf" report!

The Publishing Agents have announced the appearance from the press of the Combined General Minutes and Methodist Yearbook. The book is convenient in form and it gives a wealth of information about all the work of the church, including history, biography, literature, and statistics. The price is fifty cents—barely more than the cost of publication. Every preacher and many laymen will want a copy.

The Teacher Training Section of the General Sunday School Board announces that 28,542 units of credit were issued in 1923. This is far in advance of the showing made by other Boards, as indicated by the following figures: Methodist Episcopal, 10,961; Northern Baptist, 8,018; Southern Presbyterian, 2,592; Northern Prebyterian, 1,200; Disciples, 2,487; United Brethren (approximately), 800; Congregationalist, 235.

Mr. William Jennings Bryan delivered his address, "Is the Bible True?" to an immense audience in the Jerusalem Temple, this city, on Monday evening of this week. His argument was directed principally against the Darwinian theory of evolution. The first, the twenty-fourth, and the twenty-sixth verses of the first chapter of Genesis, he declared, are worth more for a proper understanding of creation than all the discoveries the scientists have ever made or ever can make. Mr. Bryan is rightly looked upon as a great leader of righteousness, and he is heard gladly by great audiences wherever he speaks.

Benjamin Franklin spent much time in England from 1757 to 1762, representing the American Colonies. While there, he placed one hundred pounds in the hands of members of the Society of Friends, as a trust, to be invested, with accumulations, for not less than one hundred and fifty years, at the expiration of which, at the discretion of the trustees, awards were to be made from time to time for the most valuable contributions to science on the subject of cures, particularly in relation to surgery, the nervous system, and "mind treating" in the recovery and preservation of health. The first awards have recently been made, one going to Fusakichi Omori, of Tokio, one to Charles P. Steinmetz, of Schenectady, N. Y., and one to Pierson W. Banning, of Los Angeles, Calif.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. L. Cady, Campti, La., 2; R. H. Nestler, New Orleans, La. (Epworth), 6; Rev. M. M. Black, Richton, Miss., 5; Rev. M. W. Porter, Satartia, Miss., 5; Rev. W. H. Giles, Kurthwood, La., 2; Rev. J. T. Abney, Gallman, Miss., 3; Rev. C. W. Avery, Crawford, Miss., 4; Rev. J. L. Greenway, Mendenhall, Miss., 3; Rev. J. W. Booth, Ponchatoula, La., 2; Rev. H. W. Ledbet-

ter, Arcadia, La., 2; Rev. J. I. Hoffpauir, Eunice, La., 4; Mrs. R. C. Jeffress, Jonesboro, La., 4; T. M. Babington, Franklinton, La., 9; Rev. J. F. Dring, Sibley, La., 2; Rev. G. H. Thompson, Crystal Springs, Miss., 2; Rev. A. J. Bonnette, Plain Dealing, La., 4; Rev. W. R. Lott, Amory, Miss., 100; Rev W. R. Harvell, Bunkie, La., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 2; Rev. J. M. Wyatt, Lula, Miss., 3; Miss Barbara Lutz, New Orleans, La. (Second Church), 4. z

A GOD WHO IS EARNEST.

By Rev. H. A. Smith.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

This passage is a striking example of a great truth hidden behind the words and theme of Scripture. The theme now is the importance of the tithing law. No Hebrew law was more carefully observed than this ancient law of Moses.

The prophet, however, used this familiar theme to convey to the people a much more significant idea than tithing—the great truth that God is seeking to co-operate with men who are willing to do their share. To "bring the whole tithe into the storehouse" was more than merely keeping the law, it was a Hebrew expression for co-operation with Jehovah. The assurance was given that Jehovah would surely return a great blessing, and the people were invited to test this co-operative plan that never failed.

All life is co-operative. If money is borrowed, the use of it is dependent upon the payment of the interest. God gives men talents, capabilities, happiness and love to be used. Used co-operatively with God, their influence will be greatly increased. It is in the use made of them that progress is achieved. The reward of life is more life. The blessing promised for bringing the tithe is, in reality, a greater capacity for living. The full measure of this blessing can come only through complete co-operation with God.

It is, then, through co-operation with God that the powers of the personality come to maturity and exert their greatest influence.

The power of prayer and intercession is developed only through co-operation. Men pray when they are in earnest in their efforts at accomplishment. When men are in earnest they find a God who is in earnest. God's part is always dependable; he is always waiting, and when men come to him in earnest the divine plan is completed. The essential elements of prayer, then, are earnestness and sincerity.

These were the characteristics of Jesus, who was a man of prayer. He taught by word and example its real significance as a co-operative plan. "Ask and it shall be given you; seek, and ye shall find," were his words. Jesus led a life of asking and seeking, and, above all, it was a life of conscious co-operation with the Father. The Master expressed keenest sorrow for the young man who sought but refused to accept what he found.

God is always in earnest; the world is not. What's the use? is the all too frequent question. Such a spirit makes co-operation impossible. God is always seeking men, but he never carries all the burden. The blessing comes only when men work with God, when they do their share.

Another way that the power of personality comes to maturity and influence is through co-operation in giving of material things. The tithe is the law or rule by which this is accomplished, but it must be remembered that this ancient law is the signboard, not the road. The tithe is spiritual co-operation being expressed through the physical life. The spiritual element is the real thing involved, and when any excuse is given for the absence of the material element it is safe to infer that the spiritual element is also lacking. The tithe, or any other method of paying one's share, is, in reality, an expression of the spirit of co-operation.

It is also in the use of talents that personality exerts its greatest influence, which is all on the side of good, and is greatly increased through conscious co-operation with God. When the elements of personality are turned into service it becomes a measure of co-operation. It is in service to their fellows that men work most completely with God. The divine purpose and the highest human purpose is to enlarge the capacity for life. Jesus called it "the kingdom of God, the rule of love, the life more abundant," which is accomplished by helping men to find themselves.

Men find themselves only as they find God, who is earnestly, lovingly, seeking them. Jesus said, "No longer do I call you servants . . . but I have called you friends." Men were to realize that they shared the confidence of God as trusted friends. This was a new conception of God's method. Once he was thought of only as a ruler or king who gave commands and must be obeyed, but Jesus revealed God as a Father, who is seeking to work with men for the enlargement of their lives. Like the good teacher, God is ever drawing men out along the lines of their greatest usefulness. He gives talents, happiness and love; only men betray them by selfish use.

It is this conception of life, as a conscious co-operation with God, that brings hope. The sense of isolation and aloneness in an unfriendly world is dispelled, and the greatest joy and satisfaction is found in this consciousness. To attain it, begin somewhere to give into the storehouse the whole tithe of talents, of mind and heart, the tithe of money, also of prayer; then, as David Livingstone said, since God's word is the word of a gentleman, we may expect the promised blessing.—Pittsburgh Christian Advocate.

PATHS OF PRAYER.

By William Steward Gordon.

"And in the morning a great while before day, he departed into a solitary place and there prayed."—Mark 1:35.

O sacred paths of Palestine,
  O quiet paths of prayer,
Where Jesus walked in early dawn,
  And found his Father there!

The trails he walked at Nazareth,
  All barefoot 'round the town,
The sheepwalks over Olivet,
  All zigzag up and down;

That oozy footpath 'round the lake,
  The road to Bethlehem,
The rock trail up Hermon's heights—
  I long to follow them!

I seem to sense the early dawn,
  My brow with zephrys fanned—
I see the red sun blush and rise
  Above the Syrian sand.

I hear him whistling to the birds,
  His sandals wet with dew,
I see the lilies brushed aside
  To let the Savior through.

And look! He kneels upon the grass,
  His hand upon a stone,
And prays for wisdom and for strength
  To walk the path alone.

Have I a daily place of prayer?
  Do I my spirit feed?
Are flowers less fragrant than there?
  Is mine a lesser need?

O, I will walk the way of prayer,
  The path of service true.
Since Thou wilt lead me every step,
  To heaven's gate and through!

—New York Christian Advocate.

FOR INDIVIDUALITY OF FAITH.

"Every man who is a Christian must live a Christian life that is peculiarly his own. Every candle of the Lord must utter its peculiar light; only the true individuality of faith is marked by those characteristics which rescue it from bigotry; first, that it does not add something to the universal light, but only brings out most strongly some aspect of it which is specially its own; second, that it always cares more about the essential light than about the peculiar way in which it utters it; and third, that it easily blends with other special utterances of the universal light, in cordial sympathy and recognition of the value which it finds in them. Let these characteristics be in every man's religion, and then the individuality of faith is an inestimable gain. Then the different candles of the Lord burn in long rows down his great palace halls of the world; and altogether, each complementary to all the rest, they light the whole vast space with him."—Phillips Brooks.

The World's Student Volunteer Convention, in session last week in Indianapolis, Ind., launched a movement for a nation-wide campaign against war. More than seven thousand students, representing about one thousand colleges and universities, were in the launching, and did it over the opposition of the chairman, the papers say. That the thing of putting war out is on the way seems quite apparent. The organized women of the land are in the fight. The best conscience of civilization sees the necessity of some action. The enemies had as well get ready for capitulation. When such forces are united, they are mighty to the tearing down of the stronghold of the enemy.

—Methodist Advocate.

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.—Luke vi. 20.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

METHODIST UNIFICATION.

Whatever your opinions and convictions concerning UNIFICATION, you ought to have all available information concerning this question. The SOUTHERN METHODIST HANDBOOK gives you the plan proposed in 1920; the action of the General Conference of the Methodist Episcopal Church, 1920; the action of the General Conference of our own Church, 1922; the plan submitted last year by the Joint Commission. This feature alone is worth the price of the Handbook. But there is much other information of interest and value. YOU NEED THE HANDBOOK. Price, 50 cents per copy. Special discount on 12 or more copies. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SARAH G. HERRON, nee Montgomery, was born in Madison County, Miss., Jan. 17, 1840, and died in Canton, Jan. 12, 1924. If she had lived five days longer, she would have been 84 years old. She moved to Canton in 1859. That year she was married to J. A. Herron, and joined the Methodist church here by certificate at that time. She was a member of Canton Methodist church for about sixty-five years—no one knows just how long before that she first joined. She remained faithful to the end. She lived in the same residence all of her married life. Her husband died in 1892. Two children, one son and one daughter, live to mourn her going. Sister Herron was the oldest member of our church when she died, and was the first to be buried from the new church. She loved her church and was faithful to its teaching. She read her Bible, and had been a subscriber for the Advocate from young womanhood and always enjoyed it. This writer had the privilege of visiting her only one time before she was taken sick. Her whole conversation was about her church, her Bible, and her former pastors. She could call them by name; told how she would enjoy their godly counsel—how much she felt they had helped her in her Christian experience. On Sunday afternoon, at 2 o'clock, Jan. 13, from the Methodist church, she was buried in Canton, followed by a host of friends, who mingled their tears with the tears of the sad son and daughter. The services were conducted by her pastor, assisted by the pastors of the Baptist and the Presbyterian churches of Canton. God bless and comfort the loved ones. Sister Herron lives beyond.

W. M. SULLIVAN.

DYNICIOUS CLARK BENNETT was born May 6, 1854, three miles west of Louisville, Miss. He joined the church early in life. He moved his membership to Camp Ground Church, on the Noxapater charge, in August, 1881. He was elected steward November, 1886, and served the church in this capacity until his death, Jan. 2, 1924. During his long service as steward he missed only two quarterly conferences, and that because of sickness. Brother Bennett was happily married to Miss Alice McGee, March 31, 1878. To this union there were ten children born: Mrs. Sallie Clark, Mrs. Corrie Allgood, Charlie, Albert, Walter, and Wilbur Bennett. The other four preceded him to the eternal home. Brother Bennett was truly a good man. He loved his church and his pastor. One of his last acts was to collect money for his pastor's salary. No man will be missed quite so much at Camp Ground Church as he. He served his time and generation well, and died in the triumph of a living faith. We shall not see his face here again, but we know where to find him. May God comfort his bereaved family, and may the father's example lead them to the end of this life, and to our eternal home.

His pastor,

W. R. GOUDELOCK.

MRS. SARAH JANE RUDDER was born in Texas in 1846, and died in Shreveport, La., on Nov. 27, 1923. For sixty years she lived in Shreveport, and was prominently identified with all the movements of the Methodist Church. She was a charter member of the Texas Avenue Church; professed the experience of sanctification at Scottsville camp meeting; was always loyal to the Methodist Episcopal Church, South, and was a big-hearted soul. Everybody who knew her called her "Aunt Jennie." Her benefactions have gone out to every cause and to the ends of the earth. She was full of energy and was a great worker in revivals. She had no children, but to her all the young preachers who served the church were "her boys." She was indeed a mother to them. She was loyal to the traditions of the South, and loved to read religious books and papers. She loved animals, and always had some about her. Her last days were full of suffering, but through it all she was patient, and came to a triumphant death. Her faith was well founded. Her works do follow her.

ALBERT S. LUTZ.

Whereas, it has pleased our Heavenly Father to call from the walks of life our friend and brother, F. H. LINN; and,

Whereas, he has been a faithful member and steward in the Methodist Episcopal Church, South, for many years, and the fourth quarterly conference appointed a committee to draft suitable resolutions in memory of his services; therefore, be it

Resolved, That the wife has lost a true and loving husband, the children a faithful and devout father; that the church has lost a true, faithful member and conscientious steward; that the community has lost one of its most loyal and energetic citizens;

Resolved further, That a copy of this be spread on the quarterly conference minutes, a copy sent to the family, and one each to the Times-Post and New Orleans Christian Advocate for publication.

Signed by the committee: Dr. E. K. Guinn, J. M. Valliant, E. C. Driskell.

SAYING "THANK YOU."

By Mary Carolyn Davies, in the Christian Herald.

Do we thank our Father, every livelong day,
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?

Do we thank our Maker, every passing hour,
For each bit of beauty, for each gentle flower,
For the tender twilight, when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher, with each swift heart-beat,
For the gift of fingers, for the gift of feet—
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father, simply as a child,
For his utter patience, calm and and sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father, every livelond day!

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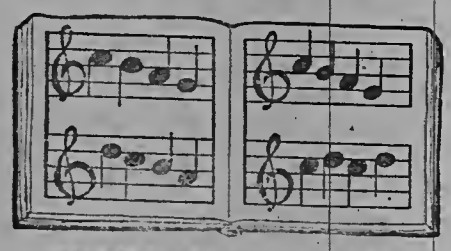

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MISSISSIPPI CONFERENCE.

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Bogue Chitto and Norfield, at Norfield, Feb. 17, 11 a.m.; Q. C., 2 p.m.
McComb, Pearl River Avenue, Feb. 17, 7 p.m.; Q. C., Feb. 18, 7 p.m.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

Leakesville, at Pinegrove, Feb. 9, 11 a.m.
Lucedale Ct., at Royce, Feb. 10, 11 a.m.
Lucedale sta., Feb. 10, 7:30 p.m.
Ellisville, Feb. 17, 11 a.m.
Richton, at Ovette, Feb. 17, 2:30 and 7:30 p.m.
Avera, at Piave, Feb. 24, 11 a.m.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Galloway Memorial, Feb. 10, 11 a.m.
Capitol Street, Feb. 10, 7:30 p.m.
Canton, Feb. 13, 7:30 p.m.
Brandon ct., at Mount Carmel, Feb. 16, 17, 11 a.m.
Brandon, at Pelahatchie, Feb. 17, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Enterprise Feb. 10.
Pachuta, Feb. 10, 11.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Laurel, First Church, Feb. 10, 11 a.m.; Feb. 11, 7 p.m.
Laurel, West End, Feb. 10, 3 p.m.
Laurel, Kingston, Feb. 10, 7 p.m.
Carthage, at Goshen, Feb. 16, 17, 11 a.m.
Walnut Grove, at Walnut Grove, Tuesday, Feb. 19.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Stillmore, Q. C., Saturday, Feb. 9; preaching, 11 a.m., Feb. 10.
Wiggins, Feb. 10, 11.
Wesley Memorial, **Q. C., Mon. night, Feb. 11.**
Pascagoula, Q. C., Tues. night, Feb. 12.
Escatawpa, **Q. C., Wed. afternoon, Feb. 13.**
Moss Point, **Q. C., Wed. night, Feb. 13.**

L. L. ROBERTS, P. E.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

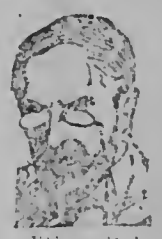
Aberdeen Dist.—First Round.

Randolph, at Randolph, Feb. 7.
Toccopola, at Lafayette Springs, Feb. 8.
Salem and Friendship, at Salem, Feb. 9, 10.
Houlka, at Houlka, Feb. 11.
Smithville, at Smithville, **Feb. 15.**
Tremont at Mount Pleasant, a.m., Feb. 16, 17.
Fulton, at Fulton, p.m., Feb. 17, 18.
Nettleton, at Evergreen, Feb. 19.

L. P. WASSON, P. E.

Weak Blood Needs Iron

Says Doctor



To Build Up Your Strength, Energy and Endurance.

"WHEN you feel yourself slipping into a weak run down condition, it is because your blood is becoming thin, pale and watery, literally starving for want of iron," says a physician. "Once you supply iron in proper form, a multitude of dangerous symptoms disappear. Iron is the red-blood food which satisfies iron hunger and works day and night to build up red corpuscles, repair wasted tissue, renew the vigor of your body and ward off germs of disease.

"For years, in my own practice, I have prescribed organic iron, NUXATED IRON, because it contains iron like the iron in spinach, lettuce and apples and like the iron in your blood. Consider Nuxated Iron is in a class by itself as a health giving tonic. It acts as a powerful strength and body builder, steadies the nerves, puts color in the cheeks and spring in the step.

"Whenever I have a patient come to me who says he gets up feeling tired in the morning, is nervous, irritable and easily upset when he can no longer do a day's work without being all fagged out at night, has pains across the back and pale drawn look on face, I at once put him on a course of Nuxated Iron. In many cases I believe that this has prevented a state of nervous collapse or a run down condition so weakened that it would be an easy matter to contract some serious disease.

"If you are not strong or well I simply try taking Nuxated Iron for two weeks and note the amazing change in your health, vigor, energy and endurance. You should be astonished at the results in even a few days time. The manufacturers guarantee satisfactory results or the druggist will refund your money.

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

Soggy Biscuits and Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. H. H. Shaller, Baton Rouge.

The Sunday School Day program for this year, "Worshiping the King," is ready for delivery. This program was prepared especially for use in small schools. The program for the larger schools, "The Road to the King," is also ready. A postcard has been sent to each pastor, asking the question, "Will you observe Sunday School Day?" When the card is returned a sufficient number of programs will be mailed to the pastor so he can begin early and thus get ahead of other events that often hinder the observance of this important day.

The date set for the Greenville District School for Leadership Training to be held at Clarksdale is April 7-12. The Board of Managers has elected Rev. J. H. Pate as Educational Director and has appointed all necessary committees. As soon as the application for this school has been passed upon we will give the courses to be taught and the faculty.

Bishop W. N. Ainsworth is to deliver four addresses the first two days of the Conference Training School to be held at Grenada, June 11-12. Dr. Norman E. Richardson is to teach the course, "Principles of Religious Teaching," and is to give lectures on Recreational Leadership several afternoons. We shall lay great stress upon Worship, giving programs of worship suitable for different age groups.

One object in arrang[illegible] Training Day [illegible] 20th of January was to impress a [illegible] of teachers that we must [illegible] literature concerning our [illegible] training schools. This is [illegible] more than is necessary to [illegible] with the teachers of the [illegible] If you have not sent the [illegible] do so.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS

On Jan. 23, the Ruston [illegible] school district officers held a [illegible] district council meeting [illegible] secretary, Mr. H. E. Cook, [illegible]

The Baton Rouge District [illegible] district council meeting Jan. 29 at Hammond. Mr. R. T. Tally of Lowe[illegible], the district secretary, is [illegible] to have his great and large [illegible] put over a great program [illegible] year. He has his district divided [illegible] three sections, central, eastern, and western.

The Gilliam Sunday school of the Shreveport District is the first Sunday school to report its pledge paid up in full during "Pay-Out Week." Schools that have paid out in full their five-year Missionary Centenary pledge, are as follows:

First Church, New Orleans; Algiers; St. Mark's; Perdidoville; Keener Memorial; Robeline; First Church, Lake Charles; Natchitoches.

In the Monroe District, schools which did not make any pledge are now making a special offering for the Missionary Centenary Campaign. Oak Ridge's offering on January 27 for missions was $12; Oak Grove, $7.42.

Sunday School Day programs for 1924 have been published. The program for the small school is "Worshiping the King," price 30 cents per dozen, or $2 per hundred; the subject of the program for the larger schools is, "The Road to the King." Sunday School Day is the third Sunday in April, and falls on Easter Sunday this year, so we would advise schools to put on their programs before Easter Sunday.

Rev. H. L. Johns, of Cedar Grove, is teaching a course this week in the Houston Standard Training School.

Mrs. R. H. Harper, chairman of our Conference Elementary Council, will call a meeting of this Council during the Homer conference.

The study of a five-year period of the Methodist Episcopal Church shows that sixteen per cent of the members join between the ages of five and nine, and more than seventy-five per cent before they are twenty years of age. In this same church, the peak number is between the ages of ten and eleven.

C. D. ATKINSON,
Conference Superintendent.

SENATOBIA OBSERVES "CENTENARY WORLD WEEK."

Following the leadership of the pastor, W. S. Shipman, this congregation followed very closely the program prepared and sent out by the church.

We had our all-day meeting, Sunday, Jan. 13, commencing at 11 a. m. We came back at 3 p. m., and that evening Colonel Randolph, who is now our pastor at Sardis, came up and delivered a most interesting address. Pastors, you would do well to get the Colonel to deliver that address to your congregations. We continued to meet in the ladies' parlor at the church at 7 except on Tuesday—We were rushed out that night to Sunday morning, Jan. 11, the Centenary had the right of way that evening we put on that very attractive and beautiful dramatization of personal "Safe America," by Miss Judd. At the close of this impressive scene one lady rushed up to her pastor and insisted on him to get his Centenary subscription next day.

Many of the dramatizations were of high order and would have done credit to many of the leaders of this great movement.

Of course, the Woman's Missionary Society was responsible for the service but to Mrs. R. T. Mitchell we give thanks for the wisdom she showed in the selection of persons and for the time she gave to the training of those thirty-odd who took part.

The pastor feels profoundly grateful for the splendid co-operation of his people. Men, women, and children entered most heartily into the work. Many said this is well worth while if it should not win a penny cash—the seed sown will bring forth fruit by and by. It is well worth the time and work we have given.

W. S. SHIPMAN.

POSITIONS OPEN

For Ambitious, Well-Trained Men and Women.

One of our biggest problems is securing honest, ambitious well-trained folks to fill the many demands for our graduates coming constantly from the leading businesses and professions. If you are ambitious and conscientious and are willing to train yourself to efficiently merit our trust and fill a responsible position we will furnish the position at a higher salary carrying greater opportunities. Our many courses embody rudimentary courses in English, but more particularly will fit you into office positions. Ours is one of the South's oldest, largest and most thorough Business Colleges. With our assistance, age, sex, money, education, or previous occupation need not hinder you. Write for particulars in our plan and for a copy of our booklet, "Your Future, What Does It Hold in Store?" Address, Georgia-Alabama Business College, Dept. G-12, Macon, Ga. or Georgia-Alabama Business College, Dept. G-5, Atlanta, Ga.

—Adv.

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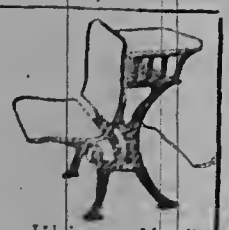

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Corona Wool Fat, a preparation extracted from the wool of sheep, is the world's greatest healing ointment. Quickly heals old sores and wounds of all kinds where everything else fails. Give it a trial. Sent out by mail. Money back if not pleased.

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Cough Syrup
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No Habit-Forming Drugs. Formula of
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Chevrolet now leads all high-grade cars in number sold.

Our new low prices have been made possible through doubling our productive capacity.

We are now operating twelve mammoth manufacturing and assembly plants throughout the United States in which thousands of skilled workmen are turning out 2500 Chevrolets per day.

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Notwithstanding our recent big reduction in prices the quality and equipment of our cars have been steadily increased, until today Chevrolet stands beyond comparison as the best dollar value of any car sold at any price and the most economical car to maintain.

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Superior Roadster	$490	Superior Sedan	$795
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Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

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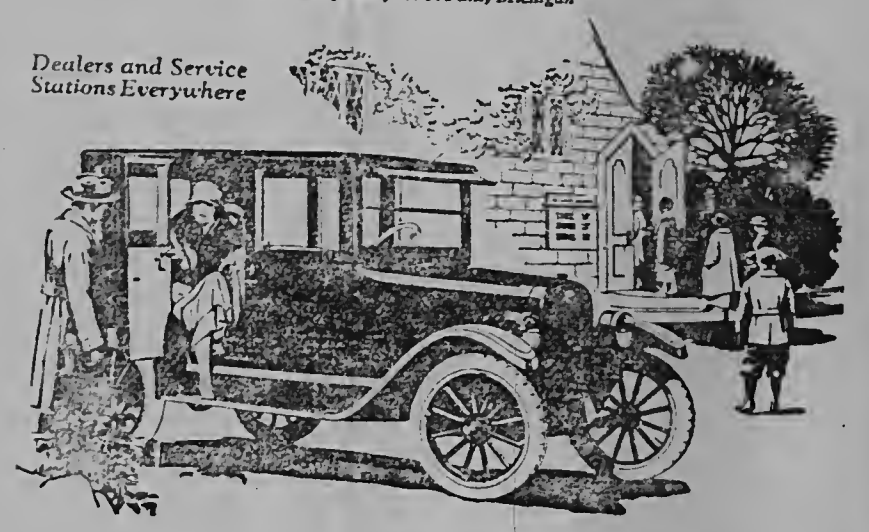

FROM BUENA VISTA, MISS.

Dear Brother Carley: We are beginning our third year on this, the Buena Vista circuit, and the prospects are fine for another good year. Last year was the best of my ministry, and the report of this circuit to Annual Conference the best in the history of the circuit, "everthing in full."

We are serving a fine people, always ready to cooperate with the pastor in making the work prosper, and we trust that this year will exceed last year in every way.

A nice Christmas "pounding" was given us by the people of Pleasant Grove and Egypt, for which we give our thanks. A number of people from the other churches sent gifts that were highly appreciated.

Rev. L. P. Wasson, our new presiding elder, held our first quarterly conference on Jan. 22, preaching two fine sermons, morning and night, and won the affections of our people. We had a good attendance at quarterly conference. Every church was represented with a good report, and a fine spirit prevailed throughout the conference.

We accepted our quota of the Superannuate Endowment Fund, and hope to carry out the plan adopted. Every item of the church work was given careful attention, and we hope to make progress along all lines this year, and have a report second to none at the Annual Conference this fall.

I am giving special attention to the church paper, and hope to send you a good list of subscriptions soon.

E. C. DRISKELL, P. C.

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EMBROCATION

The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

Always keep a bottle handy. All druggists or
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MINISTERIAL ASSOCIATION ORGANIZED.

At a meeting in the home of Rev. A. K. McLellan, at Lansco, La., Jan. 21, 1924, there assembled the following brethren: Rev. J. B. Williams, presiding elder of the Lake Charles District; Rev. A. K. McLellan, pastor of the Methodist church at Barham; Rev. W. W. Perry, pastor of the Methodist church at Many; Rev. Floyd W. Dick, pastor of the Methodist church at Zwolle; Rev. R. T. Wright, pastor of the Methodist church at Hornbeck; and Rev. John Franklin, local preacher of Annacoco, and J. M. Mashburn, chairman of the official board of the Methodist church at Barham, for the purpose of organizing a Ministerial Association, to consist of all the pastors, local preachers, and other interested church workers in Sabine, Vernon, and Beauregard Parishes.

Brother Williams called the meeting to order, and Rev. R. T. Wright led in prayer, after which Brother McLellan stated the object of the meeting, which was to effect an organization of the ministers in the northern section of the Lake Charles District. Brother Williams then told of some things connected with a Ministerial Association, and called for nomination of officers. Upon nomination of Brother Perry, Rev. A. K. McLellan was elected president. Upon nomination of Brother Dick, Rev. W. W. Perry was elected vice president. Upon nomination of Brother Perry, Rev. F. W. Dick was elected secretary.

The president appointed Brothers Dick and Perry to draft a Constitution and By-Laws for the organization. The matter of selecting a name was left open until our next meeting.

It was agreed that the Association meet the first and third Mondays of each month. The first meeting will be with Rev. W. W. Perry, at Many, the first Monday in February.

Brother McLellan spoke of the vacant pulpits during the three Sundays that the pastors could not be in them, and suggested that the Association should do something to furnish more preaching in the rural communities. It was then suggested that the pastors use some of the good laymen to go out to different points and fill in on the Sundays that the pastor could not be there. The following names of laymen were suggested and noted as persons available for such work: J. M. Mashburn, Barham; Walter Mitchell, Many; S. H. Porter, Zwolle; also the following local preachers were noted: Rev. John Franklin, Annacoco; Rev. R. T. Wright, Hornbeck, and Rev. E. S. Williams, Carson.

Brother Perry was selected by the chairman to furnish a paper for the next meeting, selecting his own topic.

The meeting then adjourned and "went forth" to the dining-room, where we found one of the most delicious dinners, served by Sister McLellan and Sister Mashburn. Many thanks to those good sisters for that excellent dinner. Our good presiding elder, Brother Williams, and our good lay brother, J. M. Mashburn, surely did appreciate the dinner, as evidenced by their eating.

The Association invites all pastors, local preachers, and good laymen and laywomen to come in to our meetings and help us do some real honest work for the kingdom.

FLOYD W. DICK,
Secretary.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Sardis Dist.—Second Round.

Hernando, Feb. 26, 7 p.m.; preaching, Feb. 10, 7 p.m.
Coldwater, at Love, Q. C., Feb. 27, 4 p.m.; preaching, March 2.
Senatobia, Feb. 27, 7 p.m.; preaching, Feb. 10, 11 a.m.
Sardis sta., Feb. 28, 7 p.m.; preaching, Feb. 17, 7 p.m.
Olive Branch, at Mineral Wells, March 7, 11 a.m.
Byhalia, at Emory, March 9, 11 a.m.
Lutesville, March 13, 7 p.m.; preaching, Feb. 17, 11 a.m.
Courtland, at Pope, Q. C., March 14, 11 a.m.; preaching, Feb. 24.
Shuford, at Lovejoy, March 15, 16; Q. C., 11 a.m., Saturday.
Pleasant Hill, at Baker's Chapel, March 21, 11 a.m.
Cockrum, at Independence, March 22, 23; Q. C., 11 a.m., Saturday.
Lonetown, at Cypress Corner, March 28, 11 a.m.
Walls, at Strayhorn, March 29, 30; Q. C., 11 a.m., Saturday.
Hernando, at Poplar Corner, April 4, 11 a.m.
Mount Pleasant, at Union, April 6, 11 a.m.
Como, April 9, 4 p.m.
Charleston, April 10, 7 p.m.
Oakland, at Enid, April 11, 11 a.m.
Crenshaw, at Crenshaw, April 13.
Tyro, at Tyro, April 19, 20; Q. C., Saturday, 11 a. m.
Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, May 4, 11 a.m

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

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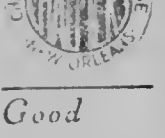

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Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes. Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

666 is a prescription for Colds, Fever and LaGrippe: It's the most speedy remedy we know.

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Atlanta, Ga.—"During a time of the 'flu' epidemic, in a mining town in Tennessee, I found it necessary to close my store, that I might act as nurse. There were a great many cases there at that time. We found Dr. Pierce's Golden Medical Discovery to be the best tonic for convalescent patients. They all gained strength rapidly on this treatment.

"My own case was no exception. The 'Goden Medical Discovery' gave tone to the digestive organs and enriched the blood, with the result of restoring me to a general healthy condition."—J. M. Kitchersid, 154 Whitehall St.

Obtain the Discovery in tablets or liquid at your nearest drug store or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg., or write for free medical advice.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1116 Louisiana Ave., New Orleans, La.

THE SUPERANNUATE CAMPAIGN AND WOMAN'S MISSIONARY COUNCIL.

"1. In view of the fact that the Supply Department has always served the needs of ministers of our church, we recommend that this department be given the direction of the cultivation and activities of the societies during this campaign.

"2. That in each Conference the Superintendent of Supplies shall be the director of the movement. She shall pass on to the Auxiliary Superintendents the Council plans and use every means of stimulating the interest and efforts of the Auxiliary. Wherever necessary, an Assistant Superintendent of Supplies shall be named by the Conference to share the additional labors made necessary by the campaign.

"3. That in each Auxiliary a committee be appointed to carry out the Council plans, and that the Superintendent of Supplies be the chairman of this committee.

"4. That during the months of January, February, and March, 1924, the claims of the Superannuate Fund be presented by this committee in the regular programs of the Society.

"5. That on March 16, 1924, the date for the financial drive, each Woman's Missionary Society, under the direction of this committee, shall canvass its membership for subscriptions for the fund, and that the pledge cards be held by this committee and collections pressed throughout the year. All money collected shall be turned in to the church treasurer for the fund. Auxiliaries, as such, shall not assume quotas to be paid collectively.

"6. That a full report of the pledges and collections be made regularly to the Conference Superintendent of Supplies, who shall, in turn, report to the organization secretary.

"7. That the participation of the Woman's Missionary Society, as such, in the campaign be limited to the year 1924, and that at the close of that year the subscription cards be turned in to the church leaders of the campaign.

"MRS. F. H. E. ROSS.
"MRS. B. W. LIPSCOMB."

A LETTER FROM MANCHURIA.

Harbin, Manchuria,
Nov. 23, 1923.

Dear Miss Howell: At last we are just about settled in our new home, and like it better all the time. The place has begun to look like a real home now, and we love it very much. The furniture for our bedrooms is ready for use, and we will move in tomorrow—I mean into our bedrooms.

This is a wonderful country, and here you feel so well all the time! It is like a tonic, so cold and invigorating. Snow has been on the ground now two weeks, and still more falls. It is lovely here when it snows; it is very fine and misty, but is so dry you can't make snowballs, and neither can you make a snow-man.

Harbin is on the plains of China, and you can see for miles around. Off in the distance are some low hills which look like ant hills from our house. A beautiful view lies before you when you glance from the windows and doors of our dining-room; just now it is covered with snow, and, of course, is more beautiful than before. You can see so far that earth and sky finally become one and do not seem so far away. When people or cattle walk across this space they look like mere ants. I just wish I could make you see how lovely it is and could tell you how it fills the soul with thoughts of God and of beauty. When the sun comes up in the morning and floods this scene with its light, you cannot imagine the beauty of it. We love out here and the work we are doing.

We are studying very hard on the language now. Constance is making great progress now, and speaks well.

Last night we entertained two of our English classes and had heaps of fun. They could speak and understand English, and we wouldn't allow them to speak in Russian while here. It would have made you feel good if you could have seen how they entered into the games. They were a little slow in catching on, but, when they did, they entered heart and soul into them. Some of the guests were young people, some fathers and mothers, and some must be grandmothers, but, just the same, they entered into the games. It was lovely to see them and watch them. We served tea and cakes.

Our first game was progressive conversation. They could speak only in English about the subjects given. Some of the subjects were—weather, moon, why I like to travel, the study I like best, why I am studying English, why elephants have such large ears, etc.

The second game, we had letters of different words. Each letter was numbered, and they must find the other people who had the same number and get together. Then they must spell the word and act it out. Each group acted out the word, and it was fine. It seemed as if they dropped years and trouble from their shoulders. The words acted were train, battle, lion, donkey and skating. All were well acted.

Then we divided them into two groups, and gave to each a letter of the alphabet. Some had two. Then they spelled words we called for, and did it real well. This is called the human alphabet, and you know how that is played. Constance and I both said, as the door closed on the last one, "Well, it was a success!" We hadn't known whether it would be or not, and were somewhat fearful.

In many, many ways they are lovely people to work among, and we want to give them Jesus Christ. They know religion, but do not know a practical religion at all, and, of course, have not been taught to apply what they learn from the Bible. The

(Continued on Next Page.)

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AN OPEN LETTER TO WOMEN

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Detroit, Michigan. — "My troubles were severe pains in my back and terrible bearing-down pains in my right side, also headaches and sleepless nights. I first began having troubles when I was 15, and they have increased as I grew older. A little booklet was left at my door, and I read what Lydia E. Pinkham's Vegetable Compound has done for women and decided to try it. After the first week I could go to sleep every night and I stopped having that nervous feeling and got a better appetite. The doctor had always said that an operation was the only thing that would help me, but I never had any faith in an operation. Since the Vegetable Compound has started helping me I do not suffer the severe pains, feel stronger, and am able to do my own work. I am more than glad to tell my friends that it helps where other medicines have failed."—Mrs. GUS VOGEL, 6603 Pelouze Street, Detroit, Michigan.

A record of fifty years service must convince women of the merit of Lydia E. Pinkham's Vegetable Compound.

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First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

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Sick for Ten Years

Gained 60 Pounds by Use of PE-RU-NA

Read This

Mr. John Wick

No matter how long you have been sick or how much you have suffered, you must not give up hope. Mr. John Wick, of Monomonee Falls, Wisconsin, did not and is a well man today. In September, 1918, he wrote: "I have been a user of Pe-ru-na for nearly twenty years. I had catarrh of the stomach for ten years. Nothing did me any good. I grew worse until a friend advised me to try Pe-ru-na. While using the first bottle, I felt I had found the right medicine. I am entirely cured. My weight was down to 135 pounds and now I weigh 195 pounds. I have used very little medicine for the last ten years."

The condition known as catarrhal is not confined to the nose and throat. It may be found wherever there are mucous membrances and is responsible for a multitude of troubles. Coughs and colds are catarrhal as well as stomach and bowel disorders.

Do as John Wick did. Keep Pe-ru-na in the house. It stimulates digestion, aids in throwing off the poisonous secretions, enriches the blood, increases the resistance to disease and promotes good health generally.

Insist upon having genuine Pe-ru-na in either tablet or liquid form. Your dealer has it.

CONSECRATED MONEY.

Never before have commerce, industry, statescraft, and the professions stood in such need of sane and sound thinking as they do to-day. Elbert H. Gary, chairman of the Board of the United States Steel Corporation, declared, commenting on the $3,000,000 gift of Mrs. Montgomery Ward and the $500,000 gift of Mrs. Levy Mayer to Northwestern University. The former judge declared that there was a significance in the fact that people of means should tend more and more toward placing their wealth where it will confer an untold and permanent benefit to humanity. Mr. Gary, an alumnus of the University Law School, recently gave $100,000 for a law library.—Associated Press.

Woman's Missionary Society

(Continued From Page 14.)

Sunday school is growing each Sunday. The English class that was organized two Sundays ago has twenty-six members. Mr. Kemper, of the Y. M. C. A., is teacher, and is splendid. I go to this class. The house is full at night for the church service, and sometimes they can't all get in. Mr. Erwin is giving them some good practical talks or sermons right out of the Bible. They are so helpful, and he puts so much spirit into them.

Miss Howell, I wonder if you have ever seen a Russian funeral. Of course they are more like ours than the Oriental funerals. A man all dressed in white, with a big cross, leads the procession. Then if the person is rich or well known, some friends carry the lid of the coffin; it is usually filled with flowers. The relatives and friends walk behind this. Then more friends carry the coffin—it is a mark of respect to carry it—the person exposed to every one's view. Sometimes there will be a few flowers on the coffin. More people walk along, arm in arm. Sometimes they have a band and it plays as they march along. Then comes the hearse. The horses are covered with a white netting which makes them look like ghosts. A man draped all in white leads the horses. The hearse is just like a wagon—not so long—without the side boards and ends. From the four corners are the supports for the top. Some kind of frosty material (white) is draped around the top and hangs down about half way between the top and the bed of the hearse. Of course, there is nothing in the hearse, but, if the friends get tired, they put the coffin in it. Sometimes the flowers are piled in the hearse. Behind is a long procession of "drowiskies" with no one in them. The people will ride home, you see, after showing their respect to the dead by walking out to the cemetery. There are many churches here, and funerals pass often. I think there has been a funeral every day, and sometimes two.

Remember us to all the people in the Lambuth Building that we know. May the New Year be greater for the work than the last, and may all of you be given strength, health, success in your work, and joy, happiness and peace.

I was so glad to hear about Searritt and to know that it is to be moved to Nashville. I am sure it is going to prove a blessing to every one.

Best wishes and love to all.

Sincerely yours,

LILLIAN WAHL.

MISSISSIPPI CONFERENCE.

Important Notice.

The names of delegates to the Mississippi Conference, Woman's Missionary Society, should be sent at once to the chairman of the Homes Committee, Mrs. Lamar Hennington, 601 Walnut street, Hattiesburg, Miss.

The first session of the conference will be held on Tuesday night, Feb. 26.

MRS. NELLIE B. HARBOUR,
Publicity Chairman.

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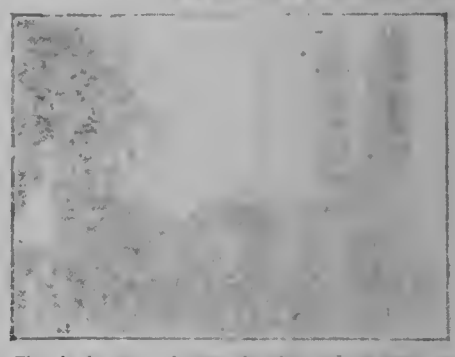

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Epworth League.

MISSISSIPPI CONFERENCE.

Epworth League Presidents' Meeting.

Dear Brother Carley: I have been requested to give some account of the above meeting, which was held in Central Church, Meridian, Jan. 15-17, Bishop H. M. DuBose, President of the General Board; Dr. Fitzgerald Parker, General Secretary; R. E. Nollner, J. E. Ellis, O. E. Harbin, and Miss Cobb, representatives of the Central office; three other members of the General Board; most of the Conference Presidents and Conference Board Presidents, and a great many Presidents of City Unions made up the membership of the meeting. The President and the Treasurer of our Conference Board, who also have the same office in the Summer Assembly; five additional members of the Conference Board, four additional Conference Assembly officers, the presiding elder and pastors of Meridian, many of the Methodist people of the city, and Epworth Leaguers of the various Methodist churches were present as visitors or hosts.

The program was very interesting, even to a visitor, and much progress was made in planning and developing the work of the Epworth League for the coming year. The program on Tuesday night was a banquet, at which Bishop DuBose presided, and which was inspirational and enjoyable. Delegates from all over Southern Methodism were present and mingled with the finest possible spirit. The sessions of Wednesday and Thursday were given over to a discussion of Epworth League problems relating to finance, co-operation between Boards and Assemblies, proposed revisions in Epworth League laws, plans and discussions of the Summer Assemblies, and similar matters. On Wednesday night Dr. Luther E. Todd spoke on Superannuate Endowment, and announcement was made of the gift of $50,000 by a layman of Meridian to this cause.

The entertainment was excellent, and everything possible was done by Mr. W. D. Hawkins, Rev. J. Loyd Decell, and others for the comfort and convenience of their guests. The Methodists have six churches in Meridian, more than in any other city of the State, and probably have more members here than elsewhere. All of the pastors seemed actively at work, with loyal support from their congregations.

J. B. CAIN,
Secretary Conference Board.

FROM PEARL RIVER AVENUE.

Dear Brother Carley: Just thought I would send you a postal relative to a wonderful service the Lord gave us at Pearl River Avenue, McComb, Sunday, Jan. 27. We had sixteen additions—fifteen at the 11 o'clock service and one at night. Fourteen came to us by certificate, one by vows, and one by baptism. Almost every one of them was at prayer meeting Wednesday night following. Some of our regular "stand-bys" in prayer meeting now are men who have been genuinely converted recently from a life of awful sin to a life of righteousness and service.

J. A. WELLS.

NO CLASH.

I believe in the workaday Christianity, for the true, old-fashioned religion. . . . To my mind true science and true religion can march forward, hand in hand, and science need not seek to destroy that for which Christmas stands.—Secretary of Labor Davis.

Brothers all!
Proprietors of thy love!—Young.

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Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

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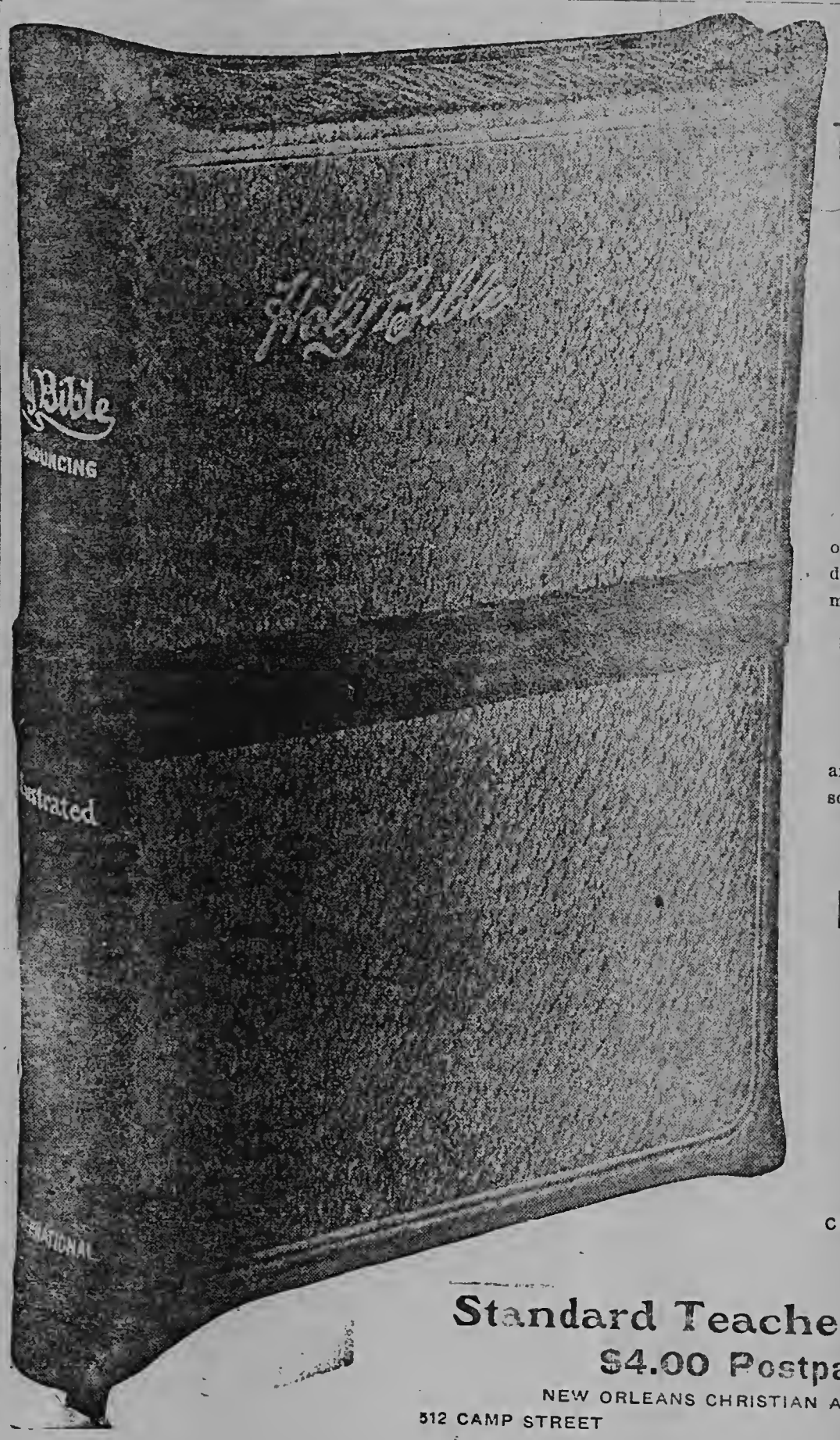

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, FEBRUARY 14, 1924. | CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE BIBLE IS NOT SECTARIAN.

We believe we are stating it mildly when we say that a decision of the California Court of Appeals a few months ago, to the effect that the King James version of the Bible is a sectarian book and should be excluded from the public school libraries of California for that reason, was received with amazement throughout the country. We thought at the time that the reasoning of the court was extremely faulty and that its decision would not stand the test of judicial review. We are glad to learn, therefore, that the Supreme Court of California has recently reversed the decision of the Court of Appeals, making, in its decision, the following statements:

"The fact that the King James version of the Bible was not approved by all sects of a particular religion, nor by the followers of all religions, would not class it as sectarian for library purposes. There is no religion that has found universal acceptance, and therefore no book of religion that has.

"The contention that the Bible in the King James translation is a book of sectarian character rests on the fact that there are differences between it and, among others, the Douay version; that it is of Protestant authorship, that it is used in Protestant churches, and that it is not approved by the Roman Catholic Church.

"According to such a test, the Bible in any known version or text is sectarian. In fact, until all sects can agree upon the manuscript texts that should be used, no English version of the Bible not 'sectarian' in this view can be produced.

"The mere act of purchasing a book to be added to the school library does not carry with it any implication of the adoption of the theory or dogma contained therein, or any approval of the book itself, except as a work of literature fit to be included in a reference library. For aught that appears in the instant case, the library in question may already contain copies of the Douay version of the Bible, as well as of the Talmud, Koran and the teachings of Confucius."

NO GAMBLING, NO RACING.

It is one of the contentions of those who favor horse racing that racing itself appeals to the sport-loving instinct of people and that it is not dependent upon gambling for its successful operation. That such is not the case, and that racing divorced from gambling is a failure as a commercial proposition, is clearly shown by a recent experiment. The following editorial from the Item, a daily newspaper of this city, calls attention to the experiment and its result:

"Proponents of racing call it a clean sport, 'the sport of kings.' The gambling phase, according to them, is but a parasitic evil that has attached itself to a noble sport. The sport itself, they say, is what attracts spectators, not the gambling.

"One Dick Ferris, of Culver City (California), believed that. He promoted and built a modern plant and track there, in a locality much visited by tourists. No bookies were there, no gambling allowed.

"The season opened on Christmas day. It closed thirteen days later, as a result of poor attendance. Ferris lost money and his quaint faith in the lure of betless horse racing."

The Item is to be commended for its opposition to what it properly calls "The Gamble."

ROMAN CATHOLICS BELIEVE IN READING.

In a recent number of the Morning Star, the official journal of the Archdiocese of New Orleans and the Diocese of Savannah, under the caption, "Need of Press Month Is Stressed by Archbishop Hayes," the following extract from the Archbishop's letter was given:

"You will recall that our Holy Father, Pope Pius XI, in a recent Encyclical, presented to the Universal Church St. Francis de Sales as the Patron of the Catholic Press. The Vicar of Christ is most desirous that the spirit of St. Francis de Sales animate Catholic publishers, writers, and teachers, in their exposition or defense of Catholic doctrine and practice. But what purpose will be served by Catholic books, magazines, and newspapers, if the faithful, who are urged by the Supreme Pontiff to read the works of St. Francis de Sales, will not patronize and read Catholic publications?

"Every Catholic mind which thinks with the Church and every Catholic heart that warms to the faith must realize the serious harm, if not the out-and-out evil, caused by the anti-Catholic, unchristian, false and unclean literature of our day.

"A vicious and subtle current of erroneous teaching of unholy principles and standards, of immoral or loose propaganda—all undermining or destroying the spiritual and supernatural—flows through the reading matter in many a family circle. Constant feeding of a Catholic mind with such poison can have but its inevitable consequence, especially in the young.

"At the very least, an antidote should be provided. This will be found in any number of our excellent Catholic periodicals and newspapers."

The Roman Catholic Church is noted for its ability to seize upon those agencies that may minister to its welfare, and turn them to its own advantage. It is not surprising, therefore, that it should at this time be laying special emphasis upon the circulation of its own periodical literature. Every argument advanced by the Catholics for the circulation of their papers is likewise an argument why Protestants should cleave to and read their periodicals. They are wise if they act accordingly.

FAIR PLAY.

The press of the nation has given wide-spread publicity to the fact that Mr. W. H. Anderson, superintendent of the Anti-Saloon League in New York, has been convicted upon the charge of forgery and sentenced to a term of from one to two years in Sing Sing. An appeal has been taken from the decision of the court, and it is possible that a new trial, if granted, may result differently. If Mr. Anderson is guilty beyond a reasonable doubt, he should, of course, suffer the penalty for his wrongdoing—we have no disposition to claim clemency for a violator of the law.

But we think it would be only fair play if some means could be found to convict in the courts those who are persistent and flagrant violators of the Eighteenth Amendment, which prohibits the traffic in intoxicating liquors. We read practically every day of violators who are "caught with the goods," and of the preferring of charges; but too often that seems to be the end of the matter. It seems to be a fact that all sorts of legal technicalities are in the way of securing a conviction; and when a conviction is secured, there seems to be a general feeling that a light penalty is adequate for the crime. We mean no disrespect to the courts—but if a few notorious bootleggers could be made to spend a year or two in the penitentiary, we believe it would have a wonderfully restraining influence upon others who are perfectly willing to pay a small fine for the privilege of trampling upon the Constitution of the United States. The nation is playing with fire in its inclency of dealing with criminals of the bootleg variety.

VIRTUES IN OTHERS.

It is a happy thing that the virtues we ourselves would fain possess are oftentimes readily recognized in others, and that they draw from us such commendation as we ourselves should be glad to receive for similar excellencies of character. It is unfortunate that oftentimes the virtues we thus admire and commend are the very virtues we ourselves are most lacking in. To commend a virtue that we do not possess, and that our whole course of life shows that we do not possess, is to give a cynical world the opportunity to say, "Physician, heal thyself." It is something in a man's favor, though, that he can recognize a virtue whether he possesses it or not.

New Orleans Christian Advocate

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THE TWILIGHT HOUR.

By Willie C. Page.

Through clustered pines the winds moan and sigh;
Little voices of the dusk are hushed and still;
Sodden, the faded leaves and fallen petals lie;
Wrapped in an icy robe, sleeps the singing rill.
Soft sandaled shadows shut out the light of day,
As sweetly call the church bells from across the way.

The leafless trees in lonely silence stretch afar,
They caught the glory of the setting sun;
O'er the dusky woods and fields, shines the vesper star;
Early the soft light fades—the winter day is done.
So must wane our lives to meet the eternal night;
Then let us work, serve, and love with all our might.

HARPS TURNED TO MOURNING.

By Edgar L. Vincent.

Just how much of a musician Job was, or whether he understood anything about musical instruments, we do not know. When he speaks of his harp being turned to mourning it may he he was using figurative language. This, also, may have been the case when in the same connection he says, "My organ is turned into the voice of them that mourn." It is evident, however, that Job was acquainted with these ways of making music and that he knew that they could be made to express sorrow as well as joy. And he surely had come to a time when trouble was the thought which was uppermost in his heart, and he felt like showing it even in the songs he sang and the music he made.

And yet, things were not as bad as they might have been with the man of Uz. The more he thought about it, recounting the blessings he still had in the hours of loneliness which had come upon him, the more plainly Job saw that he was wrong in giving way to faint-hearted lamentation; that at last he rose triumphant out of his sorrows, strong in the faith he reposed in God and ready for the far more exceeding and eternal weight of glory that was in store for him.

In our day many a harp seems to have been turned to mourning, many an organ tuned to the voice of those that mourn. On every hand we find downcast men, men who are worried and troubled over existing conditions. To these good people it seems as if the world is on the road to ruin and fast hastening to that direful end. Never, so it seems to the souls of the troubled heart, was sin so rampant, the church so near to destruction, or humanity so surely tottering to moral bankruptcy. We hear it from the pulpit; it comes to us on the printed page; the lips of those we meet convey the same disconsolate message. And we can not help being more or less depressed by singers whose harps have been turned to mourning.

Are we wise to permit ourselves to take such pessimistic views of present conditions? Do we prove thereby that we have an abiding faith in the Almighty? Or do our words indicate a wavering trust in the Ruler of the universe, whose guiding hand is over all and in all to-day, just as it has been through all the ages? In fact, are we showing ourselves true Christians, or are we making to the world an exhibition of weakness such as ought never to be displayed by those who are saints of the Most High?

For myself, I believe that there are far more signs of the coming of the morning than we have ever seen since the world began. If we have eyes to see it, not a day passes when we are not able to note great signs of the advancement of God's kingdom in the world. If we listen, we shall constantly hear the stately steppings of His footsteps. This is now, as it always has been, His world. He is watching over it and leading it steadily out of the perfect day.

What we need to do is not to let the music of our harps he turned to mourning, our organs to utter the sounds of dismay, but to give them more and more to the expression of hope and joy and perfect faith. Every Christian should be animated by a noble confidence in Him with whom we have to do. Our countenances ought to be radiant with the glory from on high, our lips swift to speak the love we bear toward the Master and the assurance which actuates our every motive.

If we were to do this, it would surely not be long before this would be a far happier and better world.—Pittsburg Christian Advocate.

THE SUPERANNUATION OF REV. DR. GOODMAN.

By Rev. Lyman Carley.

Mr. Smith and Dr. Wise had been near neighbors for many years. They were members and stewards of the Methodist Episcopal Church, South, in Rosetown, and often consulted together about the church and other matters. Mr. Smith had just called to see Dr. Wise, when the following conversation occurred.

Mr. Smith.—"Dr. Wise, I have come over to talk with you about church affairs. You know that our circuit has not been doing well since Dr. Goodman has been our pastor. I think something ought to be done about it."

Dr. Wise.—"Well, what do you think ought to he done?"

Mr. Smith.—"I think we need a change of preachers. You know Dr. Goodman is getting old, and he just cannot do the work in this charge that needs to be done. He has not the physical strength to do the visiting and preaching that our people require. I think we need a change, and we need it badly."

Dr. Wise.—"But, Brother Smith, I am afraid none of us realize what a superior man Dr. Goodman is. He is a graduate of one of our best colleges and of the Theological Department of one of our greatest universities. Then he spent several years traveling in Europe. You know we have never had a more intelligent pastor. I am sure that he is the best informed man in our part of the State. I admit, though, that what you say is probably true, that his physical strength is not sufficient to meet the demands of this work, and that a change would be beneficial. However, when I think of the pulpits he has filled and the great work he has done, I feel thaht we were highly honored by his appointment to our circuit. I never did fully understand how it happened. You know this is not regarded in the Conference as a first-class work by any means. Really, when you take into consideration the small salary we pay, it is not more than a second-class appointment."

Mr. Smith.—"Yes, I am sure that we have never had Dr. Goodman's equal as a scholar, and all that. But must we let our circuit run down, our young people go off to other churches, and lose our congregation just because we love and honor Dr. Goodman? I think we need a change at Conference, which is only about a month off. Why, only last Sunday Dr. Goodman actually staggered as he came down from the pulpit, and if Brother Strong had not taken hold of him, he might have fallen."

Dr. Wise.—"But, Brother Smith, have you thought how it will hurt Dr. and Sister Goodman if they are not sent back here at Conference?"

Mr. Smith.—"Yes, I have thought about that, and it pains me very much when I do think of it. But as a steward of the church, I think the welfare of the circuit should have first consideration. I have talked with most of the other stewards, and they are of my opinion, that we need a change. They all say that it is very hard to collect his salary. We did not pay out last year, and I fear that we are going to fall farther behind this year."

Dr. Wise.—"But, Brother Smith, what will become of Dr. Goodman and his estimable wife? I do not think that he will be likely to get even as good an appointment as this is, on account of his age and infirmities, and then it is expensive to move."

Mr. Smith.—"I have thought of that, too, Dr. Wise, but we are not responsible for what the Conference may do with him. Our last quarterly conference for this year will be held to-night, and I think we should talk with the presiding elder about a change. By the way, yonder he comes now."

Presiding Elder Justice.—"Good morning, brethren, I am glad to see you. I trust that you have everything in readiness for the quarterly conference to-night."

Dr. Wise.—"I do not know so well about that. Brother Smith and I have been talking about the condition of our circuit. We are agreed on one thing, but we differ a little on another."

Presiding Elder Justice.—"Well, on what do you agree?"

Dr. Wise.—"On the fact that our circuit is not holding its own, and that our pastor, Dr. Goodman, is not physically able to do the work that needs to he done."

Presiding Elder Justice.—"On what do you differ?"

Dr. Wise.—"We differ somewhat on the question of asking for a change of preachers. Brother Smith thinks that we ought to ask for a change, but I have my doubts about it."

Presiding Elder Justice.—"I sympathize with both of you, and I have come to this last quarterly conference with my mind fully made up to ask Dr. Goodman to take the superannuate relation at the Annual Conference."

Dr. Wise.—"Neither Brother Smith nor myself had thought of that. That will really be a happy solution of our problem."

Presiding Elder Justice.—"It will be a solution, but I cannot say that it will be a happy solution. The superannuation of a worn-out preacher is often the saddest step of his life. The question of a living presents itself as it never has done before. Very few preachers accumulate much of this world's goods and when old age comes and they have to give up the active ministry by which they have been supported, they have nothing to fall back upon."

Mr. Smith.—"I have often heard it said that preachers were poor business men, and your statement, Brother Justice, seems to sustain that idea. It seems to me that it would he good business for a preacher to lay by something for his old age."

Dr. Wise.—"I have wondered myself why preachers did not show more foresight and provide for what they are bound to know must occur—old age. I suppose they get absorbed in their work and do not think about it. Lawyers, doctors and all other men, with few exceptions, are usually well provided for in their old age, and I do not see why preachers do not exercise the same forethought and get ready for superannuation."

Presiding Elder Justice.—"I am not a little surprised to hear you brethren talk that way. You will pardon me, but I thought you were better

informed. There are some things to which I would call your attentlon.

"In the first place, the ministry is not a profession like that of law or medicine, but it is a divine calling. Before a young man can obtain license to preach he must give evidence that the Lord has called him to preach. That is not the case in any of the professions. Men practice medicine or law, or choose some business career, simply because they think those occupations are remunerative and will give them a field in which they may exercise their talents to the best advantage. You do not hear such men claiming a divine call to their work. It is true that men sometimes feel that they are in harmony with the purpose of God in choosing their life work, and, in a sense, they may feel that they have been divinely led to follow certain occupations. But a call to the ministry is different. It is a special call of Christ, the Head of the church, by the Holy Spirit, to preach. Men do not enter the ministry because they think it will be remunerative, or that it will afford a good field for the exercise of their natural or acquired gifts. Many of our most successful preachers did not feel when they entered the ministry that they had any talents for such a calling. They entered it because they felt as Paul did that 'woe is unto me, if I preach not the gospel.' They feel that they are as much called of God to give their lives to the work of preaching as Jonah felt that he was sent of God to Nineveh. They do not feel that they can afford to turn aside to secular employments. The work of the ministry is too weighty and serious for the preacher's time to be given to anything else.

"I want to remind you of another thing. Our church claims all the preacher's time and the use of all his talents. If you will get your Discipline and read the ritual pertaining to the ordination of elders, you will find that this is so. I will make just one quotation from the ritual: 'We have good hope * * * that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way,' etc. This is what the church demands, and to do this the preacher agrees. So how is he to engage in any secular business and be true to his ordination vows? This is practically the requirement of all denominations. The Roman Catholic Church does not even allow its priests to marry and have the care of families. Protestants do not go that far, believing that priestly celibacy is harmful and not helpful."

Dr. Wise.—"I confess that I had never given proper thought to this matter. I am beginning to see now why the preacher comes to old age without necessary provision for his wants. I am glad, Brother Justice, that you have told us of these things. But there is one thing yet that is not clear to my mind. Where does the financial support of the superannuate come from? I know that a collection is taken every year in our churches for worn-out preachers, but I always thought it was just a complimentary contribution to make them feel good when they had to retire. Is that fund sufficient to supply their wants?"

Presiding Elder Justice.—"By no means. It ought to be, but as a matter of fact it is not."

Dr. Wise.—"What is the average amount paid the superannuates?"

Presiding Elder Justice.—"It differs in different Conferences. Some Conferences pay more and some less than others. In our Conference the amount ranges from about $200 to $440. To this is added an amount from the General Board of Finance that makes a small increase in the average amount paid. There is considerably more interest in this matter now than there was a few years ago. But still we fall far short of providing our superannuates with an adequate support."

Dr. Wise.—"But why does not the church make better provision for them? It has had the benefit of their service in the days of their strength; then when they are retired, it seems to me to be nothing but just that they should be properly cared for. I never paid much to that fund at any time because I did not know the necessity for it. I thought that if preachers were not comfortable in their old age it was their own fault. I see now that I was mistaken. I shall do more for them in the future. I understand that our General Conference meets next year, and I would like to know why it cannot be induced to give more satisfactory recognition to the claims of our retired preachers. I am getting interested in this matter."

Presiding Elder Justice.—"I have something to say about this to the quarterly conference tonight, and, if you will excuse me, I will tell you what I think at that time."

Dr. Wise.—"That will be perfectly satisfactory. I doubt not that there are others among us who need to have their eyes opened."

Mr. Smith.—"Brother Justice, you have told us some things that I confess I was ignorant of. But it has occurred to me that most of our worn-out preachers probably have children that are settled in business and prosperous. Why should they not take care of their parents in their old age and not allow the church to be taxed for their support?"

Presiding Elder Justice.—"I will answer your question to-night. I just must go now and have an interview with Dr. Goodman and his wife before time for the quarterly conference. We meet, I believe, at 7 o'clock."

(To Be Concluded.)

THE ONION-COAT THEORY.

By Rev. H. W. Rickey.

Theory.

Edison's opinion of scientific textbooks was that "As a rule they were worthless, misleading in their statements, incorrect in their alleged experiments." The less common sense their authors possess, the bigger words they use, the more they sidestep facts, the larger titles and honors they accumulate, especially if they frame up some kind of plausible conjecture that appears to supersede Moses. The labor expended on discrediting Moses would build several pyramids of Cheopean size. The "Mistakes of Moses" are bagatelles compared to the colossal errors of thousands of trained and expert guessers. They are authorities on the Science of Bunk, changeable as the weather vane is.

Onion-Coat.

A. G. Werner (1749-1817), Freiburg, Germany, a devious Dutchman, concocted a queer notion that there were five sets or series or deposits of unlike rock-structures that make up the earth-crust and envelop the earth on the onion-coat plan. The earth grew rock-sheets as a tree grows wood-rings. The mineral make-up of these rock-blankets decides the age or epoch to which they belong.

A theology, or natural philosophy made in Germany draws its inspiration from the "spirits of alcohol" rather than the Word of God; from the subjective conjectures rather than objective realities. Werner's factless assumptions were unsupported by earth-crust structure evidence, and was all-inclusively erroneous. It is the error of setting up a local accident as a world standard form of procedure.

In England, William Smith; in France, Baron Cuvier, pecking around in their local habitats, unacquainted with each other, proposed to use fossils as time-markers of the inferred age or epoch in which rock-deposits occurred. They imagined that the same kinds of fossils were located in identically the same kind of rock-structure the round, round globe—one of thousands of like instances of palming off a speculative fancy as an "assured result of science." However, as the true knowledge of the make-up of the earth-crust became widely expanded, the Cuverian guess blew up.

The Wernerian notion and the Cuverian conjecture require preposterous time-periods, fabulously long ages, and the habit grew of slinging around lightly millions of years as an antidote to Moses.

Eighty largely-followed and highly-praised Cosmogonies are numbered among the Dear Departed, and these Two Guessers now rest beneath the weeping willows of the gracious Cemetery of Science, a giant of guessing. Then arose Sir Charles Lyell, a wholesale dealer in fabulous ages, whose hobby-horse was Uniformitarian Geology, who eagerly championed the fossils as geologic-age, time-measures. Such was the magic-spell this Scientific Munchausen cast over his ilk, the biologists fell over each other to join in a chorus of contempt for Moses. They had a pet project and sought facts to bolster up the pagan suspicion of ancient vintage that by virtue of natural causes, life, somehow or other, had climbed up from the one-celled stage to Man by slow stages and long ages without the presence of God. Being short on facts, they expanded enormously on time-periods.

Under the guidance of Darwin, the apostle of Imagination, a man of nimble-witted invention and the master of supposing, they set up a Trinity, three household gods or Penates—which were Father Time, old man Chance and a lively Imagination, and went forth to "Conquer Moses and the earth." They forced green Geology to marry a half-witted Biology, and called the mentally unbalanced child, Evolution.

The Humbuggery is labeled Modernism. It evicts God out of Nature and rids the Bible of Miracles, feeds its dupes on a light diet—East Wind of conjectures.

Natchitoches, La.

DEDICATION OF THE FRANCIS ASBURY MONUMENT.

The date of the dedication of the monument to Francis Asbury has been fixed by the Board of Trustees of the Francis Asbury Memorial Association, for Tuesday, June 3, 1924. The equestrian group has been cast and is in the bronze foundry ready for the pedestal. Contracts have been let for the foundation and for the granite for the pedestal, and will be completed in April, or May. The group, which has won the unanimous approval of the Federal Fine Arts Commission and evoked the admiration of such distinguished artists as Daniel Chester French (of whom our sculptor, Augustus Lukeman, was a pupil), and George Gray Barnard, and many others who saw the mounted clay model last summer in the Hispano Museum Park, in New York, will stand on a triangular plot at the intersection of Mount Pleasant and Sixteenth Streets, Washington, D. C., in the northwest section, looking down the Avenue of the Presidents to the White House and to the Washington monument.

The Board of Trustees has directed that invitations be sent to all Methodist churches in the world, to be represented at the dedication ceremonies, and also that all Methodist churches in the United States and Canada be asked to hold an Asbury Sunday service within two weeks before, or after, the day of the unveiling, at which hymns in use in Asbury's day shall be sung, and a sermon or discourse be delivered descriptive of the character and work of the man and his contemporaries, who laid the foundations of American Methodism. It is hoped the occasion will serve to revive the waning interest of ministers and laymen, generally, in the heroic labors and sacrifices of the early itinerants, and direct the attention of the youth of the church to a history which is fascinating in character, noble in accomplishment, and worthy of admiration.

It is quite probable that a reception and meeting for addresses will be held on the previous evening, Monday, June 2, in one of the Methodist churches in Washington, or in a public hall. Further information will be given from time to time.

H. K. CARROLL,
Corresponding Secretary.

WHY TRAIN PREACHERS.

No Methodist parent would hesitate about sending his son or daughter to college; no Methodist invalid would hesitate about securing the services of the best-trained physician he could afford; no Methodist litigant would hesitate about consulting an educated lawyer; and yet the great Methodist Episcopal Church has long hesitated to provide adequately for an educated ministry.

This situation is remarkable in view of the history of Methodism. John Wesley was a university man; and the very name "Methodist" was applied to the Holy Club at Oxford as much to ridicule its methodical plan of study as for any other reason. Further, the church has been singularly wise in maintaining an elaborate and excellent system of colleges and secondary schools. But theological seminaries have never been supported by the church at large, and have eked out their existence as best they could.

Methodism—A Pioneer Movement.

Strange and lamentable as the facts are, they can be explained. Methodism has been a pioneer church. Battling for Christ on the frontiers and in rural communities, wherever there was need or opportunity, Methodist preachers have been at work because there was work to do. In early days there were, of course, no theological seminaries for Methodists. The genius of Methodism brought with it rapid expansion. The result of these conditions is that seminary-trained men are a minority in almost every Conference in Methodism.

If theological education is to secure proper recognition and support in the church, it will come not alone from the splendid loyalty of seminary graduates, but also, and very largely, from a statesmanlike and impartial attitude taken by ministers who have not attended a theological school, and by the laity in general. The question before the church is not whether a man may not do noble service for the kingdom of God without full theological training. Of course he may. The question is rather this: Would it not be far better for the work of the church if every minister were theologically trained at a seminary?

Requirements for the Ministry.

The minister of Christ must first of all be a Christian, Christ's man. He must find that experience of Christ for which "Pilgrim" was yearning in a recent number of the Herald. It is not, however, enough for a minister to have an experience. He must be able to interpret it to the people. The layman wants help from his preacher. He does not, indeed, want to hear about Semitics or hermeneutics or epistemology under those names; but he wants with all his heart to understand his Bible and his faith and his duty.

The task of meeting the religious needs of the simplest folk on the simplest charge in the simplest language is one that calls on all the resources that the best-trained minister can muster. No preacher was ever too well equipped to meet the emergencies of any charge.

It may help us to see the value of theological education if we consider a few of the situations that might confront any Methodist minister on any day of the year.

"Brother pastor," a layman might say to-morrow morning, "there is a great deal said about evolution these days; will you suggest some good books for me to read that will clear the thing up for me? And my daughter in high school is somewhat troubled about the relations of science and religion. Will you mention one or two things that will help her?" A discriminating answer to these questions is not very easy to give; yet the minister is the natural person in the community to be asked such questions, and he should have the background that will permit him to answer them. Failure to meet the daughter's need may supply a clew as to why so many college students drift away from the church.

The next layman to seek this same minister might say: "Pastor, I love my Lord, and I am going to stand by Him; but I have heard so much talk lately that I am confused about the divinity of Christ. I have even come to doubt it. Can you help me?" Some preachers might be so heartless as to denounce the questioner; some might counsel him to forget his doubts in prayer and service; and some might be able to speak a word about Christ that would help the man to see his Lord more clearly. Which is the best sort of preacher?

The Fundamentalist Controversy.

Again, any layman might go to any pastor and say: "Brother, I will be frank with you. My friends and I are fundamentalists. We believe in the whole Bible from cover to cover, and we are looking for the second coming of the Lord in bodily form. Will you preach a sermon on these things?" The preacher confronted with such a request may or may not grant it; but in any event, he must face the [illegible] in his own thinking and in his leadership of the flock. The question of fundamentalism cannot be dismissed as unimportant. It needs to be dealt with gently, but firmly; in a spirit of brotherliness, yet with sure foundations of knowledge. To speak authentically on the subject, one needs Biblical scholarship and a well-thought-out philosophy of inspiration and of the immanence and transcendence of God. The interpreter of the fundamentalist [illegible] not only needs text and [illegible] he needs to have mastered a Christian [illegible] that will steer a course between the Scylla of [illegible] uralism and the Charybdis of [illegible] alism. The Christian minister needs all the training he can get if he is to cope with fundamentalism and modernism, Russellism and Christian Science, Spiritualism and Mormonism.

What Are the Social Teachings of the Bible?

It may be that the problem of the morrow for any minister—to-morrow will be quite different from those that we have discussed. Perhaps one of his prominent official members is an employer of labor; and perhaps his class-leader—if there are still class-leaders—is one of the employees of that official; and perhaps the class-leader is also leader of a strike against the prominent official member. In such a situation, what is the preacher to do? The preacher himself must decide; and all the training in social and industrial problems that the theological seminary can give will be none too much to guide him to his duty.

Or it may be that another war will threaten the country when to-morrow's papers are printed. The preacher will have to proclaim the Christian attitude toward war, as he sees it. Too often the preacher has beat the tom-tom for nationalistic militarism, without thinking seriously about the relation of war to the Christian faith. When a man decides what he regards as the Christian attitude toward war, he needs to know the thought of the best interpreters of Jesus, and of the great leaders in the Christian church of past and present.

Whichever way he turns, the modern minister finds himself called on to solve problems or to meet situations that require wide and sound information and training if he is to deal with them. The place of the Methodist Episcopal Church in the vanguard of social and religious progress depends in large measure on the number of trained men that the theological seminaries send out to the field; and the number of men sent out by the seminaries depends on the support that the church gives to the seminaries; and the support that the church will give depends on the wisdom of the coming General Conference.—Zion's Herald.

DISCIPLINES WANTED.

Bishop W. F. McMurry, 1119 Fourth Street, Louisville, Ky., desires to secure copies of the following Disciplines to complete a set: 1790, 1791, 1797, 1800 and 1801. He has duplicate copies of some rare editions, and would be willing to make exchanges. Any one having copies of those listed above who are willing to part with them should write to the Bishop at the address given above.

PREACHERS' INSTITUTE AT VICKSBURG, DISTRICT.

At the close of the [illegible] Elder of the Vicksburg District, [illegible] W. B. Jones and the [illegible] tors of the [illegible] in the [illegible] Vicksburg, Miss., Feb. 4-7.

According to [illegible] W. N. [illegible] ses-[illegible] set speeches, with just [illegible] port that S. W. Starling [illegible] the district [illegible] hour.

The [illegible] of [illegible] Petitions [illegible] His [illegible] and [illegible] Women; [illegible] Church and Reform Movement [illegible] ers of the Church [illegible] Campbell [illegible] ies [illegible] st-[illegible] ing and help for [illegible] ers and of one [illegible] ject-[illegible] for [illegible] me [illegible] ross-[illegible] if [illegible] the [illegible] ing and for-[illegible] ed of [illegible] to it.

The [illegible] of the funeral [illegible] the two Vicksburg [illegible] Robert Selby and T. H. Campbell [illegible] church [illegible] attended by the entire [illegible] the addresses were made by Rev. J. L. Smith, H. G. Hopkins, of J. W. [illegible] Memorial, the chief [illegible] Rev. Dolfe Hunt and C. C. Evans. [illegible] much compliment [illegible] and the [illegible] the [illegible] for which Mr. Wilson was [illegible] by the [illegible].

[illegible] which [illegible] or [illegible] to be [illegible] at the [illegible] re-[illegible] ing [illegible] his first year in this district.

J. E. SMITH,
H. M. [illegible],
H. G. [illegible],
Committee.

PREACHERS' INSTITUTE AT GREENWOOD DISTRICT.

Rev. J. E. Cunningham, [illegible] elder of the Greenwood District, [illegible] the preachers of the district for an institute, [illegible], Feb. 7, at the Central [illegible] Church. Matters [illegible] of a spiritual [illegible] Church going and devotional [illegible] were discussed. Almost all of the [illegible] had [illegible] in the program. [illegible] suggested, and all heartily [illegible] holding of [illegible] institutes in the district, the [illegible] to be composed of the ministers and other church [illegible] of four or five contiguous charges.

Following the morning [illegible] the ministers were [illegible] to a [illegible] the evening elder, who claimed them as his [illegible] elaborate [illegible] were served [illegible] of Mrs. J. E. Cunningham, Mrs. V. C. [illegible] and Mrs. G. H. Pugh [illegible] of the [illegible] to this occasion. Rev. John W. [illegible] district evangelist, [illegible] all the [illegible] for the benefactors [illegible] of the session of the institute.

If the Greenwood District does not speedily forge yet further in the first rank in points of ex-

cellence, it will certainly be no fault of his energetic elder, who is continuously on the job. Although the first round [illegible] has not been completed. He has visited every charge two or three times. He says it purposes to preach [illegible] every charge under [illegible] barely achieved in a quadrennium.

J. C. ROBERTS.

Tchula, Miss.

EDUCATIONAL [illegible]

The Educational [illegible] Memphis, was a great moment [illegible] cussed.

Dr. Norman [illegible] University, br[illegible] on "The Par[illegible] is a believer [illegible] odism, and h[illegible] our interpre[illegible]

A most im[illegible] on the them[illegible] dents were [illegible] that ever st[illegible] a part in tryi[illegible]

The Council[illegible] that was par[illegible] showed many [illegible] terest to all [illegible] liam Louis Po[illegible] Baptist Colle[illegible] a profound im[illegible] ing together [illegible] South will b[illegible] world. Already [illegible] meeting, they [illegible] religion in th[illegible]

Dr. J. C. [illegible] told of the [illegible] student part[illegible] a large per c[illegible] come from Methodist [illegible] campaign to capture [illegible] ple for a higher [illegible] Methodism has a great [illegible] future leaders. [illegible] among our young people.

We want every pastor to observe "Go to College Week" in due time and get people to deliver his soul in a great message on Christian Education.

Dr. Paul H. Linn, President of Central College, Missouri, died suddenly at the close of our meeting in Memphis. He was [illegible] and had delivered [illegible] very popular [illegible] of our great leaders. We will miss him, but his great work will go on for ages to come.

The campaign for Greater Mansfield College moves on with increasing [illegible]. President W. M. Bratton hopes for all of Methodism to rally to the support of Old Mansfield Female College. We need that new [illegible] on the campus.

We attended church services at Centenary College and heard an [illegible] by Dr. W. W. Holmes, of [illegible] Church. The coming of "[illegible]" will mean much to the [illegible]. It is [illegible] to give the revival [illegible] the right of way. Let the people of God [illegible] for the coming revival.

The month of February is a good time to push the educational [illegible] one of our [illegible] whatever assistance they may need in the personal canvass of those who are in arrears. They will find a ready [illegible] This is great church work which [illegible] members among [illegible]

Some Methodists [illegible] to the Christian Education Movement [illegible] to repent. Send on your pledge and thus [illegible] your religious purpose. A conscience [illegible] the elixir of life. Try it.

ALBERT S. LUTZ,
Conference Secretary of Education.

MEETING OF THE SECRETARY-TREASURERS OF CHRISTIAN EDUCATION MOVEMENT.

By Rev. J. H. Holler.

The Secretary Treasurers of the Christian Education [illegible] were called together in the [illegible] Tenn., Jan. 26, by Dr. H. [illegible] Secretary. About thirty [illegible] of the progress of the [illegible] from Dr. Sherman, Dr. Benjamin [illegible] most encouraging showing [illegible]. More than four million dollars [illegible] of the pledges made three [illegible] million or seven million [illegible] secured in good [illegible] three years ago. Several [illegible] for additional [illegible] reasonable assurance [illegible] clear field for collection [illegible] the last year of the [illegible]

[illegible] of this campaign was [illegible]. The percentage [illegible] per year. It was generally [illegible] church collector is [illegible] get the money on subscription [illegible] the pledges are [illegible] every section of the church [illegible] that success very much depends [illegible] co-operation of the pastor and [illegible]. Securing these pledges is no [illegible] and will require much [illegible] work.

[illegible] than one Life Volunteers have [illegible]. Many of these are now in the [illegible] on the foreign field, and a great [illegible] for life's work. The church owes to these young people a thorough preparation [illegible] the work to which they have dedicated [illegible]. May we not fail them.

FROM MAGEE, MISS.

Dear Brother Corbey: You said that you would [illegible] card reports from the pastors [illegible] So here goes.

We had our first quarterly conference Sunday and Monday. Our elder, Brother W. W. Graves, [illegible] three sermons for us. I took him to the country Sharon Grove Sunday afternoon, and the people have the privilege of hearing a good gospel sermon, and thereby get something out of the elder. The officials say we had the best quarterly conference, with the best reports, that this charge has ever made for the first quarter. These are good people, active and enthusiastic in all departments of church work.

They show their appreciation of the church and the pastor not only in word but in deed. We have some of the most consecrated and efficient women with whom I have ever worked. We thank God for these co-laborers in his vineyard, and for a place among them.

W. M. WILLIAMS.

Magee, Miss.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Please report the results of your Centenary Payment Campaign and send remittance covering amount collected or report showing amount due [illegible] in hope to we have drawn it. Please do this at once, in order that every dollar that has been collected may be gotten into the treasury that it might be used to meet the urgent demands now upon us in both Home and Foreign fields.

We hope that you have every subscriber to the Centenary and if you have moved any, that you wrote to them appealing to them to pay their pledge, and if any were overlooked, would suggest that you yet urge them to pay, and be sure that each subscriber is urged to pay his pledge.

Thanking you for all the interest you have taken in the Centenary from the beginning, and assuring you of my appreciation of it, with every kind wish, I am, Yours for service,

W. D. HAWKINS,
Field Secretary-Treasurer.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Mississippi Conference Board of Church Extension will meet in the ladies' parlor of the Capitol Street Methodist Church, Jackson, Miss., Tuesday, March 11, at 1:30 p. m.

All applications to the General Board for aid must be properly filled out and sent to the Secretary, Rev. J. E. Gray, Moss Point, Miss., before that date.

Application blanks can be secured either from the General Board or from our Secretary.

W. M. WILLIAMS, Chairman.

HOW PRAYERS ARE MEASURED.

An important lesson that Christians must learn is that our prayers are not measured by their extent but by their content. Jesus warned against the folly of those who think that they shall be heard for their much speaking, and he said, "Be not ye like unto them." There may be more of the real spirit of prayer in a brief, earnest cry to God than in a lengthy and carefully worded prayer with beautiful periods and well rounded sentences. It is not repetition that God wants so much as repentance and fervent faith in his power to do what we ask.—Christian Observer.

ARCANA.

"Never say that you know the last word of the human heart," says one whose name has been washed out of the record. I should like to ask him whether he was thinking up or down. Was he cynic or lover of folks? Times are when human nature seeks to sink lower than the brute; other times when an every-day brother reaches up and writes his name among the stars. If the materialists were right, one could write history beforehand. Given causes would produce assured results. But they don't. There is another element to be reckoned with. Men react variously to the same stimuli. Paul and Nero grew in the same Rome. Washington and Benedict Arnold drew from the same soil. Elwin and John Wilkes Booth nursed at the same breast. Not only so, but the sinner may right about face and become the saint. In every soul are the potentials both of angel and devil. Till the last word is uttered, you never know what it will be from the human heart. But Christianity believes most in the angel.—George Clarke Peck.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

He hath put down the mighty from their seats, and exalted them of low degree.—Luke i. 52.

THE BEST EVANGELISTIC HELP

[illegible] Holy Ghost preaching [illegible]

[illegible]

Address: REV. W. D. [illegible]

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

If You Do Not Sow, You Cannot Reap

¶ The field is now ours to raise a crop for the Forgotten Man. Let us not lose a minute. Prepare the fallow ground to the widest edge. Plow from daybreak until dark---and plow deep. It is the period of cultivation, and every hour counts big.

1. A package, or packages, of the booklet, "The Call of the Forgotten Man," should now have been received by every pastor. If in any instance the shipment has not arrived, notify the Board immediately. Distribute booklets with care.

2. Now is the time to ring out clear and strong on this subject which has filled us so completely. You are no longer held in restraint—let go. Preach with soul aflame concerning the cause. Send Lay Minute Speakers everywhere. It is the opportunity of a lifetime.

3. Let doubting Thomases put their fingers into the service scars of the old veteran preachers and go to the task with a will to win. O, the call of these heroes! Don't you hear it? It rises from the earth and descends from the heavens. Heed it!

¶ To date (Jan. 19, 1924) 2728 Pink Leaf reports have been received, and 404 came during the week just ended---a record. There are yet 3672 charges to hear from on the Pink. If the entire Church responds 100 per cent on this vital matter, the Special Effort for Superannuate Endowment will have $10,000,000 officially subscribed before the six weeks' period of cultivation shall have ended.

Do Not Be Blue, Boys; Be PINK

The Home Circle

A LITTLE CHAP.

For his country and for you?
What can a little chap do?
He can play a straight game all through;
That's one thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are truly great things he can do.

Though his years be few,
If he keep himself true
He can march in the quene
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King.

—John Oxenham.

THE BEETLE'S SURPRISE.

The little water beetle was very well pleased with himself because he was so different from the rest of the beetle family.

He had a pair of wings with which to fly through the air and paddle feet for swimming under the water. He had a black waterproof suit that was as strong and shining as a suit of armor. He had a little balloon full of sunlight that he carried with him when he went downstairs to bed at night in the bottom of the brook. Yes, the little water beetle went downstairs to bed, and upstairs through the water to play in the morning.

There were so many pleasant things for the little beetle to do, and he could do them so much better than the other beetles, or the grasshoppers, or the butterflies, that he grew prouder and prouder.

He could fly from the brook to the bank on a chilly day when the grasshoppers sat, stiff with cold, beside the road, not able to hop. He could dive head first down into the brook and win a race with the other water insects because of his paddle feet. He was the only beetle with a balloon full of sunshine. When he tipped up his wee heels and dived down into the brook, he carried the bubble of air, that made his balloon go down with him. So he had it to go to bed by, and to bob about with among the water-weeds in the day-time.

But the greatest fun of all for the little beetle was his whirligig game. He could spin round and round, just as if he were skating in circles, on the top of the water, for as long as he liked, without growing dizzy.

"Look at the whirling beetle!" the bees hummed, and the crickets chirped, and the cicadas droned. "Is he not wonderful?"

So the little water beetle himself thought, and it seemed to him that he was the most important one of them all, and that nothing unpleasant could ever happen to him.

Summer was over at last, and all outdoors began getting ready for the winter. The willow sent her yellow leaves floating down to the brook. The chickadee found himself a snug hole in an old stump where he might be sheltered from the weather. A light snow fell, and in it could be seen tiny hurried footprints where the wild rabbit, the field mouse, and the quail had gone by looking for food.

"Decide now which you will use all winter, your wings or your feet," the older water beetles advised the little one. "You may stay in a crack in the bank if you like and come out on a mild winter day, but you must decide soon whether you will do that or stay down here in the mud."

It was hard for the little water beetle to make up his mind. All summer he had done just what he pleased. So he kept on playing his whirling game all day, although there was no one left to watch him, not even a spider.

"I shall be able to do just as I like, anyway," he thought in his little whirligig head. "What is the use of thinking about the winter?"

It was late in the fall when the little water beetle went down to bed one night. He was just barely able to take down the last ray of the sunset with him in his balloon. He stayed in the water longer than usual in the morning because he was sure he could go up whenever he liked. At last he decided to start.

"Here goes!" thought the water beetle, lifting his paddle feet for a leap to the top.

Oh, how he bumped his head! The brook had a roof of ice that the frost had built there in the night. It had been decided for the little beetle what he was to do. He had to stay in bed all winter long.—From the Outdoor Story Book, by C. S. Bailey.

BACK DOOR RECOMMENDATIONS.

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, and the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—Selected.

HOW GOSSIP GROWS.

This story is an Italian legend.

In the old days, a peasant confessed to a priest that he had slandered an innocent man. The priest said to him, "For your penance do this now: take a bag of chicken down. Go to every yard in the town and drop one bit of down into each garden. Do not miss one yard. When you have finished, return to me."

The sinner believed his punishment was light. With his bag of down he made the circuit of the village and carefully dropped one soft feather into each garden. Then he reported to the priest, saying: "I have done my penance."

"No, my son," replied the old abbe. "You will not have done your penance until you take the bag, go again on your rounds, collect every feather you have dropped, and bring it here to me."

The gossip protested that it would be impossible: he could not find the bits of down in a lifetime; many of them had blown far away.

"So it is with gossip," replied the old priest. "It is easily dropped. But never again, no matter how hard you try, can you gather back the words you have so thoughtlessly scattered."—From the November Delineator.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter; by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SEASHORE DIVINITY SCHOOL.

The sixteenth annual session of the Seashore Divinity School will be held at the Seashore Camp Ground, Biloxi, Miss., June 17-26. Bishop W. N. Ainsworth has accepted an invitation to deliver a series of addresses, and the program is being perfected. It is earnestly hoped that the presiding elders and preachers of the patronizing Conferences—the Alabama, the Louisiana, and the Mississippi—will make no engagements that will conflict with the dates of the School. Further announcements concerning the School will be made from time to time.

PERSONAL AND OTHER NOTES.

Rev. R. H. Clegg, of De Soto, Miss., writes that his work is moving along well, and that there are indications of a good year.

Rev. C. K. Smith, our pastor at Pineville, La., a suburb of Alexandria, La., has recently moved into a commodious new parsonage.

Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, Va., was elected president of the Council of Church Schools at the recent meeting in Memphis, Tenn.

Rev. S. D. Howard is expecting this to be a fine year at Merryville, La., though the work thus far has been hindered by much illness in the community and unusually bad weather.

Joseph Shaw, a son of Rev. A. M. Shaw, of Oakdale, La., was operated on for appendicitis at the Baptist Hospital in Alexandria, La., recently. Mr. Shaw is a sophomore in Hendrix College.

Rev. J. R. Jones is preaching to large congregations at the First Methodist Church, Laurel, Miss., and the work prospers. The pastor's salary has been advanced $600 over last year.

Mr. and Mrs. O. F. Moore, of Mitchell, La., honored the Advocate office with a call on Tuesday of last week. Brother Moore was in the city to attend the meeting of the Masonic Grand Lodge.

Dr. R. H. Harper, pastor of the First Methodist Church, this city, was reappointed grand chaplain of the Masonic Grand Lodge of Louisiana at its meeting here last week. Judge Prentiss B. Carter, who was elected Grand Master, is an official member of the Methodist church at Franklinton, La.

Rev. W. E. Thomas, formerly of the Louisiana Conference, is assisting Rev. H. B. Thomason in a meeting at Colfax, La. Brother Thomas is open for further engagements for meetings in this territory.

Rev. J. I. Hoffpauir writes that his fourth year as pastor of the Eunice charge, Louisiana Conference, starts off with promise of being the best of the four, in spite of bad weather, bad roads, and much sickness.

Mr. J. B. Streater, of Black Hawk, Miss., honored the Advocate office with a call on Wednesday of last week. He was in the city on business. We were greatly pleased to note that he is apparently in fine health.

"The First Methodist Church Messenger" is the name of the new weekly bulletin issued by Rev. E. S. Lewis, pastor of the First Methodist Church, Columbus, Miss.

Rev. G. P. Fikes, born and reared in the territory of the Mississippi Conference, and for many years a member of that Conference, is beginning his second year as pastor at Bono, Ark., in the North Arkansas Conference.

Material progress is being made in church work at Rayne, La., Rev. R. S. Walton, pastor. The parsonage has been repaired and painted and some new fencing built. The matter of a new church building is also being discussed.

Rev. John Brown and his evangelistic party will begin a union revival campaign in Columbus, Miss., on March 2. The meeting is under the auspices of the Ministers' Alliance of the city.

Rev. Joseph B. Randolph, presiding elder of the Corinth District, and Rev. J. Tillery Lewis, presiding elder of the Sardis District, both of the North Mississippi Conference, are issuing district bulletins. They are interesting and helpful.

Mr. W. T. Holland, editor of the St. Helena Echo, published at Greenburg, La., attended the Masonic Grand Lodge meeting in this city last week. Brother Holland is a loyal Methodist, and he paid the Advocate office an appreciated call while here.

Rev. W. M. Young preached a very inspiring sermon at the Methodist church in Amory, Miss., at the evening service on the Sunday the church was dedicated. Brother Young, who was formerly pastor at Amory, is greatly beloved by the people of that place.

Rev. Frank M. Neal, general evangelist, of Amarillo, Tex., will assist the pastor, Rev. W. R. Lott, in a meeting at Amory, Miss., beginning on March 9. Mr. Fred M. Poulter will have chargo of the music. Brother Neal held a great meeting in Holly Springs last year.

At the recent session of the Rayne Memorial quarterly conference, this city, action was taken looking toward the erection of a modern Sunday school building, to cost from $40,000 to $60,000. A committee was appointed to raise the necessary funds. Dr. W. L. Duren is the pastor.

Rev. Del Longgrear, pastor of the Central Methodist Church, Columbus, Miss., has resumed the publication of "Methodist Matters," the sprightly paper that was read with so much interest on the Coahoma and Lyon charge. It is now issued as the weekly bulletin of Central Church.

Dr. W. G. Cram, Directing Secretary of the Centenary Commission, spent last Sunday and Monday in New Orleans, preaching at the First Methodist Church on Sunday evening. He was accompanied by Rev. O. S. Welch, who has been appointed Centenary Secretary for Louisiana.

Rev. John F. Foster, of Lake Providence, La., and Rev. C. C. Wier, of Alexandria, La., presiding elder of the Alexandria District, were attendants upon the meeting of the Masonic Grand Lodge in New Orleans last week. Brother Foster was made grand chaplain of the Royal Arch Masons.

The New Orleans District Epworth League Institute began its sessions at the Rayne Memorial Methodist Church, this city, last Sunday afternoon. Rev. Garfield Evans and Miss Ida Mallory Cobb, of the Central Office, are in attendance. The Institute will continue throughout the week.

Rev. H. W. Rickey, our pastor at Natchitoches, La., writes as follows: "The Rev. W. E. Thomas, Louisville, Ky., and his singer, of Chicago, will begin a revival at Natchitoches, La., the first Sunday in March. The prayers of the Conference preachers and your readers are requested in behalf of this meeting." We are sure this request from Brother Rickey will be regarded.

Mr. W. C. Everett, for many years manager of the Dallas, Tex., branch of the Publishing House, has retired from that position to give all his time to a building and loan association that he was instrumental in organizing several years ago. Mr. Everett is well known among the preachers throughout the church, with whom he is deservedly popular. He is succeeded by Mr. P. L. Turner as manager of the Dallas branch.

In the sudden death of Dr. Paul H. Linn, while attending the conference of educators recently in Memphis, Tenn., the church has lost one of its most efficient and forceful leaders. Dr. Linn was president of Central College, Fayette, Mo., and under his administration that institution made great progress, both in the enlargement of its financial resources and in the increase of its student body. Dr. Linn was an active and influential member of the Commission on Unification, and a prominent member of the recent General Conference. The Advocate joins in the general sorrow over his passing.

Mr. Stephen S. Thomas, for four years Centenary Secretary-Treasurer of the Louisiana Conference, has resigned his position as Centenary Secretary in order to engage in private business. At the request of the Centenary Commission, he will continue to act as Centenary Treasurer. Mr. Thomas has done a magnificent work in the promotion of the Centenary cause in Louisiana, and his declination of another term is greatly regretted in the territory he has served so efficiently. He will be succeeded as Centenary Secretary by Rev. O. S. Welch, Montgomery, Ala., who will combine the work in Louisiana with his work in a similar capacity in the Alabama Conference.

Our Methodist congregation at Woodville, Miss., Rev. Henry G. Hawkins, pastor, are to celebrate, June 27-29, the one hundredth anniversary of the building of their house of worship. Steps are being taken to put the building in good repair. In the earlier days several sessions of the Mississippi Annual Conference were held in this building; and Woodville was made a station at the session of the Conference held in it Nov. 26, 1835, Bishop Joshua Soule presiding. The first pastor of the station was William Winans; the second, C. K. Marshall. Bishop W. N. Ainsworth, of Macon, Ga., and Rev. Isaac Borders, of Kansas City, have accepted invitations to attend the celebration. All former pastors and presiding elders are invited.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. H. H. Hinton, Lumberton, Miss., 3; Rev. H. N. Harrison, Slidell, La., 2; Rev. H. G. Hawkins, Woodville, Miss., 4; Rev. M.

R. Jones, Montrose, Miss., 4; Rev. R. H. Clegg, De Soto, Miss., 3; Rev. M. A. Massey, Harleston, Miss., 2; Rev. M. M. Black, Richton, Miss., 3; Rev. P. M. Caraway, Ferriday, La., 20; Rev. R. S. Walton, Rayne, La., 7; Rev. S. D. Howard, Merryville, La., 2; Rev. H. A. Gatlin, Lumberton, Miss., 4; Rev. E. C. Driskell, Buena Vista, Miss, 7.

A RADIO CHURCH.

By Rev. Frank H. Stevenson, D.D., Minister of the Church of the Covenant, Cincinnati, Ohio.

There is nothing remarkable in the friendly attitude of the church toward the radio. It is the business of the church to proclaim to the world what the Bible calls the "good news" of the Christian religion. To do this every available means has always been used by Christian people, and the church has been enterprising, determined, and resourceful in carrying out its great commission. Christianity has promptly seized every aid that commerce or science has provided. The first was the invention of the sailor's compass, which enabled ships to sail beyond the sight of land. This meant that missionaries could travel to the ends of the earth, which they immediately did. The second was the invention of the printing press and the publishing of the Bible in every language, dialect, and jargon spoken among men. This was a tremendous step forward. In the last two years we have seen a third acquisition and the beginning of a new epoch of Christian history. The radio has been perfected. The church has appropriated. Now the gospel saturates the very air and an old prophecy is literally fulfilled. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The Scope of Radio.

It is difficult to avoid extravagace of speech in describing the extension of religion as it is broadcast to the world by radio. It is instantaneous; it penetrates doors heretofore bolted and barred against any form of faith; it makes a fascinating appeal to the young, and the voice of one man may conceivably reach a million homes. Moreover, the church uses the radio on Sunday, the one day in the week when non-churchgoing men and women seek diversion, any sort of diversion; and, when after a late breakfast and the usual wading through the Sunday newspapers, they are inclined to tune in on their radio set and explore the air. If by chance they discover a religious service, by reason of its novelty they will listen for a time, and if it seems worth while they will hear it through to the end.

Radio is the modern Samson, bearing away the gates of the church and leaving the entrance wide open so that all may come in. It is as if a giant hand had taken the four familiar walls of the church building and planted them, one wall on the peaks of the Rocky Mountains and another out beyond the Bermudas; one wall in Texas and another in northern Canada. The visible audience remains in the old building, but in the new building there is an invisible audience that may comprise a considerable part of the nation.

Bad weather does not diminish the size of a radio church, but is apt to increase it; for what could be more pleasant than to sit by the fireside in comfort and hear the rich tones of a magnificent pipe organ, the singing of a fine choir, the good cheer of a gospel sermon? The ancient and deep-seated prejudice of sects and denominations does not limit the radio church. Why should it? Nine-tenths of the people of civilized lands believe much the same thing in their hearts. They are at least friendly toward the old story of Jesus and his love. And they are quite willing to know more of the resurrection and the life everlasting. Let the radio church be assured of this: in every block of the city, and in many cities, there are worshipers who need to be called closer to God and who want to be. Farmers in every fertile valley over an area of a dozen States are listening, and if the "foolishness of preaching" will save them, they can be saved. Even those who go down to the sea in ships, and the aviators whose ships plow the sky will hear. Did ever St. Paul in his journeys along the shore of the Mediterranean have such an opportunity? Did John Wesley have such a chance as he crusaded on horseback through England and Wales?

Temptations Present.

There are temptations that menace the radio church. One is the tendency of all churches to become dull and placid and easy-going—a fatal fault when services are broadcast. In the house of God a congregation is instinctively reverent, counting it a form of religious discipline to respectfully sit through the flattest music and the most insipid sermon. People will not walk out in the midst of a dreary anthem or a prolonged prayer or ill-prepared preaching. They know how to "suffer long and be kind" even according to the Bible command. But any radio listener finds it easy to shut off what he does not like whenever he wants to, and be troubled no more at least from one quarter. A serious effort must constantly be made to hold the invisible audience which the visible audience must learn to appreciate. Let a church gain the reputation for an indifferent service and its day as a radio church is done.

Another temptation is to strain the voice. As the minister speaks he thinks of some one who has written from Idaho, telling of the enjoyment last week's service brought to a lonely lumber camp. He visualizes the far-off place and begins to shout so that his voice will carry to Idaho. But he must persuade himself that a whisper on the radio will carry further than the detonation of a bomb, or he may become a ranter and destroy his effectiveness completely. Singers need this reminder, too.

Probably the chief temptation is the natural desire of every earnest minister to enter the field of controversy. Here is a foe to the radio church that must be held more than an arm's length away. The radio preacher dare not touch upon politics or international statesmanship or current issues that are open to debate. It is grossly unfair to take one side upon a question if the other side is denied a reply. It is offensive to good taste, too, and ministers whose sermons furnish sensations for the newspapers had better not throw their voices into the air. After fifteen months of broadcasting, the writer of this article has learned that controversy does harm and not good. On the other hand, everybody is interested in the Bible. It is the book of mankind. It contains the truth men long to hear. It pays to stick to it very closely.

Sending Apparatus.

In a large auditorium seating 1,500 people it is surprising that two little microphones, almost unnoticed, are enough to catch every sound. One microphone is placed ten feet on one side of the choir loft on the rail of the balcony in the rear of the church. The other stands on the pulpit about fifteen inches from the minister's right hand. Three operators work at the church, modulating or increasing the volume of sound and testing the results. A specially protected telephone wire transports the perfected product to Station WLW, the Crosley Radio Corporation, two miles away. It is one of the powerful sending stations of the country. Thence it is distributed to the world, and whosoever will may hear.

The number of people in a radio audience cannot be estimated. We hear from enthusiasts who take time to write or telephone, but most people hesitate to acknowledge the faintest adherence. This is to be expected and not wondered at. Probably the only way to count the listeners will be afforded when a census is taken of radio sets. Will not the day be here very soon when every home has one? Already nearly all public and semi-public institutions, such as hospitals, hotels, boarding houses, social clubs, etc., operate radios, and usually on Sunday. If there is an invalid in a home, it is safe to assume that a radio is there. Extremes meet in their interest in broadcasting, for the aged enjoy it, and boys and girls will not be satisfied until they can tune in on whatever the air may hold for them.

Some letters received are illuminating. The Government landholders in Montana have told of the church that has come to their cabins on the prairie, remote from any community that could support a church. Churches in rural districts, all but abandoned, have found it satisfactory to mount a loud speaker on the pulpit, and the congregation has sat in the pews, imagining the minister standing before them. One young man, typical of many, wrote that he sat in an attic room of a city tenement in extreme negligee attire, smoking cigarettes, but hearing the everlasting gospel; he accepted the radiance of it in his dark little life.

Many write that they are astonished to learn for the first time what a church really means. The infirm and disabled naturally have the best time. One lady insists that she be dressed in her Sunday clothes when the hour for worship arrives. In a prominent men's club several men, well known in the city, took up a collection one Sunday morning when the church offering was announced and sent it to the church by messenger. They wanted to help. One of the most appreciative groups of radio listeners are city firemen on their long and monotonous stretch of hours in the fire house.

Three letters were received last week from travelers. One was in Chattanooga, Tenn.; one in a little town in Missouri, and the other in Richmond, Va. Their home church had followed them. It has become universal!

Many times we are asked if the radio decreases regular church attendance. It has increased the attendance in the Church of the Covenant in Cincinnati, and so far as we can learn, it has stimulated churchgoing everywhere.

The radio is a successful enterprise, sending forth light and uplift into the world. If it fails in this service, it abdicates its opportunity. If it achieves it, it deserves the devotion of every friend of humanity.—Western Christian Advocate.

THESE HANDS.

By Frank Duryea Deats.

These hands, O God, would labor unafraid
In ministry that they were fashioned for,
So when the stubble mourns the fallen blade
They may knock boldly at the palace door
And bear unto Thy throne their sheaf of days
In confidence.

This then shall be their consecrated toil,
To rend the husk; to glean the heart's true corn
And sow the gold of it in richer soil,
So little children to My Kingdom born
May eat the snowy bread, and give Me praise
And recompense.

—New York Christian Advocate.

The Government will endure on the rock of law enforcement; or it will perish in the quicksands of lawlessness.—Harry M. Daugherty, United States Attorney General.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, GEO. W. PURCELL, was born March 28, 1846, and passed on to the great beyond Jan. 22, 1924. Brother Purcell had been a consistent member of the Methodist church for sixty-eight years. He was of a quiet disposition—said very little but let his life speak for God. He was a perfect gentleman in every respect. He was never heard to say anything detrimental to any one—he always tried to throw the mantle of charity over the unfortunate. He loved God and his church, though failing health prevented his attending church for some time prior to his death. He was married Sept. 20, 1870, to Mary McCroskey, and to this union there were five children born, two dying in infancy. The three living are: Ernest, of Glen Allen, Miss.; Annie, of Black Hawk, Miss.; Leverne, of Vidalia, La. They, with the companion and mother, have suffered a great loss, while it was Heaven's gain. Brother Purcell was more than fifty years in the drug business, and was out all hours, night and day, filling prescriptions when needed, exposing himself to all kinds of weather, going, never complaining; and when the summons came, he went to be with God, where there are no more prescriptions to be filled, but where he will wait the coming of his loved ones.

His pastor,

H. E. CARTER.

Black Hawk, Miss.

A TRIBUTE

To the Memory of Miss Laura J. Reames, Who Departed This Life on Jan. 28, 1924.

We are again reminded of the poem:

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower was born to blush unseen
And waste its sweetness on the desert air."

Better known to the inner circle of the home than to the outside world, was the noble character of the loved one who left us for "fairer regions," only a few days since.

Having been happily converted and deeply conseerated, she at once went into active service. Organizing a Sunday school in a beech grove near her country home, preaching services were held every Sabbath afternoon. Soon a church was organized, and a church building erected by Rev. A. G. Miller, father of Rev. C. C. Miller, of Keener Memorial Church of this city, the pulpit being filled every Sabbath, alternately by Brother Miller, President D. M. Rush, of Centenary College, and the young students studying for the ministry. Some years later she moved to West Baton Rouge. Her home was the preacher's home.

Soon she organized another Sunday school, out of which grew the little church, known as "Reed's Chapel."

After a short period her church activities came to an end, and home duties made it compulsory for her to lead a retired life, only attending upon religious services whenever conditions permitted. Yet, with all these difficulties, handicaps, adversities, her faith was unflinching, her love for her Lord unabating, and her loyalty for her church unwavering.

She was a Christian of the real type. Bible reading was her daily habit. It was her custom each morning and at night before retiring (no matter how weary with the toils of the day) to open and read from God's holy word, the source of her strength. On account of ill health she was deprived of all church privileges for many months, and being confined to her bed three long months and more, there was never a word of murmuring or impatience. "Let us follow her as she followed Christ."

A SISTER.

WILLIE F. TEXADA—AN APPRECIATION.

WILLIE F. TEXADA, born June 18, 1855; educated in St. Louis and at the old L. S. U.; married to Miss Kate M. Texada, March 31, 1880; deputy assessor and assessor of Rapides Parish for many years; father of six living children: Mrs. Paul Borron, of Plaquemine; Mrs. Maek Dunnam, of Boyee; Mrs. Albert E. Hunter, of Boyee; Mrs. T. L. James, of Alexandria; Mrs. C. B. Riffle, of Alexandria, and Mr. T. J. Texada, of Alexandria; an aetive participant in reeonstruction; a leader in the anti-lottery fight; a lifelong Demoerat; a constant member for many years of the Methodist Episeopal Church, South; a successful planter; died Jan. 17, 1924; buried in the ancestral burying ground on old Castille Plantation.

Such in epitome was the life and passing of one who was very influential among the people with whom he lived, and who was much loved by all who knew him.

But much more can and should be said of him.

He was of that class, more worthy than "belted knight" or "gartered earl," who bore "the grand old name of gentleman." He was a gentleman born, and deseended from distinguished ancestry. His great-grandfather, Manuel Garcia de Tejada, married Mahala Trivillion, was sent to the United States to represent the Spanish Governuent, and settled at Natchez, Miss. There he built the first brick house ever constructed in that city. To them were born two sons, John A. de Tejada and Joseph de Tejada, and to John A. were born three sons. They dropped the prefix "de" to the name de Tejada, and afterwards spelled it "Texada." The father of Willie F. Texada was the Hon. Louis E. Texada, signer of the secession ordinanee of Louisiana, and member of Congress from this Congressional District. His mother was Miss Pleasance Hunter, of like old and distinguished family. He was a gentleman in eonduet, brave, chivalrous, ready to resent an insult, generous to forgive an enemy. His hand was ever ready to help a weak or erring brother, his purse open to relieve distress. He was a son of the Old South with its kindly and hospitable traditions. He was a son of the New South with its ideas of industry and progress.

He was a son of the soil of old Rapides, and could truthfully say:

"O peerless land of tears and smiles,
Of fragrant blooms and golden hours,
Where summer's hand with endless wiles,
Entwines the feet of Time with flowers,
Howe'er the tide of fortune flow,
Thou hast my heart, where'er I go."

He saw the passing of the old day, and the birth of the new. Many strong men went down with the shattered fortunes and destroyed industrial system of the old civilization; but he realized and acted on the principle that:

"To every man there openeth a way,
And the bigh soul takes the high road,
And the low soul gropes the low.
And in between on the misty flats
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

He was a leader in his eommunity, and was in the forefront of every reform movement. He endorsed "whatsoever was true, whatsoever was pure, whatsoever was of good report." His influence and leadership will be greatly missed.

He was a kind neighbor and a loving friend. Like Abou Ben Adhem, it could be written of him that "He loved his fellow-men." And likewise it could be said that his fellow-men loved him.

As husband and father he was an exemplar of all that those holy relations imply—indulgent, kind, eonsiderate, loving, provident.

To his serroving loved ones we say in sympathy:

"I never stand above a bier and see
The seal of death set on some well loved face,
But that I think 'One more to welcome me,
When I shall cross the intervening spaee,
Between this land and that one "over there,"
One more to make the strange beyond seem fair."

He was laid to rest by loving hands among the graves of those whom he had loved "a little while" and who had "gone on before."

We say of him in parting:

"Sleep thou there 'mid kindred ashes,
Of the noble and the true,
Hands that never failed their country,
Hearts that never baseness knew."

A leader has fallen, but his influenee goes on; for the memory of his useful life and of his good works abides with us.

H. H. WHITE.

Alexandria, La., Jan. 26, 1924.

RELIGION.

The only enduring basis of morals is religion. A morality built on expediency is rotten. Men must swear allegianee to a righteous God, and recognize that what is immoral for the individual ean never be moral for the nation, and what is wrong for a man can never be right for a world. Christianity has an inexorable eode of morals. Its God is holy. It is therefore at work on a civilization in which the weak are as safe as the strong, and where rights are determined not by force of arms, but by the eternal principles of truth and justice.—Dr. James J. Vance.

FRECKLES

Quickly and Easily Removed During Wioter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

Always ask for the double strength Othine—willingly sold on the money back guarantee.

Stops Eczema

Relieves the inflammation, itching and irritation, soothes and softens the skin and leaves it smooth and spotless.

TETTERINE

The complexion's best friend

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AT LOW PRICES
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Restores Health, Energy and Rosy Cheeks. 60c

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J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication

EPWORTH LEAGUE MISSIONARY RECEIPTS FOR 1923.

	Total amount received.	Paid per capita.	Avg. paid per chapter.
Arizona	$ 219.01	.36	12.11
Alabama	815.79	.17	7.21
Baltimore	4,135.57	.34	16.21
Cent. Texas.	1,562.15	.18	6.36
E. Oklahoma	1,598.00	.26	8.24
Florida	3,383.22	.36	12.71
Holston	1,558.45	.18	6.25
Illinois	447.50	.37	12.43
Kentucky	1,538.80	.49	19.47
Little Rock.	3,095.52	.43	14.46
Louisiana	1,490.46	.28	8.42
Louisville	2,100.00	.43	16.15
Memphis	3,012.69	.59	21.78
Mississippi	1,835.81	.34	10.14
Missouri	925.00	.20	7.52
N. Alabama.	2,066.80	.19	6.95
N. Arkansas.	2,115.00	.26	8.26
N. Carolina.	3,569.35	.39	13.99
N. Georgia.	2,486.38	.21	8.95
N. Mississippi	1,165.05	.37	12.52
N. Texas	6,136.68	.58	21.01
N. W. Texas.	985.00	.13	5.41
Pacific	1,309.11	.58	16.16
St. Louis	2,206.17	.38	13.37
S. Carolina.	972.90	.22	9.17
S. Georgia.	3,065.77	.26	9.37
S. California	1,451.85	1.80	72.59
S. W. Mo.	1,599.40	.34	11.18
Tennessee	1,480.12	.22	9.43
Texas	1,493.00	.19	6.35
Upper South Carolina	2,886.89	.50	15.03
Virginia	5,449.51	.52	20.79
W. Oklahoma	435.75	.07	2.75
W. Texas	995.27	.17	5.10
Western N. C.	3,671.74	.32	12.92
W. Virginia.	1,137.35	.27	11.26
Ind. Mission.	35.00		
New Mexico.	20.00		
Northwest	10.00		
Denver	132.00		
	$74,594.82		

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

Some Outstanding Records Made in Missionary Giving in 1923.

The ten Conferences paying the highest per capita are:

Southern California	$1.80
Memphis	.59
North Texas	.58
Pacific	.58
Virginia	.52
Upper South Carolina	.50
Kentucky	.49
Little Rock	.43
Louisville	.43
North Carolina	.39

The ten Conferences making the highest average chapter payments are:

Southern California	$72.59
Memphis	21.78
North Texas	21.01
Virginia	20.79
Kentucky	19.47
Baltimore	16.21
Pacific	16.16
Louisville	16.15
Upper South Carolina	15.03
Little Rock	14.46

The nine Conferences whose treasureres made highest percentage in prompt reporting, i. e., reporting each month and before the end of month, are:

	Per cent.
Western North Carolina	100
Baltimore	91
Illinois	91
North Carolina	91
Northwest Texas	91
Southwest Misouri	91
Upper South Carolina	91
Virginia	91
West Texas	91

(These figures are based on the actual reports and funds passing through the Epworth League Board and Treasurer of the Centenary Commission).

PREACHING THE GOSPEL IN THE COURTHOUSE.

Funny things happen—no one could ever dream that, through a civil case and a priest's testimony, the Gospel would find its way to a score of people. This is the way it happened:

A will was contested on account of its language, the testator being a Sicilian and the will being written in Italian. However, both the Sicilian dialect and the Italian language are very closely related. The need was for a man who would testify as to the pronunciation and definition of every word in the will, showing the court the relation of both languages, and that a Sicilian and an Italian, with facility, could understand each other.

I was called by one of the attorneys for defendant, and later took the stand; but during the three days which I spent in and out of the court this great opportunity presented itself.

About twenty or more people, all interested in the case, some of them being witnesses, mingled together in the corridor; therefore, I thought of no better opportunity than that to preach to them, and I did, as follows: First, by placing in the hands of every one a portion of the Gospel, and other fine tracts; and, secondly, during recess of the court, in waiting room, while all of us were waiting for the reopening hour in that room, taking for a text the thirty-third verse of the fifth chapter of Matthew. For nearly an hour, my congregation of witnesses and friends heard the first sermon in their lives.

During this time practically every one promised to come to church. My prayers at this time are, "God bless thy Gospel among those people who heard it, for the first time, in the corridor of the courthouse." The Lord will bring forth a great harvest.

LEON PICONE, Missionary.
2639 Aubry St., New Orleans, La.

THE FRIENDLY WASTE-BASKET.

The fine art of juggling six balls at one time is a skill of the circus clown. It is amusing but distracting also. Come now increasingly the advertiser's appeals, artistic visualizations of myriad corporations, enterprises, programs, campaigns, impending crashes and calamities, cries of the dying, clamant philanthropies in endless procession day by day. Armistice Day, Peace Day, Milk Sunday, Education Day, Family Welfare, Hospital Day, Golden Rule Sunday, etc. Behold the endless concatenation of would-be milkers of the church-cow, each with a pail in hand, waiting his turn to milk the beast, whose lean ribs show the failure to keep the supply of beneficence up to the insistent demands of persitent seekers. When can the preacher enjoy the liberty of prophesying for which the fathers strove? The gospel has a hard time in its own pulpit in these days when the church is known to be a possible source of revenue. The Friendly Waste-Basket is the ally of the distracted man at this time of need. Into its capacious mouth we dump the tons of paper and sigh with relief over our emancipation. Unless the guile of the publicity man excel our skill in discernment we hope to feed the basket and save our souls.—Washington Christian Advocate.

Whooping Cough

Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879

Vapo-Cresolene

"Used While You Sleep"

Send for descriptive booklet 43A. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

Laxatives do not overcome constipation

"More Important is Internal Cleanliness"

LAXATIVES and cathartics provide temporary relief only, at the expense of permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

Some laxatives, according to an intestinal specialist, contain poisons which affect the stomach and intestines, resulting in grave disorders. Certain laxatives are a direct cause of piles.

Physicians Advise Lubrication for Internal Cleanliness

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

Sunday School

LOUISIANA SUNDAY SCHOOL ITEMS.

Dr. Robert E. Goodrich, pastor of First Church, Shreveport, will deliver an address at the State-wide Sunday School Conference at Homer, March 18, at 7:30 p. m.

* * *

The names of the delegates to the Homer Conference should be sent to Mrs. W. A. McKenzie, chairman of the entertainment committee, Homer, La.

* * *

About seventy-five members of the Alexandria Sunday school took credit last year in the Standard Training School. The pastor, Rev. O. W. Bradley, and the superintendent, Mr. T. W. Holloman, have organized a training class, to meet every Wednesday night after prayer meeting. Their goal for enrollment in this class is 150. The textbook used is, "The Methodist Church and Its Workers," by Tippy and Kern. Mr. Holloman will teach this text.

* * *

Every Sunday school that has a Program of Work Chart placed should have these charts checked up before the Homer Conference, so that they may know their official standing. The following Sunday school workers have been approved: In the Alexandria District, Conference Superintendent, Rev. C. D. Atkinson; in the Baton Rouge District, Mr. O. H. Cline; Lake Charles, Rev. Alonzo Earl; Monroe District, Rev. W. D. Kleinschmidt and Porter Cartledge; Ruston, Rev. K. W. Dodson, Rev. L. W. Smart; Shreveport, Dr. A. S. Lutz, Rev. H. L. Johns, and I. L. Knapp; New Orleans, Mr. H. P. Wall, Dr. J. H. Carter. These men will visit any Sunday school which will notify them of the date of their teacher training class before which they will be glad to check up the Sunday school work.

* * *

Rev. J. C. Price, of Rochelle circuit writes: "I am planning to be at Pleasant Hill next Sunday. We had what these people say was the best day they have ever had in their life. Had ninety-two present at Sunday school. Brother Wier, presiding elder, was with us and preached two good sermons. I hope to see more than ninety-two in Sunday school in the near future. Don't forget we want some help from your office, the fifth Sunday in March, at our fifth Sunday Sunday School Institute.

* * *

The Montgomery Sunday school of the Colfax circuit, voted last Sunday to enter into a circuit Sunday school organization, meeting on the afternoon of each fifth Sunday of the year. Mr. W. P. Williams is superintendent of this small but interesting Sunday school. Brother McCain, father of our Rev. L. I. McCain, of Lafayette, is teacher of the Adult Bible Class.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES

The Character Builders' Class of Capitol Street Methodist Church is now studying "The Worker and His Bible." This gives Capitol Street forty more in teacher training.

The Harrisville circuit had two classes this past week, one at Poplar Springs and one at Harrisville. There will be about 12 units from the two classes. In spite of the rain and bad weather and a sick Ford, we had a great time. Brother Sells is doing mighty well, and the work is responding very nicely.

We visited two of the public schools on the work and enjoyed being with the children more than words can say.

The Centenary Specials are most attractive, and we need more to respond. If your school has not paid out its Centenary offering, won't you please take one of our Specials and help us out? Rev. W. J. Purcell has a share; Pelahatchie has two shares; Richton has taken four shares; Poplar Springs, on the Harrisville circuit, has taken one share.

We have twenty-nine shares of the salary of Brother Charles Asaf. He was the means under God of getting 20 to join the church last month; 78 shares are left in the Wesman Christian Hospital, and 91 shares in the work in Belgium [illegible] ging. Now, will the Sunday [illegible] of the Mississippi Conference [illegible] nearly $9,000 to Missions, [illegible] it undirected, allow [illegible] have been assigned to [illegible] more than apt to go [illegible] if [illegible] not rally to them, fail to [illegible] missionary offering [illegible] these important claims [illegible] the same time help the Centenary?

God is wonderfully blessing us. We are looking forward to great things. Encouragement is coming to us from all sides. Please pray earnestly that the Lord will lead in it all.

The following County Institutes have been arranged for with Mr. M. W. Brabham to lead us. Mr. Brabham is the head of the Department of Sunday School Administration and has been studying the rural conditions. I trust the Sunday schools will support these meetings:

Forest, Feb. 18, 10 a. m., for Scott County.

Brandon, Feb. 19, 10 a. m., for Rankin County.

Mendenhall, Feb. 20, 10 a. m., for Simpson County.

McComb, Centenary Feb. 21, 10 a. m., for Pike County.

Richton, Feb. 22, for the area adjacent to the town of Richton.

Biloxi, Feb. 24, 2 p. m., for Harrison County.

Boost these meetings and give us a real hand.

Brother Hull is doing a great work. Pray for him and open the way and use him.

Yours in Him.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

It is said that the Methodist Episcopal Church, South, has about one thousand and ten foreign and native missionaries in the different fields working to establish the kingdom of God. Of this number the orthodoxy of five has been questioned, two men and three women. The two men have been relieved of their positions, one woman has been exonerated, and two are at home on an indefinite furlough. Our leaders are true to Jesus Christ and are keeping faith with the church at large.

Why does the church desire to train her leaders? What is the underlying purpose of the Sunday School Board in organizing training classes in the local churches, schools in the districts, and a school for workers from over the Conference? The object is to make evangels of the women and men who are called to deal with the children, the young people, and the parents in the church and out of the church in such a way that they shall be led to know Jesus Christ, to worship and serve him more perfectly, that the kingdom of God may come in power upon the earth. Why any sane man should be indifferent toward this worthy aim, or why any good man should oppose it, is more than a mystery. That church that is doing most toward training its teachers of religion to teach intelligently the rising generation, is the church blessed of God. The more teachers we train and the better we train them, the sooner will we establish the Kingdom.

The Board of Managers of the Conference Leadership Training School met at Grenada Thursday and organized by electing Rev. John A. Randolph, of Sardis, chairman; Rev. J. E. Stephens, of Grenada, Secretary. After organization, the Publicity, Fol[illegible] and other committees were appointed. The following members were in attendance: Mr. Whitman Davis, Starkville; Mrs. J. B. Reynolds, Booneville; Rev. Melville Johnson, Grenada, and Miss Martha DuBerry, Tupelo. The Board is planning to have 250 in attendance at Grenada, June 11-18. The Board passed a resolution to the effect that those who desire a room in the college must send one dollar to Rev. J. E. Stephens, Grenada, for such reservation.

Often teachers ask, "What is the best help in the preparation of the lesson?" No one periodical meets the needs of every teacher. It would be hard to find writers who interpret and apply the lessons better than the contributors to the Adult Student and the Magazine. In the Magazine, Bishop W. N. Ainsworth gives the historical setting and lesson notes; Dr. F. N. Parker, the exposition and application of the lesson, and Dr. L. W. Crawford, the teaching plan. I do not know three men better qualified to teach the truths of the Bible to our people. Should a teacher feel the need of other helps than the above, I recommend Snowden's Notes of the Sunday School Lessons. Any help in the way of books can be supplied by Lamar & Barton, Nashville, Tenn.

GAVE CARDUI TO DAUGHTER

Alabama Mother Had Thorough Confidence in Cardui, as a Result of Her Own Long, Successful Use of It.

Gadsden, Ala.—"My back and hips gave me a great deal of trouble before my first baby was born," Mrs. W. J. Daugherty recently told a visitor at her home on Route 2, here.

"When I became . . . the second time," continued Mrs. Daugherty, "I had the same trouble, only worse . . . Medicines did me no good at all; in fact, I got worse instead of better. Finally, when I had given up hope of getting well, a neighbor told me about Cardui. My husband got me a bottle and I started on it at once.

"Immediately I began to improve. I have taken Cardi ever since, when I get puny . . . For female trouble it can't be beat. I gave it to my daughter when she was thirteen.

"I took it because I suffered so from aching all over—arms, legs and head. My head would ache for weeks at a time. After taking Cardui I have completely recovered."

Cardui is a perfectly harmless, mild, purely vegetable extract of medicinal herbs. One of the ingredients of which it is composed has been known to medical science for over six hundred years and has been recommended by medical writers as being of great value in many female ailments. Sold everywhere.

Try the drug store first.

Thedford's BLACK-DRAUGHT LIVER MEDICINE

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SUPERIOR MULTIGRAPHING
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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL
Prepared by JAMES E. ANGELL, New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Seventh Avenue, Feb. 17.
Meridian, East End, Feb. 17, 7:30 p.m.
Meridian, Hawkins Memorial, Feb. 24.
Meridian, Fifth Street, Feb. 24, 7:30 p.m.
Meridian, Poplar Springs, March 2.
Meridian, Central, March 2, 7:30 p.m.
Scooba, at Wahalak, March 9.
Lauderdale and Electric Mills, at Lauderdale, March 16.
Quitman, March 23.
Daleville, at Sonie's Chapel, March 29, 30; Seventh Avenue, Q. C., March 30, 8 p.m.
Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Mathery'le, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at ——, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at ——, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chism, May 4.
DeKalb, at Macon, May 9.
Cleveland, at ——, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Columbus Dist.—Second Round.

Caledonia, at Murrah's Chapel, preaching, Feb. 24; Q. C., March 14.
Crawford and Schaeffers, at Schaeffers, March 16.
Chester, at Chester, March 22, 23.
Ackerman and Wier, at Ackerman, March 23, 24.
Macon ct., at Soule's Chapel, March 26.
Cedar Bluff, at Cedar Bluff, preaching, March 2; Q. C., March 27.
Sturgis, at Bethel, March 29, 30.
Starkville, March 30, p.m.

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New Orleans Public Service,
INCORPORATED

First Church, Columbus, preaching, Feb. 17, p.m.; Q. C., April 1.
McCool, at Bowie's Chapel, April 5, 6.
Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Maybow and Sessums, at Longview, May 9.
West Point, May 9.
The District Conference and District Standard Training School combined, will be held at Columbus June 23-28.

A. T. McILWAIN, P. E.

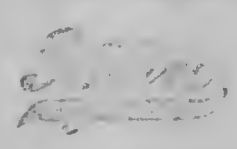
Corinth Dist.—Second Round.

Corinth, First Church, Feb. 17, 11 a.m.; Q. C., Feb. 18, p.m.
Corinth, South Side, Feb. 20, 11 a.m.; Q. C., Friday night, Feb. 8.
Rienzi, at Bethel, Feb. 23, p.m.; Q. C., at Thrasher, Sunday, Feb. 24, 11 a.m.
Myrtle, at Pleasant Grove (Camp Hills, Friday, Feb. 29.
New Albany ct., at Union, Saturday, March 1; preaching, at Pleasant, March 2, 11 a.m.
New Albany sta., March 2, Q. C., March 3, 9 a.m.
Corinth ct., at Box Chapel, Wednesday, March 5.
Baldwyn, at Asbury, Friday, March 7.
Guntown, at Pleasant Valley, March 8, 9.
Belmont, at Patterson's Chapel, Wednesday, March 12.
Burnsville ct., at Hebron, Friday, March 14.
Iuka ct., at Slow Down, March 15.
Iuka sta., preaching, March 16, 11 a.m.; Q. C., March 14, p.m.
Booneville sta., Q. C., Wednesday night, March 19; preaching, Sunday, March 20, 11 a.m.
Sherman, at Chesterville, Friday, March 21.
Chalybeate, at Mount Pleasant, March 22, 23.
Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 27; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.
Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.
Corinth District Conference and Corinth District Standard Training School will be held at Booneville Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

BOK PEACE PLAN DEFECTIVE

Thanks to Mr. Bok for his work, but his peace plan will not work. It lacks the main element needed to succeed, as convincingly shown in Mahaffey's charming real book, **"WHAT AILS THE WORLD"** now endorsed by thousands of readers. To really aid the cause of peace and truth, this unique \$1.00 book can be had from The Abbey Press, Grey Court, S. C., for only \$1.00.—Advertisement.



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C. [illegible]—Second Round.

[illegible] Feb. 10.
[illegible], at Pickens, Feb. 18, a.m.
[illegible] p.m., Feb. 18, p.m.
[illegible], a.m., Feb. 25
[illegible] Victoria, Feb. 21, [illegible] p.m.
[illegible] Columbiana, March 1.
[illegible], March 2.
[illegible] Shelby, March 9.
[illegible] Church, March 9, [illegible] p.m.
[illegible], April 25.
[illegible], March 16,
[illegible] Grove, March 22.
[illegible] Jack, March 23.
[illegible], at Wesley, March [illegible]
[illegible] West, March 30, [illegible] a.m.
[illegible] Hill, April 5.
[illegible], April 6.
[illegible] Street and Taylor, April 12.
[illegible] April 13.
[illegible] p.m., April 14.
[illegible] 18, 7 p.m., April 20,
[illegible] Hebron, April 19.
[illegible] p.m., April 21.
[illegible] Hill, April 23.
[illegible] Woodson Ridge, [illegible]

[illegible] A. TUCKER, P. E.

[illegible]—Second Round.

[illegible] 7 p.m.; preaching, [illegible]
[illegible] Q. C., Feb. 27, 4 [illegible] March 2.
[illegible] 7 p.m.; preaching, [illegible] p.m.
[illegible] 7 p.m.; preaching, [illegible] 7 p.m.
[illegible] Mineral Wells, [illegible]
[illegible] March 9, 11 a.m. [illegible] 7 p.m.; preaching, [illegible] a.m.
[illegible] Q. C., March 14, [illegible] Feb. 21.
[illegible] March 15, 16; [illegible] Saturday.
[illegible] Baker's Chapel, [illegible]
[illegible] March 22, [illegible] Saturday.
[illegible] Corner, March [illegible]
[illegible] March 29, [illegible] Saturday.
[illegible] Corner, April 4.
[illegible] Union, April 6, 11 [illegible] p.m.
[illegible] 7 p.m.
[illegible] April 11, 11 a.m.
[illegible], April 13.
[illegible] April 19, 20; Q. C., Saturday, 11 a.m.

Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Frederick, May 1, 11 a.m.

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

"Few men have such power over the modern audience."—*Christian Union Herald.*

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Pastor of "The Representative Church" Methodist Episcopal South, Washington, D. C.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

LOUISIANA CONFERENCE.

Report of the Corresponding Secretary for Three Months.

Number of adult auxiliaries, 144; number of new adult auxiliaries, 5; number of members of adult auxiliaries, 4,468; number of new members of adult auxiliaries, 165; number young people's auxiliaries, 29; number of new young people's auxiliaries, 2; number of members of young people's auxiliaries, 372; number of new members young people's auxiliaries, 6; number of junior divisions, 38; number of new junior divisions, 0; number of members of junior divisions, 687; number of new members of junior divisions, 35; number of baby divisions, 25; number of new baby divisions 0; number of members of baby divisions, 173; number of new members of baby divisions, 13; subscribers to Missionary Voice, 1,153; subscribers to Young Christian Worker, 165; number of auxiliaries presenting stewardship, 48; number of auxiliaries having Social Service committee, 83; number of missionaries supported, 7; number of scholarships, 7; number of Bible women, 1; number of schools, 1; value of boxes of supplies reported to Conference superintendents, $1,264.49; number of auxiliaries observing Week of Prayer this quarter, 93; number of auxiliaries on Roll of Honor (to be answered fourth quarter), 49; amount of dues, $3,566.88; amount of pledge, including Bible women, missionaries, etc., $5,952.48; total amount sent Conference treasurer, $9,519.36; Belle Bennett fund, $993.81.

MRS. J. W. DARBY.

Jan. 19, 1924.

Letter from the Louisiana Superintendent of Supplies.

I would call your special attention at this time to the program laid out by the Woman's Missionary Council in regard to the Superannuate Fund. You had the plan presented at your January meeting. A story published in the Missionary Voice is to be used at the February meeting. Also leaflet is to be presented at the March meeting.

I would urge that all of this literature be used as planned, and that a committee be appointed and instructed in accordance with item three of the Council plan that all may be thoroughly instructed and ready for the financial campaign. Please study each item of the plan and enter whole-heartedly into this larger service we have been called upon to render. The following is the plan outlined by the Council:

"1. In view of the fact that the Supply Department has always served the needs of ministers of our church, we recommend that this department be given the direction of the cultivation and activities of the societies during this campaign.

"2. That in each Conference the Superintendent of Supplies shall be the director of the movement. She shall pass on to the Auxiliary Superintendents the Council plans and use every means of stimulating the interest and efforts of the Auxiliary. Wherever necessary, an Assistant Superintendent of Supplies shall be named by the Conference to share the additional labors made necessary by the campaign.

"3. That in each Auxiliary a committee be appointed to carry out the Council plans, and that the Superintendent of Supplies be the chairman of this committee.

"4. That during the months of January, February, and March, 1924, the claims of the Superannuate Fund be presented by this committee in the regular programs of the Society.

"5. That on March 16, 1924, the date for the financial drive, each Woman's Missionary Society, under the direction of this committee, shall canvass its membership for subscriptions for the fund, and that the pledge cards be held by this committee and collections pressed throughout the year. All money collected shall be turned in to the church treasurer for the fund. Auxiliaries, as such, shall not assume quotas to be paid collectively.

"6. That a full report of the pledges and collections be made regularly to the Conference Superintendent of Supplies, who shall, in turn, report to the organization secretary.

"7. That the participation of the Woman's Missionary Societies, as such, in the campaign be limited to the year 1924, and that at the close of that year the subscription cards be turned in to the church leaders of the campaign.

"MRS. F. H. E. ROSS,
"MRS. B. W. LIPSCOMB."

In regard to destination of supplies for the first quarter, as our annual meeting does not convene until April, we will use the plan suggested last year. Auxiliaries in Alexandria, Lake Charles, Monroe and Ruston Districts will send their boxes or cash contributions to McDonald-Wesley House. Houma, Miss Ella K. Hooper, deaconess.

Baton Rouge, New Orleans and Shreveport Districts will send their boxes or cash contributions to St. Mark's Hall, New Orleans, Miss Bertie Ellison, deaconess.

MRS. H. L. BAKER,
Conference Supt. of Supplies,
Plaquemine, La.

REPORT OF REV. CHAS. ASSAF, MISSIONARY EVANGELIST, MONTH OF JANUARY, 1924.

To the Pastors of the Mississippi and North Mississippi Conferences.

Dear Brethren: I have preached in the following churches this month: Harrisville, Poplar Springs, Galloway Memorial, Beauvoir, Old Soldiers' Home, Flora, and Canton; twenty joined the church and one joined the Epworth League this month. I have held fifteen services.

One Mohammedan, eight Chinese and one negro joined the church, one of the old soldiers joined the church, and twenty-five of them gave their hearts to the Lord, and promised to lead a better life. One Italian and one Syrian also joined the church; eight Americans also. I especially want to thank the brethren who have been kind to me, and the people who have given me a hearing. The Lord has helped me to do the work, and opened the hearts of the people to hear me.

Pray for me and the work God has called me to do. I am still looking for your call. Call and open the way for me. May the Lord bless you in your work.

Your brother in the Lord,
CHARLES ASSAF.

P. S.—While preaching in Flora, I was asked to preach for the colored people after the service Wednesday, at 7 p. m. We went to the colored church, where we had a good service. The Methodist church janitor joined the church.

THE GALLERY OF ART.

By John G. Cronbach.

Art is a being with changeable phases,
Bright colors and tints, and various faces;
Now happy and glad, or forlorn and sad,
Arrayed in rich garments, or scantily clad!

Choice flowers and fruits, or bountiful fare,
Palace or hovel, or sane Christian in prayer;
Now angels and saints, or martyrs and beasts—
Or people enjoying their various feasts!

A mountain or hill, or meadow and vale,
Or storm-tossed bark in an ocean's gale;
Or an eagle soaring through clear or dark skies;
On hill or green meadow, some deer it now spies—

The hunters and hounds, and swiftly is speeding
To shelter and brook! Or, o'ertaken and bleeding,
It yields up its life to the hunter's sharp knife,
Or beasts of the forest in conflict and strife.

Now monster, or beauty of the deep and blue sea—
Caught in the meshes or graceful and free!
Now peace, now strife; now horrible wars,
Or heavenly Being with mantle of stars!

Now lightning and fire, debauchery, plunder—
Or wild beast a prey is tearing asunder;
Now sunshine, or rain, or beautiful snow,
Or thief or assassin dealing death's blow.

Sickness or famine, or poverty's vale,
Grief and despair, or ships in full sail!
The End of the World; but, what more shall I tell—
The last day of Judgment, or Heaven or Hell!

The great secret of success in life is for a man to be ready when his opportunity comes.—Disraeli.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

Cotton Seed From a Seed Farm

Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., $3 per bu.; 10 to 50 bu., $2.75; 50 or more, $2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of $1000, for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application. PIEDMONT PEDIGREED SEED FARM, 11 Main St., Commerce, Georgia. J. O. M. Smith.

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Here Is How to Take Proper Care of It

Pensacola, Fla.—"About the time that I arrived at the age of womanhood I became so delicate and frail my parents thought I was going into consumption. Acting on the advice of a friend they began giving me Dr. Pierce's Favorite Prescription and Golden Medical Discovery. I picked right up in a few months, and became as stout and healthy as anybody. Since I married I have taken the 'Favorite Prescription', and my husband has taken the 'Golden Medical Discovery.' We know the 'Favorite Prescription' is all and more than is claimed for it as a woman's tonic, and that the 'Golden Medical Discovery' is the best blood medicine and general tonic."—Mrs. H. J. Kage, 200 Church Street.

Dr. Pierce's famous remedies can be procured from your druggist, tablets or liquid. Write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice. Send 10c for a trial of any of his remedies.

METHODISM IN JACKSON.

By Rev. F. L. Applewhite.

Jackson, Miss., has had phenomenal growth the past year, ranking third among the cities of the nation in the matter of proportionate material progress. It is noteworthy that a great spiritual revival preceded this business advance, and our newspapers are frank to say that it has been a by-product of the revival. The citizens of Jackson are proud of their city's growth. Christian people rejoice over the manifestations of religious progress and of civic and social righteousness. That the millennium has by no means arrived we know quite well, and that there are evils to reckon with is very evident. It is very clear, also, that substantial progress, material and spiritual, has been made. One evidence of this is the fact that the churches have helped swell the building boom, as almost every church has built or is planning to build extensive additions to the present church structures or to build new churches outright.

Our Methodism, characteristically, has been militant in the forefront of this advance movement, and it has occurred to me that some one should sketch for the Advocate readers some account of the churches and the institutions of our church here as well as the men who are "carrying on," for this is "news" which should be of interest to Methodist readers.

At the head of the Methodist forces here is Rev. M. L. Burton, our presiding elder, far-seeing, wise in counsel, aggressive and positive in the type of his leadership. Brother Burton has shown himself a patient, forbearing, diligent and helpful presiding elder, who has kept himself at his task despite bodily suffering which would have daunted and conquered a less determined man. When his quadrennium shall have closed at the end of this year, few will deny that he has wrought well, not only in Jackson but throughout the district.

Galloway Memorial stands first among our churches. Its membership exceeds 2,000. The various departments of its work are thoroughly organized. It has a great Sunday school, departmental in its organization, having more than double the membership it had a short time ago; $10,000 improvement has recently been made to the Sunday school annex, and in these larger quarters the school continues to spread, threatening to spring the substantial walls by its increase. This is the largest Sunday school in the city, and equal to the best in point of organization and administration. Mr. J. C. Covett, who for many years has been its superintendent, is widely known for his lovable and gracious personality. Other features of the work are as follows: Men's Bible Class support a ministerial student in Millsaps College and care for a boy at the Orphanage; the Woman's Missionary Society is supporting a young woman student volunteer in Millsaps; the Young People's Department supports a foreign missionary, and the Working Girls' Class, a Bible woman. The church makes a substantial contribution to the Rankin Street Mission.

Rev. E. K. Means, the pastor, is loved and honored by all Jackson. A scholarly gentleman, author of national reputation, eloquent preacher—a church is fortunate to have such a pastor.

Capitol Street is the church with a great present, but a greater future. Because of its admirable location, it has for its field of operation a large and rapidly developing residential section. Its membership nears 2,000, and will soon go beyond it. The congregation is zealous and aggressive, and covers its field with intensive labor. The Sunday school has greatly outgrown the present quarters, and temporary quarters have been improvised until their plan for a great annex is realized. This we hope will be speedily accomplished. The superintendent is Mr. M. S. Enochs, well known Christian business man, who brings to the kingdom the efficiency and sound judgment for which he is noted in the business world.

Dr. H. F. Brooks, the pastor since the last Annual Conference, has already captured his people and has stirred the city with great evangelistic messages. More than fifty have been received into the church, a large number of these on profession of faith.

The Men's Bible Class is very active. Besides paying a large part of the Mission and Orphanage special they are sending two of the girls from the Orphanage through Grenada College, paying all expenses. The Character Builders' Class is sending one girl from the Orphanage through Grenada College. This is a young ladies' class.

Other features of the work are: They have assumed a missionary appropriation for the Harrisville circuit as a Home Mission Special, and the support of Rev. J. L. Neil as a Foreign Mission Special; an Intermediate League has been organized with a membership of 150; an attractive Bible study program, conducted by Dr. Brooks, is drawing large crowds out to the mid-week prayer meetings.

The two smaller churches are Millsaps Memorial and Rankin Street. Dr. B. E. Mitchell, professor of Mathematics in Millsaps, is pastor of the former, and your humble scribe of the latter.

Dr. Mitchell is doing a good work in his church. Millsaps Memorial is the only church in that particular section, and people of several denominations rally to it and enjoy its services. Like Metropolitan, as usual, exerts an influence for good beyond its denominational bounds. This congregation has specialized on music, and for a small church has developed an unusually fine choir. This church serves the vocational students of the Insane Hospital, and offers to this fine group of workers to these most unfortunate of unfortunates the means of grace they need.

We still call our church Rankin Street, and will continue to do so until we settle finally on a name. The old church has been sold and a new building nears completion, on the corner of Union and Winter Streets. The new location is about six blocks northwest of the old site. We have a choice lot here and an additional lot on which to build a new parsonage. The church is of brick veneer construction, having ten Sunday school rooms and a spacious auditorium. It is a beautiful church, of which the congregation and pastor are proud. Our membership is increasing in a gratifying way, being about double what it was three years ago. As soon as we get over moving, we expect to organize our forces in a better way for greater accomplishments. Rev. Earl B. Moll is to hold a meeting for us beginning the middle of April.

In another issue of the Advocate I shall write of our other workers and institutions here. This will do for this time.

It is a privilege to be a reader of this paper and to let our advertisers know it. When answering advertisements, mention this paper.

HOW THIS WOMAN GOT STRENGTH

Put Up 300 Quarts Fruit, 500 Glasses Jelly and Took Care of Four Children

Norwalk, Iowa.—"I have been meaning for some time to write and tell you how much good your medicine has done me. When I started to take it I was almost bed fast and would have been in bed all the time if I had had any one to care for my children. There was so much swelling and pain that I could hardly take a step. I took seven bottles of Lydia E. Pinkham's Vegetable Compound and used Lydia E. Pinkham's Sanative Wash, and found that so healing. I am not entirely well yet for I was in bad shape when I started your medicine, but I am so much better that I am not afraid to recommend it, and I think if I keep on taking it, it will cure me. I have done my work all alone this summer, caring for four children, and I canned 300 quarts of fruit and made 500 glasses of jelly, so you see I must be better. I feel pretty good all the time and I am glad to tell others about the medicine."—Mrs. C. J. WENNERMARK, Box 141, Norwalk, Iowa.

Women can depend upon Lydia E. Pinkham's Vegetable Compound to relieve them from female troubles. For sale by druggists everywhere.

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Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

SALT.

The world is held together by the mass of honest folk who do their daily tasks, tend their own spot in the world, and have faith that at last the right will fully come to its own. These are the salt of the earth; they constitute that saline solution which is forever reviving a moribund world. They believe that right motives make right conditions, that if their faces are turned toward the light they cannot miss the road, and all right-minded men desire to see this true faith of the people vindicated. This is our truest basis of prosperity. It is the essence of all our progress. If this faith should be lost from any considerable group of society, it would constitute a loss equal to that of all the material wealth we possess.—Dearborn Independent.

To receive a little child in His name, to welcome the humdrum duty as a sacred mission, to regard a lowly office as a holy trust, to make a commonplace uncommonly noble and beautiful, this is the beginning of greatness.—J. H. Jowett.

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BY TAKING

WINTERSMITH'S CHILL TONIC

It is a Reliable General Invigorating Tonic

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

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Keeping You Weak, Nervous, Irritable and Run-down?

WHAT TO DO

ANY doctor will tell you that if you expect to be strong and well, your blood must get iron just as your stomach must have food and furnace must have coal. Iron is the food which keeps the blood working for you day and night. Only by satisfying this iron hunger of the pale, thin, watery blood can you build up rich red corpuscles that repair wasted tissue, renew the vigor of your body, and ward off germs of disease. Once you supply this red blood food in the form of organic iron—NUXATED IRON—a most amazing change often quickly takes place.

Nuxated Iron contains iron like the iron in spinach, lettuce and apples, and like the iron in your blood. It acts as a powerful strength and body builder, stimulates the nerve cells deep in the cheeks and sets a-tingle in your step. It helps make strong, vigorous men and healthy attractive women.

When you get up feeling tired in the morning; when you find yourself nervous, irritable and easily upset; when you can no longer do your day's work without being all fagged out at night; pains across the back and your face looks pale and drawn, do not wait until you go all to pieces and collapse in a state of nervous prostration, or until in your weakened condition you contract some serious disease. Simply try taking Nuxated Iron for two weeks and note the amazing change in your health, vigor, energy and endurance. You should be astonished at the results in even a few days' time. Successful guaranteed or money refunded. At all druggists.

NUXATED IRON ENRICHES THE BLOOD—GIVES YOU NEW STRENGTH AND ENERGY

FROM SATARTIA, MISS.

On the 28th of November, at 3:30 p. m., we arrived in Satartia. Soon after we got here, a number of the good ladies came, and soon they had a dinner or early supper prepared that would have tempted the appetite of a king; and you can imagine what this preacher did for it after driving all day in the rain, and over such roads as one will find from Bentonia here after a day's rain. We found a table in the dining-room groaning under the load of groceries it was carrying, that was brought here the eve before. Brother Carley, we didn't have a hog to kill, but we have had plenty of backbone, spare ribs and sausage to eat; now, who wouldn't like to serve the Satartia charge? And, too, old Santa Claus remembered us on Christmas Eve night with two nice boxes of fruit, candy, nuts, and groceries.

Though we have had some extremely bad weather, we have been able to meet all our appointments. We had our first quarterly conference during that awful freeze the 1st of January. We had a real good one; all the churches were represented, and from this place let me say all the stewards were present, with good reports. We assumed our quota for the Superannuate Endowment Fund and sent in the pink leaf immediately following.

We find some of as loyal people on this work as you will find anywhere. We want to thank Brother B. H. Williams, our predeeessor, for the good work he did while here; these people certainly love him. We are to begin work on our parsonage at once, and when completed we will have a real nice five-room bungalow, with two screened porches; when you come to Satartia, come to see us. Everything looks encouraging for a real good year in the true sense of the word. We ask an interest in the prayers of the brethren.

M. W. PORTER.

TRAVESTY OF WAR.

Sometimes when a man talks against war, he faces in rebuttal a question such as this: "Wouldn't you go to war to protect the weak?" The answer seems plain. A modern war to protect the weak—that is a grim joke! Look at the facts of the last war. This is the way it protected the weak: 10,000,000 known dead soldiers. 3,000,000 presumed dead soldiers, 13,000,000 dead civilians, 20,000,000 wounded, 3,000,000 prisoners, 9,000,000 war orphans, 5,000,000 war widows, 10,000,000 refugees. What do you mean—modern war protecting the weak? The Turks have slaughtered Armenians with an abandon and freedom not known before, since we fought a war to protect the weak. This is the conviction that grows in modern minds—war is no way to protect the weak. A world court might help to protect the weak. A League of Nations might protect the weak. An international mind, backed by a Christian conscience that would stop the race for armaments and forbid the nations to resort to violence—that would protect the weak. But there is no covering for the shame of a man who stands on the corners of the street to-day and talks about modern war protecting the weak. It is the weak who die by millions in every modern war.—Henry Emerson Fosdick.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—Washington Gladden.

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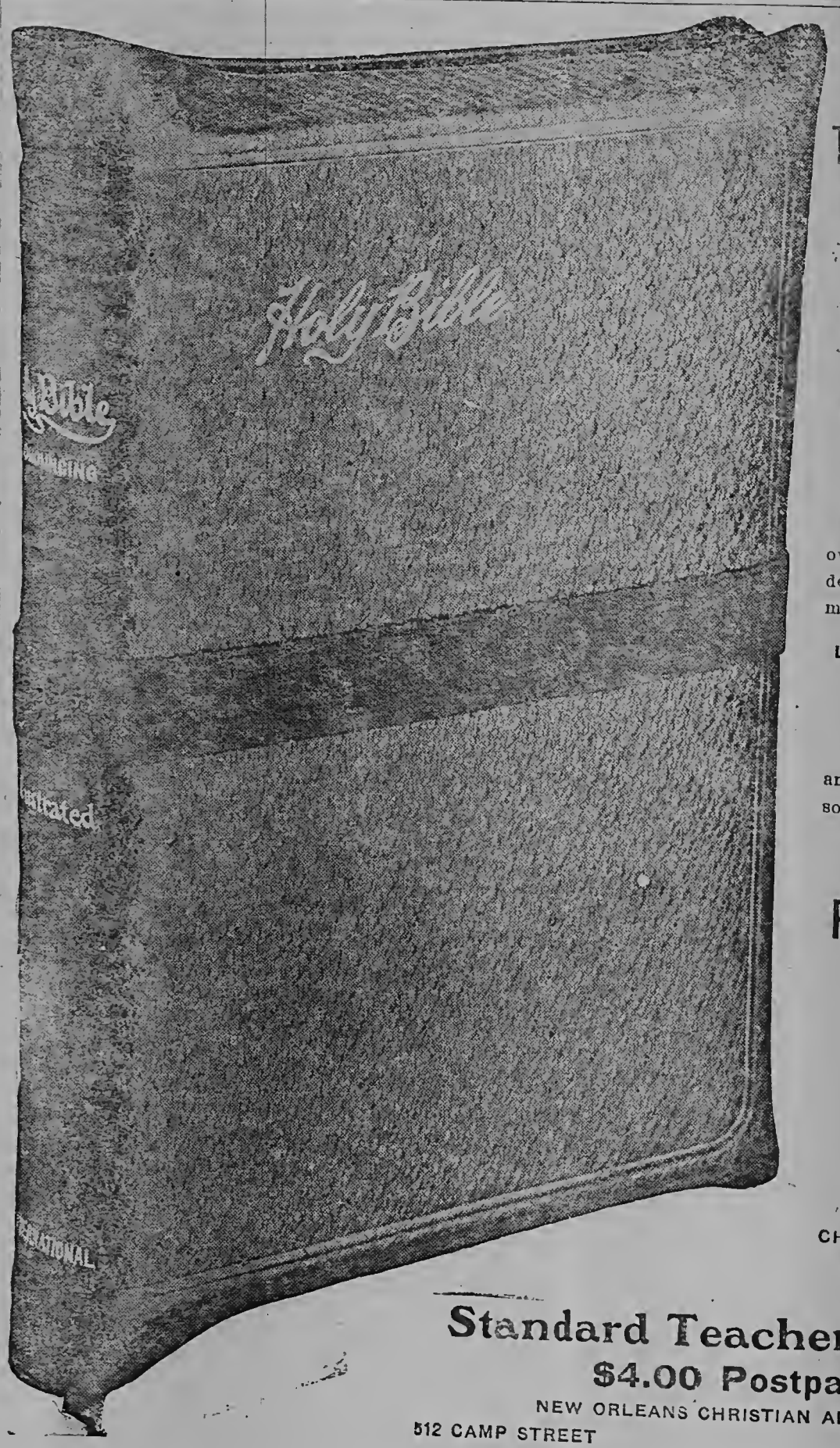

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NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 21, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT MAKES THE LIGHT.

We go into a dark room, feel around till we find the electric light switch, press the button, and instantly the room is flooded with light. Why? We say that the current was cut off until we pressed the button, pressing the button turned the current on, and the light shone. We know that the house is wired for electricity, and that the wires are connected somewhere with a power house from which the current can be drawn as desired. But we have to press the button before it becomes available. So it may be with divine grace. We know that God is the source of all spiritual strength, and we know that we can get from Him the help we need. But the condition of our getting that help is that we pray. Just as we might wander around in darkness all night in the room if we did not press the button, so we may remain out of touch and communion with God if we will not pray. Too many Christians are in spiritual darkness because they will not "press the button."

THE FALLACY OF FIGURES.

We sometimes almost wish that the church would not be called upon to make a statistical report of its work for a whole year. People like to know what is being accomplished, of course, but the emphasis that is usually placed upon figures often has the tendency to center attention upon appearances, rather than upon the things actually accomplished. Figures are the boast of some individuals and organizations, just as they are the embarrassment of others. It is not infrequently the case that figures are misleading, anyway. If we could go ahead with our work, doing the very best we could, regardless of what the figures would "show," it is possible that a spiritual interest would be developed that would accomplish more than the best "report" that could possibly be drawn up. "Everything in full, Bihop," sounds mighty fine—but it does not always tell the whole story.

PROMOTING INTER-RACIAL GOOD WILL.

The expediency of maintaining inter-racial good will commends itself to every one who gives any consideration whatever to the matter; but the chief argument in favor of such good will is the obligation that rests upon the eternal principles of proper relationship among men as taught by the gospel. The present widespread and influential movement for a better understanding between the white and the colored people, especially in the South, is based upon the realization by the right-thinking leaders of both races that the application of common sense, justice, and a spirit of mutual understanding is as desirable and as possible beween the races as it is between groups of the same race. The coming together, therefore, of those of both races that they may discuss in a friendly way matters that are of vital interest to all, is both desirable and feasible. Racial good will is an indispensable accompaniment of industrial prosperity and social peace.

SUCCESSFUL REVIVAL MEETINGS.

Practically throughout the church at this time pastors and people are thinking about and praying for revival meetings to be held during the spring and summer. They could not be thinking about and praying for a more important interest of the church. Not only are there multitudes of unsaved people that need to be reached with the gospel and brought into the Kingdom of God, but those who already profess to be Christians also need to be brought to greater consecration and more faithful service. The revival meetings will accomplish both these results.

In preparation for these meetings, everything ought to be done that can be done to make them as profitable as possible. In this connection, we commend the simple suggestions recently sent to the pastors of the Louisiana Conference by Rev. Henry T. Young, the chairman of the Conference Commission on Evangelism: "1. Plan early for the meeting; 2. Plan very thoroughly; 3. Plan to hold the meeting long enough to conserve results; 4. Plan to use every part of the local church in the campaign; 5. Make a survey of the field; 6. Report all progress to the church press, so as to encourage others."

After all, assuming that preachers and people alike are in earnest about having a good meeting and that they are willing "to spend and be spent" in promoting one, is it not largely a question of adequate preparation to insure success? Everybody can plan, work, and pray. Let us have a great season of revivals.

PROHIBITION IS HERE TO STAY.

The industrial advantages of national prohibition are too great for this nation ever to repeal, or even to modify, the requirements of the Eighteenth Amendment. In spite of the loud-mouthed protestations of those who claim that the laboring man wants his wine and beer, we have the testimony of these men themselves that they do not want to return to the conditions of pre-prohibition days. In a recent address, Mr. Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineeers, made the following significant statement: "Ten years before the churches began preaching prohibition, years before even the railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers were fighting the drink evil. A law of the organization that has been in effect during the twenty years I have been the executive, reads as follows: 'The use of intoxicating liquors either on or off duty is prohibited. It shall be the duty of his division (lodge) to investigate any violation of this rule, and if the member is found guilty he shall be expelled. Any division (lodge) failing to enforce this law shall have its charter suspended by the Grand Chief Engineer.' * * * The Brotherhood of Locomotive Engineers, at their International Convention in 1918, with 902 votes present, by a unanimous vote of all delegates, declared in favor of nation-wide prohibition. * * * There are some people laboring under the delusion they are going to have the prohibition law modified or abolished. Some one should wake them up from their Rip Van Winkle sleep. * * * We are not going back to the old condition of things, with their misery, want, and poverty. Never again! Prohibition has come to stay." Well put, Mr. Stone.

BACK-FIRE.

One thing is sure—the devil is glad when anything causes the forces of righteousness to falter in their attacks upon the strongholds of sin. It makes no difference to him what causes the faltering—it helps him to press the battle from his side and win victories where otherwise he would be vanquished. If the Christian forces of this country and of the world fall out among themselves over the proper pronunciation of "Shibboleth," the casualties will be more than "forty and two thousand"—and the devil will greatly enjoy the conflict at the "passages of the Jordan."

AFTER THE MONEY.

A recent news note was to the effect that of the 2,750 bills introduced in the House of Representatives on its first legislative day, 2,475 were measures appropriating public money or property for favored individuals, groups, or localities. It is evident, if this statement is true, that the representatives of the people are immensely interested in the pecuniary welfare of themselves, their friends, their constituents—or somebody. The lure of the lucre seems to be almost irresistible. The present scandals in public life show that, in many cases, money means more than manhood. The Master was manifestly right when he said, "The love of money is the root of all evil."

"ADDRESS PLAINLY."

The Post Office Department of the National Government has recently issued a circular calling attention to the fact that it pays an annual toll of $1,740,000 because people persist in mailing letters and packages with incomplete, inadequate, or incorrect addresses. This is just one of those "little things" that seem to be so insignificant as not to be worth noticing, that in the aggregate amount to a great deal. Address your mail carefully—yes, and do whatever else you do in the very best way you know how to do it.

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THE SUPERANNUATION OF REV. DR. GOODMAN.

By Rev. Lyman Carley.

(Concluded from Last Week.)

Promptly at the appointed hour the quarterly conference was called to order by the presiding elder. There was an unusually large attendance of officials, for the reason that many believed a change of preachers was going to he asked for, and it was thought that the request, to have weight, would need to be presented hy as large a numher of officials as possible. The business of the conference was transacted promptly, but not hurriedly. The collections for the pastor's and the presiding elder's salaries were not as large as they had hoped for. The other collections were also quite small. Just as the most of the routine business was disposed of, Dr. Goodman was sent for to visit a young man who had heen hurt hy the falling of a tree and was supposed to he dying. He was excused and the conference was soon ready to adjourn. At this point, the presiding elder arose and said:

"While Dr. Goodman is absent, I wish to say a few things to the quarterly conference. I understand that the sentiment in favor of a change of preachers is just about unanimous. I have heen aware for some time that Dr. Goodman is too old and feeble to do efficient work. So I have asked him to allow me to present his name to the Annual Conference for the superannuate relation."

Dr. Wise.—"Did he consent to it?"

Presiding Elder Justice.—"When I mentioned the matter, he and his wife broke down and cried. This was nothing more than I expected, for superannuation is an ordeal through which our preachers, as a rule, pass with great reluctance. To Dr. Goodman and his wife the future is very dark. He has no home to go to and no one to look to for support. He knows how small the collections are for superannuates, and the situation is very sad. If all his salary could he paid, it would be some relief to him. You stewards know how great the deficit is, and I hope that in view of his superannuation, you will make the strongest possible efforts to collect it. One reason so many old preachers hold on to the active relation, when they know that they cannot do efficient work, is the dread of an uncomfortahle life during the days of their superannuation."

Mr. Smith.—"I think Dr. Goodman has two sons who ought to give him a home and take care of him."

Presiding Elder Justice.—"He spoke of his sons, but said they could not help him. One of them has a very large family that he can hardly support, and the other's wife is an invalid and not able to take care of the home.

"And right here, Brother Smith, I will try to answer the question you asked me this morning. As a matter of fact, there are many sueranuates who are heing taken care of hy their children. And it would he an unnatural son or danghter who would not be willing to do this. But, after all, is it not just as criminal for the church, which has been the object of the preacher's solicitude, prayers, labors and sacrifices during the greater part of his life, and that has been built up from a weak, struggling organization to be one of the great Christian denominations of the world, to refuse or neglect to award him a reasonable pension in his old age?

"What would be thought of the United States Government if it did not care for the disabled soldiers who have come home out of the late world war? Would it be right to say, 'Let their relatives take care of them'? Would such a thing be creditahle to a great and strong nation like ours? No people on earth would be guilty of such ingratitude. Is it creditable to a great and strong church like ours to leave its worn-out preachers to shift for themselves the best they can? Our wounded and helpless soldiers, hy heroic service, for a short time protected our material interests, while our old preachers have spent the best part of their lives in safeguarding our spiritual interests. If the soldier is entitled to the gratitude of a nation, a pension and a bonus besides, surely the Christian preacher is entitled to some consideration in his old age."

Mr. Smith.—"Your answer to my question, which I now know to have been a foolish one, is more than satisfactory. I am heartily ashamed that I ever entertained such sentiments. If I had been hearing talks like yours along through my life, I would not be so foolish and ignorant as I am. Is it a mistake for me to think that our preachers are somewhat to blame for our lack of information along these lines?"

Presiding Elder Justice.—"Possibly, Brother Smith, you have struck the keynote to this whole matter. If during all these years our preachers had given the people the needed information, it might be that to-day we would be giving our superannuates the compensation to which they are justly entitled. I do not attribute the failure of our preachers at this point to anything but their modesty. Preachers do not like to press collections for themselves. Every preacher knows that he will probably some day be a claimant on this fund, and for that reason he dislikes to press this matter home to the conscience of the people. When the laity come fully to the front, as they are beginning to do, the preachers will be relieved of this burden and then conditions will be different."

Mr. Smith.—"To me a new light has sprung up, and I feel that I understand my duty better than ever before. I shall not be as indifferent about this fund any more as I have been in the past."

Presiding Elder Justice.—"Now, Dr. Wise, I wish to say a few words about your question. You want to know why the church does not make better provision for the support of its superannuates. We have had the machinery for this all along. Collections have been taken for this cause from the beginning, but the want of liberality on the part of the people has resulted in a comparatively small sum of money being available heretofore for the superannuates. But I hope that a better day is dawning. Some of our Annual Conferences are raising an endowment fund to supplement the usual collections, and this is doing much good. A general Board of Finance, whose special duty it is to look after raising an endowment fund for the superannuates and the widows and orphans of deceased preachers throughout the whole church, has been organized. Dr. Luther E. Todd is the Secretary of that board, and his entire time is given to its interests. He has succeeded in raising a considerahle sum for this cause during the quadrennium just now drawing to a close. According to the Secretary's last report, which was for 1921, the Conference Boards of Finance paid the claimants for that year $473,952, and the General Board paid them $33,288, making in all $507,221. There are now 133 superannuate homes valued at $359,560."

Dr. Wise.—"Brother Justice, will you allow me to ask how many claimants upon this fund there are in the entire church and what each one receives annually?"

Presiding Elder Justice.—"I am glad that you asked that question. The number of claimants varies from year to year. Some are removed by death and others are added to the list. Dr. Todd, the Secretary, says that for 1921 there were 860 superannuates, and 1,332 widows of preachers, making a total of 2,192 claimants. This does not include the orphans. He says also that the average per capita received by superannuates was $283, and the average per capita received by widows of preachers was $186. So you see that we are falling far short of providing anything like an ample support for our superannuates and the widows and orphans of deceased preachers.

"Our leading ministers and laymen are contemplating the collection of an endowment fund of $10,000,000. If this can be done, our superannuates will be paid enough to make them comfortable in their old age.

"Another thing that I wish to say is that in all probability the small number of young men entering the ministry is due largely to the prospect of an uncomfortable old age. They turn aside in spite of the call of God and engage in other more remunerative occupations. We pray that God will send forth laborers into the harvest, and when they are called they refuse to respond. I have personal knowledge of several such cases. The situation is really appalling and calls for great searchings of heart.

"Still another aspect of this matter is the question as to whether we can call ourselves really honest and not pay the debt we owe to our superannuate ministers. Just think what the ministry has done, not only in building up our church, but in promoting the civilization of the world. Take as an example the ministry of our Dr. Goodman. He has kept a record during his entire ministry of what he has been enabled to do. Here is some of it: Received into the church 5,893 members; 38 young men called te preach under his ministry; married 2,000 couples; baptized 6,593 children; built 37 parsonages and 83 churches; ministered at 3,061 funerals; collected for the various enterprises of the church $86,300. Making allowance for his superior ability and success, we may take his record as a fair sample of the work done by our present day superannuates. What a debt we owe them, and how glad we ought to be to pay it."

Dr. Wise.—"We have heard strange things to-night, and things that have stirred our hearts. Why have not our preachers told us these things before? I am sure that I owe not less than $2,000 to the superannuates myself. I have paid a shamefully small sum to this fund each year for the past forty years of my life, when I should have contributed much larger sums. I am heartily ashamed of myself. If you think as I do, brethren, let us remove the dark cloud from Dr. Goodman's sky. Let us pay every cent of his salary. We can do it, if we will. What say you, brethren?"

A chorus of voices was heard saying: "We can and we will." Check books were drawn from the pockets of the brethren, and in a few minutes the salary was paid in full.

Dr. Wise.—"Here, Brother Justice, is a check for $2 000 to be used in buying Dr. Goodman a home. I have right now $75,000 in the bank, and what I am giving does not hurt me at all. I have been a delinquent all my life, but I am determined to pay up."

Mr. Smith.—"Let me add $1,000 to that fund. I do want to be honest, but I see now that I cannot have a clear conscience and withhold what I realize now belongs to the Lord."

In a few minutes the sum of $5,000 was raised and the checks turned over to the presiding elder for Dr. Goodman.

Just then Dr. Goodman returned from his visit to the young man who had been hurt, and reported that he would probably recover. But the best news was that he had been converted and was ready to join the church. This caused general rejoicing, for he was very popular in the community.

Presiding Elder Justice.—"They shall still bring forth fruit in old age."

"Dr. Goodman," said the presiding elder, "we have been considering your case, and the brethren have not only paid your salary, but have given checks to the amount of $5,000 to buy you a home and to support you and your good wife for the next twelve months."

For several minutes Dr. Goodman stood speechless and then fell into the arms of Dr. Wise. Finally he said, "Let me go and tell Mary the good news."

The business of the conference having been finished, the presiding elder said: "Let us sing the Long Meter Doxology." This was done, and then somebody started, "'Tis the old-time religion." Some of the neighbors were attracted by the singing and came over to the church and joined enthusiastically in the song. There was old-time Methodist hand-shaking. Dr. Wise became happy and shouted, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

The presiding elder said: "This must be, in part at least, what God meant when he said in Malachi, 'Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

At a late hour the benediction was pronounced by the presiding elder, and the people went home saying that this was the greatest quarterly conference ever held in Rosetown.

The Annual Conference came and Dr. Goodman was given the superannuate relation. He gave a brief review of his career as a Methodist itinerant and closed by saying that he was the happiest man on the Conference floor.

HOW WALLACE CAME TO WRITE BEN-HUR.

By E. A. Robertson.

Fortunately the Christian religion is not a matter of mental calisthenics; it is a living experience. Two great facts stand out as an insuperable obstacle to those who would destroy the vitals of Christianity and leave nothing of the Christian church except a chain of ethical clubs or societies, whose principal cohesive force would be mutual admiration and whose main function would be to provide high-class entertainment in competition with the public forums and the motion picture shows. Modern skepticism will beat as vainly against these two facts as the angry tides beat against the stoutest sea wall.

The facts are conviction of sin and conversion of sinners. These facts attest the presence of a living Christ (not a dead Jew) in the world today; they prove his resurrection, not by historical data, which anybody is privileged to doubt, but by current experiences of living souls, at which the unregenerate may sneer, but of which those subject to the experience are as sure as they are of their existence as human entities.

Nothing that is said of the birth of Christ in the New Testament is any more miraculous than his continued rebirth in human hearts. No greater miracle can be named than the transformation of human nature, the rebirth by grace.

Meeting a Big Question.

Real study of a great problem is rare. Most people meet an important question in one of three ways. They ignore it; they depend on the opinions of others in making a decision; or they reason superficially far enough to arrive at a prejudice which they adopt as a conclusion. The personal attitudes of millions of men and women toward the religion of Jesus Christ fall severally under one or another of these classifications. But Christianity has ever been distinguished among religions by its capacity to respond triumphantly to the most searching study and to convince those who have sriously and persistently turned their minds to it.

An illustration is found in the story of the way General Lew Wallace came to write Ben-Hur, as it has been told by Willis E. Lougee, in the Congregationalist. In the course of a conversation with General Wallace one time, Mr. Lougee asked how Ben-Hur came to be written. In reply the general said that he had been an infidel and a close friend of Robert G. Ingersoll. After serving a term as Governor of Arizona, he was returning east in company with Ingersoll. Noting from the train some church spires in a village, the famous agnostic expressed his contempt for those who believed what was taught in the churches, and suggested to General Wallace that he ought to write a book to show that Christianity was false and that Christ never lived.

Idea Takes Root.

The idea took root, and for years General Wallace collected historical data both in America and in the Old World, and finally began his book, from the outset disapproved by his Methodist wife. By the time four chapters were written, the author had become convinced by his study that Christ was a historical character. As quoted by Mr. Lougee, General Wallace described in this way his experience after that discovery:

"I was in trouble. I had started out to write a book to prove to the world that no such person as Jesus Christ had ever lived on this earth; now I was faced with irrefutable evidence that he was as real a personage as Julius Caesar, Mark Antony, Virgil, Dante and a host of others who had lived and taught in those early days. I looked the matter squarely in the face, and reasoned that if he was a real personage (and there was no doubt about that) then was he not the Son of God and the Redeemer of the world?

"A feeling of uneasiness and a fear that I might be all wrong began to trouble me. A growing conviction began to take ground, that as Jesus Christ had been proven a real personage, then perhaps he was all that he claimed to be. This conviction grew stronger until, on one never-to-be-forgotten night, in my study at my home in Indianapolis, this conviction became a certainty.

"Dropping down upon my knees for the first time in my life for such a purpose, I prayed to God to reveal himself to me, to forgive my sins and to help me become one of his real followers. The light came into my soul early in the morning, about 1 o'clock. I went downstairs where my wife was sleeping, and awaking her, told her that I had accepted Jesus Christ as my Savior and Lord. You ought to have seen her face as I told of my new-found faith. 'Oh, Lew,' she said, 'I have prayed for this ever since you told me of your intentions to write this book—that you might find him in so doing.'

Kneel Together.

"We knelt together by the bed in that early morning hour and together thanked God for his mercy and care in guiding me to know him. I do not believe that heaven has any sweeter joy than we found that morning when, after years of wedded life, we had been joined together in the bonds of Christian fellowship.

"Then I asked: 'What shall I do with all this material that has been collected at so much expense and labor?' 'Why,' replied my wife, 'just change the four chapters you have written, finish the book and send it out into the world to prove from your own study and research that Jesus Christ was all that he claimed to be—the Son of God and redeemer of the world.'"—Indianapolis Morning Star.

WHO WANTS TO HELP?

Many of your readers are interested in the success of our French Mission work in Southern Louisiana, and no cause has a more sacred claim on our people, especially in Louisiana, than this truly mission work within our bounds. It is therefore proper that they should be informed of its progress and its needs. It is constantly facing new needs which are the results of new providential opportunities. One of these needs was presented during our last Conference session and met with a liberal response, but was not entirely provided for. It had become necessary to equip several of our preachers with cars to enable them to cover the large territory assigned to them. One gentleman generously gave one car. About half the price of another was provided by the congregation. We still lack about three hundred dollars of having enough to pay for the three cars that had to be provided and are now in the service.

For several years we have been trying to secure property for a church and graveyard for a new French congregation in Lafourche Parish, which cannot make progress till these necessities are provided. Some money has been contributed by friends toward this undertaking, and the Mission Board will give some help, but we will probably need at least $300 more to secure a property which will exactly fill our needs and, besides having abundant room for a graveyard, has a house on it that will serve us for a church. The opportunity to buy this property is now put up to us, and if we do not buy at once, we may not soon find an available property. If friends who are interested in this great opportunity will contribute $600 now to these two immediate needs, we can invest it so as to bring incalculable results in this work. Those who are willing to make any contributions are requested to send to me at 1431 Octavia Street, New Orleans, La., as quickly as possible.

W. WINANS DRAKE, P. E.

THE EDUCATIONAL MEETING IN MEMPHIS.

My Dear Brother Carley: Just a word about our educational meeting in Memphis, Jan. 29-Feb. 2. We had a great program, and the session throughout was very instructive. Jan. 29 was set apart for work and plans by the Associate Secretary, Dr. H. H. Sherman, and the Secretary-Treasurers. Every phase of our work was discussed, and plans made for more intensive collections. Dr. Sherman has the work fully in hand.

Throughout the conference, by representatives of our schools, was sounded the keynote of a deeper consecration to Christ and his cause. Not a word was spoken, so far as I heard (and I heard about all) that was not sound and showed that our leaders in our schools possess an abiding faith in Christ. Dr. Linn's words seem now prophetic. Again and again he spoke of his concern about the salvation of the student body. I think that the Secretary-Treasurers each went back to his task with a new conception of his duty to God and the church.

Our representatives from the Mississippi Conference, Dr. Robert Selby, of Crawford Street, Vicksburg, and Dr. Joe Cook, of Hattiesburg, acquitted themselves well.

I don't think that any one need hesitate to patronize any of our schools. Drs. Key and Bowen, of Millsaps; Dr. I. W. Cooper, of Whitworth, and Dr. Hogg, of Port Gibson, were present and helped to make the conference a success.

I spoke twice in Meridian yesterday, in the morning at Hawkins Memorial, with Brother J. M. Lewis, and at night at East End, with Brother W. H. Lewis. This writer is under obligation to these brothers and their good wives—blessings on them. At 3 o'clock I had a conference with the collectors.

Brothers Decell and Linfield each asked me to preach for them; and here and now I wish to thank the presiding elder and preachers. I have not been denied a pulpit since I have been in this work. The collectors have as a rule been faithful. We have collected about 47 per cent of the amount subscribed at a cost of 11½ per cent, which includes our part of expense of the Nashville office and all expenses of the Jackson office.

J. M. MORSE, Secretary.

Feb. 11, 1924.

"If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God."—F. B. Meyer.

NOTES FROM COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

We bave finished our first round of quarterly conferences and are glad to report that the work in a general way is moving along nicely. Despite tbe fact that we have had some very unfavorable weather and road conditions, we feel that the work bas made a good beginning for a great year tbroughout the district.

Every charge in the district accepted the quota for Superannuate Endowment, all but one charge accepting plan number two for raising this fund. Starkville put the amount in the budget and will raise it along with the rest of the budget. Several of the charges will likely do this next year. I hope all the "Pinks" have reached Dr. Todd and that Columbus District will soon appear on the honor roll as 100% pink.

Brooksville and Kosciusko are making their plans to build new churches this year. At the first quarterly conference, building committees were appointed at both places, and everything looks bright for the early erection of modern churches at tbese places. Tbe nice brick church at Wier has been fully completed since Conference, giving to this wide-awake congregation a well equipped plant for their work.

Brother and Sister Storment have just moved into their handsome bungalow parsonage at Ackerman, Ackerman and Wier charge. When fully completed (wbich it will be before work stops), tbere will be no better preacher's home in the district; and I feel safe in saying in the Conference. It is as complete as any home needs to be, and will be nice enough for a king. One good feature about the building of this parsonage, when finished it will be paid for. They are paying as they go.

In view of the increases in pastors' salaries throughout the district during tbe past three years, we did not expect many increases this year, but we are glad to report the following increases this year: Brooksville, $500; Columbus, Central, $300; Kosciusko station, $250; Noxapater, $250; Mayhew and Sessums, $100. Noxapater will show the same asssessment as last year, but two churches are being served this year by a junior preacher, and the other four churches made up tbe amount that would have been paid by these two churches, making Brother Goudelock's salary the same with two less churches.

Special emphasis is being placed on the evangelistic campaign for the year. Gipsy Smith's campaign at Macon in January was a wonderful success. Macon and Noxubee County will never be the same any more. John Brown begins a three weeks' campaign at Columbus, March 2, and from tbe interest now manifested in the organization and plans for the campaign this will be another great meeting. Burke Culpepper begins with Brother Woollard, at Starkville, Feb. 17. We have tentative plans for two county-wide meetings at Ackerman and Louisville, for Choctaw and Winston Counties, with George Tucker, the R. R. evangelist, to do the preaching. Cooperating with Brother Campbell, our missionary evangelist, we are planning to begin our rural evangelistic campaign early in the summer. These plans will be more definitely worked out and announced later.

We have just about completed plans for holding all-day rally services in most of the rural churches, beginning about March 20 to May 4. It is our purpose to go to as many of our rural churches as we can reacb during tbis period of time, and put on an all-day program, carrying a strong team of speakers, and discuss many phases of the work, more especially as it relates to the local congregation. A more definite plan will be worked out and announced later.

Our Preacbers' Institute at Starkville, Jan. 15-16, was cut sbort by tbe presiding elder's being called away to attend a funeral. But the two sessions held the afternoon and night of the 15th were interesting and helpful to all present. Most of the preacbers were present.

Brotber J. H. McKinnon, our District Lay Leader, held two very inspiring services for the laymen, Feb. 7, at Ackerman, and the 8tb at West Point. Our laymen did not attend as we bad hoped they would, but the meetings were interesting and very helpful. Brother McKinnon is anxious to see tbe Laymen's Movement move, and if we will give him our assistance and encouragement, he is going, to make it MOVE.

So far as the "elder" can find out, all the preachers and people are pleased over the new appointments for the year and all the machinery is running without friction anywbere. Praise the Lord!

A. T. McILWAIN, P. E.

PAPINI'S LIFE OF CHRIST.

By Artbur Madison Shaw.

When Dr. John A. Rice's book, "The Old Testament in the Life of To-Day," first came out, while Dr. S. A. Steel was reading it be wrote, "I would sell my shirt to buy a book like this, and lie in bed to read it," wbich just praise led me to buy tbe book. If any book of recent date would justify such a sacrifice, "Papini's Life of Christ" is such a book. Not only was it the "best seller" among religious books in 1923, but it is doubtless the most engaging narrative that was ever written on this theme. I, however, was not forced to make the sacrifice, for my former genial presiding elder, W. L. Doss, loaned me tbe book; and altbougb I read it hurriedly, I read it twice. It may not be true, as is so often said of books, that it is "indispensable to preachers," but certainly any preacber or thoughtful layman wbo reads it will be greatly enricbed in mind and heart.

Of course, blemishes are easy to find, and many just criticisms can be made. A man who is even moderately free in judgment and critical in tbought will not accept, for instance, tbis statement: "He who accepts the four gospels must accept tbem wbolly, entire, syllable by syllable, or else reject them from the first to the last and say, 'We know nothing.'" The assertion that "tbe most famous New Testament authorities agree on only one tbing, tbat tbe church was able to select in tbe great mass of primitive literature the oldest gospels thougbt up to that time to be the most reliable. No more need be asked,"—is equally unacceptable. His claim that Jesus requires us to hate ourselves misrepresents the teaching of Christ; and the theory tbat money is essentially evil, and that Jesus would never even touch it, is an exaggeration, not to say a perversion, of the doctrine of tbe Son of Man. Yet, when it is remembered that be is a Roman Catbolic, this viewpoint will be allowed for. Literalism belongs to Rome.

On the other hand, the excellencies of tbe book are very many. Written in Italian, the translation makes a piece of English literature hardly excelled among our religious classics. Written by a man who until recently was an avowed atheist, it not only shows an earnest faitb and a penetrating spiritual interpretation of Christ, but it accepts the issues and implications of the Master's teachings with greater frankness than is shown by many theologians. Written by a Roman Catholic, it breathes an evangelical spirit that many Protestants might well covet. Disclaiming any scbolarly purpose, the author has the resources of scholarsbip at his command to an extraordinary degree.

Furtbermore, altbough the author writes from tbe standpoint of staunch traditionalism, many of his conclusions smack of modern criticism. For instance, in citing the saying of Jesus, "An evil and adulterous generation seeketh after a sign; and tbere shall be no sign given to it but the sign of Jonab tbe propbet," he adopts the Lukan version as tbe correct one, and affirms that the application of tbe figure given in Mattbew—"For as Jonah was three days and tbree nights in the belly of the whale; so shall the Son of man be three days and tbree nights in the heart of the earth"—is a mistaken attempt on the part of the apostolic writer (not, mind you, on the part of copyist or commentator!) to explain a saying of Christ wbicb he bimself did not understand. Wbether this manner of disposing of that clause —which certainly cannot have been the utterance of Jesus—is correct or not, the author's explanation that "the sign of Jonah the prophet" has reference to the effectiveness of the prophet's message and the response of the Ninevites, is evidently correct, and is borne out by the context. (See Matt. 12:41.)

Another merit of this excellent book is, that, while tbe most transparent clarity and simplicity characterize the author's style, it also abounds in a pleasing rhetoric, moving eloquence and poetic imagination. This, from the scene of the trial before Pilate, is a good illustration: "His friends were not tbere, were hidden; all his people wished to pierce his flesh with nails, and only a foreigner, an idolator, defended his life . . . He loved, and it was fitting that he should be hated; he brought men back from death, and it was fitting that he should be killed: be wished to save others, and it was fitting that all men should wish to destroy him; he was innocent, and it was fitting that he should be sacrificed!" Could words contain more force or beauty?

But perhaps the highest merit of the book is the masterly analysis and synthesis of the Gospel materials; the orderly sequence in which event follows event in the author's construction of the Life; the logical groiping of the teachings, and the author's marvelous instinct for interpretation and application. Every scene in the Life, and every phrase in the teaching, is made to mean something. I know of but few more useful modern books that could be placed in the Christian's home than Papini's "Life of Christ."

Oakdale, La.

IGNORANCE OF BIBLE FOUND IN SCHOOLS.

Startling revelations of ignorance of the Bible and misconception of Biblical teachings are contained in a survey of the Bible education of students in high schools and colleges in Missouri, issued Thursday by Prof. George R. Crissman, of the college.

The survey is the result of scientific tests for Bible knowledge, made with 100 students in the Warrensburg College, and with 1,800 high school students at Holden, Centerview, Odessa, Warrensburg, Jefferson City, and Sedalia. Different sets of examination questions were given the college students and those in high school, an endeavor having been made to prepare each on a basis suitable to knowledge that might reasonably be expected from students of different ages and degrees of training.

Here are some of the results as given in a report by Prof. Crissman:

"Sixteen per cent of the high school students neither knew where Christ was born nor the name of his mother. Sixty per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus. Seventy per cent did not know wbat to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neigbbor. Twelve per cent did not know tbe first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent tbought that the Book of John was located very close to Revelations. In the following quotation from Lowell's 'Irene,' 'No want of faith that chills with side-lone eye hath she; no jealousy, no "Levite pride" that passeth by upon the otber side,' 80 per cent did not know what story is bere referred to in the Bible.'

Tbe following are a few of the hundreds of humorous and pathetic examples of Biblical ignorance:

Forty per cent thought Paul "a book of the Bible."

Twelve per cent thought Pilate "a book of the Bible."

Twenty-five per cent tbought Pilate "an autbor of the Bible."

Twenty-five per cent thought James " a river."

Forty-five per cent thought Galilee " a river."

Seven per cent thought Agrippa "an apostle."

Thirty per cent thought Jude " a king."
Three per cent thought Herod "an apostle."
Six per cent thought Mark "a king."
Nine per cent thought Samaria "an author."
Twelve per cent thought Peter "a king.'
Nine per cent thought Peter "a priest."
Six per cent thought Revelations "a province."
Six per cent thought Caiphas "an apostle.'
Twelve per cent thought Ephesians "a province."
Six per cent thought Martha "a book of the Bible."
Twenty-four per cent thought Allelulia "a blesing."
Twelve per cent thought Allelulia "a loud noise."
Nine per cent thought amen "an applause."
Fifty per cent thought amen "a stop."
Thirty-three per cent thought centurion "a century."
Fifteen per cent thought centurion "the middle point."
Nine per cent thought elders "bushes."
Thirty per cent thought Gethsemane "a city of Egypt."
Twenty per cent thought immortality "death."
Nine per cent thought immortality "breath."
Twenty-five per cent thought resurreetion "the building of the temple."
Forty-five per cent thought Scriptures "quotations."
Eighteen per cent thought scribes "bad men."
Nine per cent thought tithes "things fastened together."
Twenty-five per cent thought tithes "missionary money."

"It is interesting to note," says Prof. Crissman, "that nine per cent of the students defined sin as 'debts.' Could it be posible," he asks, "that the churches which recite the Lord's Prayer using 'debts,' unwittingly teach this definition of sin?" Another discovery from the survey, which may shed a great deal of light upon illteracy and upon the halting of education in intermediate stages if subsequent investigation confirm it, is that there seems great reason for believing that a much larger percentage of the high school freshmen who have had regular Sunday school attendance continue through the high school than of those who have had but irregular Sunday school attendance or none at all. This was developed by a phase of the investigation which sought to explain the great difference in average scores made in the examination by freshmen and seniors in high school.

Some of the interesting results of the preliminary try-outs are the following: 1. Among the college students the facts thus far obtained show that on the basis of a grade of 100, the medium score for the men is 64, the medium score for freshmen in college is 55.7, for sophomores 65, for juniors 68, for seniors 69.5, for students who have little or no Sunday school attendance 52.5, for students with irregular Sunday school attendance 63, for students with regular attendance 70, for students having college credit in Bible 84.

In the high school the results are quite similar. It must be remembered that the results given here are based upon a wholly different set of tests from those given the college students. They are much easier and somewhat different in content. The medium score for freshmen is 56.7; the medium score for sophomores, 64.3; for juniors, 76.8; for seniors, 78.6. The medium score for those having no Sunday school attendance, 35; for those having irregular attendance for less than five years, 53; for those having irregular attendance for more than five years, 63; for those with regular attendance for less than five years, 68.2; and a regular attendance for more than five years, 83.7; for boys, 52.3; for girls, 70.5; for whites, 68.1; Negroes, 50.4

The tests were originated by Prof. Crissman and have been approved by the National Survey Committee of the General Educational Board of the Religious Educational Association of America and by the Research Committee of the International Sunday School Council of Religious Education; and it is the aim of the originators so to show lack of Bible information among students that greatly improved Bible study courses will be stimulated throughout the country.

Material for the tests was determined upon by a careful analysis (1) of the contents of four of the most extensively used courses in Bible study published in this country; (2) an analysis of courses of study used in the International Sunday School lessons; (3) a collection of statements of the essential facts and principles of Christianity obtained from ten of the leading authorities representing the five largest Protestant churches, the Jewish church, and the Catholic church of America. This method of procedure, as well as the authorities themselves, were approved by the Research Committee of the International Sunday School Council of Religious Education.

The following are some of the people who have been co-operating with Prof. Crissman in the preparation of these tests: Dean F. G. Kelley, recentiy of Kansas University; Dean Raymond A. Schwegler, of the University of Kansas; Dr. A. G. Capps, of the University of Missouri; Dr. George Melcher, assistant superintendent of Kansas City; Miss Pauline Humphreys, of the College; Dr. Hugh S. Magill, general secretary of the International Sunday School Council of Religious Education, and Dr. W. W. Charters, chairman of the Research Committee of the International Sunday School Council of Religious Education.—St. Louis Globe Democrat.

MEETING OF SECRETARY-TREASURERS, MEMPHIS, TENN., JAN. 29 1924.

The annual meeting of the Educational Secretary-Treasurers was held in Memphis, Tenn., Tuesday, Jan. 29. The attendance was 100%. Careful consideration was given to the various phases of the work of the Christian Education Movement. The reports showed that between four and five million dollars have been collected to date, and about an equal amount is due and unpaid, a large part of which is the third payment which fell due Nov. 1, 1923. Many of the Secretary-Treasurers reported large sums of new money subscribed to the various institutions, amounting to about $5,000,000 to date. Special campaigns are being put on for several of our schools, and others are being planned. The movement has sown many fields with good seed which will bear large harvests for years to come.

All were agreed that the special period assigned to the movement for last year, namely, August to November, inclusive, was a very unfavorable time, since this is also the time of the meeting of the several Annual Conferences, and but little can be done on these special movements for a month before or after the Annual Conference. Accordingly, they selected the period from **Nov. 1, 1924, to April 1, 1925,** for a special intensive effort to collect the fourth payment and the balance due on previous payments. This will give the cause its first really good opportunity, and will bring, it is thought, large results.

The exhibit showed that substantial reduction had been made in the percentage of cost in carrying on the movement, which was very gratifying. Emphasis was placed on the work and importance of the local collectors as the key-men, and plans were suggested to help them become more efficient.

The district conferences were stressed as favorable opportunities to get our cause before the church leaders, and it was suggested that wherever practicable a special hour be arranged for the Christian Education Movement. All the organized and special agencies of the church were requested to continue their co-operation.

The note of optimism and hopefulness prevailed. We continue our task with "a faith that laughs at impossibilities and cries, IT SHALL BE DONE."

H. H. SHERMAN,
Associate Secretary,
Board of Education.

THE BILLY SUNDAY MEETING.

For nearly two years we have had an engagement with the great evangelist, Rev. W. A. Sunday, to conduct a revival campaign in Shreveport. "All things are ready," we hope. A tabernacle to seat six thousand has been built, a great chorus organized, many prayers have been offered.

This is the first time for a long perlod of years that all Protestant denominations of Shreveport have united in a revival effort. Advocate readers are requested to pray that we may have glorious results.

The meeting bagan on Sunday, Feb. 17, and will continue through the entire month of March. Services will be held at 2:30 and 7:30 p. m. each day, except Monday, when no services whatever will be conducted. Visiting preachers can secure special tickets entitling them to platform seats.

R. H. WYNN.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Church Extension Board of North Mississippi Conference will meet at Winona, Miss., March 20, at 1 p. m. Applications to the General Board must be in the hands of the committee on or before that date.

J. T. LOCKHART,
Secretary and Treasurer.
Itta Bena, Miss., Feb. 13, 1924.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

The Executive Committee of the Louisiana Conference Board of Church Extension will meet in the First Methodist Church, Shreveport, La., Tuesday, March 11, at 11 o'clock a. m. All who wish to ask for aid from the General Board at its spring meeting will please have their applications in the hands of one of the committee in time for the meeting.

ELMER C. GUNN.
Bogalusa, La.

Whosoever is really earnest for divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upraideth not, may count on it very confidently that the Lord will send forth his light.—James Hamilton.

MAKE THE CHILDREN HAPPY.
Buy a Home in the Ozarks.

Fayetteville, Arkansas, the most BEAUTIFUL CITY in the Southwest. The home of the WESTERN METHODIST ASSEMBLY, and STATE UNIVERSITY. Fine Fruit and Fertile Farms, both Rough and Smooth. If interested write us. FAYETTEVILLE REALTY CO., Wade Building, Fayetteville, Ark.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

He hath put down the mighty from their seats, and exalted them of low degree.—Luke 1. 52.

THE BEST EVANGELISTIC HELP

Any evangelist whose work is born of the Spirit, who does Holy Ghost preaching in a Teaching way.

What will be expected of sinners after conversion should be visioned in the preaching that saves them. Then they will build churches, support pastors, and do everything they were taught. People are easily led when shown a vision. Weak stations become strong, communities and towns become half and whole stations. "Where there is no vision the people perish." Spasmodic revivals are temporary. Deep spiritual constructive revivals are permanent. I have described the most valuable class of help for pastors and churches. Untrammeled, I will give this class of services anywhere. Also I would guarantee to teach young preachers, itinerant or local, how to do revival work successfully. Write for my pamphlet free.

Address: REV. W. D. BASS, Corinth, Miss.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

When the Roll is Called in St. Louis

Bishop John M. Moore writes: "Inclosed find check for $1,000 from Mr. Royal A. Ferris, a citizen of Dallas. For many years he was the President of the American Exchange National Bank and later became chairman of its board of directors. He is the grandson of a Methodist preacher. His wife is the daughter of the late Charles E. Brown, of the Central Texas Conference. He is greatly interested in the Superannuate Endowment Fund and shows his interest by making this gift, which is in honor of Brother Brown, whose memory he cherishes."

'Way Down South in the Land of Cotton.—Rev. R. J. Blunt, pastor at Portageville, Mo., sends the pink leaf report from his charge, showing that his people have agreed to raise $1,129 for Superannuate Endowment in five years, and writes concerning the plan for raising it, as follows: "Mr. H. W. Smith, who is the President of our Special Effort Committee, has volunteered the use of a piece of land which he has been renting for $75 per year. We are to have it free of rent. It is to be planted in cotton and cultivated for the Superannuate Endowment Fund until the total amount is paid. I feel that we are assured of raising the full amount, and that we will do it in less than five years."

A Lively Baby Station.—The pink leaf report of Dill charge, Mangum District, West Oklahoma Conference, is before me. The pastor is Rev. J. B. McCombs. He not only sent us the **pink** but also the **gold.** For his letter contains a check paying the total amount due on his charge's quota for the first year. This is a brand-new station, and it is running full steam ahead, as evidenced in their paying the pastor and presiding elder in advance up to February 1, 1924. This is the first charge of the West Oklahoma Conference to pay its first year's quota on Superannuate Endowment in full.

This Boy Couldn't Possibly Wait.—One of our St. Louis Conference preachers, Rev. E. F. McDaniel, is now pastor of the Henderson charge in Tennessee. He was so eager to get started on the Special Effort that he could not wait for his presiding elder to come around and head up the organization. He writes: "My first quarterly conference has not been held. When it is held, we will announce that everything concerning the organization of the Special Effort has been attended to, committee appointed, quota fixed upon, and the amount due on the quota for the first year ($400) paid in cash. We will send you the pink leaf report just as soon as the quarterly conference is held. Please send me that crazy negro story."

Fine, Mac! The St. Louis boys are proud of you. Of course you shall have the "crazy negro story," and I will send it to any other pastor desiring it who pays in full the amount due the first year on his quota.

Some Samples of Special Effortitis.—A letter from Dr. C. M. Hawkins, pastor of First Methodist Church, Muskogee, Okla., reveals the fact that said charge increased its minimum quota $800, making the total amount $5,000 that the charge will raise in five years for Superannuate Endowment.

The pink leaf report from Rev. J. O. Grogan, pastor of Tallahassee charge, Florida Conference, shows that the first quarterly conference added $878 to its minimum quota, making the total amount $5,000 that the charge will raise in five years for Superannuate Endowment.

The pink leaf report from Rev. H. H. Humble, paster of Hay Street Church, Fayetteville, North Carolina Conference, shows that the first quarterly conference added $1,068 to its minimum quota, making the total amount $5,000 that this charge will raise in five years for Superannuate Endowment.

Korea! Korea! Korea! All Hail!—One of the most thrilling letters out of hundreds that stir my blood is one from Rev. J. L. Gerdine, presiding elder of the Songdo District, Korea Conference. He writes that this foreign Annual Conference voluntarily accepted 20,000 yen ($10,000) as its quota to raise in five years for Superannuate Endowment. This was done notwithstanding the great strain the Conference is under at the present time to reach a point of self-support and no longer be dependent upon subsidies from the Board of Missions.

Bishop H. A. Boaz personally subscribed one-eighth of the Korea Conference quota for Superannuate Endowment and secured a like subscription from the great layman, Mr. T. H. Yun. Other individual subscriptions were secured and a special assessment on the Conference added, and there was still lacking nearly one-third of the quota to be provided for. Then came a preacher's institute at Seoul, and about half of the preachers of the Korea Conference in attendance upon that institute unanimously and enthusiastically pledge each one-twetieth of his salary for the next five years on the Conference quota, thus making the 20,000 yen fully subscribed.

I do not know what could be written on this page more powerful than this in its urge to faithful service in the Special Effort for Superannuate Endowment. If those preachers beyond the sea who are working in foreign mission territory can do such a thing as stated above, those of us in the Conference of the States should be moved to greater and more faithful work for the cause than we have as yet decided upon.

Presiding Elders One Hundred Per Cent Pink.

1. Illinois Conference, Murphysboro District, Rev. A. E. Thomas, presiding elder.
2. Northwest Conference, Inland District, Rev. J. H. Dills, presiding elder.
3. Southwest Missouri Conference, Sedalia District, Rev. H. J. Rand, presiding elder.
4. Tennessee Conference, Mount Pleasant District, Rev. R. S. Tinnon, presiding elder.
5. Western North Carolina Conference, Statesville District, Rev. D. M. Litaker, presiding elder.
6. East Oklahoma Conference, Durant District, Rev. W. M. Crutchfield, presiding elder.
7. Holston Conference, Radford District, Rev. J. B. Ward, presiding elder.
8. Southwest Missouri Conference, Mashall District, Rev. Frank M. Burton, presiding elder.
9. Tennessee Conference, Nashville District, Rev. T. C. Ragdale, presiding elder.
10. Louisville Conference, Owensboro District, Rev. J. C. Rawlings, presiding elder.
11. Louisville Conference, Hopkinsville District, Rev. G. W. Hummel, presiding elder.
12. Alabama Conference, Troy District, Rev. W. P. Hurt, presiding elder.
13. Missouri Conference, Richmond District, Rev. J. M. Bone, presiding elder.
14. Louisville Conference, Columbia District, Rev. L. F. Piercy, presiding elder.
15. Western North Carolina Conference, Marion District, Rev. Z. Paris, presiding elder.
16. Western Virginia Conference, Charleston District, Rev. O. F. Williams, presiding elder.
17. Virginia Conference, Norfolk District, Rev. J. J. Bradford, presiding elder.

"Do not be afraid. If you have made up your mind to embark in an enterprise, and have used your best judgment in reaching your conclusions, start right in and you will ultimately succeed. It is only those who are made cowards by indecision that never arrive."

Be Sure to Answer, "I am Pink"

The Home Circle

THE CURIOUS CASE OF BETSY BURR.

The curious case of Betsy Burr
Is known throughout the city,
And other girls all speak of her
With mingled praise and pity.

You see, it seems to be the height
Of her daily wishes
To lend a hand at morn and night
When mother washes dishes.

Before she starts away to school—
So well does her mother trust her—
It is her fast, unfailing rule
To use the broom and duster.

And in her little room upstairs,
Her ribbons, shoes, and laces,
And all the things that Betsy wears,
Are always in their places.

You must agree that Betsy Burr
Is not a common maiden;
Yet every day that comes to her
With happiness is laden.

—Virginia Bowdoin, in The Youth's Companion.

OBEDIENT JACK.

Jack was a big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day, she was very glad, for father had to go to his office so early that he could not go with them.

When the three, Jamie, Janet, and Jack, returned from school at noon (for Jack always went for them at twelve o'clock), mother would give Jack his dinner as soon as they arrived, and then she would pat him on the head and say: "Good old dog!" Jack would wag his tail and give a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he did not see them with the others, he would go around to the windows where they sat and bark, and she would say: "A little late to-day, Jack. Be patient." He never came until school was out, although I think he would have enjoyed coming at recess and romping with the scholars.

When the town clock struck twelve, mother would say, "Go to school, Jack," and off he would run.

One day mother was talking to a friend in the sitting-room, and she was telling the friend what a good dog Jack was, and she said, "I just say, 'Go to school, Jack,' and off he goes."

Now, the friend was a little deaf, so she had to repeat it several times; but she did not notice that Jack was outside wagging his tail. After her friend had gone mother went into the kitchen to make a pie. Passing through the hall, she saw that it was only eleven o'clock, so she knew she had plenty of time. She was just putting the pie in the oven when she heard children's voices, and there at the gate stood Jamie and Janet and Jack.

"Why, children!" mother exclaimed. "What are you doing home? It is only half-past eleven."

"Oh, mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home!"

"Where was Miss Jenkins, your regular teacher?"

"She is sick," said the children, "and we told Miss Morse that you always sent Jack when it was time for us to go home."

"Well, well!" said the mother. "But what made Jack go for you? I did not send him."

Here Jack looked up at her so wistfully that she had not the heart to speak sternly to him.

Then suddenly as she stood there looking at the trio, who were as much surprised as herself, mother remembered her deaf friend and how she had told her about Jack and had had to repeat it.

"It's all right, children," she said, laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you, and I had to say it so loud that Jack must have heard me say, 'I just say, "Go to school, Jack,"' and thought I was talking to him, for he was evidently out on the porch."—Exchange.

AN OLD-TIME NURSERY RHYME.

In the interesting History of the Catnach Press, a literary venture that lasted in London from 1769 to 1841, there is an account of "the tragical death of an apple pie." Most boys and girls know the first part; many were brought up on "A was an Apple Pie, B bit it, C cut it," and so on down to "XYZ and &, who all longed for a piece in hand." But, says a writer in Boys and Girls, how many know the curious discourse that passed between the twenty-five letters at dinner time?

Says A, Give me A good large slice.
Says B, A little Bit, but nice.
Says C, Cut me a piece of Crust.
Take it, says D, 'tis Dry as Dust.
Says E, I'll Eat it fast, who will?
Says F, I vow I'll have my Fill.
Says G, Give it me both Good and Great.
Says H, A little bit I Hate.
Says I, I love the juice the best.
And K the very same Confess'd.
Says L, There's nothing more I Love.
Says M, It Makes your teeth to Move.
N Noticed what the others said.
O Others' plates with grief survey'd.
P Praised the cook up to the life.
Q Quarreled because he had a bad knife.
Says R, It Runs short, I'm afraid.
S Silent Sat and nothing Said.
T Thought that Talking might lose Time.
U Understood it at meals a crime.
W Wished there had been a quince in.
Says X, Those cooks there's no convincing.
Says Y, I'll eat, let others wish.
Z sat as mute as any fiish.
While & he licked the dish. —Selected.

CLEVERNESS OF A SHEEP DOG.

Some years ago there was a terrific storm in Scotland. The snow lay in great drifts many feet deep.

The farmers were very anxious about their sheep, for there were hundreds of them unsheltered on the hills at the time. In one farm no fewer than three hundred were missing, and the farmer, with his men and faithful dog, Rough, started to search for them.

When they reached the fields, nothing was to be seen but great masses and drifts of snow, many feet thick, under which the sheep were buried. The men tried to get through the snow to the animals, but it was next to impossible, for they could hardly tell when they came across a sheep.

The snow was still falling fast when Rough came to the rescue. He understood what was to be done, and, running over the snow, with quick, short barks, he dug with his paws little holes in various places.

The men went to work under these marks, and under each they found a sheep. Thus they worked hard all night, Rough showing the men where the sheep were buried, and the men digging them out. Most of the sheep were saved.

The farmer was very thankful to his clever dog.—Little Folks.

A CLEVER FOX.

Here is a fox story as related by a contributor to the Youth's Companion. A certain family in Colorado caught a young fox which they kept chained to a kennel. They fed the little fellow a great deal of bread. Presently they began to miss their chickens. They thought first of the young fox, but it did not seem likely that he could get at them, chained as he was. Nevertheless several members of the family concealed themselves and watched. They saw the fox take his bread to the end of the chain, then walk back a few steps and drop it on the ground. After that he retired to his kennel and lay down.

Sooner or later the chickens saw the bread and gathered for a feast. At the right moment the fox sprang among them and had a chicken for dinner. The moral, says the writer, is plain: all of us like variety in our diet.—Selected.

"There is not such a great difference between grace and glory, after all. Grace is glory begun; and glory is grace perfected. It will not come hard to people who are serving God down here to do it when they go up yonder. They will not change employments."—D. L. Moody.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Woman's Missionary Council of our church will meet in Hyde Park Church, Tampa, Fla., April 8-16.

Rev. H. A. Wood, the new pastor at Flora, Miss., has received 36 members into the church since Conference.

Announcement is made that Bishop Sam R. Hay is making Little Rock, Ark., his headquarters for the present.

Bishop U. V. W. Darlington is in charge of the North Georgia Conference during the illness of Bishop W. B. Murrah.

Rev. J. R. Jones, pastor of the First Methodist Church, Laurel, Miss., has received 44 members into the church since Conference.

Bishop W. B. Beauchamp has been elected chairman of the Executive Committee of the Centenary Commission, to fill the vacancy caused by the death of Bishop James Atkins.

At the Wilson memorial service held in Sardis, Miss., on Sunday evening, Feb. 10, Rev. J. A. Randolph, pastor of the Methodist church, delivered an address on the subject, "Woodrow Wilson, the Man."

Announcement is made that Bishop W. N. Ainsworth will dedicate the First Methodist Church of Brookhaven, Miss., on Sunday morning, March 16, and that he will dedicate the church at Osyka, Miss., the same evening.

Rev. J. B. Grambling, pastor of the Epworth Methodist Church, this city, will accompany the Mansfield College glee club on its tour of the State during the next two weeks, acting in the capacity of business manager.

Rev. R. B. Freeman, of Abilene, Tex., general evangelist, will assist the pastor, Rev. H. W. Ledbetter, in a revival meeting at Arcadia, La., to begin on the fifth Sunday in March. The music will be in charge of Mr. Alfred Wells.

We have seen no recent public announcement concerning the condition of Bishop W. B. Murrah, but private information is to the effect that he is still very seriously ill. He will have the prayers and sympathy of the church in his affliction.

The First Methodist Church, Houston, Tex., has increased its pastor's salary from $7,500 to $8,000, and a building committee has been appointed to erect a $150,000 Sunday school building. Dr. A. Frank Smith serves this great church.

At the session of the General Conference of the Japan Methodist Church, on Jan. 12, Rev. Kogoro Uzaki was re-elected bishop for a term of four years. Bishop Uzaki was educated in America in Southern Methodist schools, and was first elected bishop in 1919, succeeding Bishop Hiraiwa.

Rev. W. T. Griffin, of Summit, Miss., financial agent for the Mississippi Conference of the Methodist Orphanage, paid the Advocate office an appreciated call on Tuesday of last week. He reported that the cause he represents is upon the hearts of the people, one brother having recently given $5,000 for the new building.

Rev. Earl B. Moll, Mississippi Conference evangelist, will be in a meeting for the next two weeks at Chunkey, Miss. He has the first two weeks in March open, and if any of the brethren desire his services during that time, they should communicate with him at Chunkey. He can be reached by telegram, telephone mesage, or letter.

Rev. Walt Holcomb will begin evangelistic services in San Diego, Calif., Feb. 24. Mr. C. P. Curry will have charge of the music. These brethren will return in a month to fill engagements in the South. This is Mr. Holcomb's third trip to the Pacific Coast. A great meeting is expected at San Diego, as extensive preparations have been made.

A note from Rev. E. L. Cargill, our pastor at Boyce, La., gives the sad news of the death of Mrs. W. F. Texada, the funeral taking place on Feb. 11. It will be recalled that Brother W. F. Texada died on Jan. 17. The family and the community are in great sorrow by reason of this double bereavement. The Advocate extends sincere sympathy to the sorrowing ones.

Among the presiding elders from whose districts every pastoral charge has sent in the "pink leaf" reports concerning the Special Effort for Superannuate Endowment, we note the name of Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississipppi Conference. Of course the first round of quarterly conferences has not yet been completed in all the districts.

The largest distribution of the Scriptures ever made in the history of this country in a single year is reported by the American Bible Society for 1923. More than 2,395,000 copies in over 100 languages and dialects mark this high record. All these volumes were actually circulated in the United States, and do not include books manufactured but not yet put into circulation.

Rev. H. W. Ledbetter, our pastor at Arcadia, La., requests us to announce that Bishop Hoyt M. Dobbs will preach the opening sermon in the new church on Sunday morning, March 16. Former pastors and neighboring pastors are invited to be present on that occasion. The editor of the Advocate greatly appreciates a cordial invitation to be present and preach at the evening hour.

The addition to the Epworth Church, New Orleans, enterprised by the newly-organized Men's Club, is nearing completion. It is being built by volunteer labor. One of the daily newspapers of the city made a feature story of this undertaking one day last week. The building of the annex will not interfere with the plans for the erection of a new church, funds for which are being raised.

Mr. and Mrs. R. M. McFarlin, of San Antonio, Tex., have given $325,000 to Southern Methodist University for the erection of an auditorium on the campus as a memorial to their parents. The auditorium will seat 3,500 persons, and it will be completely equipped and furnished by the donors, inciuding a pipe organ to cost approximateiy $25,000. This is the largest single gift ever received by the University.

Rev. A. C. McCorkle, our pastor at Como, Miss., quietly went among his people presenting the Special Effort for Superannuates and asking for contributions. As a result, he secured the first year's quota in full, and the money is already in the hands of the Board of Financc. Wc beartily congratulate Brotber McCorkle and his fine people. Where there is a will, there is a way to secure all thc money needed for this sacred cause—and Brotber McCorkle has hit upon a fine way.

The Big Brothers' Ciass of Greenville, Miss., is offering prizes for the best answcrs from its members to tbc foliowing questions: "By wbat method can we increase attendance, and hold it, of old members?" "How should we go about securing new members?" "What can be done to make our Sunday morning scrvicc morc intcresting and helpful?" "What is the best way to get members to be on time?" The prizcs are, in the order of tbe questions: A pair of gold cuff links; a leather bill foid; a siik tie; a pocket-knifc.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conferencne, reports that aii the preachers of the district are busily at work in their appointed places. Bad weather, and, in some cases, sickness, bave interfered somewhat with tbe work, but the outlook is encouraging. Some gracious meetings have been held, pastors' salaries have been advanced in some places, and a few chargcs have assumed more than the minimum quota for Superannuate Endowment, one church agreeing to pay the full amount the first year.

We announce with deep sorrow the death of Rev. A. W. Bardin, of this city, early on Tuesday morning of this week. Brother Bardin was a local preacber of the Methodist Episcopal Church, South, holding membership in the Felicity Methodist Church. He was a patient student of the Word of God, a faithful Christian man, and an active worker for tbe establishment of the Kingdom of God upon earth. Although a great sufferer in his last days, he was patient and submissive. He leaves to his loved ones the heritage of a spotless life and a noble character. His faithful and devoted wife preceded him to the better land by a few weeks. The Advocate extends to his devoted family and loved ones sincere sympathy in their sorrow.

Rev. J. H. Holder, of New Albany, Miss., gives us this sad news: "Our good pastor, Rev. J. D. Wroten, and Sister Wroten are in great sorrow. Little Carroll Edward, their fourteen-months-old babe, was taken seriously ill on Wednesday afternoon and died Friday morning. Colitis, with congestion and pneumonia, proved fatal. Everything possible was done to save the fine baby, but without avail. The good people of New Albany have shown every kindness and given every expression of sympathy for their pastor and family, whom they love so much. This is the first great sorrow that has come to their home, and while with beautiful spirit they yield to the will of Him who knows, yet they are almost overcome with their grief. May the dear Father be ever near to them in this great sorrow." We tcnder our deepest sympathy to the bereaved parents in their sore bereavement.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who bave sent us two or more subscriptions: Rev. J. O. Bennett, Athens, La., 2; Miss Maye Robertson, Ellisville, Miss., 2; Rev. E. L. Cargill, Boyce, La., 5; Rev. J. L. Smith, Fayette, Miss., 6; Rev. T. H. Lipscomb, West Point, Miss., 3; Rev. J. J. Baird, Inverness, Miss., 18; Rev. T. B. Winstead, Carthage, Miss., 4; Rev. D. E. Dulaney, Greenwood, La., 3; Rev. H.

Wood, Flora, Miss., 3; Rev. J. O. Ware, Leakesville, Miss., 2; Rev. J. H. Grice, Lauderdale, Miss., 5; Rev. J. W. York, New Aihany, Miss., 2; Rev. J. L. Cady, Lecompte, La., 3; Mrs. Margaret Tarpley, Vicksburg, Miss., 6; Rev. N. E. Joyner, Ruston, La., 3; Rev. M. M. Black, Richton, Miss., 2; Rev. R. C. Mayo, High Point, Miss., 2.

MEETING OF THE SOUTHERN METHODIST ASSOCIATION OF COLLEGES AND UNIVERSITIES.

The meeting of the Southern Association of Colleges and Universities was held in the Chisca Hotel, Jan. 30 to Feb. 1. There were about eighty representatives of schools and Conference boards. The meeting was presided over by Dr. John H. Reynolds, President of Hendrix College, Conway, Ark. The general theme of discussion for the three days was Christian Education in our schools. Every phase of college life was discussed from the standpoint of the Christian element in the life of the young people. A deep spirit of reverent, earnest spirituality was dominant from the first session to the last. The one thing that stood out above everything else was the earnest desire and purpose of these collego men to find and be able to give to the young people entrusted to them the very best spiritual cuiture and training in Christian character. They are manifestly interested in everything that touches their life in the class room, curriculum, on the athletic field, in the dormitory, in the chapel, and in the local church.

Representatives from our two great universities, presidents of our colleges, heads of the Departments of Religious Education of our schools, and a few representatives of Boards of Education were on the program. Each one made a definite contribution toward the solution of this great problem. Dr. Norman E. Richardson, of Northwestern University School of Religion, made a profound impression on the entire conference. No one could see the earnest faces of these men and hear their pleas for a more thorough Christianizing of all life, using the educational institutions and processes to the fullest extent, and see the dedication of their lives to this supreme task, and go away feeling other than that the youth of our church are in safe hands, and that the foundations of Methodism are being builded safe and strong. The forcible expression of Dr. Richardson, which re-echoed throughout the conference, that we must find a way in every process and in every place to give full expression to the old, fundamental and profound experiences of spiritual Christianity, found a hearty amen in the hearts of this body of intellectual and consecrated men. This was the most far-reaching and most successful conference that has been held, because it dealt with the most vital objective of school life.

Dr. Snyder, President of Wofford College, was elected president for the new year. Dr. Countiss, President of Grenada College, Mississippi, was elected vice president, and Mr. Hogan was elected secretary-treasurer. The sudden and untimely death of Dr. Paul Linn, one of the most active men in the Association, and one of the strongest men of the church, has brought a great sorrow to our church. His genial manner, his intense earnestness and spirituality impressed every one with the greatness of the man.

The meeting of the Association of Church Colleges of the South, constituted of the representatives of the Presbyterian, the Baptist, and the Methodist churches of the South, on Thursday afternoon and evening, was, in the language of Dr. Robert L. Kelly, General Secretary of the Church Boards of Education, the most significant event in the history of denominational education in the South. He said he had not witnessed anything like it before. The general survey given by Dr. Kelly and the survey given by the General Secretary of each church, revealed an era of unprecedented prosperity, and that Christian Education as sponsored by the churches is entering the widest phase of usefulness and service. It is deeply impressing the public mind as it makes its distinct contribution to the building of the Kingdom in the society of to-day.

The tremendous success of the present day movements, the growing interest in distinctively Christian education is heartening to the whole church.

J. H. HOLDER.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

A strong conviction is growing in the minds of serious people that Christian Education is the outstanding need of the hour.

Our great church has led out in a program of religious education which will bless our country for generations to come.

The voice of the preacher has been heard like the prophets of old, telling of the new day that is at hand, as the nation undergirds herself with "the fear of the Lord as the beginning of wisdom."

It is a compelling motive that has moved the church to an organized effort to save the present generation from falling into blatant materialism. To give a fresh interpretation of the signs of promise to the people, will ever be the supreme task of the man of God.

We stand in need of a leader like Moses, who can impress his day and generation and then set things in motion for the ages to come.

To arouse the conscience of the church to the full meaning and significance of the Christian Education Movement, is no small task.

Our Louisiana Conference Board of Education has been taking care of the insurance and the bonded indebtedness on Mansfield College. We always retire one bond a year; sometimes we are able to retire two, and in this way save interest.

Our immediate objective for Mansfield is to retire these debts and begin on the new building. This can be easily done. A good strong pull and a pull all together, will move us up a notch or two in the direction of complete success. The Greater Mansfield Female College is a thing of reality. Help us achieve it.

Information has reached us that the town of Biloxi, Miss., wishes to lay hands on thirty-one acres of ground belonging to the Seashore Campground School and use it for park purposes. They claim it is next to a Naval Reserve and will be the back portion of the grounds. In the name of the faithful brethren of Louisiana, who held this ground for the Methodist Church through thick and thin, we wish to protest. The church, through having no money to fight the case, will more than likely sit down and do nothing. We ought to have a great school on the Camp Grounds as a feeder to other colleges. This ought always to be a great center for religious activity of every kind. Louisiana wishes to hold on to her one-third interest.

Let every effort be made by our collectors to get in hand the unpaid educational pledges. We want to be up to date with these payments. Pay out in full if you possibly can. The ever-ready call of our colleges urge us on. The challenge comes. It is our outstanding opportunity. Pay it all.

ALBERT S. LUTZ,
Conference Secretary of Education.

ROMAN AMBASSADORS PREDOMINATE IN WASHINGTON.

Great Britain has established an uncommonly interesting precedent by appointing to Washington a Roman Catholic as her ambassador. That England, after the appointment of Protestants to this country during the entire history of the United States, has broken that custom caused much comment in the National Capital. Inasmuch as it was the English Protestants who founded this country, it was but natural that England should have observed the fundamental religious characteristic of Americanism.

The Right Honorable Sir Esmo William Howard is the newly appointed ambassador. He has spent most of his life in diplomatic service and held posts in various countries, his first appointments being in Ireland and Italy. In 1898, he married the daughter of Prince Giustiniani-Bandini.

This recent appointment has brought up the question of the religious affiliations of the diplomatic agents of various governments to the United States. How fundamentally these affiliations affect men's acts was proved when the Pilgrims crossed the Atlantic, with all the attending hardships, for the sake of religious freedom. We congratulate the Roman Catholic Church upon its success in weaving its political designs in so able a manner in and about the Capital of the United States. Only an ably executed plan could have mustered such forces from without and within. To-day, with but two exceptions, all the foreign ambassadors at Washington are adherents of the Church of Rome. The two exceptions are Germany with a Lutheran ambassador, and Japan. The Roman Catholic ambassadors include M. Jusserand of France, the dean of the diplomatic corps, and the representatives from Italy, Belgium, Spain, Argentina, Brazil, Chile, Cuba, and Peru. These countries are mostly representative of the Latin civilization. Mexico at present has no ambassador in this country.

Among the ministers to this country, there are more exceptions, although the Roman Catholics predominate. Bulgaria has a Baptist representative; Norway and Sweden, Lutheran; Switzerland, a Calvinist; and a number of countries have Greek Orthodox. A few countries, also, are represented by adherents of the Eastern religions.

Great Britain's ambassador is said to have been appointed hurriedly by a retiring ministry, and may not be so heartily approved by the new labor ministry which has just been formed. Perhaps this break of a century-long custom was made in order to have in Washington a British diplomat bound to be persona grata to the influential Irish Catholic element in the United States.—The National Methodist Press.

There is a large room for reformation among church users in the matter of taking people down the aisles while the Bible lesson is being read, while the ritual is being executed. Our congregations might get some points from other sorts of assemblages, which take care that the program shall not be disturbed by late arrivals. It would be an easy matter for ushers to hold the late comers about the door until ap opportune moment comes to take them down to seats. It would add much to the dignity of the service and to the impressiveness of the hour.—Methodist Advocate.

And then when I reflect that some of these poor people would have been nobler ladies and gentlemen than all but two or three I know if they had only had the opportunity, there is a reaction toward the poor, something like a feeling of favor because they have not had fair play. —George MacDonald.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARY ADLINE DICKINSON, daughter of John and Mary Ann Dickinson, was born in Marion County, Ala., July 16, 1845, died at her home near Golden, Miss., Jan. 19, 1924, and was buried the following day at the Ridge Cemetery. She was married on Dec. 13, 1866, to William Flutcher Bostick, and afterwards, with her husband, moved to Tishomingo County Miss., where she spent the remainder of her life. Ten children were born to this union, all of whom, with the exception of one daughter, still survive her. Mrs. Bostick is survived by her husband, W. F. Bostick, and six children: J. F. Bostick, W. A. Bostick, and Birk Bostick, Dennis, Miss.; Dr. A. E. Bostick, Delphus Bostick, and Mrs. W. F. Epps, Golden, Miss.; D. F. Bostick, Shawnee, Okla.; Mrs. J. W. Gurley, Dorsey, Miss., and Mrs. C. A. Northington, Crenshaw, Miss. Sister Bostick had been a member of the Methodist Episcopal Church, South, for thiry-five or forty years. She was a quiet, unassuming lady, but her faith was firm and sure. She knew in whom she had believed, and her faith was without wavering. The close of life has come and the wife, mother, friend, and devont Christian has gone to her reward and is waiting to welcome her loved ones when they reach the other side.

C. WESLEY BALEY, Pastor.

MRS. CLARA LAVINIA MILLSAPS JOHNSON, daughter of Mr. and Mrs. Reuhen Millsaps, was born in Copiah County, Miss., April 6, 1853. She was the youngest child of a notable family. Two brothers were ministers, Revs. W. G. Millsaps and J. J. Millsaps, the latter a chaplain in the Civil War. Major R. W. Millsaps was another brother. Other members of the family were Frank Millsaps, Mrs. Joe Buie, and Mrs. Rebecca L. Bowen.

Mrs. Johnson was very young when her parents died, and during her childhood lived with her brother, Rev. W. G. Millsaps. She gave her heart to God in her tender years, joining the Methodist church when six years of age. She was always an active member of her church and a consecrated Christian. On Dec. 25, 1873, she was married to L. B. Johnson, near Union Church, Miss. Last Christmas marked the fiftieth anniversary of this marriage. What a benediction it was to be with this couple who were so happy in the Lord! Mrs. Johnson is survived by her husband, L. B. Johnson, and the following children: C. W. Johnson, now of Waterproof, La.; Mrs. T. M. Dye, of Clarksdale. Miss.; Mrs. L. O. Rucker, Memphis, Tenn.; Bradford Johnson, McComb City. Miss., and Millsaps Johnson, of Harriston, Miss. She died of influenza, Feb. 7, 1924. On the following day a large crowd of relatives, neighbors, and friends gathered at the Harriston Methodist church. The pastor was assisted by Rev. J. L. Smith in the last sad rites. Interment was made in the cemetery at Fayette, Miss. Floral offerings covered the new-made mound, and all that loving hands could do was done. We know where to find Mrs. Johnson. All her days she served her Master. Her children rise to call her blessed. One who delights to make glad the hearts of his own has prepared a heavenly home for her.

B. M. HUNT, Pastor.

RESOLUTIONS.

The Woman's Home Missionary Society of the Methodist Episcopal Church, Shaw, Miss.—

Your Committee on Resolutions beg leave to submit the following:

Whereas, our gracious Heavenly Father has seen fit again to enter our ranks and bear home one of our older and loved members, in the personage of MRS. E. E. MONTGOMERY;

Therefore be it resolved:

1. That we lift our hearts unto him in grateful thanksgiving for his loving guidance and tender watch-care during her life and her walk through the valley. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

2. That the Auxiliary and the Methodist church have lost a loyal supporter, and we, a beloved friend. After a well spent and beautiful life, she sweetly fell asleep in Jesus.

3. That our tender love and deepest sympathy are herewith extended to her devoted daughter, Mrs. G. W. Faison, and all sorrowing relatives.

4. That a copy of these resolutions be kept on our records, published in the New Orleans Christian Advocate, the Cleveland Enterprise, and also a copy to be sent to the family.

Respectfully submitted,

Mrs. H. S. Hanks, Mrs. M. L. Peacock, Mrs. T. J. Burke.

ENDURING.

Usually, at the commencement of our Christian discipleship, there is an ardor and a glow and a passion in our souls that make obedience a delight. But when that early glow cools down, then comes the tug of war, for then we begin to realize that being Christ's soldier means enduring hardness, and in contrast with our experience of hardship and self-denial ease and comfort appear singularly alluring. When the narrow way is rough and steep the broad way seems the more attractive by contrast. That is why Christ laid such stress not upon starting but upon enduring.—J. D. Jones.

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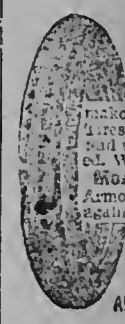

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI ASSEMBLY.

Dear Leaguer: Make a ring around the dates, June 18-21, on your calendar. This is the time for our summer assembly. We are preparing for a record-breaking conference both in point of numbers and work done. You know what a privilege it is to attend a meeting of this kind. The ones who attended last year's assembly should be the real advertisers and boosters for the coming assembly. Don't forget the date, June 18-21.

At this conference a banner will be awarded to the presiding elder's district that makes the best showing on the following points:

50% Efficiency Points Standard Epworth League.

15% Percentage Paid on Conference Promotion Fund.

15% Flying Squadron Visits.

15% Representation at Summer Assembly, on basis of number of miles traveled, number attending, number of Leagues in District.

5% District having largest number of Leagues in proportion to churches.

Help the District Secretary win the banner for your District.

Faithfully yours,
JULIAN S. DUNCAN.

MISSIONARY RECEIPTS FOR JANUARY, 1924.

Arizona	....
Alabama	$ 59.00
Baltimore	183.07
Central Texas	48.30
East Oklahoma	40.50
Florida	317.79
Holston	120.54
Illinois	30.00
Kentucky	108.71
Little Rock	198.95
Louisiana	37.65
Louisville	....
Memphis	....
Mississippi	47.00
Missouri	50.00
North Alabama	35.00
North Arkansas	68.29
North Carolina	78.75
North Georgia	84.00
North Mississippi	73.50
North Texas	1.745.75
Northwest Texas	155.78
Northwest	....
Pacific	....
St. Louis	522.75
South Carolina	84.08
South Georgia	242.05
Southwest Missouri	69.20
Southern California	....
Tennessee	....
Texas	279.19
Upper South Carolina	247.00
Virginia	360.16
West Oklahoma	....
West Texas	....
Western North Carolina	175.25
Western Virginia	78.00
Total	$5,540.26

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HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nauseless, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nauseless calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

Packed in tin—keeps the strength in

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Miss Virginia Thomas, graduate of Grenada College and student of Northwestern University, who has been employed by the Sunday School Board as assistant to the Conference Superintendent and Conference Elementary Superintendent, will have her office at Grenada for the present. Miss Virginia offers youthful enthusiasm, a well trained mind, and a Spirit-filled heart to the mothers and teachers of little children in our Conference. Write to her and tell her you are glad to have her help.

A Leadership Training School is being conducted for the benefit of the workers in our two churches at Columbus. The enrollment is fifty. "The Pupil' is taught by Mrs. J. B. Randolph; "Principles of Religious Teaching" by Miss Virginia Thomas, and "The School," by Rev. R. H. B. Gladney. The two pastors, the two superintendents, and other leading men are students in these classes. One of the superintendents stated publicly that he was thoroughly convinced that a teacher must have as much or more training to teach the child religion as the teacher who teaches that same child how to read and write.

Revs. A. T. McIlwain, E. S. Lewis, Del Longgrear, J. S. Billups, and Clinton Van Pelt are planning to have a standard school for the benefit of the workers in the Columbus District, June 22-28, at Columbus. God is depending upon the preachers and laymen to establish his kingdom. His kingdom will not come ahead of the leaders in his church.

The first book in the course of study one should take is "Organization and Administration," by Cunninggim and North. Price of the book, 80 cents. This book deals with principles rather than programs. After the principles are mastered, one can supervise any type of school. We are working to the end that we may have 100 pastors and 200 superintendents either study or read this book during the year 1924.

LOUISIANA SUNDAY SCHOOL ITEMS.

"District Night" at the Homer Conference promises to be one of the most interesting and educational features of our State-wide meeting.

Mr. W. M. Kent, superintendent of the Louisiana and Northwest Railroad Company, writes: "To accommodate the delegates who may arrive at Gibsland on either the Vicksburg, Shreveport and Pacific trains 9 or 6, we will operate a train leaving Gibsland at 10:30 a. m., arriving at Homer at 11:30 a.m.

At each of the District Council meetings great interest has been shown in making the Sunday school district meetings of 1924 worth while. Most of the district meetings in 1923 were an improvement on 1922, and were held in connection with the regular district conference. Wherever the district conference holds over on Sunday, this day has been turned over by the presiding elder to the Sunday school cause.

In the New Orleans District, Sunday, April 27, at Homer, La., will be Sunday School Rally Day.

Most of the district council meetings are accepting their portion of the Conference Sunday school goals for 1924.

One of the district workers writes: "The district visitation begins next Sunday, when we go to Oil City for a 3 o'clock meeting with all the churches of the northern section. * * * The following Sunday afternoon we go to Pelican for a meeting with several schools down there."

It was the pleasure of the writer to visit Arcadia last Sunday, and while there saw their new church, which will be completed soon. The pastor, Brother Ledbetter, has kept in mind the Sunday school interest in building this beautiful church.

The Sunday school superintendent at Jonesboro, Mr. E. L. Walker, writes: "I am no longer superintendent of the Sunday school at Jonesboro, having moved to Ruston January last. Mr. I. C. Strickland is now the superintendent there, and a mighty good one, too."

Miss Ella Hooper, the head deaconess at the Houma Wesley House, and member of our Conference Sunday School Board, in reference to the Homer conference, writes: "I should be glad to attend and think I can arrange my schedule."

Rev. W. W. Drake, Conference Superintendent of Missionary and Education Extension, will be at our Homer Conference, and will look after this department of our work. Concerning our missionary plans for our Conference, the Central Office writes: "I feel confident that if you follow the plans that you have laid down, worth-while results will come from your efforts in firmly entrenching missionary education in the Sunday school."

Let each Sunday school superintendent keep in mind that the Sunday School Day programs are now published. They can be bought at 30 cents per dozen, or $2 per hundred.

Rev. K. M. McLelian, the wide-awake pastor at Barham, writes: "I am glad you can be with us on Sunday, 17th. We shall look forward to that time, and have everything in readiness for your coming."

C. D. ATKINSON,
Conference Superintendent.

BAY SPRINGS CHARGE.

Dear Brother Carley: Just a few lines to let you know that we are on the job at Bay Springs. We arrived here on Friday, Nov. 23; found a number of ladies at the parsonage who had prepared a sumptuous dinner for us. After being here only a few days Rev. Jas. V. Bennett knocked at our door, came in and told me he was en route to Sylvarena to hold a meeting, and, too, told me Sylvarena is a thickly settled community with a large consolidated school, but no Methodist church, and is situated on no man's land, as it was on the dividing line between Bay Springs and Raleigh charges. So there was nothing for me to do but let him pass. He was there about two weeks. I had the privilege of preaching for him part of the time. As a result of this meeting, a church was organized with 34 members, and since the meeting a Sunday school and W. M. S. were organized and several more members added to the church. We hope to build there this year, as we feel that we have there a great opportunity.

In January, Brother Bennett was with us in a two-weeks meeting here at Bay Springs. We are told by some of the older citizens that Bay Springs has never had such a revival. As a result of this meeting, a Business Men's prayer meeting was organized which meets Wednesday p. m.; two women's prayer meetings that meet weekly, and one Sunday school and weekly prayer meeting attendance increased many fold, and 25 names added to the church roll. There have been 72 names added to our church rolls this year, 38 by baptism or vows. Eternity only will reveal the good accompliished by Brother Bennett on Bay Springs charge. This year the Lord is wonderfully using him. We are hoping and praying for a great year along all lines. Our presiding elder is awake and on the job. Come to see us. Cordially yours,

PAUL H. GRICE.

CHINESE GOVERNMENT OPENS ITS NORMAL SCHOOL TO CHRISTIAN TEACHERS.

The Chinese Government now permits Christian teachers to hold Bible classes in its government school for teacher training. This is an innovation and another open door for the missionary. Writing under date of Nov. 28, Mr. Peter Shih, now teaching in Soochow University, Soochow, calls attention to the importance of this work:

"I want to call your attention to the significance of these Bible classes at the government institution of teacher training. Years ago we were not allowed to go in there to conduct any sort of meeting. A few years ago they let us in, but not to talk on the religion of Christ. His name was not supposed to he mentioned. There was not even one Christian in that school. But this year for the first time they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own class rooms. Christian songs are being sung in their auditorium, where only last year the worship of Confucius alone was tolerated. There are a few Christians among them now. Only two weeks ago I heard that one of the students wanted to join our church at Hongkong.

"I am taking Jesus the Master Teacher. All the boys in my class, numbering about fifteen, seem to enjoy the Bible immensely. Pray for us, that we, all of us, live Christly lives among our non-Christian people. Pray that this work we are doing may be done to his glory and honor and that his church may be made a reality in China as it should be everywhere."

If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand that God ever intended you should have.—D. L. Moody.

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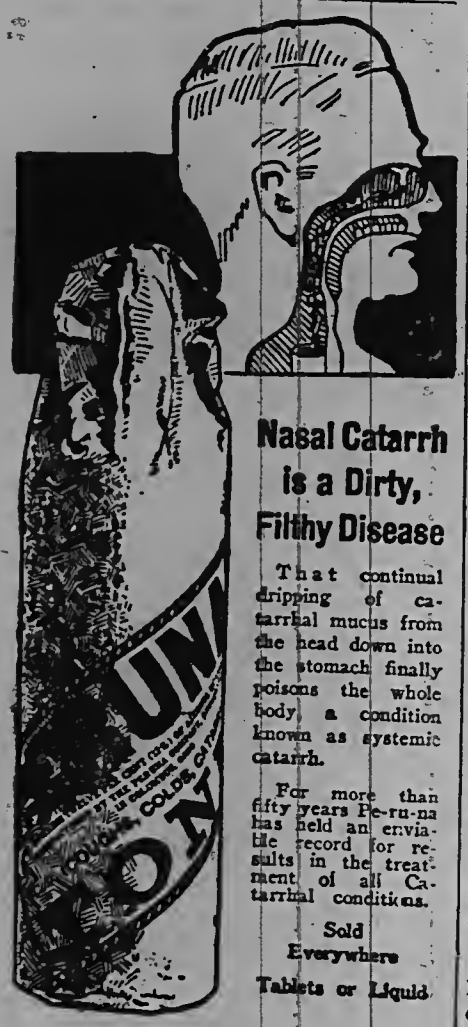

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TRUE.

If there is to be increasingly a better feeling between the races, the basis for it must be laid in the education of the children of both races. Speaking particularly for the negro, the time has come when more caution should be used by parents and older people generally about loading up their children's minds with all the doubts, fears, suspicions, prejudices, and dislikes of former generations So, too, the habit of bringing home daily the bitter racial discussion in the presence of children who little understand, yet take in the difficulties so current, should be discontinued. The height of parental ambition should be that the negro child grow up healthy in body and mind both as concerns himself and his fellow man. —Indianapolis Freeman.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Hawkins Memorial, Feb. 24.
Meridian, Fifth Street, Feb. 24, 7:30 p.m.
Meridian, Poplar Springs, March 2.
Meridian, Central, March 2, 7:30 p.m.
Scooba, at Wahalak, March 9.
Lauderdale and Electric Mills, at Lauderdale, March 16.
Quitman, March 23.
Daleville, at Soule's Chapel, March 29, 30; Seventh Avenue, Q. C., March 30, 3 p.m.
Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Melien, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Brookhaven Dist.—Second Round.

Brookhaven, Feb. 24, 25.
Gallman, at Mt. Pleasant, Mar. 1, 2.
Crystal Springs, Mar. 2, 3.
Pleasant Grove, at Tilton, Mar. 8, 9.
Centenary, McComb, Mar. 9, 10.
Barlow, at Brandywine, Mar. 22, 23.
Hazlehurst, Mar. 23, 24.
Georgetown, at Providence, Mar. 29, 30.
Wesson and Beauregard, at Beauregard, Mar. 30, 31.
Bayou Pierre, at Pleasant Ridge, Apr. 5, 6.
La Branch St., McComb, Apr. 6, 7.
Meadville and Bude, at Meadville, Apr. 11.
Monticello, at Sontag, Apr. 13.
Pearl River Ave., McComb, Apr. 13, 14.
Fernwood, at Kokomo, Apr. 16.
Adams, at Ebenezer, Apr. 19, 20.
Bogue Chitto and Norfield, at Bogue Chitto, Apr. 23.
Scotland, at Hawkins' Chapel, Apr. 24.
Foxworth, at Hopewell, Apr. 27.
Tylertown, Apr. 27, 28.
Osyka, at Muddy Springs, Apr. 30.
Magnolia, Apr. 30, 7:30 p.m.
Summit and Topisaw, May 1.

District Conference will convene at Meadville at 2 p.m., Wednesday, April 9. Send names of delegates to Rev. S. F. Harkey, Meadville, for entertainment provision, and to me, that I may make up the official roll. Pray for the conference.

Let the Friday before your quarterly conference be observed as a day of fasting and prayer. Magnify the Lord.

Secure subscriptions and cash during this quarter to fully cover all conference and general work funds.

H. M. ELLIS, P. E.

Vicksburg Dist.—Second Round.

Rocky Springs, at Rocky Springs, Feb. 23, 24.
Natchez, Mar. 1, 2, 11 a.m. and 7:30 p.m.
Washington, at Kingston, Mar. 2, 3:30 p.m.
Fayette, Mar. 9, 10, 11 a.m. and 7:30 p.m.
Port Gibson, Mar. 16, 17, 11 a.m.
Harriston, at Lorman, Mar. 16, 17, 7:30 p.m.
Woodville, Mar. 22, 23, 11 a.m.
Centerville, at Centerville, Mar. 23, 24, 7:30 p.m.
Roxie, at Greendale, Mar. 30, 11 a.m.
Gloster and Liberty, at Liberty, Apr. 6, 11 a.m.
Nebo, at Sharp's Chapel, Apr. 13, 11 a.m.
Vicksburg, Gibson Memorial, Apr. 13, 16, 7:30 p.m.
Utica, at Cayuga, 11 a.m., April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

Seashore Dist.—Second Round.

Long Beach, Feb. 16, 17.
Gulfport, Feb. 17, 18.
Brooklyn, at Maxie, Feb. 23, 24.
Saucier, at McHenry, Feb. 24, 25.
Bay St. Louis, March 1, 2.
Logtown, March 2, 3.
Lumberton, March 8, 9.
Poplarville, March 9, 10.
Columbia Mission, at Pineburr, March 15.
Columbia, March 16, 17.
Moss Point, March 22, 23.
Pascagoula, March 23, 24.
Carriere, at Byrd's Chapel, March 29, 30.
Picayune, March 30, 31.
Americus, at Rosedale, April 5, 6.
Escatawpa, at Big Point, April 6, 7.
Mentorum, at Alexandria Memorial, April 12, 13.
Wiggins, April 13, 14.
District Conference, at Lumberton, April 15, 17.
Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Klin, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Fannin, at Holly Bush, Feb. 23, 24, 11 a.m.
Rankin Street, Feb. 24, 7:30 p.m.
Capitol Street, March 2.
Madison, at Ridgeland, March 9, 11 a.m.; March 10, 10 a.m.
Flora, March 9, 3 p.m. and 7:30 p.m.
Satartia, at Wesley Chapel, March 15, 16, 11 a.m.
Bentonia, at Dover, March 16, 3 p.m.
Florence, at Wesleyanna, March 22, 23, 11 a.m.
Terry, at Spring Ridge, March 23, 3 p.m.
Harrisville, at Rexford, March 29, 30, 11 a.m.
Mendenhall, at Mendenhall, March 30, 7:30 p.m. and March 31, 9 a.m.
Edwards, at Learned, April 5, 6, 11 a.m.
Bolton, at Bolton, April 6, 7:30 p.m., April 7, 9 a.m.
Eden, at Bethany, April 13, 11 a.m. and 2 p.m.
Yazoo City, April 13, 7:30 p.m.
Vaughn, at Ellison, April 18, 11 a.m., April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

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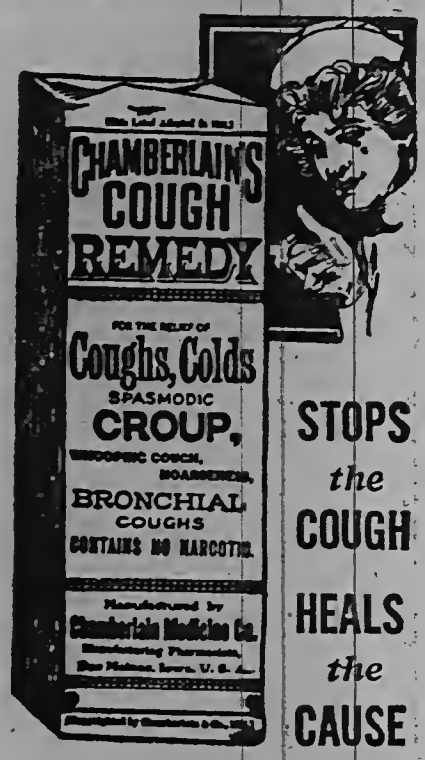

STOPS *the* COUGH HEALS *the* CAUSE

Used for over fifty years and invariably preferred for children and grown persons where Mother is the "Home Doctor." Acts quickly, costs little, no narcotics.

More bottles used each year than of any other cough remedy.

Sold and recommended everywhere

Sure Relief FOR INDIGESTION

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS

25¢ AND 75¢ PACKAGES EVERYWHERE

FOR QUICK RELIEF FROM COUGHS

You need Brown's Bronchial Troches. A real REMEDY—not a candy. For more than 70 years they have given prompt relief to many thousands. A trial will surprise you how quickly they will relieve your cough and all throat irritation. At druggists.

JOHN I. BROWN & SON, BOSTON, MASS.

BROWN'S Bronchial TROCHES

COUGH and VOICE LOZENGES IN 5 SIZE PACKAGES

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HIGH JUICE MEDICINE COMPANY, Jackson, Tenn.

666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

MISSISSIPPI CONFERENCE.

The Annual Meeting of the Woman's Missionary Society of the Mississippi Conference will convene in Hattiesburg, Court Street Church, Feb. 26-29. Plans are being made to make this a most profitable meeting.

Dr. Edward Leigh Pell, the noted Bible lecturer, will be the prineipal speaker.

Delegates, please send names to Mrs. Lamar Hennington, Hattiesburg, Miss.

MISS ELLEN WAYNE ORMOND.

IMPORTANT SUMMER CONFERENCE AT VASSAR COLLEGE.

One of the important features of the meeting of the Federation of Women's Foreign Mission Boards of North America, held in New York City early in January, was the discussion of plans for a world federation of Christian women. In this connection, Mrs. John W. Blodgett, trustee of Vassar College, made the announcement for the college at the meeting that during the ten days, June 14-23, 1924, an institute of International Relations on Christian Basis would be held on the campus of Vassar College under the joint auspices of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions of all evangelical denominations, the National Y. W. C. A., the American Federation of University Women, the Student Volunteer Movement, and Vassar College.

The attendance will be limited to one thousand, and the entire plant of the college will be available for the purpose of the assembly. It is expected that women from all over the United States, representing all faiths and denominations, will be in attendance. No limitation of any kind will be placed upon registration up to the time when accommodations are filled.

The purpose of this institute, as announced by Vassar College, will be to study the practicability of the application of Christian ideals to changing national and international aims and conditions, and to initiate research into the problem of readjustment of present agencies under Christian auspices in the light of this realignment of ideals in world service.

It is expected that the program of the sessions will be made public shortly after March 1. The central committee, responsible for drafting the program and issuing invitations to speakers, is composed of members of Vassar College, Board of Trustees, faculty, and alumnae, members of the Federation of Women's Boards of Foreign Missions of North America, and the Council of Women for Home Missions, National Board of Y. W. C. A., and the Student Volunteer Movement, with one from the World Alliance for International Friendship and other kindred Christian organizations, with an advisory committee from the women's colleges which have been invited to appoint members.

President MacCracken, of Vassar, in a statement regarding the meeting in June, said: "Diplomacy and statecraft have thus far failed to give us a basis of enduring peace acceptable to the world. It remains for religion and education to attempt the task of creating throughout the world a public opinion and a fervent faith consecrated to the development of a just and lasting peace. The World Conference on Education at San Francisco last summer, at which hundreds of school teachers from all over the world considered the problem from the point of view of education, is now to be followed by the Vassar Conference, at which women of all denominations will consider the problem from the point of view of religious duty. Out of such Conferences, there ought to grow a program for the future to build upon."

REQUESTS FOR TRAINED WORKERS.

Requests are coming almost daily from different Conferences asking for trained deaconesses and missionaries to organize new work. North Arkansas is asking for a rural worker for Batesville District, which, if supplied, will make three rural workers the North Arkansas Conference is supporting. Crossett, Ark., asks for a deaconess who can organize and carry on a junior church, fill the pulpit in the absence of the pastor, visit at the Crossett lumber camp, and speak to the hundreds of men employed there! Middlesboro, Ky., is asking for a deaconess to work in the mining section. Dallas City Mission Board is asking for two additional workers. Government Hill Church, San Antonio, reports that prospects are bright for a Daily Vacation Bible School, if a deaconess could be had to promote the work.

All of these requests cannot be granted because of the shortage of workers. Sixteen new home mission workers will be consecrated and sent out next April, yet the demand for more workers continues. No greater work for the Master could be done by our splendid young people if they would dedicate their lives to definite Christian service in the homeland.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father of him.—Colossians 3:17.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

What Kind Of Blood Have You?

Thin, Pale and Watery—Keeping You Weak, Nervous and Rundown, or Rich, Red Healthy Blood With Plenty of Iron in it To Give You Strength, Energy, Power and Endurance?

IRON IS RED BLOOD FOOD

Says Physician

How NUXATED IRON Puts Roses into the Cheeks of Women and Helps Give Renewed Strength to Men.

Plenty of Iron makes rich, red blood corpuscles like these.	Lack of Iron makes weak, pale blood corpuscles like these.

It's not always the youngest woman that is most sought after—there is an indescribably **alluring fascination** in the **rosy cheek**, the **inviting lips** and **sparkling eyes** of a woman whose blood is **filled with iron**. You may be afflicted with **iron starvation of the blood** and not know it, just as thousands of other women are.

IF you tire easily, if you look pale, haggard and worn, if you feel generally weak, nervous and run-down it would probably astonish you to look at a drop of your own blood under a powerful microscope and compare it with a drop of pure, healthy blood—rich in iron. Actual blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron.

For want of iron you may practically be an old woman at from 30 to 35, weak, downhearted and "all fagged out." You may be in such a highly nervous, irritable state that you "go all to pieces" on the slightest provocation, while at 50 or 60 with good health and plenty of iron in your blood, you may still be young in feeling and so attractive and full of life as to defy detection of your real age.

"Iron is red blood food," says Dr. E. Sauer, "and organic iron—Nuxated Iron—helps to build up the red blood corpuscles and give increased power and endurance."

Nuxated Iron represents organic iron in such a highly condensed form that one dose of it is estimated to be approximately equivalent (in organic iron content) to eating half a quart of spinach, one quart of green vegetables or half a dozen apples.

Over 4,000,000 people annually are using NUXATED IRON. It will not injure the teeth nor disturb the stomach. It often increases the bodily and mental vigor, strength and endurance of weak, nervous, "run-down" folks in two weeks' time. Your money will be refunded by the manufacturers if you do not obtain satisfactory results. Beware of substitutes. Nuxated Iron comes in tablets only—never in liquid form. Always look for the word "Nuxated" on every package and the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON ENRICHES THE BLOOD-GIVES YOU NEW STRENGTH AND ENERGY

THE SMOKE OF BATTLE.

By Dr. W. G. Cram.

It is only when the smoke of battle has cleared that we can estimate the extent of the victory. We cannot fully realize now what the Missionary Centenary has accomplished through the magnificent offering the church made in 1919. On that pledge of $35,000,000, despite periods of stress and storm in financial and economic fields, the sum of $13,535,598 has been paid.

Like Joseph of old, who provided during fat years for lean years to come, the Centenary, with its ten per cent returned to the Annual Conferences of over $1,600,000 to date, has enabled our church everywhere to move up all along the line.

But we are not through yet. Great as have been the Centenary years that have passed into history, still greater victories are ahead of us. There is more terrain to be taken; more segments are to be consolidated. Not a half-peace nor a partial victory, but a sweeping conquest of triumph, is the slogan, as we move forward calling on the church people everywhere to rally with loyalty to the completion of the task to which they pledge their money and themselves.

WANTED—AN EDUCATION.

The picture given herewith is of Lawrence Neal, a French boy in his first year in our French Mission School at Houma, La. Lawrence is a splendid type of French-American

boy, who is eager for an education and training in Christian work. He has no parents to give him an education. It will take $150 a year to feed, clothe and educate him. Rev. A. J. Lamar proposes to give $25 to this cause. Who will add to this amount? Some Epworth League, or Sunday school, or individual could take amounts sufficient to educate this lad so that he might become a Christian worker among his people, of whom there are so many who have never seen a Protestant minister and do not know what real Christianity means.

Send all contributions to the undersigned, and Lawrence and I shall greatly appreciate it.

R. L. RUSSELL,
Box 510,
Nashville, Tenn.

FROM HALL SUMMIT, LA.

Brother R. V. Fulton, pastor of the Methodist church at Hall Summit, La., called a meeting of the board of stewards Jan. 27, also inviting their wives and any other members interested to come and help discuss plans of the church for the year. All the stewards and a number of others interested responded, and a very interesting as well as profitable evening was spent.

The first thing discussed was the preacher's salary, which was raised $130 over last year.

The next thing was a new church building. Every one present showed a great interest, and a number of splendid talks and suggestions were made. The lot has already been secured and a building committee appointed. We hope to have a new building under construction within the next few months.

Even though our membership is small, we feel encouraged over our work here, and hope to make this a banner year.

MRS. SCONYERS.

METHODIST CHURCH.

No other agency in America was more active in bringing about liquor prohibition than the Methodist Church. This we were told would wreck the church. Nevertheless the Methodist Church has been sweeping forward in membership in a way "that is the astonishment of the organizations of the Christian world." It has attained a net increase in membership in one generation that is greater than the total membership today of any other denomination in America, except the Baptist and Catholic.—Board of Temperance, Prohibition, and Public Morals.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Stops Asthma

Discomfort and Annoyance Often in 24 Hours

Asthma, Hay Fever and Catarrh are responsible for much misery and failing health. If you are a sufferer from wheezing, sneezing, difficult breathing, hawking, raising phlegm, etc., to prove that you can stop these troubles quickly and easily with the pleasant, scientific Florence Formula, I will send you a $1 bottle postpaid and free of charge or obligation. If it satisfies, tell your friends and pay me only One Dollar, otherwise the loss is mine. Merely send your name to-day for this liberal free introductory offer—good only for 10 days. F. SHEARER, 2381 Coca Cola Bldg., Kansas City, Mo.

What Men Admire Most in Women is Perfect Health—The Sign of Strength

Sylacanga, Ala.—"I wish the world to know that I say Doctor Pierce's Favorite Prescription is worth its weight in gold. My wife was down and out with feminine trouble. She was advised to try this medicine, so she did, and it did her more good than all the other medicines she ever took. I am doing this in the hope that this medicine may help others as it did my wife."—B. M. Jacobs.

Your health is the most valuable asset you have. You should procure this Prescription of Dr. Pierce's from your druggist, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., and receive free medical advice.

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

QUICKLY HEALS OLD SORES

Corona Wool Fat, a preparation extracted from the wool of sheep, is the world's greatest healing ointment. Quickly heals old sores and wounds of all kinds where everything else fails. Give it a trial. 8 oz. can 65c by mail. Money back if not pleased.

Corona Mfg. Company
Dept. 17 Kenton, Ohio

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

EUROPE $455 to $1390 GREECE
EGYPT Why Pay More? PALESTINE

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HOUSEWORK NOT DRUDGERY

For Women In Good Health

Read How Lydia E. Pinkham's Vegetable Compound Changed Conditions For These Housewives

Back Don't Bother Me Now

Lincoln, Nebraska. — "My back would bother me so and when I had to do any heavy lifting it made me sick to my stomach with the pains in my back. I have my housework to do and four babies to take care of so when I heard of Lydia E. Pinkham's Vegetable Compound I took it and I feel better. My back don't bother me and I can eat more and work. I do all my housework and washing for six in the family. I will tell other women to take the Vegetable Compound and you may publish my letter."—Mrs. CHARLES F. DOLEZAL, 1201 Garber Ave., Lincoln, Nebraska.

Felt Better At Once

Volga City, Iowa.—"I will tell you what Lydia E. Pinkham's Vegetable Compound did for me. I was all run down and could hardly be on my feet. I was so cold I could not keep warm. I had numb feelings and then heat flashes would pass over my body. I had severe pains in my sides and was very nervous. I saw your advertisement in the newspapers so I thought I would try your medicine. My husband got me a bottle of the Vegetable Compound and I began to feel better as soon as I started taking it. I have taken it off and on for three years now. I keep house and do all my work for my husband and two little boys and make my garden. I feel fine and I tell others what the medicine has done for me. I think it is the best medicine in the world for women."—Mrs. THOMAS GRINDLE, Volga City, Iowa.

Can Do Any Kind of Work

Fouke, Arkansas.—"I had the 'Flu' and after that I had a pain in my side and was not able to do my work I was so weak. I found an advertisement in a paper and it told what Lydia E. Pinkham's Vegetable Compound would do, and I took it. Now I can do any kind of work I want to. I think every family ought to keep it in the house all the time and I intend to do so."—Mrs. DORA PHILYAW, R.R. No. 2, Fouke, Arkansas.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

This shows that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For sale by druggists everywhere.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Grenada Dist.—Second Round.

Holly Springs, Feb. 24, a.m., Feb. 25 p.m.
Red Banks ct., at Victoria, Feb. 24, p.m., Feb. 25, a.m.
Winona ct., at Columbiana, March 1.
Sallis ct., at Bethel, March 2.
Coffeeville ct., at Bethlehem, March 9.
Water Valley, First Church, March 9, p.m., April 11, p.m.
Grenada, March 16, April 25.
Tie Plant ct., at New Hope, March 16, 3 p.m.
Lamar ct., at Early Grove, March 22.
Ashland ct., at Black Jack, March 23.
Poplar Creek ct., at Wesley, March 30.
Vaiden and West, at West, March 30, p.m., March 31, a.m.
Duck Hill ct., at Mars Hill, April 5.
Waterford ct., at Asbury, April 6.
Water Valley, Main Street and Taylor, at Palestine, April 12.
Paris ct., at Pine Flat, April 13.
Oxford, April 13, p.m., April 14.
Lexington, April 18, 7 p.m., April 20, a.m.
Ebenezer ct., at Ebenezer, April 19.
Winona, April 20, p.m., April 21.
Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

Greenville Dist.—Second Round.

Glen Allen and Benoit, at Benoit, March 2, 11 a.m.
Leland, March 2, 7 p.m.
Shaw and Litton, at Shaw, March 3, 7 p.m.
Boyle and Pace, at Pace, March 4, 11 a.m.
Cleveland, March 4, 7 p.m.
Merigold, at New Salem, March 5, 11 a.m.
Shelby, March 5, 7 p.m.
Duncan and Alligator, at Alligator, March 6, 11 a.m.
Clarksdale, March 6, 7 p.m.
Friars Point and Lyon, at Friars Point, March 7, 7 p.m.
Rosedale and Hillhouse, at Hillhouse, March 9, 11 a.m.
Coahoma and Jonestown, at Jonestown, March 9, 7 p.m.
Lula and Dundee, at Dundee, March 10, 11 a.m.
Evansville and Dubbs, at Dubbs, March 10, 7 p.m.
Lake Cormorant, at Robinsonville, March 11, 3 p.m.
Tunica, March 11, 7 p.m.
Hollandale, March 12, 7 p.m.
Greenville, March 13, 7 p.m.
Gunnison and Sherard, at Gunnison, March 16, 11 a.m.
Arcola, at Murphy, March 23, 11 a.m.

Dr. Gladney with the presiding elder at every appointment. Superintendent Sunday schools, every teacher possible, and the stewards present and on time. Of course if pastors fail the conference, the conference will fail the pastors. If stewards will but redeem the time this round may put the slower charges on a par with Clarksdale, Shelby, Duncan and Alligator, Tunica, Lake Cormorant, Shaw, Merigold, Coahoma, Lyon, Rosedale and Hillhouse, Sherard, Glen Allan, Lula. **What one charge does in this district every charge in the district may do.** A snipe-bag steward, a circle-running pastor and stay-at-home elder are fatal to any charge or district.

Four things are necessary to the success of this round—yea, five:

1. Have the S. T. S. apportionment in hand at the quarterly conference.
2. Be ready to sign the "Pink Slip."
3. Be ready to nominate delegates to the District Conference.
4. Have all reports in hand that business may be expedited.
5. See every person designated to be present personally, and "compel" them to come.

JAMES H. FELTS, P. E.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

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THE GREAT FIRE INSURANCE COMPANY
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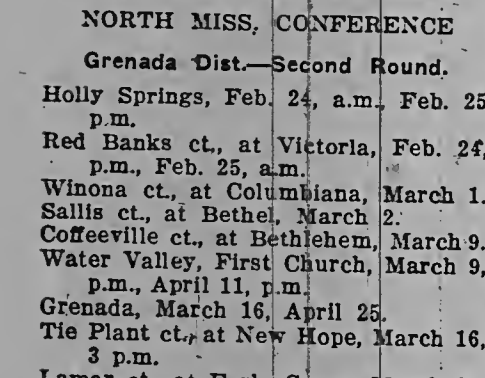

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All Hand Work—

From the fine linen, hand hemstitched handkerchiefs with their dainty needle lace to colorful cross stitched runners, doilies, table covers, tea or luncheon sets these delightful things are certain to please immensely. **And—the prices are low.**

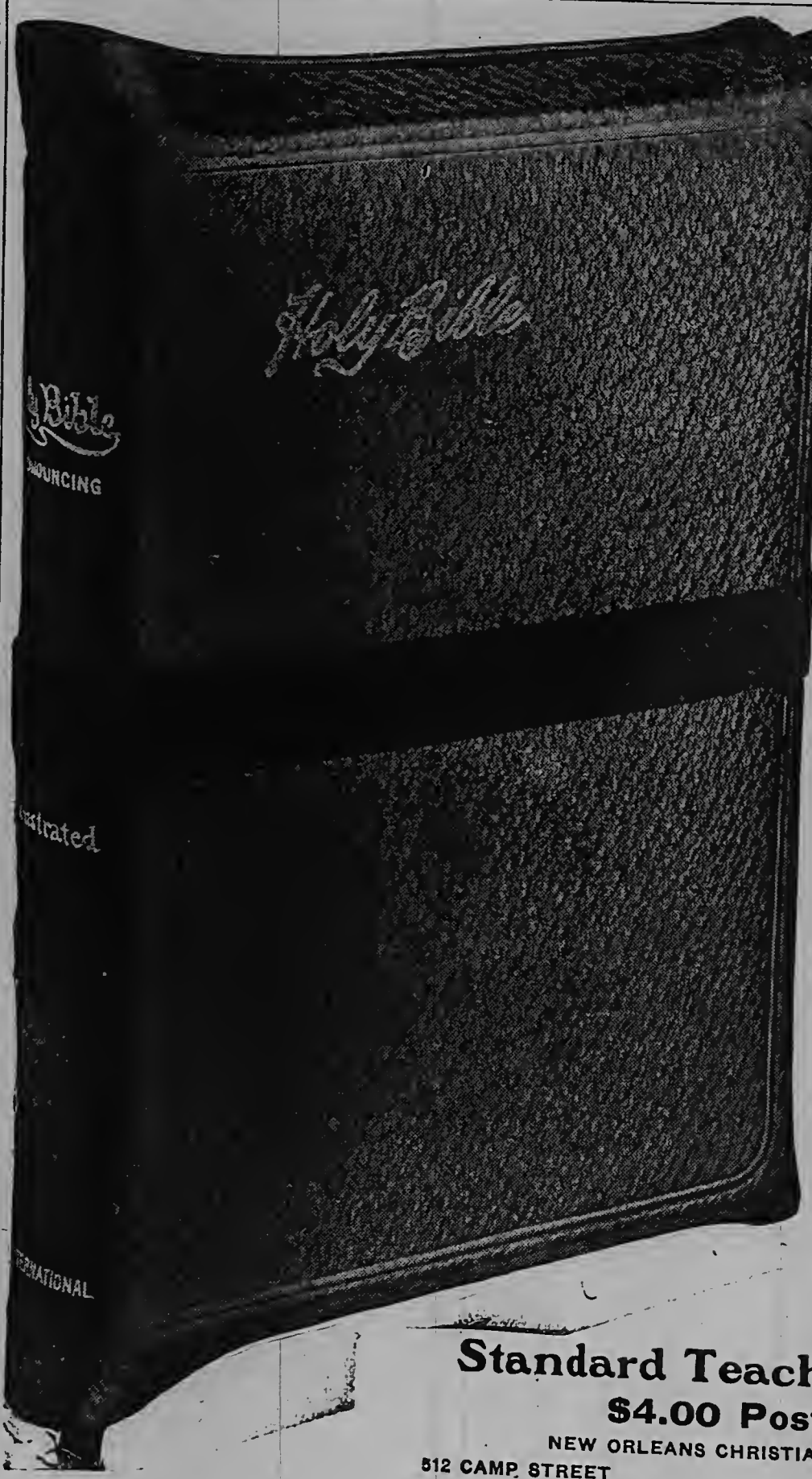
Needlework made under the direction of the Near East Relief has this added interest; while it is contributing to the attractiveness of your home, by purchasing you help to provide shelter for these refugee mothers.

Near East Industries
151 Fifth Ave., New York City.
(Sponsored and supervised by the Near East Relief—Incorporated by Act of Congress). Please send free booklet. Am enclosing M. O. or check for $_____ Send No. _____ illustrated above.

Send for Booklet

Booklet describing and illustrating this beautiful work and quoting exceptionally low prices gladly sent without obligation to buy. Anything not exactly as desired will be cheerfully exchanged or your money refunded, as you prefer.

Name_____
Address_____
Town_____



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3551.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 28, 1924. CHAS. O. CHALMERS, Manager.

Editorial.

THE GOSPEL OF EMANCIPATION.

The world to-day is concerned with fundamental principles and essential elements, rather than with incidentals and things of minor importance. In every realm of human activity there are the desire and the steady effort to get beneath the accumulated debris of centuries and to bring to light the great foundation stones upon which our highest attainments must be based.

In the study of history, for example, it is no longer the memorizing of names, dates, and isolated facts that concerns the student; but it is the study of primary causes, the tracing of influences from their genesis to their consummation, the weighing of tendency against tendency, and the deduction of general principles of human development from these facts.

It is fundamentals we want to-day, rather than accidentals.

In the realm of religious thought, the tendency to-day is, and rightly so, toward the greatest liberality and toleration for differences of opinion as to the smaller things of individual belief, in order that there may be unity in regard to the basal principles of Christian life. To be sure, there are still some whose intellectual and spiritual horizons are so contracted that they can imagine nothing good outside ther own small circle; but happily these are as the driftwood in the river, which, caught in an eddy, is borne up stream, only to be drawn again into the current and carried on toward the ocean, or is thrown on the bank to whiten and decay, while the great stream sweeps on as before. Narrownes in religion is an anachronism in the twentieth century—that stage in religious development was passed some hundreds of years ago.

It is the duty of the minister of the gospel today to preach principles rather than particulars. There is a difference between discussing the question, whether or not a spirit, in going from one point to another, must pass through the intervening space, which is a particular, and tho question as to whether or not pure being is conditioned by space—though one may follow the other. The great doctrines of morality and religion ought to be proclaimed in burning words from every pulpit, and their meaning enforced by precept and example; but it is not the place of one to whom tho oracles of God have been committed to wear out his life with ceaseless insistence upon trivialities.

The stages of the world's progress may be traced by the triumphs of principle over prejudice. The great reformations of history have been wrought by the power of slowly emerging truth to conquer every form of opposing error. The triumph of truth is not yet complete—but reformations are not yet ended.

Truth never loses its power—"though crushed to earth, it will rise again." It may, for the time being, be overwhelmed by the combined forces of error, but, like the seed cast into the ground, it will spring up again, and flourish more gloriously than before.

Truth never changes its power. It is not a variable quantity, and its failure to accomplish results that have followed its application in the past is due, not to a loss or a change of power, but to changes in circumstances under which it operates. The knife that easily cuts a soft wood may make little impression on the knotty oak. If the "old" truths have lost their power, it is not because they have changed, but because the conditions under which they are applied have changed. "New" truths may be necessary to achieve results, but they are new only in the matter of their apprehension and their application.

As the world grows, methods change. Life develops only as it becomes more and more receptive; and its development is in proportion to the extent and character of what it receives. The enunciation of "new" truths and the promulgation of "new" principles of right are the great events in history, for they guage the advance of mankind.

History has personal centers. The past is known by its men, rather than by what they did. Plato means philosophy; Alexander means war and conquest; Demothenes and Cicero mean ancient oratory at its best; Caesar means Rome and Rome's greatness. In every age, some one man or some group of men stands out preeminently as the embodiment of what the age stands for.

Christianity is the central event in all history. Time measures to and from its introduction. In all the past it is the chief theme, and in all the future it will inevitably be the chiefest fact.

In this central event of history, Christ is the chief figure. The doctrines that he taught were not altogether new. They had been dimly perceived by the prophets before him and at times had been proclaimed in the hearing of the people, but they had fallen on unheeding ears and had produced but little permanent effect. But Christ put a new life into them—his own life—and the effect was marvelous. The fullness of time had come.

At this "fullness of time," Jesus began his ministry; and the influence of his teachings, great from the beginning, is growing in power as the centuries roll by. The secret of this is to be found in the fact that he was preaching the Gospel of Emancipation.

But before he begins to preach his gospel, Jesus makes a significant statement—"the Spirit of the Lord is upon me." The presence of the Spirit was a necessary part of his fitness for the work he was to do, and he begins his ministry by giving his reason—his authority—for his words.

What the world needs to-day is men upon whom the Spirit of the Lord is resting. There are men who are brilliant enough intellectually; there are giants of industry and princes of commerce who are potent factors in the material development of the world; but where are the men who can sway an empire for righteousness and lead the armies of the Lord to victory over the combined forces of evil? The one great, vital, abiding need of this age is men upon whom the Spirit of the Lord is resting mightily!

Jesus gives the heart of his message in his first pronouncement: "He hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

The keynote of Christianity is found in these words—Liberty, Freedom, Emancipation! Christianity is not the imposition of fetters. Christ did not come to bind men with the chains of ceremonial observances, but to free them from every vestige of bondage. This keynote is sounded in that other saying of his, "Ye shall know the truth, and the truth shall make you free." Anything less than perfect freedom is not all of Christiaity, no matter what else it may be. Slaves do not constitute great nations; and any religion that puts shackles upon its subjects is, by so much, less than the religion of Christ. Thank God for the gospel of emancipation!

COLLEGE TRAINING FOR BUSINESS.

Even if Mr. Edison does not think very much of a college education as a preparation for business, that is no reason why our young men and women should forsake the halls of learning. As a matter of fact, we believe Mr. Edison stands largely alone in his position—if it really is his position that a college education is not of much practical value. There may be some things studied in the usual college course that are not worth the time and labor expended upon them—we rather think there are—but college training itself is greatly to be desired. A past president of the National Association of Real Estate Boards was in New Orleans recently, and while here he gave out an interview expressing the opinion that the time is not far distant when a young man who desires to enter the real estate profession will first have to pursue a four-year college course in preparation. As a matter of fact, he stated, some leading educational institutions of the country have already promised to include courses in real estate in their curriculums, and those courses are now being prepared in textbook form. If real estate men are going to insist upon college training as a condition of entrance into their profession, all others might as well fall in line—unless the real estate men are, to possess the earth.

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THE APPOINTED WAY.

Thou comest not to thy place by accident,
It is the very place God meant for thee;
And shouldst thou there small scope for action see,
Do not for this give room to discontent;
Nor let the time thou owest to God be spent
In idly dreaming how thou mightest be
In what concerns thy spiritual life, more free
From outward hindrance or impediment:
For presently this hindrance thou shalt find
That without which all goodness were a task
So slight, that Virtue never could grow strong:
And wouldst thou do one duty to His mind,
The Imposer's—over-burdened thou shalt ask,
And own thy need of grace to help, ere long.

—Richard Chenevix Trench.

A DIREFUL DILEMMA.

By Bishop Warren A. Candler.

In a recent issue of "The Dearborn Independent" (Mr. Henry Ford's paper), a most interesting article appeared under the captlon, "Zero Hour Striking for College Athletics."

It was written by a coutributor described as "A Veteran Sports Writer;" and evidently he wrote with exact knowledge of the facts of college athletics. Whatever one may think of the remedy he proposes for the evil of these "sports that kill," the accuracy of his statements will not be questioned.

He does not attempt to deny, or defend, the prevalence of eommercialism in inter-collegiate athletics, but seems to accept it as an ineradieable element which cannot be eliminated from these games by any rules or regulations whatsoever. Indeed, he pleads for the modifieation of the rules against professionalism and commereialism, contending that they engender and encourage "hypocrisy and deceit."

The drift of his article may be gathered from the following extract:

"College athletics are showing a growing tendeney toward commercialism. Many educators are alarmed over the condition. They are giving public expression to their fears. They are discussing many and varied remedies, and agree that something must be done about the matter.

"Conditions in college sports have not improved in recent years. The path has led downward, rather than upward. The lure of gold has become greater and the spirit of sport has been losing ground.

Each football season there are numerous charges of professionalism. The finger of guilt is pointed in all directions. The accusations frequently reach the public ear. The college baseball season is a repetition of the football season. Here, again, come the charges of professionalism.

"The time for reform is here. The structure of college athletics is swaying, and unless action is taken there will be a collapse. Year after year has come an avalanche of words upon the subject, but words will no longer suffice. Action, long delayed, is needed.

"If there is to be a reform in college athletics, and it is certain that one must come, then the reform cannot arrive in new laws, rules and regulations, as so many suggest, but in the abandonment or moderation of some of those that exist.

"Legislation will not stamp out the professional tendeney in college sports. Some of the gentlemeu in charge of the situation believe that the ouly solution lies in stricter laws, but one of the chief faults of the present system is an overabundance of rules, excessive legislation. What is needed more than prohibition is temperauce.

"Those high in the councils of collegiate pastimes have suffered from what is more or less of a national sin. They have gone to extremes, and, having gone, insist on seeing the rules through, refusing to compromise or tamper with the laws of the book.

"Amateurism, in the strict sense of the word, is impracticable in the United States. To demand that athletes live up to the strict letter of the law means the encouragement of hypocrisy and deceit. And in this hypocrisy and deceit there is far greater danger to the athlete than in the taking of money for his services. It is destructive to the moral character of the man."

He shows from the sport pages of the daily newspapers that the colleges and universities, which permit and promote inter-collegiate athletics, are themselves so iufected with commercialism that they infect their students, especially those on their teams, with the same foul spirit. He says on this point:

"There, on the same pages, we discover that one uuiversity is completing a stadium costing two million dollars; that another university is starting one that will cost at least as much; that another university is planning to build one more expensive than any of the others; that certain universities are going to extend the seating capacity of their stadiums to get bigger crowds and bigger receipts; that such and such university exeeeded its previous football profits by many thousauds in the past season; university football teams playing for $50,000 guarantees; universities engaging football coaches for salaries in five figures; university football teams taking trips across the country to engage in holiday games; universities charging five dollars a seat for football games.

"If the athlete reads the sport pages as carefully as he is credited with reading them, he certainly will read the news of the college sports, since he is vitally interested in them. If he is deeply impressed with the monetary advantages of profcssional sport, how much more is he impressed, then, with the commercial value of his own college sports. It is only natural for the athlete to assume that, since the apparent object of college athletics is to seeure as many dollars as possible in the athletic treasury, his services should be rewarded with something more substantial than a letter. He feels that since he is bringing such tremendous revenue into the treasury, he is entitled to a small share of it. That is only human.

"Colleges and universiites have more and more developed the commercial tendency. The gate receipts have been uppermost in mind with those at the head of college athletics. The football schedules (and football is the great paying college sport) are so framed as to provide the greatest revcnue. The team that is in the greatest demand is the team that can guarantee the largest crowd. Teams that are drawing cards are the teams that will find favor over the traditional and poorer rivals.

"The athlete readily understands the purpose of it all. Being young and impressionable, he catches the flavor of the thing. He decides, after a while, that since he is instrumental in providing these big reccipts he should share in them. The frame of mind of a college athlete is, after all, merely a reflection of the condition that has arisen in the battle for the dollar at the gate."

Then, hc goes on to show that this infectious commercialism leads many college students to hypocrisy and falsehood in order to escape the athletic rules which have been adopted to exclude professionalism from inter-collegiate games. Concerning this he says:

"To be an amateur athlete a boy must never have received money for his services. That is the strict interpretation of the rule. A great many boys havc reccived money for playing ball, playing football, running in races or appearing in some other form of sport where they took pay for their services.

"Summer baseball offers one of the simplest methods of earning money. Many of thc men engaged in varsity athletics have playing ability on the ball field. They can get with ease positions on semi-professional teams or some of the minor league teams in the summer months. Many young men have used this means of employment to pay their way through college. After school opens they engage in some form of college sport. To do this they must appear as amateurs and deny that they ever reeeived money. To evade the penalty attached to taking money, which in the case of colleges means being barred from athletics, they deny ever having received money. To cover up the evidence, they play under assumed names.

"Here we have the greatest evil resulting from the amateur rule. The boy's love of athletics causes him to play under a name other than his own, and later on deny that he played for money. He practices deceit aud hypocrisy. The practices that he indulges in are ruinous to his moral character."

These statements were amply confirmed in a meeting of college presidents held in Washington, D. C., a few weeks ago. An attempt was made during the meeting to exclude from the Association two institutious which were charged with infraction of the rules in exactly the manner described by the writer. Pending the discussion of the motion of exclusion, one of the most promlnent and honorable college presidents in the South frankly and honestly said: "We are all tarred with the saune stick." And everybody knows he spoke the simple truth. This form of deceit and fraud is found in all the institutions in which inter-collegiate games are allowed, and in most eases the college authorities wink at the "hypocrisy aud deceit" thus practiced.

The writer who contributed this article to the columns of "The Dearborn Independent" insists that the evil is incurable except by the modification of the rules against professionalism. He flatly and unequivocally asserts this in the following candid conclusion of his paper:

"Colleges are not going to quit trying to get as much as possible in sports. They will continue planning for the largest possible revenue. They will, unintentionally, continue encouraging the professional tendencies in the athletes. They are ever associating the dollar with college sports, planning their schedules so that the highest profit can be derived, and it is but natural that the college athletes will continue associating the dollar with the game, and the athlete will be inclined to make the varsity aim his own and individual aim. This is the natural effect of the condition that exists.

"Permitting summer baseball, as several universities already do, will in a measure relieve the situation. There is, as has been pointed out, nothing dishonorable in getting money for playing baseball in the summer months, while there is every dishonor in playing under a fictitious name and making a flat denial later on so that the player can retain his eligibility.

"New rules will only muddle up the situation more and more. What is needed most of all is moderation of the existing rules. The boys cannot be expected to ignore the lure of the professional aspect when it is so appealing to their masters. And the masters do not seem able to overcome it."

This, then, is the conclusion of one who claims to know the facts in the case, and who makes good his claim: The institutions which allow and encourage inter-collegiate games are shut up to the alternative of allowiug professionalism among their students, or of encouraging deceit.

Truly that is a direful dilemma.

It means that the Alma Mater of a student—his educational mother—must choose between corrupting him with the virus of commercialism, drawn from her own breasts, or infecting him with the pus of hypocrisy and the poison of deeeit!

Is that the dreadful end for which costly institutions have been erected and endowed?

No false alarm is raised when one says Inter-collegiate games are defiling and defeating much of the higher education of the United States.

The evil has already spread to a most dangerous degree. A generation of college gradnates has been contaminated by it already.

In the faculties of not a few institutions are many of these college-bred gamesters. Of course, they clamor for these polluting sports and resist all efforts at reform.

And among alumni who are not members of faculties, are men who promote the evil with both personal influence and financial support. A candid president of a game-cursed institution of considerable prominence said to me recently: "Our alumni embarrass and dishonor the university by their unwise and hurtful support of inter-collegiate athletics."

To extricate many colleges from this direful dilemma of promoting commereialism or encouraging dishonesty will not be an easy task, and the governing boards of such institutions cannot un-

dertake it too soon. The delay of the reformation will only make it more difficult.

The time has come when faculties should be purged of gamesters, and colleges should be delivered from the damaging dominion of alumni who, for the sake of sport, are ready to dishonor their educational mothers.

"TOTE FAIR."

By H. Walter Featherstun, D.D.

This title may be neither perfectly grammatical nor very elegant; but it is a rugged Americanism that we all understand and most of us very heartily endorse.

Our Bishop DuBose calls attention to the fact that the so-called "Higher Critics"—the miscalled "Modernists"—reason "subjectively"—i. e., "They come to the study of the Scriptures with preconceived theories and hypotheses." As Dr. Robert Dick Wilson—evidently the most learned Orientalist in America to-day—says: "Without any evidence except theory of how it ought to be, they charge that the original text (of the Bible) has been changed, * * * Such procedure is contrary to all the laws of evidence, fairness, and common sense." They will not tote fair. Without a shadow of evidence they tell us that Genesis is inaccurate, that the whole history given in the Pententeuch is unreliable; and adduce as proof of their wild contentions, that such are "the assured results of modern scholarship." We, who are seeking "assured results" very earnestly, desire proof; but they give us none whatever. We demand proof; and they prate about "assured results of modern scholarship." This the most erudite scholar in this field of learning, denounces all this prating about "assured results of modern scholarship" as "contrary to all the laws of evidence, fairness, and common sense." These so-called "Modernists" will not tote fair. Why? Is it because they lack "common sense"? I do not know.

I am not over-stating the case. If some book of the Bible claims to have been written in a certain era, and these folks, to prove their contention, wish to place it in another era to fit their theory—of evolution, for instance—they ignore the fact that this book contains words borrowed from other languages which could not have been borrowed at any other time than that indicated in the book as the time in which it was written. They throw facts away, and present their unprovable theories.

Another instance of unfairness is indicated in a tendency to complain that we should not charge their theory of the evolution of man as teaching that man descended from apes or some other race of monkeys. At least one or more declared that Darwin did not so teach. These have never read Darwin's Descent of Man; for three times in that book it is clearly and unequivocally declared as Darwin's belief that man descended from "monkeys" or "some ape-like creature." Why are these people so averse to being thought of as "sons of apes"? Would they prefer to be sons of horses, or goats, or donkeys? If man was evolved from any brute at all, the process of such proceeded, stair-case fashion, from one race of brutes to another, and skipped no grade or step. The brute grade next to man is the simian or monkey race. If man ascended by evolution, he could not skip this step in the upward going. Why not tote fair? If you are going to put some brute in your ancestral line, why not a monkey as well as a donkey. As for me: I claim neither: but as Luke puts it, I am a son of Adam who was "the Son of God." Luke 3:38.

They who teach the evolutional origin of man, say that science teaches it. They ought to know that science, which is "classified knowledge," does not teach it. Science does not present a single fact indicating that "the evolution of species" is anything other than a mere hypothesis, i. e., an unproved guess. For sixty-odd years men have been promising to find a "missing link" between the monkey race and the human; but they have never found one. In these latter days, flinching under the jibes of sane common sense folks, they have built a few figures made of plaster with some sort of bone or piece of bone or two in each, and have said: "Here is your missing link." But the claim, as every real scientist knows, is utterly false. No one of these plaster casts approximates a half human and a half monkey, or any other sort of half-human.

P. S.—I would call the attention of the preachers, especially, to Bishop DuBose's "Aftermath Series." Four numbers have already appeared. The last, "Is the Higher Criticism Scholarly?", has just been issued by Robert Dick Wilson, Ph.D., D.D., who is master of twenty-six or more of the languages of the ancient past. He writes from the standpoint of one who knows, and does not deal in guesses and "the assured results of modern scholarship" so-called; but in great, unquestioned facts. This No. 4, like the others, costs only twenty-five cents. It is well worth a dollar.

REMEMBER NOW THY CREATOR.

By Rev. H. W. Rickey.

The Hindenberg Line Shattered.

A. R. Wallace—Man's Place in the Universe, 1911—presents six crushing arguments, backed up by the latest star-studies, finds that our sun is the astronomical center of the universe; that its position as such is permanent; that our central sun-position is indispensable to generate our earth's exceptional characteristics among the planets so as to render living conditions on this globe realizable; that no other planet is habitable; that man is the coronation of the organic life and that the lower forms of life led up to and prepared for the advent of Man. Mr. Wallace began as a co-discoverer of Darwinism, he reached a phenomenal age, and as a super-eminent master of science devoted the last years of his rare gifts to establish that the universe was made for the sun, that the sun was essential to make our earth habitable, and the earth to make man an accomplished fact, and that these conclusions are the results of the ablest stellar-studies.

The Return to Reason.

He sees clearly because he sees truly. He reviews the grandeur of design, the vastness of the scale, the stupendous forces engaged, the myriads of processes at work, the earth's unique sky-situation, the magnitude of the harmonizing adjustments for space purposes, and facing the converging facts on the point at issue, decides that the cosmic-workshop is working together for the good of the earth, organic life and the ultimate—Man. Science is setting man in our midst as the reason and explanation of the existence and continuance of the material universe. They are in haling distance of the incomparable Moses.

Vanishing Atheism.

Atheism is now scientifically unworkable, philosophically untrue, and ends in moral suicide. By a widespread rebellion and the sturdy knocking the props from under, Science is sending to the junkshop the premature Evolution of the nineteenth century that challenged so blatantly the original idea of a literal Creation. The only thing an enlightened Evolutionist can be certain of is that now he can not be certain of any of his arguments. They are like Confederate Veterans, in annual reunion—a rapidly decreasing host—who celebrate the memories of a Lost Cause. Alas, my brother! Doctor Ates Hrdlicka, Dec. 31, 1923, uttered the ghastly confession before the A. A. for the A. of S., when he said: "The distance between the lowest man and the highest ape is too great to be passed even by mutation." It is all over except the funeral and the momentum of prejudice against miracles.

Fact-Proof Minds.

Prejudice renders some minds incapable of receiving the love of the truth. The result is the same as if their brains were removed and the cavity filled with concrete. It is like rain falling on a metal roof. We recall the sarcastic estimate of the redoubtable Tyndall: "These evolution notions are absurd, horrible, monstrous. They are only fit for the intellectual gallows." Higher criticism rests upon non-miraculous evolution: If the foundation be destroyed, what can the higher critics do?

Incontestable Facts.

No non-miraculous natural development can span the abyss between matter and nothing. It cannot achieve electrons by mere force without a manufacturing mind. It cannot bridge the chasm between the animal and the vegetable world, the nine grand orders of the animal kingdom, between man and the creatures beneath him.

Moreover, if life is not now and has never been created by lifeless matter; if no new species are now appearing by any process, considering the facts of the extinction of enormous numbers of species and the sad degeneration of as many more, evolution has gone into bankruptcy. It is no longer possible for a geologist, on account of the paralyzing contradictions of rock formation and fossil-mixups, to learn that any species predated any other species. No living expert can prove by appeal to fossil-beds which type of fossil is "younger" or "older" than another or man himself, and as man is the fosil-companion of extinct species, evolution has wrecked itself against rock-facts. No dependence whatever can be put on rock-beds or fossil-position in deciding their relative age. Such is the hopeless mixture of the facts and evidence that the New Geology provides that there is no other credible hypothesis that fits into rock-composition and fossil-facts save that of a literal Creation.

The once firecely contested debates as to how long ago or how much time it took is no longer of any value. We are on our knees, before the Creator, looking out the window of science.

Natchitoches, La.

HUNTING WITH ONE'S EYES.

There are several ways of hunting, but the man who hunts for wild life with his eyes is the one who is best rewarded. Archibald Rutledge, writing in Field and Stream, tells of a sight that pleased him, and even second-handed ought to interest our readers:

I was walking down a trout stream one October afternoon when the sun was low. On either side the laurel and rhododendron bushes so overhung the water that farther progress was difficult, and I had almost given up trying and was stepping from a stone to shore, when I saw an unnatural sheen coming from some object thirty yards downstream. Crouching on the rocks, I peered through the laurels. There, lining either side of the stream and taking their sundown drink, were thirty-two wild turkeys! I could count them readily. They drank in peace and departed in peace, for I never showed myself.

One such glimpse of wild life as that is worth many a day of effort. You can remember such a picture with pleasure long after you have forgotten things that are far more "important."—Selected.

CHRIST'S LOVE.

If we miss the lesson which, by his words and his life, Christ would teach us, we must be blind indeed. It is not only the lesson of love. It is not even the lesson that he loved as man had never loved before; but it is that he loved those whom none had ever loved before. . . . Everywhere and always he saw what the world never sees—the soul of goodness in things evil. The way of the world is the very opposite. . . . They know nothing of the sun but its spots. . . . Does a good man commit one fault? They do their best to make him known forever by nothing but that fault. . . . Oh, world, such is thy Saviour, and, oh, world, such art thou!—Canon Farrar.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

THE NORTH MISSISSIPPI MISSION PASTORS' CONFERENCE.

The pastors of mission charges, on the east side, met in a most helpful and inspiriug conference in Tupelo, Feb. 14 and 15. It was a uhique little conference, all to ourselves. Our leader was Rev. V. C. Curtis. We expected to furnish our own entertainment, but the good Methodists of Tupelo would have none of it—they took us home with them in good old Methodist style. We did intensive work and covered the field. Some illuminating facts were brought out. The vote was unanimous to have a like meeting next year. There were twenty splendid men holding the hard places in the line. There was not a word said about small pay. The one common thought was to do better work and advance the Kingdom of Christ. The conference closed with a testimony and consecration service that was great. One of the Tupelo stewards got up and said: "You fellows come back next year—these townfolks need to hear more of this." We went home with clearer and broader visions, both Board and pastors understanding one another better.

The conference gave strong endorsement to the bill to be introduced in the present Legislature creating a State Board of Censors for moving pictures, and would like to have all who will, write to their representatives to vote for the bill.

Below is the report of the Committee on Resolutions.

W. M. LANGLEY, Secretary.

Report of Committee on Resolutions.

We, your Committee on Resolutions, submit the following report:

Whereas we, the pastors of mission charges in Northeast Mississippi, have been called in conference by the Board of Missions, through its efficient and active president, Rev. V. C. Curtis, and have met in pleasant and profitable session; and have had helpful, illuminating and inspiring round table discussions of our many, complex and common problems; and have had the wise and kindly counsel of our president and leader, Rev. V. C. Curtis; B. P. Jaco, Conference Missionary Secretary; W. M. Campbell, Conference Missionary Evangelist; J. A. Randolph, President Conference Board of Evangelism; A. T. McIlwain, Presiding Elder Columbus District; therefore, be it resolved:

1. That we express our appreciation of the spirit of helpfulness and co-operation on the part of the Board of Missions in the solution of our problems, and our appreciation of the presence, leadership and counsel of V. C. Curtis, B. P Jaco, W. M. Campbell, J. A. Randolph, and A. T. McIlwain; and our belief that this conference has been timely, helpful and inspiring.

2. That we as pastors study in every way to make ourselves more efficient, by reading good books and, as far as posible, outlining and pursuing a definite course of study; by informing ourselves on the present and changing thought in rural and farm life that we may contribute something to the development and prosperity of the country, as a prosperous community is necessary for a prosperous church.

3. That we work to encourage and develop leadership in our church, by giving the laymen a larger part in the activities of the church, and being on the lookout for leadership material.

4. That we organize, help and lead the young people in church work, and in every way keep in touch with the young life of our charges, keeping in mind that the young people of to-day will make the church of to-morrow.

5. That we give special effort to the development of the Sunday school by striving for the all-year schools, attending Standard Training Schools, taking credits, and encouraging our teachers to do so.

6. That we be a friend to the county demonstrators and their economic clubs and keep in intelligent, sympathetic touch with all movements for the betterment of rural life.

7. That we give more thought and effort to the arranging, planning and preparing for revivals, and as far as possible make complete surveys of churches and charges.

8. That we distribute tracts, take subscriptions to our church periodicals, and in every way strive to educate our people in the doctrine, polity, and work of our church, giving special emphasis to stewardship and tithing.

9. That we work to improve our church finances by studying financial systems and plans, select some workable plan and work it.

10. That we, above all, give diligent heed to our personal lives that we may be good examples, keeping in mind that a pastor's life is his greatest sermon; that we, with our multitude of duties, do not lose sight of our own spiritual and devotional lives that we may preach the plain, simple gospel out of a deep personal experience.

(Signed) W. M. LANGLEY,
for Committee.

MUSINGS OF A MENTAL RUMINANT.

By Arthur Madison Shaw.

Drummond wrote a book entitled "Natural Law in the Spiritual World," and in one of the first sentences he asks: "Is the supernatural natural or unnatural?" If I discussed the same theme to-day, I should call my book "Spiritual Law in the Natural World," and raise the question, "Is the natural natural or supernatural?" For the natural comes from the spiritual; and nature is but the manifestation of the supernatural. They are two aspects of the same Infinity; and science is the key to the one as religion is the key to the other.

To attempt to array the scientist against Moses is sheer folly; and to scoff at men who estimate the age of the earth in millions of years as mere "guessers," is worse. If a conclusion that has not been proved to a certainty is a mere guess, then nearly all the verdicts of juries and judgments of courts are only guesses. In criminal cases, even when life and death are involved, the juror is only required to "believe beyond a reasonable doubt" in the guilt of the accused, to justify a conviction. Not even so much is required in the most important civil cases; but only that the verdict be based on a "preponderance of evidence." Is that a mere guess?

Try the authorship of Genesis by the "No-guessing" rule. Many hold that Moses wrote it; but is that or is it not merely a guess? Genesis nowhere states that Moses wrote it: nor does any subsequent inspired writer declare its Mosaic authorship. I should gladly accept evidence of it, but, so far as I know, not a shred of credible evidence exists. Only a tradition exists, and it is largely discredited. Our theory that the tradition is true, is little better than a "guess."

But our concern is not primarily with the author, but with the contents of the book. A recent writer in the New Orleans Christian Advocate says that "the habit grew of slinging around lightly millions of years as an antidote to Moses." But is the theory that the earth is millions of years old in conflict with Moses—or, if you please, with Genesis? The Genesis account of creation is in the first chapter, giving six days as the time consumed, and assigning different works to the several days, as follows: First day, Light; Second day, the Firmament, or sky; Third day, Plant Life; Fourth day, Sun, Moon and Stars; Fifth day, Fishes and all sea life, and the Birds; Sixth day, Dry-land Animals and Man. Incidentally it may be noticed that the division of waters, the formation of seas, and the fact that life began in the waters, are mentioned, but no account is given of the creation of water or its elements. The time embraced in a "day" is sufficiently clear: "evening and morning" made a common day as the Hebrews knew it. Our present knowledge all points to an immeasurably longer period; and intelligent Christians—even the most conservative—admit that the time was longer.

Some seek to "harmonize" the theories by interpreting each day as a thousand years. Others say there were six "periods" of unknown length. But this has two disadvantages for the literalist. It surrenders all that the time-element in Genesis means; and it overturns literalism completely. If "six days" is not to be accepted, then we have no "Mosaic" theory of time. If six days can be stretched to six thousand years, who shall say that the phrase may not mean six millions—or six hundred millions?

But some contend that this "puts God a long way off!" Well, if God made the universe and left it six thousand years ago, he is a long way off in time! But if he is still working in it, guiding and controlling it, he is just as near, though he began it a billion years ago, as if he had made it all yesterday! Astronomers claim to have discovered a new "Universe" or system of stars, some four or five quintillions of miles away. That may seem to put God a long way off in space; and so it does if he cannot be both there and here. But if God is not great enough to work throughout infinity, what basis have we for our faith that he can live and govern throughout eternity?

Since, therefore, revelation indicates no literal definite time, we are at liberty—nay, we are compelled—to allow as much time as scientific evidence seems to call for. Scientific men do not attempt to date geologic or cosmic events. A given stratum of the earth's crust may have been formed fifty thousand years ago—or it may have been five hundred thousand! It was certainly many millenniums.

This at least makes one problem less baffling. How many readers have wondered what God was doing in the eternal cycles of the past, if he only began his mighty works six thousand years ago? To say that he has made and destroyed other universes could be but a fanciful "guess." Perhaps he has been eternally at work. He is "the Living God." No doubt his life has been flowing in creative energy—always! "God is a Spirit." No doubt the all-wise, all-powerful Spirit has been bodying forth his thought in an eternal stream of created being. And is he not at it still?

Where, then, is the war between the supernatural and the natural? Who honors God most, who has the purer faith: the man who sees God in nature, or one who can see him only in the supernatural? Do we know that any miracle is not in accordance with some perfectly natural law—which may be known to God only? Indeed, if Jesus was God, was it not natural that he should assert supremacy over nature, disease and death? We know now that the miracle of the rainbow is so natural that we may make one ourselves. Do we know that the miracles of Jesus were not according to some natural law which he has not revealed to us? On the other hand, is not the perfectly natural coming of a new individual life into being, a supernatural event? Explain it without God, if you can! Some scientists have declared themselves atheists (meaning, I think, that they could accept none of the common conceptions of God); but before the mystery of life they all bow their heads!

A Christian may be a narrow bigot, or merely a presumptuous ignoramus, and scoff at scientists; a scientist may be a rationalist, or a blatant agnostic; but the humble spirit who can go with science, back to the dim twilight of an almost infinite past, and forward to run-down worlds and dying suns; who can look down to the infinitely small—in atom, ion and electron—and up and away to the infinitely vast, beyond the flight of the wildest comet, and can see the Creator's touch in star and molecule and hear his Father's voice in the "song of the spheres" and the chirp of the cricket, can say with meaning, "The heavens declare the glory of God," and can worship the God and Father of our Lord Jesus Christ, as no other can.

Oakdale, La.

HOWARD WILLIAMS AT BILOXI.

Dear Brother Carley: A great religious awakening is taking place on the Mississippi Coast now as well as in other parts of our great State. The man that God is using to arouse the people to a sense of their need of salvation through Christ is Howard Williams, of Hattiesburg, formerly editor of the Hattiesburg American. In the past

few months he has held revivals at Bay St. Louis, Gulfport, Bay Minette, Ala., and at Biloxi, closing out a thirty-three days' campaign at Biloxi last Sunday night. He goes to Pascagoula next.

As a rseult of these meetings, hundreds of hardened sinners have been redeemed and made into new creatures, some cases being as miraculous and interesting as the accounts given by Begble in "Twice-Born Men," or those related by Hadley in Jerry McAuley's Mission. Bootleggers, gamblers, and libertines have been gloriously saved, and are now on fire for God and righteousness. It is indeed thrilling to hear the testimony of men, women, boys and girls who have been saved, and to see their shining faces expressive of the great joy they now have.

Perhaps the greatest results are seen in the reclaiming of backsliders, and the awakening of church members to a real sense of their obligations to God and humanity. Slackers and hypocrites have been made to see themselves as God sees them, and have come back to God with penitent hearts and renewed consecration. Men and women in all walks of life and representing various denominations, have met together on a common basis at the foot of the Cross, and rejoiced together in the bonds of Christian love and peace. Flying squadrons have been organized and are going to various communities to "tell the story" and bear enthusiastic witness to the saving power of Christ. "Harrison County for Christ," is the slogan of the Gulfport and Biloxi Flying Squadrons.

Now, just a few words about the evangelist and his methods. It is true that he is just beginning and in some instances rather crude, but no one is more conscious of this than is Howard Williams himself. He fully realizes his limitations, and, from the standpoint of homiletics, is no great preacher. But he is rapidly developing. Like Edward Bok, he is learning to do by doing; he is learning to preach by preaching. He made remarkable progress in his month's stay in Biloxi. In many respects he is wonderfully qualified for his work, far beyond the average. As a newspaper man for many years, he gained a wealth of experience and an intimate knowledge of human nature that enabled him to speak with the authority of one who knows. In the business and social life of the world, he stood high and had a host of friends. He knows from first-hand information almost all that goes on in the political, business and social life of Mississippi and of the nation. His devoted wife, now heart and soul with him in his work, is the only woman who is a member of the State Democratic Executive Committee, and has stood high in the social life of the State. But like Saul of Tarsus, they have completely reversed their former ways of living, and are now crucified with Christ, and their glory is now in that Cross by which the world is crucified unto them and they to the world. The thing that impresses one most about Howard Williams is his tremendous earnestness and absolute sincerity. One of the finest compliments paid him was by a Jew from Chicago, who was staying at the White House and observed Howard Williams from day to day and who listened to his messages. On the closing night of the meeting this Jew stood up in the audience and said that he had never seen a man so much in earnest and in whose sincerity he had so much confidence, and he could truly say, "God bless Howard Williams."

In closing, let me say to the brethren that if Howard Williams comes into your neighborhood, do not hesitate to co-operate with him. You may not agree with all he says and does, but he will listen to you and take suggestions from you if you do it for the glory of God and give him your co-operation. He uses no clap-trap methods in order to get people to come forward and confess. He insists on a man's meaning business and coming clean with God. With him it is Repent, Confess Christ, and Obey. You can repent and confess now, but it takes a lifetime to obey. He insists on keeping the Commandments, and is especially severe on Sabbath desecration, for that seems to be such a common sin among church people. He will not compromise his Lord.

The spiritual foundation for the greatest year of my ministry has been laid and we are confident of having a great year in the Lord. Brethren, when your people come to the coast to have a vacation, tell them to be sure and bring their religion with them and to hunt up the Christians for associates.

Yours for Christ on the Coast,

OSMOND S. LEWIS.

GREAT REVIVAL AT BELZONI.

Dear Brother Carley: It has been my pleasure and joy to be in many revivals; but the greatest that I have ever been in as a pastor was brought to a close Feb. 10 in our beautiful courthouse here in Belzoni.

Rev. Burke Culpepper and his choir leader, John U. Robinson, came to us Feb. 27, and soon had caught the ear of the people and had the entire town and surrounding community in the throes of a great revival. Never before had such crowds assembled in this county to hear the preaching of God's Word. The whole community was stirred. Over 200 signed cards either to reconsecrate their lives to God or give their hearts to him and unite with the church.

Since the close of the meeting, I have received 41 into the Methodist Church on profession, with others to follow, and secured the church letters of 26 others. Our prayer meeting, which has been growing regularly in attendance since last fall, received a mighty impetus, and is now a mighty spiritual force in our church. We have received members into the church at each prayer service since the revival.

The Presbyterian church, which united with us in the revival, received over 30 members, and a large number joined the Baptist church also.

God is wonderfully blessing our labors. Since being returned to this charge for the second year, we have added 74 names to our roll. Every department of church work is on a higher plane.

Yours fraternally,

H. P. LEWIS, P. C.

REV. WALDO W. MOORE—WESLEY MISSION.

By Payton A. Sowell.

The Gulf Coast has been between two winds—one blowing over the "Gulf stream," the other from "Frozen Alaska"—and the northern gale has prevailed since Jan. 1, driving back the tides far seaward and adorning the beach with ice.

Bro. Sharbrough has gone to Wiggins, his new charge, after four remarkably prosperous years in Biloxi. He is one of the rare genuinely thoughtful preachers. He handles only "fundamentals"—deals in no froth, but is an able expositor of the Word of God. I sat with appreciation and great profit under his ministry. There was always food in the manger for thoughtful souls.

The "old elder"—or rather the former elder—left the coast and is under some "high steeple," deserving by this time a "silk hat." The new elder appears to have his "feet in the stirrups" (as we were accustomed to say in my day); now we say he is "seated in his Ford."

Rev. O. S. Lewis, as deftly and securely as the old stage drivers of my boyhood, as they guided four spanking horses, holds all the lines of this important church at Biloxi in his hands. He, with all faithful preachers, is letting down the net for the "Forgottens."

Bishop Ainsworth made almost a clean sweep of this "Coast country" in the removal of those serving the church.

Rev. Waldo W. Moore is almost the solitary exception. He is one of our—or Mississippi's—most diligent and reliable men. A graduate of the Old Greensboro, he has served in the quiet and valuable charges where "choice grain" is grown for the kingdom. He is a real pleasure to me here on the Camp Ground.

He is in his fourth year in this small, but unique, yet important charge.

No man that could be sent here could win more securely the respect, confidence, and love of the people he serves.

He visits the ships at Gulfport, from foreign shores, climbs up their sides, and puts Testaments printed in the languages of the hardy sailors in their hands. He serves, in a sense, the Government Veteran Hospital, and also the "remnant" of Methodism of Mississippi City who yet remain since Gulfport has overspread "all the coast." He serves also Back Bay, with Wesley House. To do this physically he was obliged to have an auto. There is no parsonage; he has to live in his own cottage on the Camp Ground. The salary and appropriations—all make an insufficient sum to support him.

Two years ago he bought on a credit (to be the property of the charge) a Ford, and asked that lovers of Jesus would make an offering to be applied to the purchase of this Ford. It was a great stretch of faith, but he is a "heroic believer."

From many places—from far-away California, from Alabama, from Louisiana, from Mississippi, etc., gifts have come. As it was natural to expect, Mississippi has led, but many generous sums have come from Louisiana. Among the most numerous and kindly, gifts have come from superannuates and their families. Louisiana has given about $150.

Now, all is paid on the car debt except the balance of $60.

The object of this last public mention is to ask that, before Easter, generous friends from everywhere send Rev. Waldo W. Moore, P. O. Box 500, Biloxi, Miss., a gift. If there is an excess, it will be used in the Sunday school work. Who will send first?

ELEPHANT SOLVES TRAFFIC PROBLEM.

Elephants being such ponderous creatures, we are apt to assume that they are thick-witted. A story recently told by Samuel A. Derieux in the American Magazine shows how one elephant, at least, met a difficult "traffic" situation and solved it.

A traveler by the name of Tenant was once riding horseback along a road in India, on both sides of which grew a dense jungle. Suddenly his horse shied violently, and Mr. Tenant saw coming toward him a huge elephant unattended and balancing on his tusks a heavy timber that he was evidently carrying from a sawmill to the shipyards. The timber filled the road from side to side, and Mr. Tenant could not possibly pass.

Suddenly the elephant, seeing horse and rider, stopped and turned sidewise. Then he backed a short distance into the jungle and, leaving room for horse and rider to pass, snorted out his directions that they should go on. But a horse is terribly afraid of an elephant, and Mr. Tenant's horse continued to rear and plunge; the man himself, interested to see what would happen next, did not force him to pass.

Deeper and deeper into the jungle the elephant backed; still the horse reared and plunged. At last the elephant laid the piece of timber down and, pushing hard against the undergrowth, disappeared. Then Mr. Tenant rode past.

A short distance down the road he reined in and looked back. The elephant came out of the jungle, picked up the timber with his tusks, balanced it with his trunk and, turning it round in the road, went on his way with loud snorts of indignation and disgust.—Selected.

Brothers all!
Proprietors of thy love!—Young.

MAKE THE CHILDREN HAPPY.
Buy a Home in the Ozarks.

Fayetteville, Arkansas, the most BEAUTIFUL CITY in the Southwest. The home of the WESTERN METHODIST ASSEMBLY, and STATE UNIVERSITY. Fine Fruit and Fertile Farms, both Rough and Smooth. If interested write us. FAYETTEVILLE REALTY CO., Wade Building, Fayetteville, Ark.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

Let All The People Know the Facts

Walk With Me in the Garden of Pinks.—Pleasant Hill charge, Shreveport District, Louisiana Conference, adds $320 to its minimum quota, thus accepting $2,000 to raise for Superannuate Endowment. Rev. J. L. Lay is the pastor.

Fort Thomas charge, Covington District, Kentucky Conference, adds $363 to its minimum quota, making $3,000 the total amount to be raised for Superanuate Endowment. Rev. J. P. Strother is the pastor.

Roanoke Station, Roanoke District, North Alabama Conference, adds $625 to its minimum quota, making a total amount of $4,000 to be raised for Superannuate Endowment. Rev. John R. Turner is the pastor.

Goodlettsville and City Roads charge, Lebanon District, Tennesses Conference, adds $1,112.80 to its minimum quota, thus making $2,500 the amount to be raised for Superannuate Endowment. Rev. J. T. Parsons is the pastor. This is a two-point circuit.

Main Street charge, Gastonia, N. C., Shelby District, Western North Carolina Conference, adds $1,625 to its minimum quota, thus making $6,000 the amount to be raised for Superannuate Endowment. This was accomplished under the leadership of the sometime pastor, Rev. W. A. Lambeth, the man who says, "Hang to this thing, man; hang to it like a cocklebur to a cow's tail!" Now, Brother Will, do it all over again at your new appointment, Mount Vernon, Washington.

A Pink Good Enough for a Bridegroom.—El Dorado charge, Camden District, Little Rock Conference, adds $5,200 to its minimum quota, making a total of $10,000 that this charge agrees to raise in five years for Superannuate Endowment. Rev. P. Q. Rorie is the pastor. These good people are spending $150,000 on a new building and raising the money as needed. They do not owe a cent at the present time, having paid over three-fourths of the contract price. Also they have just finished a $20,000 brick parsonage. In two years' time the pastor's salary has been increased from $2,500 to $4,500. They had the largest budget last year of any Church in the State and the only deaconess in the State. The pastor writes that his charge would raise the full $10,000 for Superannuate Endowment and pay it this year but for the fact that they want to finish and dedicate their new church building in time for the next Little Rock Annual Conference. He says, "Not one has spoken a word against the Special Effort, but on every hand I find that men are wondering why the people called Methodists have waited so long to take notice of the men that made our great country possible." El Dorado! Rorie! Bridegroom! Pink! Rah! Rah! Rah!

The Great Crossroads Story Dramatized.—I have just received from Dr. H. E. Spence, professor in Trinity College, North Carolina, a dramatization of the wonderful story by Rupert Hughes, "When Crossroads Cross Again." Dr. Spence has done a very creditable work, and all friends of the cause of the "forgotten man" owe him a debt of gratitude.

Before publishing the dramatization in booklet form it was necessary to have Collier's Weekly, original publishers of the story, certain song writers of songs used in the dramatization, and Rupert Hughes, author of the story, to waive their claims as to copyrights in said publication. Waivers from each and every one of the foregoing have been received, and they were sent most gladly.

I wired Rupert Hughes at his Los Angeles address for his waiver, and in two hours his reply came, which my readers will delight to have, as dramatization rights to my story, 'When Cross-dramatization rights to my story, "When Crossroads Cross Again,' to the Methodist Church, South, for all performances proceeds of which are devoted to the furtherance of the Superannuate Endowment Fund. I am glad to contribute this mite to so beautiful a cause. Best wishes for its success."

The booklet containing the dramatization of "Crossroads" will be off the press in about three weeks and the Board of Finance will be glad to send it to any group of players that would like to present it to the public.

The Presiding Elders Get Pinker and Pinker.

In addition to the honor roll of presiding elders who are one hundred per cent on the pink leaf report as recently published, the following braves are entitled to their places on this roll in position according to number given:

18. Louisville Conference, Bowling Green District, Rev. B. M. Currie, presiding elder.

19. Illinois Conference, Waverly District, Rev. T. H. Ballarby, presiding elder.

20. Kentucky Conference, Covington District, Rev. C. H. Green, presiding elder.

21. Virginia Conference, Farmville District, Rev. C. O. Tuttle, presiding elder.

22. Louisville Conference, Henderson District, Rev. G. P. Dillon, presiding elder.

The Louisville Confcrence has to date five districts one hundred per cent pink.

The Real Measure of Our Concern.

Hundreds—yes—thousands of preachers and lay members have by letter and personal testimony expressed determination to do their dead level best in the Special Effort for Superannuate Endowment. The test is on. The strain has come. What we do during these crisal days and the spirit in which we do it will react for good or ill throughout the long years that lie ahead, even to the end of time. To sit now with folded hands and unconcerned will mark us as the biggest camouflagers the world has ever seen. The passing hours are big with tremendous possibilities if they are used as should be. Come on, you red-blooded preachers and lay members who never quit in a pinch, and let us show to the world the stuff we are made of.

The deprivations of more than 900 warm-hearted but superannuate preachers cry to us; more than 1,400 widows of preachers and over 500 orphans of preachers reach out their suppliant hands, urging us to our task. The preachers and wives of preachers and children of preachers who have taken up their everlasting abode in their heavenly home by their spiritual presence urge us forward to victory. The Christ whom the "forgotten man" preached and whom we uphold as the one hope of this troubled world tenderly pleads with us now "to give a cup of cold water in his name." From such an urge we cannot turn aside and still call ourselves Christians.

"Why do we wait till hands are laid
Close folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance,
Dear wistful eyes, before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love that's ours
And give them such late meed of praise
And lay above them fragrant flowers?

How oft do we, careless, wait till life's
Sweet opportunities are past
And break our 'alabaster box
Of ointment' at the very last!"

And They Will Turn the Pink to Gold

The Home Circle

THE BOY READS.

By Florence Van Cleve.

Your room is very quiet as you read;
I know the book—I read it long ago;
It is Scott's Ivanhoe;
About my household tasks, I take good heed
To guard my lips; a word were like a blow
To youth, enamored of the famed romance.

You read about fair ladies and brave knights;
Your boyish heart is thrilled
By jousts and tourneys, where the hero wins,
Leaving the villain killed;
And now . . . to-morrow your own tourneys wait;
Fare forth, my Knight, and have a tilt with Fate!
I watch you riding through the Ivory Gate . . .
Dreams end, Life begins.

Oh, I have failed in many ways, I know,
To be a model mother; circumstance
Has been against me; but in future years
The heroes of your dreams will be your peers;
I think you will forget the sordid things—
The daily struggle to be clothed and fed—
Remembering only those great books you read,
The tales that gave Imagination wings.

And you may say—I pray it will be so!—
'Tis pitiful how little mothers crave;
But even in my grave
I'd hear, I think, your voice, if you should say,
"At least she did not steal my youth away."

Ah, Boy of mine, your future speaks to me:
"He built his House of Dreams . . . his soul is free!"

—New York Herald.

BOBBY CHANGES HIS MIND.

By A. F. Whitney.

Bobby was trying very hard to win the best-attendance prize offered by his public school teacher, Mr. Green. So far his record had been perfect, and he was determined to keep it that way right up to the very last day.

One morning about a week before the prize was to be awarded, Bobby woke up with a very bad pain in his stomach, which naturally made him feel miserable all over. He could not account for the pain, as he was very sure that he had not eaten anything the night before to disagree with him.

"Just my old luck," muttered Bobby to himself as he lay back in bed hoping that the pain would soon pass off. "Here I am so far with the best record in the class, and if I have to remain away to-day I'll surely fall behind."

However, the pain, instead of getting better, seemed to grow worse. When mother came in his room as usual to call him she was surprised to find that he was not feeling well. As the pain did not cease she insisted that Bobby remain away from school that day, prize or no prize.

"Your health is far more important than any prize," she told Bobby. "I'll send a note to Mr. Green by Bruce."

Bruce was Bobby's pet Irish terrier. Every day he carried Bobby's lunch to school, and seemed to take great pleasure in so doing.

Bobby, against his will, had to admit that mother's judgment was right, although he was almost in tears over worrying about his standing for the prize.

His mother then wrote a short note to Mr. Green explaining the situation, and about eight o'clock dispatched Bruce with it. For a moment mother had a little difficulty making him understand just what she wanted him to do, as he was not used to starting out for school until about eleven-thirty. Finally he started off with the note, and then mother hurried back to Bobby. Much to her surprise, she found him up and almost dressed. He told her that the pain had almost disappeared, and that he now felt able to go to school. Bobby, when he heard that Bruce had already left with the note, said that he would take the trolley-car and try to get there ahead of Bruce. Bruce already had a good start, and Bobby would have to make good time if he wished to beat him.

Bobby fortunately soon caught a car and overtook Bruce about a block from the school. Just as he got off the car Mr. Green came along, and then Bobby explained to him how he had sent Bruce with the note, but that as he had felt much better soon afterwards he had decided to come to school, after all. Just then the panting Bruce came along with the note.

Then Mr. Green laughed hard and said: "I'm glad that you were so anxious to come to school, and also that you feel better. However, you seem to have forgotten that the contest closed yesterday, and so it would not have made any difference if you had remained at home to-day. You won the prize, and as soon as the class is assembled I'll present it to you."

Then, looking at the tired Bruce, he added: "If I had another prize I'd certainly give it to Bruce, for he has been almost as regular as you, Bobby."
—Pittsburgh Christian Advocate.

WHAT KINDNESS DID.

By Dorothy Arno Baldwin.

Tony and Estelle, standing in the doorway of a tenement in the big city, shivered in the cold, autumn wind.

"Listen!" said Estelle. "I thought I heard a cat cry. We may hear it again."

"It might have been the wind," said Tony.

"No, it's a cat in that alleyway. Perhaps he's lost. Let us see if we can find him."

The brother and sister hurried into the alley. There, sure enough, was the cat, a poor, miserable tramp, thin and dirty. When he saw the children he ran and hid behind an ash can, for he had learned that little boys and girls are not always kind to cats.

Estelle rushed into the house and brought back a saucer of milk which she put down near the ash can.

"Come, kitty! Poor kitty!" called Estelle, in soothing tones. "We won't hurt you. Come get the milk."

Tony tried to feed him with a spoon, but it wasn't long before the cat crept up to the saucer and began to drink, for she was half-starved. When he had finished the last drop, he let Estelle pick him up and carry him into the house, for he knew that she was a friend.

The next day there came a cold, driving storm, but the cat didn't care, for he had a home at last, and he could keep warm and dry. He soon grew plump and sleek, and handsome, with the good food and the care that Estelle and Tony gave him.

One day Tony came home in great excitement.

"There's going to be a Cat Show!" he cried. "I've just seen the posters. Let us tie a ribbon around Sambo's neck, and take him to the show."

That was how it happened, a few weeks later, that the big black-and-white cat which once had been a wretched alley cat, was sitting up straight and proud in one of the boxes at the Cat Show. He was clean and happy, and he seemed to know that he looked handsome with the big bow of red ribbon at his neck.

If Sambo was proud, Tony and Estelle were prouder and happier later, when the judge at the Cat Show called them to the platform before all the people and told them that Sambo had been awarded a special prize.

"Sambo is a fine cat," said the judge, as he handed them a bright ribbon and a tiny, shiny gold piece. "I'm sure that he never would have deserved a prize at any show if you had not rescued him when he was cold and hungry, and given him a good home and loving care. I hope other boys and girls will remember to be kind to stray animals."—The Sunbeam.

ODD ACCIDENTS.

I saw a cow slip throught the fence,
A horse fly in the store;
I saw a board walk up the street,
A stone step by the door.
I saw a mill race up the road,
A morning break the gloom;
I saw a night fall on the lawn,
A clock run in the room.
I saw a peanut stand up high,
A sardine box in town;
I saw a bed spring at the gate,
An ink stand on the ground.

—Wesleyan Christian Advocate.

See to it that creed and deed quadrate with each other.—Methodist Advocate.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Mississippi Conference.

Brookhaven, at Meadville, Apr. 9.
Hattiesburg, at Purvis, ————
Jackson, at Camden, May 12.
Meridian, at DeKalb, May 12.
Newton, at Rose Hill, July 1.
Seashore, at Lumberton, April 15.
Vicksburg, at Hermanville, May 20.

North Mississippi Conference.

Aberdeen, at Pontotoc, May 20.
Columbus, at Columbus, June 23.
Corinth, at Booneville, June 2.
Grenada, at ————
Greenville, at ————
Greenwood, at ————
Sardis, at Como, May 20.

Louisiana Conference.

Alexandria, at Leecompte, May 4.
Baton Rouge, at ————
Lake Charles, at Leesville, April 15.
Monroe, at ————
New Orleans, at Houma, Apr. 25 (tentative).
Ruston, at Dubach, May 6.
Shreveport, at Logansport, Apr. 8.

PERSONAL AND OTHER NOTES.

Rev. J. W. Booth, our pastor at Ponchatoula, La., was an appreciated caller at the Advocate office one day last week.

Dr. W. G. Cram announces that approximately $19,000,000 has been collected of the $35,000,000 pledged to the Centenary cause.

Rev. L. P. Wasson, presiding elder of the Aberdeen District, North Mississippi Conference, reports that all goes well on his district.

Commander Evangeline Booth, of the Salvation Army, spoke to a great audience in Jerusalem Temple, New Orleans, on last Sunday evening.

Mr. R. E. Bobbitt, vice president of Whitworth College, is the teacher of the Wesley Men's Bible Class of the First Methodist Church, Brookhaven, Miss.

Hon. R. E. Bennett, of Meadville, Miss., district attorney for his district, paid the Advocate office an appreciated call on Thursday of last week.

Rev. W. W. Bruner, of the Corinth circuit, North Mississippi Conference, is happily and busily at work among the good people of his charge.

The John Brown meeting in Columbus, Miss., will begin next Sunday. The great tabernacle in which the meeting is to be held was erected by volunteer labor.

Rev. and Mrs. J. Cude Rousseaux, of Algiers, this city, are receiving congratulations upon the arrival in their home of a baby daughter on last Sunday morning.

The February number of the Mansfield Collegian, published by the students of Mansfield Female College, is dedicated to the Sophomore Class of the institution.

The increasing attendance at the Central Methodist Church, Columbus, Miss., has necessitated the appointment of a staff of ushers. Rev. Del Longgrear is the pastor of the church.

Rev. T. J. Holladay, of the Pelican charge, Louisiana Conference, is indeed an itinerant—and a faithful one. He is preaching at eight places regularly, and the work is prospering in his hands. Blessings upon him!

Dr. Geo. S. Sexton, president of Centenary College, Shreveport, La., is a member of the Board of Directors of the Methodist Men's Club, of which Dr. Guy E. Snavely, of Birmingham-Southern College, is president.

In spite of bad weather, Rev. Casper W. Avery has been preaching to good congregations on the Crawford and Schaeffer charge, North Mississippi Conference, and the interest in the work on the part of the people indicates a good year.

The First Methodist Church of Greenville, Miss., has suffered a great loss in the death of Miss Bettie Dunn Finlay, which sad event occurred on Feb. 9. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Rev. H. E. Raley, our pastor at Osyka, Miss., requests us to announce that Bishop W. N. Ainsworth will dedicate the church at that place on Sunday evening, March 16, at 7 p.m., and to say that all former pastors are cordially invited to be present.

The bazaar given at St. Mark's, this city, last Saturday afternoon and evening for the benefit of the furnishings fund, was largely attended and was a great success. The musical concert in the evening, given by local friends of the institution, was an unusually fine performance.

Bishop John M. Moore has been elected president of the General Sunday School Board, to succeed the late Bishop James Atkins. Bishop U. V. W. Darlington has been elected to fill the vacancy in the Commission of the Southern Assembly of Lake Junaluska, caused by the death of Bishop Atkins.

The Archbishop of Canterbury has been invited to attend the annual meeting of the American Branch of the World Alliance for International Friendship through the Churches, to be held in Buffalo, N. Y., Nov. 11-13. The Archbishop will also be asked to speak in a number of large cities throughout the United States.

Dr. A. F. Smith, editor of the Christian Advocate (Nashville), will preach the commencement sermon for Whitworth College on May 18, and Dr. D. M. Key, vice president of Millsaps College, will deliver the address on May 20. The Senior Class at Whitworth this year has twenty-six candidates for the A. B. degree, and there will be at least twenty-five Department graduates.

Rev. W. W. Murray, pastor of the Harperville and Lena charge, Mississippi Conference, has issued a neat handbook of the charge for the current year. It contains much interesting matter. Brother Murray is serving his second year on this charge, and the work begins auspiciously. He has recently closed a meeting, conducted by Rev. J. M. Smith, general evangelist, in which he received 18 members into the church.

The campaign to increase the endowment of Whitworth College to a minimum of $250,000 in order to meet the requirements of the Educational Commission, is being enthusiastically promoted in Brookhaven and Lincoln County, the home of the institution. It is expected that $50,000 of the needed amount will be raised locally. There is no more urgent need to-day before our people than the adequate endowment of our educational institutions.

The following telegram from Dr. Luther E. Todd, General Secretary of the Board of Finance, is inspiring: "Five thousand pink leaf reports received to date, representing over eight million dollars undertaken to be raised by charges sending them. Seventh Episcopal District lacks but thirty-six reports to be one hundred per cent. Eighth Episcopal district lacks but twenty-seven reports to be one hundred per cent. Special effort going with tremendous momentum, and outlook is very promising."

Rev. J. D. Nesom, of Mangham, La., gives us the following sad news: "Brother C. M. Noble, of Charlieville, La., died Feb. 19 of pneumonia, and was buried the following day at Union, his home church. He was a great and good man—chairman of the board of trustees, Sunday school superintendent, and steward of the charge. He was a friend of the preacher, a friend of the church and all her institutions, a friend of men, a friend of little children, and, best of all, a friend of God." We extend sincere sympathy to those who are in sorrow.

Dr. C. C. Jarrell, executive secretary of the General Hospital Board, announces that four large hospital plants are now in operation by the church, as follows: Barnes Hospital, St. Louis, Mo.; Wesley Memorial Hospital, Emory University, Atlanta, Ga.; Methodist Hospital, Memphis, Tenn.; Methodist Hospital, Hattiesburg, Miss. Other hospitals are projected at Montgomery, Ala., and at Dallas, Houston, and Fort Worth, Texas. The Board has in contemplation the establishment of two hospitals for tubercular patients, one east and the other west of the Mississippi river.

Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, requests the publication of the following: "The magazine known as True Story Magazine has used as advertising material a statement which I made as follows: 'I feel sure that true stories of moral tone are very greatly needed and would tend to encourage good reading, especially by our young people.' I did not write this as an endorsement of this or any other magazine and I had not seen the magazine at that time. Since seeing the magazine, I have written its publishers that my statement must not be used in advertising the magazine."

Rev. James M. Smith, general evangelist, asks us to make the following announcement: "I have an open date, beginning March 23 and continuing through April 5, that I would like very much to give to some pastor for a revival meeting. If a tent meeting is desired, I have a complete outfit for the work. I have a new tent, and am installing folding seats for two thousand people. I am also planning to put in a broadcasting outfit, to broadcast my sermons, the testimonials of the converts, and the music in the meetings. I propose to furnish this outfit when a tent meeting is desired by any church or federation of churches, in any town or city. Any pastor or evangelistic committee desiring to put on a re-

rival campaign may get in touch with me by writing me at the following address: Rev. James M. Smith, P. O. Box 722, Hattiesburg, Miss."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. M. Williams, Magee, Miss., 4; Rev. H. W. Jordan, Bernice, La., 2; Rev. W. J. Dawson, Brandon, Miss., 9; Rev. O. B. Matheny, Vimville, Miss., 2; Rev. W. W. Bruner, Corinth, Miss., 3; Rev. Casper W. Avery, Crawford, Miss., 2.

ANNOUNCEMENT.

This is to announce that Mr. Stephen S. Thomas having resigned from Missionary Secretaryship of the Louisiana Conference, tho Reverend O. S. Welch, D.D., has been appointed to succeed him. Brother Welch will have under his jurisdiction the Alabama and Louisiana Conferences. This meets with the approval of Bishop Candler.

Stephen S. Thomas will continue to act as Centenary Treasurer. All money should be directed to him as heretofore.

W. G. GRAM, Directing Secty.

THE TORCH IN THE DARKNESS.

By William C. Allen.

"April 17, 1658. Began holding school for the young slaves, the chaplain being present, charged with the duty. To stimulate the slaves to attention while at school, and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finish their task."

Thus wrote Johan van Riebeck, First Commander of the Settlement of the Cape Colony, in his diary. His efforts to Christianize the natives of South Africa are the first on record. He acted according to his lights. They were quite as brilliant as have been those of many of the white people who have succeeded him. Intoxicants, and the work of so-called Christian people who furnish them, to-day are counted among the worst foes of Christian missionary propaganda.

Only an outline of missionary enterprise, as I saw it in 1923, can be depicted in this short article. The men and women engaged in it are entitled to our sympathy and support. Many of them, whilst living in a fair degree of comfort, are surrounded by social and sanitary disadvantages that they would not accept at home. Shopping is difficult. What to do with their children—whether to grant them a really insufficient education with native influences about them, or to be separated from them for years by sending them to England or America—is ever a deep family problem. Small chance is there to lay up for the proverbial "rainy day." Even when they go "home" for a well-earned rest, their friends tempt them, though physically and mentally tired, to expend their strength in addresses and lectures on behalf of the cause they love. Oh, you in pleasant homes, surrounded by congenial friends, do not forget the missionaries whom your financial support makes possible—put down your money, but do more than this—remember them with genuine, vital prayers, your personal sympathy and love!

On the railway train, bound for Equatorial Africa, I met an English missionary, a splendidly put-up young man with a merry eye and a happy heart. He was an ex-conscientious objector to military service, who, after a furlough, was proceeding to his station. His field of labor was 120 miles distant from the nearest railway, and the only way to reach it was by bicycle, on native paths a few inches wide. I remembered that Missionary Bishop May, of the Anglican Church, once told me how he traveled over his vast Diocese of Northern Rhodesia in the same manner. At Cape Town on this trip we were entertained at the hospitable home of Bishop Johnson, of the American Methodist Episcopal Church. At one time he walked 1,000 miles through tropical Africa without seeing a missionary. He was accompanied by his secretary and porters who carried his luggage. These burden-bearers seldom would go further than among their own people, fearing they would be captured and eaten outside their own territories. The party carried no firearms, and no lions or wild animals disturbed them. On another trip he walked 800 miles. To this day missionary ardor records physical and moral endurance, faith and courage nowhere excelled in the world.

I remember the Kilnerton Training School, in the Transvaal, under the care of the Wesleyan Church of England. Of the 230 pupils, about 160 are in training for teaching, 12 for evangelistic work, and the remainder are securing a general education. The practice school has 250 children. A farm school attached to the institution teaches caro of livestock, field work, forestry, dairying, and horticulture. Principal William W. Shilling, remarking on the value of missionary effort, said: "If the church people are faithful to their trust and take hold of educating the native, all will be well. If they do not, God only knows what will happen. The natives getting education without Christianity is the great danger."

A typical school—this controlled by the Scotch Presbyterians—is at Impolweni, in the midst of a fragrant countryside of Natal. There are 5,993 acres belonging to the station. The sewing and gardening classes particularly interested me. This mission is the central plant from which 73 stations are conducted. Native exhorters are largely depended upon. At Impolweni I met with Amos Montyali, the Zulu pastor, who is said to be a mighty man at winning souls to Christ. He was at the moment making benches for meeting houses in distant stations. We left Principal William Ewen, and his gracious wife—all married missionaries I have met have good and gracious wives—with regret.

The American Board represents much Christian effort in South Africa. With Dr. Frederick B. Bridgman, who as of yore drives his much-used motor car like a jolly John, we inspected some of the work around Johannesburg. This brother-beloved is quite overworked in his earnest employ for Christ. Schools and preaching stations, motion pictures, Bible classes and moral uplift are conducted among many thousands of natives who toil in the mines. Severe is the battle on the part of the missionaries with the white men's vices, acquired so readily by the unsophisticated Kaffirs when they leave their distant kraals. Near Durban, through the courtesy of Dr. J. D. Taylor, we saw other work of the American Board. Unanda Mission for girls is equipped with some fine modern buildings, and is deeply religious in management and spirit. Upon the compound resides the quick-witted and charming Mary K. Edwards, now 94 years of age, who in 1868 left New York for Africa in a tiny vessel of 350 tons. It has been forty-seven years since her last visit to her native country, but with winning smile and vigorous emphasis she declared, whilst reviewing world conditions, "I am still 100 per cent American!" The Adams Mission, at Amanzimtoti, like ancient Rome, is spread over numerous hills, and as elsewhere an earnest staff instructs in a variety of occupations, and in the things of the Spirit. Here I met with and addressed a large group of native pastors and white leaders, from over South Africa, who were gathered in conference on behalf of the Kingdom. These black brethren in Christ were a fine-looking and spiritually-seeking band.

Probably the best known institution of its kind in Africa is the Lovedale Missionary Institute. It was founded by the United Free Church of Scotland. It is in the heart of a dense native population—the little round kraals of the non-Christian Kaffirs are seen in all directions. Illness detained us here for several weeks but kind friends and the care of Dr. Gray, in charge of the excellent hospital with its fifty beds, associated with the institution, contributed to our relief. The religious element, of course, is supreme. There is a large degree of industrial instruction besides the academic pursuits. Nine hours out of about thirty hours per week are devoted to manual training, agriculture, native handicrafts, etc. There are good-sized buildings for the use of the 900 students, one each for wagon building, manual training, carpentering, blacksmithing. Another building is that of the printing department, from whence books and literature are published. The girls have domestic science; the brickmaking is taught out of doors. Think of the opportunities granted these young black people, and the stabilizing effect upon the political life of the country from Christianizing them, in comparison with the lot of the half-nakcd or red-blanketed natives who, in ignorance and squalor, multiply in discontent because of the real or fancied injustices meted upon them, and so become a menace to the national life!

Do the newly-uplifted negroes in Africa understand the subtleties of a humorous tale or an American joke? I recollect the Fort Hare Native Institute, where peals of laughter greeted a funny story, with a moral, to an extent that no American or English group could excel. Do these new converts appreciate the dignity of the Christian calling and really live ont the ethical teachings of the Gospel? Whilst there are lapses, and consequent discouragements at times experienced by the missionaries, the majority find in Jesus a Saviour and a guide for daily life. It has been my happy lot as a visitor to preach Him to responsive audiences in the mission stations. To these groups He is very precious and the grand old story of His love and mercifulness is to them new, but very real.

There are besides the English and American organizations, Swiss, German, Dutch Reformed and other missions, in the southern part of South Africa, which we were unable to inspect. In contrast with them are the millions of "raw natives," missionless and oftimes spiritually hopeless, entitled to our sympathy and help.

Do the dusky-skinned but spiritually transformed men and women of the Dark Continent suffer reproach because of their freshly discovered faith? Some do. The British Government grants religious liberty, bnt an influential layman, thoroughly conversant with his subject, told me of the trials of converts in territories adjacent to British possessions. These men often indulged in singing of hymns until the authorities told them they must cease making so much noise. They quietly continued their religions exercises until ordered to quit altogether. This they refused to do. They were put in chains, placed aboard small vessels and taken to a convict settlement, where they suffer much hardship, and, where," said my informant, "they are this very night."

There is humor as well as seriousness in the story of mission life. At Lovedale Mission the devout girls held meetings before examinations, praying for success during the approaching ordeal. They were anxious not to forget what they had committed to memory during the preceding months. Here is a passage from a letter sent home by one of the students during this trying period: "Dear Mother: The girls are now praying earnestly for success in the coming examinations. The prayer we like best is one written by a man called Kipling. This prayer runs,

"'Lord God of Hosts, be with us yet;
Lest we forget, lest we forget!'"

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

J. E. SINGLETARY was born at Florence, Miss., April 8, 1867, and departed this life, Dec. 9, 1923. He lived at Florence all of his life except that a few months before his death he moved to Jackson. He was for many years a member of the Methodist church at Florence. On Feb. 10, 1904, he was married to Miss Eva Hale, of Florence, Miss. To this happy union were born five children, all of whom now live with their mother in Jackson, except her oldest daughter, Velma, who is now Mrs. Williams, and lives in Louisiana. Brother Singletary was in bad health several months before his death. I visited his home a number of times during his illness. He, of course, naturally wanted to be with his loved ones, but he said that he did not fear death and was ready to go. His devoted wife and loved ones spared no efforts to minister to his needs, and all was done that could be done for his comfort and recovery. On Dec. 10, at 3 o'clock, from the Methodist church at Florence, he was buried in the Florence cemetery, followed by a host of friends, who mingled their tears with the tears of the sad mother and relatives. May God bless and comfort each one of them and lead them in the way of life everlasting.

A. A. SIMMS.

Resolutions of esteem and feelings of loss to our church, upon the death of our brother, CHARLES R. HATFIELD, of Bay Hills church, which occurred near noon on Jan. 3, 1924:

Resolved, first, That we, the undersigned members of the first quarterly conference for Marksville circuit, convened in Evergreen on Jan. 21, 1924, appointed to draft resolutions of esteem and respect for Brother Chas. R. Hatfield, do with love and esteem bear testimony to our feeling of loss, because he was always in his place in our quarterly conferences, and his absence in this conference is so very noticeable, and we all sadly miss him. We feel very confident, however, that though we sadly miss his presence and brotherly counsel, he has gone to a rich reward, which is for the faithful. To his sorrowing wife and children and other friends we can say we know all is well with him, for he was ready for his Saviour's call. May we all follow and imitate his life and example.

Resolved, second, That a copy of these resolutions be given to Sister Hatfield, to keep in memory of him, and one spread upon the minutes of the first quarterly conference of the Marksville circuit, and a copy be sent to the New Orleans Christian Advocate for publication.

Submitted with love and esteem by the committee: J. H. French, S. L. Campbell, Mrs. Jessie Averre.

ASTHMA

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MRS. ANN R. PHILLIPS—AN APPRECIATION.

Very soon after our arrival in Grand Cane, La., we heard of a certain Christian character, whose light shed its radiance throughout the entire community, thus pointing others to the "Lamb of God, which taketh away the sin of the world." This individual was the saintly, and now sainted, Sister Ann R. Phillips, who was born in the State of Georgia, more than ninety years ago. She, with her family, moved to Louisiana, and settled in Grand Cane before the Civil War, a short time after which her husband passed on to the other life. The burden of rearing the children fell upon her heart and shoulders, but, with faith in God and courage undaunted, she submissively accepted the inevitable, and without complaint against the Divine Administration, went even to the farm, superintending the planting, cultivation, and harvesting of the crops. She became a Christian early in life, and brought her Christianity to Louisiana with her—uniting with the Grand Cane Methodist Episcopal Church, South, in the year 1860—the first name I find on my register. She passed to her reward on the 15th of December, 1923, and on the next afternoon—being the Holy Sabbath—we laid her aged and wearied frame to rest in the Mansfield cemetery. Some years ago she attended a revival meeting at the Scottsville Camp Ground, and the following bit of heart history was furnished me by one of her special friends: After a certain service, while in her tent, she said: "I have never been able to sing, even to my own children. When I get to heaven, I hope the Lord will let me sing." She leaves the following relatives: A brother living at White Plains, Ga.; three sons, W. S. Phillips, living in Grand Cane, at whose home she died; George Phillips, of Shreveport, La., and Lucius Phillips, of New York City; also a daughter, Mrs. J. Henry Shepherd, of Washington, D.C. Thus passed to her reward one of the most unselfish and consecrated of earth.

I. T. REAMES.

AN OLD-TIME METHODIST REVIVAL.

We began a meeting at Meehan Methodist church on Wednesday night, Jan. 30, and continued twelve days. The result was a revival of old-time religion.

There were about seventy-five who knelt at an altar of prayer and prayed through to victory—many for conversion, some for reclamation, and several for entire consecration.

Twenty-seven joined the Methodist Church, ages ranging from 50 years to 8.

The entire community was stirred probably as never before. Men who had been drunkards, and the heads of families, came to the altar, prayed and wept until God saved their souls. One promising young man feels the call to the ministry. He, too, was converted during the revival.

An Epworth League was organized at the close of the meeting, and a total of $116 was raised for all purposes, $80 of which went to Brother Earl B. Moll, the very able evangelist, a man of power, and a good judge of human nature. I most heartily recommend him to any pastor who desires a genuine revival of old-time religion.

We are to begin a twelve-day meeting here at Chunky on the 20th of this month. Brother Moll is to be with me here.

Please pray for us.

H. J. OAKLEY, P. C.

FROM CHUNKY, MISS.

Dear Brother Carley: Just a few lines to let you know how things are moving along on the Chunky charge, Newton District.

I was very cordially received by the good people of this work. We have been the recipients of two substantial poundings since our arrival—one shortly after we came, and again on Christmas Eve. The people further showed their loyalty by increasing the pastor's salary $300 at the first quarterly conference.

We are doing things on the Chunky charge. Two Laymen's Leagues have been organized, one at Chunky, and the other at Meehan, and we hope to organize another soon. Twenty-nine members have been added to the church since Conference.

I am greatly encouraged, and expect to have a good report at the Annual Conference.

H. J. OAKLEY, P. C.

"JESUS, SAVIOR, PILOT ME."

In the crisis of life, writes a contributor, we learn to love the great hymns. I had long known "Jesus Savior, Pilot Me," by heart; in strange and trying circumstances I learned to love it.

On a beautiful Sunday morning in the summer of 1913 during the bloody Balkan war eight of us, all Americans, sat on the upper deck of the steamer Ishmaelia on her way up the Gulf of Smyrna. We sang a number of songs, and last of all "Jesus, Savior, Pilot Me."

None of us will ever forget the fascination of the song on that quiet morning. Over the hills lay the ruins of Ephesus and the other cities to whose seven churches John wrote. Back beyond the headland stood the ocean-washed rock called Patmos, where the exiled apostle "was in the Spirit on the Lord's day." We, too, were in the Spirit that morning in 1913.

The song ceased, and we all sat in pensive silence. Then the steamer stopped.

"What does this mean?" we asked one another.

"We have reached the edge of the mine field," answered the chief engineer.

"Can't we go on to Smyrna?" I asked.

"Yes, when the little pilot boat comes out and leads the way through the mine field."

Soon the little pilot boat came out to us. Sometimes in its winding course the little boat described the letter S. The Ishmaelia, being a long steamer, frequently had to stop, reverse and manoeuvre in order to follow the exact course of the pilot boat.

At one place we passed between two ships that had struck mines the week before and had sunk; their masts sticking up out of the water warned us what would be our fate if we did not follow our pilot. Over and over we repeated a prayer to the Great Pilot to guide us right. We got through safe, but a ship that was following another pilot boat struck a mine and sank.

In troubled times since that day I have found confidence and courage from repeating

Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass came from Thee;
Jesus, Savior pilot me.

—The Companion.

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GOLDEN WEDDING ANNNVERSARY OF MR. AND MRS. J. M. BAGLEY.

A very happy occasion was observed on the evening of Feb. 12, when Mr. and Mrs. J. M. Bagley celebrated the golden anniversary of their wedding, at their home, 1725 Burdette Street, New Orleans.

The house was tastefully decorated, the color scheme being gold. Children, grandchildren, relatives and friends gathered at the home to offer their congratulations and to express their wishes for many years still of happiness and joy in this life. In response to the ritual questions of the Methodist Church, read by their pastor, Rev. W. L. Doss, Jr., of the Carrollton Avenue Methodist Church, the bride and groom of fifty years again plighted their troth and renewed their marital vows. A close friend of the family, Rev. L. Schweickhardt, of the St. Matthew's Evangelical Lutheran Church, invoked God's blessings upon the aged couple, praying that they might yet have many more years of peaceful happiness together in this life.

Mrs. Bagley was Miss Annie B. Vinson, of Monroe, La., and was united in marriage to Mr. Bagley by the Rev. C. F. Evans fifty years ago in that city. Seven children have blessed the home. Two sons and a daughter have come to maturity. The sons are still unmarried. The daughter, Mrs. Chas. Vasterling, resides in the city of New Orleans and has been blessed herself with two beautiful little daughters.

Mr. and Mrs. Bagley have been lifelong Methodists. For twelve years after their marriage they resided in Monroe, La. In 1884 they removed to the city of New Orleans, where they have since resided. On coming to New Orleans, they became members of the Carondelet Street Church during the pastorate of Rev. F. R. Hill. After a short time, their membership was changed to the Felicity Street Church, where they were members for more than thirty-five years. Many of their Felicity friends were present to enjoy with them the pleasure of their golden wedding anniversary. For about two years they have been members of the Carrollton Avenue Church. They still take a lively interest in the affairs of the church, though not being permitted to be actually in the services and the work of the church as much as they would like.

May God still bless theso faithful servants of his, giving to them a peaceful eventide to their life and the full assurance of his presence in their lives.

W. L. DOSS., JR., Pastor.

IN MEMORIAM.

Mrs. Rebecca Wailes Hunnicutt.

Rebecca Covington, seventh child of Edmund Howard and Jane Bell Walles, was born on the 23d day of March, 1841, and entered into the higher life on the 25th day of July, 1923. A long span of eighty-two years stretches between the earthly and heavenly birthdays, filled with the memories and experiences of several generations.

She opened her eyes in a Mississippi home on a typical Southern plantation—a home full of the peace and joy that comes to children born of a happy marriage and leading the untrammeled life of wide spaces and beautiful surroundings. Culture of the mind and spirit was an important part of the training by that home of high ideals.

When quite young, Rebecca was often in the home of her maternal grandmother, at that time feeble from age and ill health. A very tender affection existed between the two. The granddaughter read to the invalid and ministered to her comfort in many ways, while the grandmother entertained her by telling of the "dear, dead days" when she was young. She recalled the time when her father, fearing the hostile Indians, had brought his family from Tennessee down the Mississippi River on a flatboat. She told of the difficulties of the pioneer days when there was so little machinery to lighten the labor of the fields. The cotton was seeded by hand, and her own fair fingers had helped in this work. No doubt, in this loving and helpful association with her grandmother was born some of the self-restraint and sympathy that afterwards made her such an angel of mercy in the home.

This dear sister was never strong, but had wonderful power to endure and to recuperate. Her ambition as a student made her forget her body until she was compelled to cut short her literary course. Otherwise, her life might have been different in some respects; for she had a bright, original mind and might have made a place for herself in the field of literature. She had an admirable and animated way of "holding the mirror up to nature." These gifts of imagination and mimicry, added to a wealth of tender feeling, made children gather around to hear her stories, while grown-up children "listened in" with laughter and with tears.

Rebecca Covington was married in her young womanhood to Judge James Wiley of Troy, Ala., a man of much intelligence and an able lawyer. Though he was much older than his bride, the marriage was a very happy one, and brought her some much cherished friendships. He died in a very few years, and she spent her widowhood teaching school. Some years later, she was married to Rev. Benjamin Jones, of the Mississippi Conference, a man of sterling character and saintly life; a good preacher and pastor, a most kind, devoted husband. For thirteen years she was an helpmeet for him, and then the shadow fell and he was called to his reward. She continued to live in their home at Long Beach, Miss., for a number of years, and then was married to Rev. James B. Hunnicutt, of Georgia, well known throughout his State as planter, preacher, educator, and Editor of "The Southern Cultivator." Our sister gave herself with absolute devotion to his happiness and interests and to the welfare and comfort of the children who shared his home. He was a man of frail body but indomitable spirit, and, with all the strength and courage of a woman's heart, she helped to keep the body strong enough to sustain the work into which his soul plunged it. When the end came, he had accomplished the task of a very strong man.

After his death, Mrs. Hunnicutt spent most of her time in her home on the Mississippi coast with a much loved sister; frequently visiting her favorite niece and dear step-son in their home near Atlanta. This niece, Mrs. Wilbur Hunnicutt, she had helped to rear, and claimed as an only and well-beloved child, and the two children as her grandchildren. Three years ago, at their request, she took up her permanent abode with these dear ones. She often wrote of the love that was lavished on her in this home, adding, "Surely, the lines have fallen unto me in pleasant places." From this home, made sweet to her by the ministration of those she loved, she entered into her heavenly home—"the house not made with hands, eternal in the Heavens."

While still a young woman, under the preaching and helpful ministration of a gifted and saintly relative, Rebecca Covington Walles had a great deepening of her religious life, which was to sustain her through many afflictions and prepare her for a life of larger influence and usefulness. To the end of a long pilgrimage, the Bible was her daily companion and guide. The day before her death she discussed with a sister the meaning of one of St. Paul's deep sayings.

Gently, gently as a tired child, she fell "asleep in Jesus." In that majestic sleep, death kindly smoothed away all the wrinkles of age, the lines of care and sorrow, and brought back the semblance of a youth long past, and the faint prophecy of that radiant eternal youth into which her redeemed spirit hath entered.

HER SISTERS.

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You can Increase it.

Represent us in your locality by selling our Monuments and Memorials.

Many farmers and business men can make over $2,000 a year.

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Piedmont Pedigreed CLEVELAND BIG BOLL Cotton Seed—1 to 9 bu., $3 per bu.; 10 to 50 bu., $2.75; 50 or more, $2.50. Makes more to the land and more at the gin. Produced 30 bales on 10 acres in 1919, winning the national prize of $1000 for the largest authentic yield ever produced. Prices on Pedigreed Corn, Wheat, Oats, and Peas quoted on application. PIEDMONT PEDIGREED SEED FARM, 11 Main St., Commerce, Georgia. J. O. M. Smith.

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DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

The great secret of success in life is for a man to be ready when his opportunity comes.—Disraeli.

5-Passenger Sedan $795 f. o. b. Flint, Mich.

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Chevrolet is leading in the great shift of public demand to closed cars because this company has the world's largest facilities for manufacturing high-grade closed bodies and is therefore able to offer sedans, coupés and sedanettes at prices within easy reach of the average American family.

Six large body plants adjoining Chevrolet assembly plants enable us to make prompt deliveries of the much wanted closed cars.

As soon as you realize that your transportation requirements demand the year 'round, all weather closed car, see Chevrolet first and learn how fully we can meet your requirements at the lowest cost obtainable in a modern, high-grade closed automobile.

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Prices f. o. b. Flint, Mich.

Superior Roadster	$490
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Superior Delivery	$495
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Chevrolet Motor Company

Division of General Motors Corporation

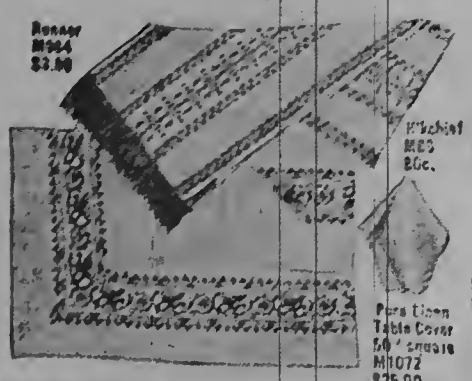
Detroit, Michigan

Sunday School

[illegible] CONFERENCE SUNDAY SCHOOL ITEMS

[illegible] year.

The Ruston District Officers had a [illegible] at Arcadia, La. There is no district in the Conference that has more interesting Sunday School things than this district. The Homer Methodist Sunday School has just had a membership of about a hundred with [illegible] as president, and Mrs. [illegible] as secretary. The Mary Martha Bible Class of Haynesville, with Hon. Charles Roberts as teacher, one of the outstanding features of this class is that they are educating a young man for the ministry. Ruston has some outstanding Wesley Bible [illegible]



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Traditional Patterns from the Near East Countries

Exclusive designs with an individuality and a charm all their own! The spirit of the mysterious East is in every piece of this exceptionally fine handiwork.

All Hand Work—

From the fine linen, hand hemstitched handkerchiefs with their dainty needle lace to colorful cross stitched runners, doilies, table covers, tea or luncheon sets these delightful things are certain to please immensely. And—the prices are low.

Needlework made under the direction of the Near East Relief has this added interest; while it is contributing to the attractiveness of your home, by purchasing you help to provide shelter for these refugee mothers.

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New York City.
(Sponsored and supervised by the Near East Relief—Incorporated by Act of Congress). Please send free booklet. Am enclosing M. O. or check for $..... Send No. ..... illustrated above.

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Send for Booklet

Booklet describing and illustrating this beautiful work and quoting exceptionally low prices gladly sent without obligation to buy. Anything not exactly as desired will be cheerfully exchanged or your money refunded, as you prefer.

[illegible] a Christian [illegible] a [illegible] a [illegible] a

Epworth League

HOW TO GET REPORTS.

By James E. Ellis.

1. Keep at it and everlastingly at it. This is the only way to get results.

2. Show them the reason why it is important for them to report. Many chapters do not report because they have never realized the importance of doing so. They do not know that we need reports. Many district secretaries and assistant district secretaries do not realize that it is important for them to send in their quarterly reports, and, therefore, fail to do so.

3. Use the reports you do secure. In writing to chapters use the information you have gained from their report and make suggestions for their work, and comment on some of their achievements as well as their failures. Make suggestions as to how they may improve their work.

(a) Where possible, issue a bulletin each quarter, summing up the reports you received. Mention the chapters reporting or the ones which failed to report. Call attention to some of the items reported. Sum up the work in your district and appeal to a district spirit. Try to get them to see that a good district report cannot be secured without the co-operation of every chapter. In the bulletin and in the letters hold up the aims you have for your district.

(b) Use the Conference League papers or bulletins and the League page in the Conference Advocates for publishing a digest or making comments upon reports and work done. In these commend those making reports and those doing worth while work.

(c) In use of reports, never complain, abuse or criticise, but give the facts and your aims and hopes.

4. One reason for not getting reports is the lack of good records in the local chapter. Start a campaign of good record keeping. In the District Institutes, in [illegible] letters, and in the Conference [illegible] urge good records. Explain how to keep good records. At the District Institute, and when visiting a local [illegible] carry one or more well kept record books to show.

5. Get the personal touch as quickly as possible. Visit every chapter just as soon as you can. Nothing can take the place of this personal knowledge of your Leaguers and their knowledge of you. You do not want to be known as a name but as [illegible] whom they know and like. Start to help in district work at once. When visiting is impossible, letters will have to do the work, and we must try to secure the personal touch through them.

6. Write, WRite, WRIte, WRITE, WRITE, then write some more, if the first writing does not get results. Make your letters different, and make them personal. Sometimes it works better to use different kinds of stationery, making that add to the personal element. In asking for information, make it as easy as possible for them to answer.

7. In writing for reports, be sure you enclose a blank for their use and that your name and full address is on the blank so as to save no return for data. Also the date by which the report ought to be mailed should be on the blank as well as in the letter. When writing the second time, perhaps no other report blank need be sent, but when writing the third time, send another blank in case the first has been lost.

8. If one person does not answer, write another person, if you know more than one person in that chapter. Let them know how important you think this is and ask for their help in getting the report.

9. If the report does not come after reasonable time has elapsed, if possible, go after it. Maybe you have a car you can use, or some other Leaguer or some member of your church has one and will take you there so you can get it in person.

10. Use the long distance telephone and the telegraph when you do not get results otherwise. Special delivery letters are also effective. A telegram sent collect will sometimes get results. You are trying to get them to see the importance of giving you a report. Use every method you can think of.

11. Once more, keep at it. Josh Billings once said: "Remember the postage stamp, my son; its usefulness consists in its ability to stick to one thing till it gets there."

WHAT IT DOES!

"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

INTERCHANGEABLE UNIT BATTERY SYSTEM, INC.,
924 Randolph Building, Memphis, Tennessee

The Preston-Wolfe Leaguers wish to thank [illegible] for their [illegible] which were enjoyed by all present.

New Orleans City Union Institute.

New Orleans Leaguers have been banqueting every night this week at Rayne Memorial, and have certainly added to the [illegible] much be[illegible] of this fellowship and supper [illegible] for [illegible]. The Institute has [illegible] splendid success; and while all classes were just fine, those in Miss Cody's class and Brother Evans' class think there never were such splendid teachers, and are so glad they are in the League work at Nashville. Leaving through the Central [illegible] the [illegible] it us so much.

Fifty-one [illegible] were awarded at the Institute, and the district feels with so many more trained Leaguers great things will be accomplished.

On Feb. 14, the sweeter hour was [illegible] when the Valentine spirit and decorations entered into the fun. There were anonymous [illegible] to most of the boys, and these furnished a great deal of amusement when read by the recipients. Even Brother Evans received one, but didn't [illegible] from whom.

A GOOD GUIDE.

Dear Dr. Curley: I note that Dr. J. [illegible], pastor of the Richmond [illegible], is to conduct a party through the Holy Land and [illegible] countries of Europe this summer, under the supervision of the Westminster [illegible] of Richmond, Va.

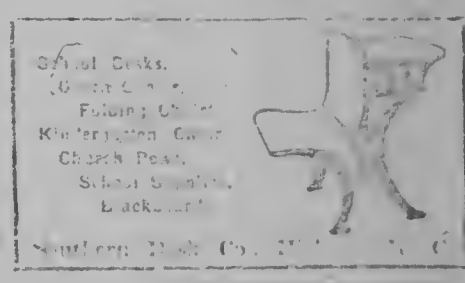
It was my good fortune to be a member of a party which was in charge of Dr. Rowland in 1921, and I can say that if any of your readers are expecting to visit the places [illegible] in his itinerary, they will be fortunate indeed to have Dr. Rowland as a guide. He has had much experience in foreign countries and is familiar with the foreign customs, and [illegible] information that will contribute to the comfort of the members of his party. He is an elegant Christian gentleman and a delightful traveling companion.

V. C. CURTIS.

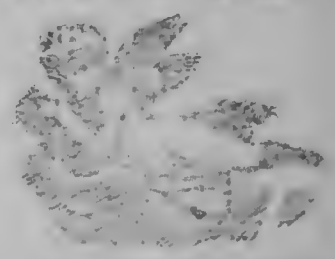
Greenwood, Miss.

The life of Jesus has proved true [illegible] from the days of Peter and Paul down to the work of Whitfield, Wesley, and on to our day.—Selected.

You cannot run away from a weakness. You may sometimes fight it out or perish, and if that be so why not now and where you stand? Robert Louis Stevenson.



ANGELL'S



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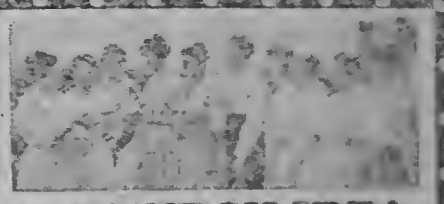
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES E. ANGELL,
New Orleans, La.
PRICE 35c AND 60c
AT ALL DRUGGISTS



A CHURCH IDEA
—spreading like wildfire!
Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who put up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—packed in four boxes (80 rolls to a box) a carton of 320 5c rolls to a case. The Company calls it
"22 MINTS"
A case costs only $9. You sell the 320 rolls at 5c a roll. Total receipts—$16. You thus make the big profit of $7 on a $9 investment! It's no wonder the Church Idea is spreading like wildfire. Enthusiastic endorsements of successful sales on request.
S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us $9 today and we will ship you a case of "22 Mints"—charges prepaid!
STRONG, COBB & COMPANY
4415 Central Viaduct, Cleveland, Ohio

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

LOUISIANA CONFERENCE.

McDonoghville League, New Orleans.

On Feb. 2, the McDonoghville Senior Epworth Leaguers gave their first annual banquet at the Y. W. C. A. Mr. Wall, of Rayne Memorial, and Rev. James B. Grambling were the principal speakers of the evening. Mr. Wall's subject was, "The Value of Christian Training for all Young People," while Mr. Grambling gave a very interesting talk on "The Epworth League Yesterday, To-Day, and To-Morrow."

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THE GREAT FIRE INSURANCE COMPANY
OF THE WORLD
Strong Liberal Prompt
SOUTHERN DEPARTMENT
COMPANY'S BUILDING NEW ORLEANS, LA.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The fourteenth annual meeting of the Woman's Missionary Council will be held in the Hyde Park Methodist Episcopal Chnrch, South, Tampa, Fla., April 9-16, 1924.

This meeting will open with an inspirational service at eight o'clock Wednesday evening, April 9.

The first business session will be called to order at nine o'clock Thursday morning.

Preliminary meetings held on Wednesday will be as follows: Executive Committee at nine a.m.; Workers' Conference at two p.m.; Session's Committee of the Belle Bennett Memorial at four p.m.

The program promises to be one of great interest and the Council members are urged to give publicity to the meeting throughout their respective conferences, that the attendance may be large.

Reduced railway rates of one and one-half fare, according to the certificate plan, have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding certificates of the standard form showing that normal one-way fares of sixty-seven cents or more have been paid for the going trip. The selling dates for tickets in the Southeastern Division are April 5-11; from more remote sections the dates will be snfficiently advanced to admit of delegates reaching Council on time. Consult your iocal agent. Be sure to purchase tickets within the required dates and secure the standard form of certificates, not a mere receipt. A delegate desiring to leave for Tampa before the first selling date of tickets is requested, if it is possible to do so, to buy ticket to point where change of train is made and then rebny ticket and secure certificates from this point to Tampa. Co-operation in this is necessary in order to secure the reqnired two hnndred and fifty certificates.

Council Headquarters will be at Bay View Hotel.

Mrs. W. C. Spencer is general chairman of local committees, and Mrs. E. L. Sparkman, 713 Fielding Ave., is chairman of hotels and homes and will furnish desired information. on these snbjects.

Mrs. F. F. STEPHENS,
President.
Mrs. FITZGERALD S. PARKER,
Recording Secretary.

THE STATUS OF CHILD LABOR IN CHINA.

On September 1 of last year the cotton mill owners near Shanghai dismissed the children in their employ under twelve years of age. This was a concession to public opinion and one of the reforms accomplished by the Child Labor Committee sitting in that city. It was also in keeping with the program adopted by the Chinese Christian Conference, which provides in its first article that no child under twelve shall be employed.

Industrial standards in China are changing. Mere babies still toil at night in ten-and-twelve hour shifts, bnt a new day is dawning. In Peking twenty-seven articles of labor legislation have been introduced. If these are accepted, they will be enforced by local Child Labor Committees in great industrial centers, appointed by the chambers of commerce.—Missionary Voice.

FACTS ALL CITIZENS NEED TO KNOW.

The defeat of the Federal Child Labor Law has retarded a movement which must ultimately culminate in success. The prosperity of America is In no way dependent upon the labor of her children, if we may believe what our trade journals tell us. What to do with our products is becoming a national problem. Even the Wall Street Journal discussed in one of its issues the question, "What shall we do with our one-third surplus manufacturing capacity?" No man or woman informed of the facts can longer plead that industry needs the labor of boys and girls.

This being the case, why not relegate child labor to the scrap heap, just as we have the twelve-hour day? The arguments that children must often labor for their own and their parents' support, that work keeps them out of mischief, that schools teach them nothing valuable, that all of our self-made men worked as children, are sufficiently answered by facts.

True, there is a close relation between poverty and child labor. Yet our school statistics reveal that from fifty to sixty per cent of the children leaving school for work do so for other reasons than poverty. The Children's Bureau estimates that from one-third to one-fourth of the children in industry are there for economic reasons. America is overemphasizing this aspect of the situation. It is well for us to remember that child labor and poverty are self-perpetuating. In a few generations the income from a family in which the father, mother, and every child works will not total more than in the family where the father, who is well educated for his task, supports the family. Child labor does not pay in the long run, not even economically.

Neither does labor as children know it in America "keep them out of mischief," as some would have us believe. Child labor and delinquency are closely related. When the records of 4,339 delinquent children were studied, it was found that working children were responsible for sixty-two per cent of the offenses against society. Freedom from the restraints of school, the weakening of home discipline, and the feeling of independence incident to earning money may have something to do with this tendency to delinquency on the part of the working child. Perhaps some of the excitement which the youthful criminal enjoys may be traced to his instinct for play, which is denied and repressed through long hours of labor.

It has been estimated that two million children are employed in the United States and that three-fourths of these are in the rural sections. The fact that our school system is weakest and most unsatisfactory in the country may account for the idea that school teaches nothing valuable. The children in the country often attend school only a little more than half the regular session. Some school officials are even authorized by law to consider need of agricultural labor in excusing children from attending school.

As far as farm labor goes, little of it prepares the child laborer to become a farmer. Most of their labor is simply a "board and keep" proposition. Few of them own a pig, a calf, an acre of cotton, and receive the profits therefrom.

As for the idea that every working child is a potential "self-made" man, Raymond G. Fuller remarks: "No man ever succeeded because of child labor, but rather in spite of it; no man because of the lack of rightful opportunities and advantages of children."

In spite of these discouraging aspects, the situation of the child laboring industry has steadily improved in the last two decades. In 1904 only fourteen States had a 14-year age limit for factory labor; forty-five States had such a law in 1921. In 1904 only one State had an 8-hour law for children under 16; thirty-two had such laws in 1921. Five States prohibited night work in 1904; forty-one States prohibited it in 1921. All this is vastly encouraging, but it should not blind us to the fact that in seventeen of our States children under 16 may labor more than eight hours a day; that there are still seven States which allow children to work at night; and that only thirteen out of our forty-eight States measure up to federal regulations in every particular.

The great army of child workers in the country are still unprotected by legislation except for some compulsory education statutes, which are often laxly enforced. Children under ten are working ten and twelve hours a day in California asparagus fields, in Colorado beet fields, in Texas cotton fields, Ohio onion fields, and so on. Surely such conditions are nation destroying and inexcusable.

The remedy? An amendment to the Constitution, says the American Federaltion of Labor, the Federal Council of Churches, the National Board of the Y. W. C. A., and the International Committee of the Y. M. C. A., and many women's clubs and organizations, including the Children's and Women's Bureaus of the Department of Labor. They argue that a Constitution written and adopted before the rise of the factory system is not adequate to meet the needs of an industrial America. The success of such legislation when it comes will depend upon a more thorough educational system and a higher type of parents.

For destroying the nation's future efficiency and worth, nothing can compare with our present unchristian way of wasting childhood. It will do no good for the South to point to New England as the chief sinner in regard to child labor. Too many Southern children, both in factories, and on farms, are being cursed by its drudgery and cruelty. How much longer shall they and the other helpless child laborers of America be denied their birthright?

—Missionary Voice.

REMARKABLE RECOVERY OF MRS. SPINK

Gives Lydia E. Pinkham's Vegetable Compound Full Credit

Minn. Junc., Wis.—"I was under treatment, but nothing seemed to help me, and I was run-down and so weak that I had to remain in bed much of the time and was like an invalid. I had pains in my abdomen and in the female organs, and my stomach bothered me. My husband saw Lydia E. Pinkham's Vegetable Compound advertised, thought it must be good, and brought it home to me and advised me to try it. After taking one bottle I was able to eat, and after six bottles I was doing my own work, which I hadn't been able to do for years. I have a new baby who is doing nicely, and I am still taking the Vegetable Compound and feeling better than I have for four years. The medicine is surely wonderful and a good thing to have in the house."—Mrs. GEORGE SPINK, Minnesota Junction, Wisconsin.

A country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound reports 98 per cent. benefited. For sale by druggists everywhere.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After the application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration pour ten drops on the tiklest piece of sole leather and it will penetrate this substance and be found through in three minutes. Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

Grove's Tasteless Chill Tonic

Makes the Body Strong.
Makes the Blood Rich. 60c

Good-Bye Pimples!

Farewell eczema, rash and other annoying skin troubles.

TETTERINE

The skin's best friend. Leaves the skin soft, smooth and spotless.
60c at your druggist's or from the
SHUPTRINE CO. :: :: SAVANNAH, GA.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Aberdeen Dist.—Second Round.

Aberdeen, preaching, a.m., Feb. 24.
Amory, preaching, p.m., Feb. 24.
Bellefontaine, at B., Feb. 29.
Mathiston, at Providence, a.m., Mar. 1, 2.
Eupora and Maben, at Maben, p.m., Mar. 2, 3.
Fulton, preaching, a.m., Mar. 9.
Verona, at Plantersville, p.m., Mar. 9, 10.
Shannon, at Brewer's Chapel, Mar. 11.
Toccopolo, at Thaxton, a.m., Mar. 15, 16.
Pontotoc, preaching, p.m., Mar. 16.
Randolph, at Spring Hill, Mar. 17.
Algoma, at Camp Ground, Mar. 22, 23.
Buena Vista, at Ebenezer, a.m., Mar. 29, 30.
Houston, preaching, p.m., Mar. 30.
Tupelo, preaching, a.m., April 6.
Prairie and Strongs, at Prairie, p.m., Apr. 6, 7.
Woodland, at Prospect, a.m., Apr. 12, 13.
Houlka, at Wesley Chapel, a.m., Apr. 19, 20.
Okolona, preaching, p.m., Apr. 20.
Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Sardis Dist.—Second Round.

Olive Branch, at Mineral Wells, March 7, 11 a.m.
Byhalia, at Emory, March 9, 11 a.m.
Batesville, March 13, 7 p.m.; preaching, Feb. 17, 11 a.m.
Courtland, at Pope, Q. C., March 14, 11 a.m.; preaching, Feb. 24.
Shuford, at Lovejoy, March 15, 16; Q. C., 11 a.m., Saturday.
Pleasant Hill, at Baker's Chapel, March 21, 11 a.m.
Cockrum, at Independence, March 22, 23; Q. C., 11 a.m., Saturday.
Longtown, at Cypress Corner, March 28, 11 a.m.
Arkabutla, at Strayhorn, March 29, 30; Q. C., 11 a.m., Saturday.
Horn Lake, at Poplar Corner, April 4, 11 a.m.
Mount Pleasant, at Union, April 6, 11 a.m.
Como, April 9, 4 p.m.
Charleston, April 10, 7 p.m.
Oakland, at Enid, April 11, 11 a.m.
Crenshaw, at Crenshaw, April 13.
Tyro, at Tyro, April 19, 20; Q. C., Saturday, 11 a. m.
Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, May 4, 11 a.m

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Columbus Dist.—Second Round.

Caledonia, at Murrah's Chapel, preaching, Feb. 24; Q. C., March 14.
Crawford and Schaeffers, at Schaeffers, March 16.
Chester, at Chester, March 22, 23.
Ackerman and Wier, at Ackerman, March 23, 24.
Macon ct., at Soule's Chapel, March 26.
Cedar Bluff, at Cedar Bluff, preaching, March 2; Q. C., March 27.
Sturgis, at Bethel, March 29, 30.
Starkville, March 30, p.m.
First Church, Columbus, preaching, Feb. 17, p.m.; Q. C., April 1.
McCool, at Bowie's Chapel, April 5, 6.
Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching, March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Koscinsko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Corinth Dist.—Second Round.

Myrtle, at Pleasant Grove (Candy Hill), Friday, Feb. 29.
New Albany ct., at Union Hill, Saturday, March 1; preaching, at Ingomar, March 2, 11 a.m.
New Albany sta., March 2, p.m.; Q. C., March 3, 9 a.m.
Corinth ct., at Box Chapel, Wednesday, March 5.
Baldwyn, at Asbury, Friday, March 7.
Guntown, at Pleasant Valley, March 8, 9.
Belmont, at Patterson's Chapel, Wednesday, March 12.
Burnsville ct., at Hebron, Friday, March 14.
Iuka ct., at Snow Down, March 15.
Iuka sta., preaching, March 16, 11 a.m.; Q. C., March 11, p.m.
Booneville sta., Q. C., Wednesday night, March 19; preaching, Sunday, March 30, 11 a.m.
Sherman, at Chesterville, Friday, March 21.
Chalybeate, at Mount Pleasant, March 22, 23.
Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.
Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

MARRIED.

At the Courthouse, Lucedale, Miss., Dec. 12, 1923, by Rev. H. Mellard, MR. GEORGE HENDON LAVERNE to MISS PRISCILLA ELIZABETH WEBSTER.

At the Courthouse, Lucedale, Miss., Feb. 14, 1924, by Rev. H. Mellard, MR. DOUGLAS W. BRANDON to MISS ESTHER GRAY, all of Mobile, Ala.

WHY YOU NEED IRON—

To make you strong and "brainy" and put the power into your blood to overcome disease germs

The food you eat contains carbon. When your food is digested it is absorbed from the intestines into the blood. When the carbon in your food comes in contact with the oxygen carried by the iron in your blood, the carbon and oxygen unite and by so doing they give off tremendous energy, thereby giving you great force, strength and endurance. Without iron your blood carries no oxygen and without oxygen there is nothing to unite with the carbon in your food, so that what you eat does you no good—you do not get any strength from it—It is like putting coal into a stove without a fire. You cannot get any heat unless the coal unites with the fire.

The strongest weapon with which to prevent and overcome colds, pneumonia, kidney trouble, rheumatism, nervous prostration, in fact almost any disease or disease germs is plenty of good rich, pure blood, strength, energy and endurance and the greater energy carrier in the body is organic iron, not metallic iron which people usually take, but organic iron like the iron in spinach, lentils and apples, and like the iron contained in what is known as organic Nuxated Iron, which may be had from almost any druggist. Nuxated Iron often increased the strength, energy and endurance of weak, nervous, run-down folks in two weeks' time.

It has been used and highly recommended by former United States Senators, Members of Congress, Judges of U. S. Courts, many physicians and prominent men.

Over 4,000,000 people are now using it annually. Satisfactory results are guaranteed or the manufacturers will refund your money. Sold by all druggists in tablet form only.

NUXATED IRON
For Red Blood, Strength and Endurance

75% of disease avoided through internal cleanliness

WHY run the risk of sickness? Keep clean internally. When you are constipated, poisons form in the accumulated food waste. These poisons, absorbed by the blood, attack all parts of the body. The first results, headache, biliousness, a feeling of "heaviness," etc., serve as warnings of a graver danger. If this intestinal poisoning continues unchecked, you become the victim of some serious organic disease.

Internal Cleanliness More Important Than Bathing

This is why intestinal specialists state that constipation is the primary cause of three-quarters of all illness, including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Washing Cleans Only The Skin

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol
REG. U.S. PAT. OFF.

For Internal Cleanliness

FREE TRIAL BOTTLE! Nujol, Room 860-M, 7 Hanover Square, New York

For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Dangers of Constipation." (For booklet only, check here ☐ and send without money.)

Name ..... Address .....

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3 Pair $3

Delivered Fresh From Our Factory

You save $1.50 on each box of 3 pair, and get real, genuine silk, beautiful well-fitting hose in any of the new shades: Black, brown, bobolink, thrush, fog, nude, grey, meadow lark, airdale, tanbark, oriental pearl, biege, champagne, bamboo, otter, log cabin, mandalay covert. Box of assorted colors if desired.

4-thread heel and toe, tight-fitting ankle, with fashion marks. 18-inch silk boot with mercerized double cotton top. Stockings run full 28 inches in length. Sizes 8 1-2 to 10.

Send check or money order, specifying size and colors. After examining hose if not satisfied, money will be promptly refunded.

Pisgah Maid Hosiery Co.
HENDERSONVILLE, N. C.

Dear Christian Friends:

I am a poor boy in misfortune, and I write this letter to you to see if you can help me a little by buying a package of my new kind of Self-Threading Needles. They are very handy and easy to thread in the dark. Only 25 cents a package.

I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk, nor even sit up. Been down in bed 25 years, and have to earn a living in my helpless condition, and I sure will appreciate your order, and I believe you will be pleased with the Needles. Yours in misfortune,

JOE MORPHEW, Titusville, Fla.

Health Brings Beauty

A Discovery That Has Done a World of Good

Augusta, Ga.—"My father's family was kept well ever since I can remember by using Dr. Pierce's remedies. My father used to get a supply of the 'Golden Medical Discovery' every spring, as a tonic. He took it himself and gave it to the rest of us. He did not wait until we were sick. He said, 'An ounce of prevention is worth a pound of cure.' When I was about sixteen my parents saved me, I believe, from serious feminine trouble by giving me Dr. Pierce's Favorite Prescription."—Mrs. L. E. Gunn, 506 Moore Ave.

Keep yourself in the pink of condition by obtaining Dr. Pierce's Golden Medical Discovery in liquid or tablets from your neighborhood druggist, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package.

DICKS' MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Bonhommie, at Camps, Mar. 2, 11 a.m., 2:30 p.m.
Silver Creek, at New Hebron, Mar. 9, 11 a.m., 2:30 p.m.
Collins, at Bethel, Mar. 12, 11 a.m., 2 p.m.
Petal, at Lux, Mar. 16, 11 a.m., 2:30 p.m.
Hattiesburg, Broad Street, Mar. 16, 7:30 p.m.
Oloh, at Oak Grove, Mar. 23, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Mar. 23, 7:30 p.m.
Williamsburg, at Newhope, Mar. 25, 11 a.m., 2 p.m.
Taylorsville, at Fairmount, Mar. 30, 11 a.m., 2 p.m.
Eucutta, at Newhope, Apr. 5, 11 a.m., 2 p.m.
Heidelberg, Apr. 6, 11 a.m., 2:30 p.m.
Magee and Sanatorium, at Cohay Camp, Apr 13.
Sumrall, Apr. 16, 7:30 p.m.
Purvis, at Talawah, Apr. 20, 11 a.m., 2 p.m.
Mount Olive, at Seminary, Apr. 27, 11 a.m., 2:30 p.m.
Prentiss, at Bassfield, Apr. 30, 11 a.m.
New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville, at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.

W. W. GRAVES, P. E.

Newton Dist.—Second Round.

Forest and Morton, at Morton, Feb. 23, 24.
Decatur and Hickory, at Decatur, Mar. 1, 2.
Rose Hill, at Hopewell, Mar. 8, 9.
Montrose, at Louin, Friday, Mar. 14, 11 a.m.
Bay Springs, at Bay Springs, Mar. 15, 16.
Philadelphia, Mar. 22, 23.
Trenton, at New Prospect, Friday, Mar 28, 11 a.m.
Shiloh, at Johns, Mar. 29, 30.
Harperville, at Central, Apr. 5, 11 a.m.
Harperville, Sunday, 11 a.m.
Lake, at Lake, Wednesday, Apr. 9, Q. C., 5 p.m.; preaching, 7:30 p.m.
North Neshoba, at Hope, Friday, 11 a.m.
Neshoba, at Mars Hill, Apr. 12, 13.
Raleigh, at Burns, Friday, Apr. 18.
Homewood, at Carrs, Apr. 19, 20.
Newton, Wednesday, Apr. 23, 8 p.m.
Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

The Newton district conference will be held at Rose Hill, beginning at 2 p. m., Tuesday, July 1, and closing about noon, Thursday, July 3.

Every pastor should keep that date in mind, and let no other engagements keep him from attending.

L. E. ALFORD, P. E.

Meridian Dist.—Second Round.

Meridian, Poplar Springs, March 2.
Meridian, Central, March 2, 7:30 p.m.
Scooba, at Wahalak, March 9.
Lauderdale and Electric Mills, at Lauderdale, March 16.
Quitman, March 23.
Daleville, at Soule's Chapel, March 29, 30; Seventh Avenue, Q. C., March 30, 3 p.m.
Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Grenada Dist.—Second Round.

Holly Springs, Feb. 24, a.m., Feb. 25 p.m.
Red Banks ct., at Victoria, Feb. 24, p.m., Feb. 25, a.m.
Winona ct., at Columbiana, March 1.
Sallis ct., at Bethel, March 2.
Coffeeville ct., at Bethlehem, March 9.
Water Valley, First Church, March 9, p.m., April 11, p.m.
Grenada, March 16, April 25.
Tie Plant ct., at New Hope, March 16, 3 p.m.
Lamar ct., at Early Grove, March 22.
Ashland ct., at Black Jack, March 23.
Poplar Creek ct., at Wesley, March 30.
Vaiden and West, at West, March 30, p.m., March 31, a.m.
Duck Hill ct., at Mars Hill, April 5.
Waterford ct., at Asbury, April 6.
Water Valley, Main Street and Taylor, at Palestine, April 12.
Paris ct., at Pine Flat, April 13.
Oxford, April 13, p.m., April 14.
Lexington, April 18, 7 p.m., April 20, a.m.
Ebenezer ct., at Ebenezer, April 19.
Winona, April 20, p.m., April 21.
Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

Vicksburg Dist.—Second Round.

Natchez, Mar. 1, 2, 11 a.m. and 7:30 p.m.
Washington, at Kingston, Mar. 2, 3:30 p.m.
Fayette, Mar. 9, 10, 11 a.m. and 7:30 p.m.
Port Gibson, Mar. 16, 17, 11 a.m.
Harriston, at Lorman, Mar. 16, 17, 7:30 p.m.
Woodville, Mar. 22, 23, 11 a.m.
Centerville, at Centerville, Mar. 23, 24, 7:30 p.m.
Roxie, at Greendale, Mar. 30, 11 a.m.
Gloster and Liberty, at Liberty, Apr. 6, 11 a.m.
Nebo, at Sharp's Chapel, Apr. 13, 11 a.m.
Vicksburg, Gibson Memorial, Apr. 13, 16, 7:30 p.m.
Utica, at Cayuga, 11 a.m., April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

Seashore Dist.—Second Round.

Bay St. Louis, March 1, 2.
Logtown, March 2, 3.
Lumberton, March 8, 9.
Poplarville, March 9, 10.
Columbia Mission, at Pinebur, March 15.
Columbia, March 16, 17.
Moss Point, March 22, 23.
Paseagoula, March 23, 24.
Carriere, at Byrd's Chapel, March 29, 30.
Picayune, March 30, 31.
Americus, at Rosedale, April 5, 6.
Escatawpa, at Big Point, April 6, 7.
Mentorum, at Alexandria Memorial, April 12, 13.
Wiggins, April 13, 14.
District Conference, at Lumberton, April 15, 17.
Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Capitol Street, March 2.
Madison, at Ridgeland, March 9, 11 a.m.; March 10, 10 a.m.
Flora, March 9, 3 p.m. and 7:30 p.m.
Satartia, at Wesley Chapel, March 15, 16, 11 a.m.
Bentonia, at Dover, March 16, 3 p.m.
Florence, at Wesleyanna, March 22, 23, 11 a.m.
Terry, at Spring Ridge, March 23, 3 p.m.
Harrisville, at Rexford, March 29, 30, 11 a.m.
Mendenhall, at Mendenhall, March 30, 7:30 p.m. and March 31, 9 a.m.
Edwards, at Learned, April 5, 6, 11 a.m.
Bolton, at Bolton, April 6, 7:30 p.m., April 7, 9 a.m.
Eden, at Bethany, April 13, 11 a.m. and 2 p.m.
Yazoo City, April 13, 7:30 p.m.
Vaughn, at Ellison, April 18, 11 a.m., April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

With men it is impossible, but not with God.—Mark 10:27.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 71—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3552.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 6, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE GOLDEN RULE WORKS IN BUSINESS.

The Magnolia Metal Company, of New York, believes that the Golden Rule is practicable in business, and it undertakes to apply the Rule in all its dealings. The president of the company, Mr. E. C. Miller, says: "The curse of this world is selfishness. It is at the bottom of all industrial and social trouble. If men can be brought to regard other men as brothers, if they can be induced to love their neighbors as themselves, if men would do unto others as they would be done by, there would be no trouble between capital and labor. Social strife and international conflicts would cease. We, therefore, individually and as a corporation, advocate the Golden Rule with all our power, as an aid to 'peace and good will among men.'" Just as soon as men begin to work their religion, they will find that their religion works.

AT LEAST A FAIR CHANCE.

There are a great many people in the world who are not Christians. Some of these are not Christians because they do not want to be. They have heard the gospel call, they have weighed the issues involved, they have realized what it would mean for them to turn away from their sins and follow Christ, and they have deliberately refused to yield allegiance to Him. It is sad that it is so, but there seems to be little left to do for them. Christianity is not a religion of force, and coercion has no place in its propagation. "Ye would not," is one of the most pathetic utterances in the New Testament.

But what about the multitudes of people who have never had a fair chance to accept Christ? There are thousands of them all around us who have really never heard the gospel call, who have never really weighed the issues involved, who have never really faced the matter of their personal relationship to God. They have not refused to accept Christ—the question has not been squarely put up to them. They are the ones who constitute our great evangelistic opportunity.

The church has not fulfilled its mission until it has given every man, woman, and child within its reach a fair chance to accept Christ. This means a great deal more than the general proclamation of the gospel from the pulpit and a general invitation to the unconverted to accept the offers of grace; it means the direct, personal presentation of the gospel to each individual, with a full statement of all that is involved in its acceptance or rejection, in order that each one may decide for himself the vital issue. We do not mean to suggest that the general proclamation of the gospel is not an efficient means of reaching great masses of people—it has reached them in the past, and it is reaching them to-day; but the time has come for an intensive form of evangelism that will reach all the people as individuals.

This intensive form of evangelism means hard work for preachers and all Christians—but it is work that carries with it a joy that is above all price, and that hastens the glorious coming of the Kingdom of God. It is worth all it costs to give every individual in the world a fair chance to be a Christian.

PRESSING TOWARD THE GOAL.

A Great Program of Work in Mississippi.

At the Conferences in Greenville and Gulfport, and again at the Presiding Elders' Institute in Jackson, certain definite goals of achievement were set up for the year, with definite plans of concerted endeavor for their realization. The Conferences are moving, as one man, to attain these ends. The purpose and spirit of both preachers and laymen in this unified program are worthy of all praise, and promise a year of larger results than ever before.

I. A DEFINITE PROGRAM OF EVANGELISM IN EVERY DISTRICT. This embraces several features. (1) A thorough revival campaign in every organized church, after due preparation and a careful survey of the adjacent territory, to the end that no individual shall be overlooked in the church's appeal to accept Christ and enlist in His service. (2) Under the leadership of the presiding elder, all station pastors and all Conference and district evangelists, with many laymen, will be mobilized for work in the country during the summer, and particularly for school house, tent, and arbor meetings, where our church is not already organized. (3) The country campaigns will culminate in county-wide meetings in many counties in the late summer. (4) It is proposed to keep our country churches open during the spring and summer, with services every Sunday, through the enlistment of our choicest laymen.

II. A THOROUGH CAMPAIGN OF PREACHING AND DISTRIBUTION OF LITERATURE ON CHRISTIAN STEWARDSHIP in every church of the Conferences in the early part of the year, that our people may be brought to face their duty to God and His church with life and substance. This program carried out in every church means a new day of vision and triumph.

III. IT IS PROPOSED TO RAISE 100% ON ALL SALARIES AND BENEVOLENCES in every pastoral charge, and to this end we have pledged to secure all assessments for Conference work by May 1, so that the fall will be open to secure the remainder.

God is demanding of Mississippi Methodism its best. The field is white unto the harvest. He is waiting to prove the fidelity of His servants, and is ready to give us of His best. May all the Israel of God stand girded and ready to enter into a glorious harvest! WILLIAM N. AINSWORTH.

THE SUNSHINE AFTER RAIN.

We have just passed through a period of cold, rainy, gloomy weather. The streets were wet and muddy; the chilling winds made it uncomfortable to get away from the fireside; the leaden skies and the dripping eaves made a picture of gloom and desolation. People were despondent, ill-humored, pessimistic. But to-day the sun is shining! The streets are filled with people walking briskly; automobiles are passing in a stream; the voices we hear are vibrant and cheerful. After all, it seems to be a pretty good world in which to live. It is the same world, though—with the difference that the sun is shining. O gloomy, despondent, fearful soul, let the sunshine in!

POOR AMERICANS.

On the basis of tax receipts for the fiscal year 1921, the following figures show how the poor Americans managed to find a little money for luxuries during that year:

Automobiles and accesories (exclusive of trucks)	$2,512,000,000
Cigars, cigarettes, snuff, and tobacco	1,740,000,000
Beverages (non-alcoholic), ice cream, etc.	830,000,000
Admissions, dues, etc.	950,000,000
Candy	715,000,000
Jewelry, watches, etc.	490,000,000
Pianos, organs, etc.	460,000,000
Sporting goods, cameras, etc.	185,000,000
Carpets, trunks, etc. (excess value on which tax is paid)	200,000,000
Fur articles	181,000,000
Perfumes and cosmetics	150,000,000
Toilet soaps, etc.	148,000,000
Chewing gum	88,000,000
Firearms and shells	75,000,000
Sculptures, paintings, etc.	15,000,000
Portable electric fans	10,000,000
Yachts, motor boats, etc.	7,000,000
Hunting garments, etc.	4,000,000
Cigar and cigarette holders, etc.	3,000,000
Livery and livery boots	3,000,000
Total	$8,766,000,000

Obviously, not all this vast amount was spent for pure luxuries. In the case of automobiles, for example, allowance must be made for the great number used in business; toilet soap is not always to be classed as a luxury, either. But the Treasury Department of the Government estimates that about two-thirds of the total represents actual luxuries, to which it estimates five billions for luxurious expenditures which are not reflected in the tax receipts should be added, and two hundred millions spent by tourists abroad. These figures give us a total of $11,200,000,000 spent for luxuries in the United States in 1921. Thousands of children are starving in Germany. Poor Americans!

New Orleans Christian Advocate

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A CHEERY SMILE.

A cheery smile will often prove
A most contagious thing.
It spreads and scatters happiness
Like blossoms in the spring.

And when things all go crookedly
And everything looks blue,
A cheery smile is well worth while
And always helps you through.

—Exchange.

A LETTER FROM DR. W. B. LEWIS IN AFRICA.

Tunda Station, M. E. C. M., Dec. 16, 1923.

The Business Men's Prayer Meeting, Leland, Miss.

Dear Fellows: I have just come back from church in the village of Tunda. Mr. Reeve, the man in charge of the station, preached. There was a very good crowd, and I wonder what some of you would have thought if you had seen the crowd and the way they were dressed. The men had a piece of cloth wound around their bodies, and the women had a string around their wrists and a small piece of cloth about the size of my two hands in front and the same behind. The chief was there with some of his wives—he has fifty-six—and the whole congregation was attentive. In the afternoon they have Sunday school. Every morning, except Sunday, we have prayer service at 6 o'clock. Some mornings there will be a short talk, some mornings they are taught the catechism, and some mornings just a prayer or two and some songs. Of course, Mrs. Lewis and I can only look on, as we are not able as yet to talk the language, hut we hope before long to be able to talk to them.

My hospital work is very interesting though very discouraging. Every morning the nurse and I go down there and we have a song and a prayer with the patients before we start work. We have a two-room mud building with a grass roof and hard dirt floor in which to operate, do laboratory work, examine patients, keep our drugs, and fix up our reports. The walls are whitewashed inside with a kind of native whitewash, and we have a boy who sweeps and washes our aprons, etc. Across from that is a four-room building of the same kind, except for the whitewash, in which we keep our hospital cases. The rooms are just large enough for one bed really, hut we have to put up three beds in each room to accommodate our patients.

My equipment consists at present of a few stale drugs, a few handages and cotton and a roll of gauze, two or three pairs of dressing forceps, an irrigator, a microscope and a set of knives I bought myself, and a couple of glass syringes, one of which belongs to the nurse. We have more coming, but before I arrived there was only one doctor on the field and he was stationed elsewhere, so there was not equipment to go around. I bought some things myself when in Brussels, and the Board gave me authority to buy more, and I have sent back home for my personal equipment that I had in Leland. However, that is not enough for the work we have to do. There are more surgical cases on hand than I can operate on in a week, principally hernias, and some minor surgical cases that need immediate attention, but will have to wait until I can get enough supplies and equipment on hand to work with. Before I came the nurse was trying to do it all herself with the limited equipment she had. I forgot to mention that we have about six pairs of forceps for pulling teeth, and I have that to do also. Pulled one yesterday. It is very discouraging to see these cases coming in with these conditions expecting you to do something and not be able to give them the relief they should have because you have nothing with which to work and no adequate place to keep them after you work on them. At present we have about nineteen in the hospital, besides some cases that come in every day from places nearby for treatment. I have one woman on hand with an ulcer on her right breast that has nearly eaten the breast away, two with arms that are useless because of ulcers that were not treated, others with ulcers on their arms, legs, foreheads, a case of sleeping sickness that we are afraid to keep here because we have the tesetse flies here and no place to put this fellow to keep him away from the flies and thus protect others as well as ourselves. As the rainy season has started in, we will be overrun with pneumonia cases, hut I don't know where we will put them. We have started a mud huilding to accommodate forty patients, but it will not be what we need, but it is the hest we can do. The Board has put aside $5,000 for medical work here, but we need at least $7,000 to huild a brick hospital large enough to do good work and equip it. Labor is cheap here, and we have a brick kiln and burn our own brick; but even at that I am afraid we will have to wait for more money before we can huild a place such as we need. It is hard to see these poor people come in with these conditions and know that they are curahle if you only had a place to put them while you treated them, and enough equipment to treat them properly. The medical work is one of the means of gaining their confidence and making a loophole for the others to work through. As soon as I can talk to them in their own language, I am going to tell them a Bible story every morning, in addition to the song and prayer. We make a small charge for our services in order to help pay expenses and keep down the spirit of begging. For an ordinary treatment we charge 20 centimes, ahout 1 cent at the present rate of exchange. If they have to stay in the hospital, we charge 3 francs for the entire time, whether it is one week or six months. On Saturday we give each hospital patient 1 franc with which to buy food for themselves, and those that are able we make work around the grounds. If they haven't the money, we accept eggs, fruit or anything in reason and huy it ourselves and put the money in the fund. Of course we wouldn't turn down any one who was unable to pay, but most of them can afford to pay that fee. For giving intravenous injections we charge 10 francs. As we have to give each patient at least ten or twelve, it makes it less than a franc a treatment. This money is used to pay them their ration money each week and help buy more drugs. We hope to huild it up so it will he in a way self-supporting. Although this is a new station, we are already doing more medical work than Wembo Nyama, the original station opened up when our church came to Africa. Some day I will have a good place to work in for these poor fellows; but how it makes you feel to have to tell them you are not ahle at present to help them, just for the sake of a few dollars!

We are very comfortably situated in a two-room house, with a large closet for putting away our groceries and trunks. We will have a kitchen built after Christmas, as our stove is on the back porch at present; but as we have not received all our stuff as yet we are boarding with the nurse. The house is made of sun-dried hrick with a grass roof and hard dirt floor with native mats made of reeds on the floor. The walls inside and out are white with the native whitewash, and the doors and windows are screened. At present I have two large bunches of bananas hanging on the back porch that cost me about fifteen cents for the two. My back yard is full of pie-pie trees and several banana trees, one of which has a bloom on it, and if the elephants will just let it alone we will have bananas off it some day.

Mrs. Lewis and the baby are both well, and I am getting fat. We have a little boy about nine or ten years old who comes every day to play with the baby and see that she keeps her helmet on in the sun and that nothing hurts her. The climate here is wonderful. The days get real hot ahout eleven to three or four, but the nights are cool and a blanket feels good every night.

I hope the prayer servies are continuing as they were when we left. Every night I pray for the success of the services and for the Minute Men, and I hope you all will remember us. It is very interesting to be in this work, but there are some very discouraging things come up. I am going to try to tell you all every month of some of our work. I wish it was so you could see it for yourselves, because you can't get a really true insight into this branch of the work from letters and books. Mrs. Lewis joins me in best wishes to you all.

Sincerely yours,

W. B. LEWIS.

Address—Dr. W. B. Lewis, M. E. C. M., Kabinda, Congo Belge, Central Africa, via Capetown.—Leland Enterprise.

AN OPEN LETTER.

Jackson, Miss., Feb. 26, 1924.

Fellow-Citizens: I am writing to emphasize Governor Whitfield's call for a State-wide conference of citizens who desire the enforcement of our laws and who are willing to exert themselves for this achievement.

The Governor, in this commendable step, has the endorsement and co-operation of the Federal authorities in the State and of the W. C. T. U. and the Anti-Saloon League forces. You are, therefore, urged:

1. To use your influence for the widest possible publicity of the Governor's proclamation, by pen or oral announcement, both public and private.

2. To attend the conference personally.

3. To influence every other person you can to attend.

4. When you return to your home, talk up the strong features of the conference, that the largest possible results may be realized.

The conference will convene in the County Courthouse at 10 a.m., March 5, 1924. Women as well as men are invited.

T. J. BAILEY, Superintendent,
Mississippi Anti-Saloon League.

EXCERPTS FROM REPORT OF THE COMMITTEE ON FINDINGS.

Adopted by Educational Association, Methodist Episcopal Shurch, South, Feb. 1, 1924.

We express our sincere appreciation to the committee in charge of the program for selecting "Religious Education of College Students" as the general theme for discussion at this session of the Methodist Educational Association. We record our gratitude for the spirit of deep earnestness that has marked all the discussion of this theme, and we regard what has been done during this session of the Educational Association as marking a definite step forward in accomplishing the purposes of this newest and vitally important undertaking in our educational field.

We especially call attention to the action of this hody in adopting the report of the Joint Committee on Curriculum for Religious Education, in which was presented an outline of courses of study lying at the foundation of college courses in Christian religion. We wish to urge

that careful consideration be given to that report with a view to its early incorporation in the general curriculum of the schools and colleges having membership in this Educational Association.

* * *

A resolution from the Joint Committee of the General Sunday School Board, the Board of Education and the teachers of Religious Education in Methodist schools and colleges, we present with recommendation for adoption: "Resolved, That it is the sense of this group that we ask the Educational Association of the Methodist Episcopal Church, South, to recommend to the General Sunday School Board and the Board of Education that they devise a plan to pay the expenses of an annual meeting for the next two or three years of a group of the teachers of Religious Education, to be selected by Boards mentioned in the resolution, for the purpose of helping to shape definitely the aims, purposes and methods of this new Department of Study in our schools and colleges."

We recognize the necessity of having our General Boards and their duly authorized committees present to our students the obligation to true Christian living in every profession, trade, occupation and calling. We do not want our students to think that when we call them to consider Christian life work we mean the ministry, or missions, or teaching, or any other of the great life callings to the exclusion of their business or non-professional pursuits. We believe that the whole of human society is the subject of the redemptive power of the Gospel of Jesus Christ, and the whole social order becomes Christian only when Jesus Christ is Lord of every legitimate human activity.

Resolved, therefore, That we call upon our Church Boards to work out a plan of visitation to our schools and colleges to present to students the whole field of Christian living in terms of our present-day life and its needs.

* * *

We put ourselves on record as standing loyal to the Sunday school, Epworth League, Missionary Societies and all other agencies of Christian Education and activity of our church, and wherever circumstances justify we favor the organization of these agencies among the students of our church schools and colleges. We believe also in the great religious values of such organizations as the Y. M. C. A., Y. W. C. A., Student Volunteer Bands and similar interchurch societies. We believe in all the agencies mentioned in this paragraph, not as ends in themselves, but as means to the accomplishment of our ultimate purpose to lead all human life to active fellowship with the life of God on earth.

On the subject of athletics your committee recommends the following:

1. We frankly recognize the values to be found in athletic games in helping to develop the health, morality and loyalty of students and the unity of college life.

2. Just as frankly we recognize the evils that arise out of the misdirected purpose in much of the present-day intercollegiate athletics, either through an over-emphasis of the financial or advertising aspect of the athletic organization, or through failure of college authorities to assert complete and undisputed responsibility for every phase of student participation in athletics, or through a combination of these and other causes.

3. We pledge the moral support of the Educational Association to any and every educational institution whose faculty assumes full direction and control of all athletics, believing that this is the minimum that can be done toward the eradication of evils and the conservation of the values in college athletics.

4. Through the officers of our Educational Association we issue an invitation to the other constituent members of the Council of Church Schools of the South to join with us in a definite determination to cleanse our athletic situation of its well known and intolerable evils. Should our effort to remedy the situation fail, within a reasonable time, we register our conviction that the colleges of the church must honestly face the question whether they can continue to participate in a situation that works moral injury to our students, in view of the righteous purpose for which our colleges and schools were created.

* * *

Since Conference Boards of Education are members of this Association, we urge that they all appoint representatives each year and appropriate money for their traveling expenses to the annual meetings.

It is the sense of this Association that we should invite the editors of our church papers to become members and that the question of negotiations looking to this be referred to the Executive Committee.

IN MEMORIAM—MRS. F. M. WILLIAMS.

Mrs. Carlista Catherine Williams, widow of Rev. F. M. Williams, of the Mississippi Conference, was born in Hickman County, Tenn., on the 11th day of August, 1831; married to Rev. F. M. Williams, then a member of the Tennessee Conference, on the 19th of April, 1852, and passed to her eternal reward on the 21st day of September, 1923. In those long and eventful years what a record she made! Her toils and trials and heartaches and disappointments and victories and rejoicings, are they not recorded in God's book of remembrance! Though small and rather frail physically, she had the will of the conqueror, the spirit of the undaunted, yet the gentleness of an angel. Magnificently did the manly qualities of the great-hearted F. M. Williams and the womanly virtues of his splendid wife blend in a beautiful companionship for nearly sixty years.

About four years after they were married they moved to Kansas, where they lived for nine years, spending the troublous period of the war among those people. Some of the experiences through which these two devoted souls passed would have overwhelmed those of less heroic spirit. In 1865 they transferred to the Mississippi Conference, and here labored together until his superannuation. In 1912 he went to Heaven. During the eleven years of her widowhood she lived quietly with her daughters, and from the home of one of them, Mrs. Clarke Wetherbee, in Waynesboro, she went to join her sainted husband.

Grandma Williams was one of the highest order of itinerant Methodist preachers' wives. She did not find her field of labor among the members of her husband's congregation; but her sphere was a more important and more exalted, though possibly a narrower, one. Hers was the lot of wife, mother, and home-maker. Her busy husband, seeking to do God's work in his pastoral charge, found a loving greeting at the end of the day's toils and journeys. No haunting fears that the children whom God had entrusted to them would be neglected in his absence hindered his work, for the true mother was there to bear her share of the responsibility and care for those whom she loved. A well-kept home with pleasant surroundings and well prepared meals met the weary itinerant, and here he rested preparatory to another day's toils. As wife, mother, home-maker, she was a blessing in that inner circle of her own home, and through it she blessed the communities in which she lived.

She was a self-sacrificing woman. Her service to her church, extending over nearly sixty years in the itinerancy, was not considered by her a hardship, but a service of love. It is true there were hardships. The salary was not always commensurate with the needs of the family; the surroundings for the rearing of the children were such as she would have shunned if she had been choosing; the lack of sympathetic co-operation with and consideration for the pastor, her husband, sometimes made itself evident. But amidst all these adverse and unpleasant conditions she labored on, "for she had respect unto the recompense of the reward." It was only her duty as she felt it, and duty calls for sacrifice. Amid it all she was cheerful. What a tonic to the worn-out nerves of the pastor when he reaches the shelter of his own home and finds the partner, who bears more than her share of the burdens and cares, with a smiling face and cheerful heart! Such was she to the man of her choice.

Many were the virtues of this good woman, whose impress has been left on a wide circle of friends and acquaintances.

During her last illness she was patient and submissive, yet longing to go home and be at rest. Often she repeated the last words of General Jackson: "Let us pass over the river and rest in the shade of the trees." Her last day was peaceful and painless, and she died without a struggle.

Her body was laid to rest by the side of her sainted husband in the cemetery at Waynesboro, Miss., the services being conducted by the pastor, Rev. H. A. Wood. She is survived by her son, Rev. W. M. Williams, our pastor at Magee, and by four daughters: Mrs. W. C. Wetherbee, Waynesboro, Miss.; Mrs. Mollie Grant, Baton Rouge, La.; Mrs. J. W. Alexander, Meridian, Miss., and Mrs. A. B. Kling, Satartia, Miss.

In our Father's house she awaits our coming.

"ONE WHO LOVED HER."

SACRED OBLIGATIONS TO SUPRANNUATES.

By James H. Walker.

Let us drop back sixty years ago and take an inventory of conditions which prevailed from that time to the present. The sunny South was in war; property values were destroyed to an enormous amount, the country finally being left in a devastated condition; bankrupt outlaws were ransacking the country, robbing and murdering people. The only source of comfort came from the Methodist circuit rider, who visited the different sections of our Southland as often as was possible, with scant clothing, poorly fed horse, enduring all kinds of hardship of cold and heat, often hungry and fatigued, to speak words of comfort, exhorting and praying in every little cabin where he was admitted, depending entirely upon God by faith for his existence and laboring that the saving power of God might restore peace and happiness and to lay a foundation for his kingdom on earth for the children of men. How we used to rejoice when we saw the good man coming! During his visit his words were so consoling. At such perilous times, our door was always open, ready to welcome such a guest, glad to prepare the best we had for him. I could name several who are now enjoying their rewards in heaven—some day we will have the pleasure of meeting again under different circumstances and surroundings.

For many unfortunate years the Methodists were ignorant of the need of support for the aged circuit rider and family. I well remember how faithful they were to fill their monthly appointments, traveling several miles to do so under adverse weather conditions, to receive only in return the hospitality of the home where he and his horse were cared for.

Ignorance satisfied itself if the good man was called of God and was living by faith—God would provide without their giving a portion of their possessions. Perhaps a year's labor of this man of God would expire and not a soul would be interested enough to get out and get a support for him and family. Yet they were always glad to see him and sure to invite him back again. Strange, but true, people would look forward for the time to come when they would come together at some appointed place and have the good man to hold revival services. They would make all kinds of preparations for themselves to camp and have a big time; but not once would they make any provision for a good compensation for the good man's support.

Now we are enlightened; let us do our best to care for this good man from this time forward. It is my duty and yours.

Pollock, La.

I call to remembrance my song in the night; I commune with mine own heart.—Psalm 77:6.

REPORT OF THE ALEXANDRIA DISTRICT.

I have just finished my first round of conferences, and have enjoyed meeting many friends. I was licensed to preach at the district conference that met in Melville in 1895. I preached my first sermon at the Rapides Camp Ground, near Boyce, and was reared in Bunkie. I taught five years in Evergreen, where I was married.

The Alexandria District has been greatly hindered on account of bad weather, and many pastors have been handicapped by this. Altogether they are in a healthy, active attitude in the kingdom. The pastor at Alexandria, Brother O. W. Bradley, passed through weeks of sickness, but is again at his post. During the last three months he has lost his father, sister, and his oldest brother, hut he is well again, and hard at work. The church was so well organized that it kept going in spite of the fact that the pastor was indisposed so long.

Boyce is progressing nicely, with Brother E. L. Cargill as pastor, but there have been three losses by death. Brother W. F. Texada, who has been a steward for a long time and a prominent man in the community, died Jan. 17, and on Feb. 11 Mrs. Texada died. They were very much beloved, and will be greatly missed. Brother J. C. Roberts, another good member, has also died. These were the exponents of the Christian faith.

The Bunkie pastor, Brother W. R. Harvell, has gotten well started as a new pastor. They are expecting a forward movement and have increased his salary $200.

Campti, where Brother J. L. Cady is pastor, is a four-weeks circuit. It has suffered greatly on account of bad roads.

They have had a great meeting at Colfax, led by Evangelist W. E. Thomas, who has been assisting Brother H. B. Thomason in an evangelistic campaign.

Coushatta is enjoying her new church, that is very pretty. They expect to have their pastor, Brother Louis Hoffpauir, occupying a new parsonage during the coming year.

Elizaheth has a splendid house of worship and a mixed congregation—mostly Methodists, but members of other churches are affiliated. Brother Henry is leading largely a community work.

Evangeline circuit is doing nicely under the leadership of its new pastor, Brother J. A. Knight. At White's Chapel, they have put in a new lighting plant.

Glenmora, where Brother Boddie is pastor, has heen hlessed with a great revival, at which the Wisdom Sisters did the singing, and Rev. A. J. Gearheard did the preaching. It was all well done in spite of the bad weather.

Jena and Jonesville are enjoying their new pastor, Brother L. P. Moreland. Both churches are well organized. Brother John F. Baker died at Jena a few weeks ago, in his ninety-seventh year. He was the father of the wives of Rev. Edward Galloway and Rev. W. E. Akin, and the grandfather of Brother D. B. Boddie. He had heen a Christian since early manhood, and was almost a life-long reader of the New Orleans Christian Advocate. His life has left an aroma in that part of the country.

Lecompte and Woodworth are under the leadership of Brother H. W. Bowman, who is in high favor with his people. Lecompte expects to huild a hrick church during the present Conference year.

Brother J. H. French, pastor on the Marksville circuit, is delighted at the progress heing made in his work. Among other items of interest, is the painting of the church at Marksville.

Brother F. P. Moss, on the Melder circuit, has heen sick, but is hopeful, and when the weather breaks will get everything in hand perfectly.

At Melville, Brother Lahey, pastor, has eight preaching places, hut is doing his very best. The district has made him a present of a Ford car, that will be of assistance in doing his work. The building at Melville has been greatly improved and modernized.

At Natchitoches, Brother H. W. Rickey is doing a splendid work on his triangular situation, viz., East Natchitoches, West Natchitoches, and the Normal. Brother W. E. Thomas begins his meeting the first Sunday in March.

At Oakdale, the congregation is well organized. Brother Shaw has had sickness in his home. His son, Joseph, was operated on for appendicitis in February, hut is now hetter.

Pineville is taxed for room, and they are wondering how they are going to house the crowds that will attend the meeting, led by Brother Leon I. McCain, in April. Brother C. K. Smith and his little family have just moved into a fine new parsonage.

Brother Riggs, of Opelousas, has had many funerals within the last year, and has lost some of his very hest people. Evangelist Dan Kelly will hegin a meeting with him the early part of April.

Brother J. C. Price and his crowd of workers are well organized at Rochelle circuit, and are planning to get an assistant pastor.

Rapides circuit has been re-established, and is under the leadership of Rev. O. W. Nally, who came to us from the Methodist Protestant Church. They, too, are talking new church for Holloway.

At Trout and Good Pine, the people are greatly rejoiced at having their pastor and his wife, Rev. and Mrs. J. F. Waltman, returned.

C. C. WIER, P. E.

BATON ROUGE DISTRICT NOTES.

Rev. L. W. Cain, at Franklinton, is rejoicing with his people in the prospect of getting into his new church in a few days. It is a modern huilding, with rooms for all church purposes. The hest thing ahout it is that the people have come so near paying for it while the work has gone on. Brother Cain hopes to have it practically out of debt at the end of the Conference year, which will complete his fourth year on the charge.

Brother Frazier, at Springfield, is making progress with a new church, doing a good part of the work with his own hands. He has five other points, and is a husy preacher.

New churches are enterprised at Alford's Chapel, Keener Memorial, First Church, Baton Rouge, and an addition is being made to the Fisher church in the Franklinton charge.

The churches are loyally accepting their quotas for the "Forgotten Man." At Amite, when the question came up, one man, Dr. C. S. Stewart, announced his intention of paying twenty-five per cent of it himself. The pastor told me he thought another man would do equally as well.

First Methodist Church, Baton Rouge, Dr. C. W. Crisier, pastor, has had a campaign to round up the finances for the second year of the five-year campaign to raise $100,000 for the new church. This is a great enterprise, and deserves to succeed.

The new pastors on the district have started off well with their work. McCullen, at Istrouma, is making a fine impression; Booth, at Ponchatoula, has had sickness in the entire family, hut has kept his work well in hand, and is going forward with confidence; Warlick, at Zachary, is accused of preaching fine sermons. He was a presiding elder once, hut has reformed and learned to preach. McVey, at Baker, gets to his work in spite of had roads, and is making progress; Jay Coburn, at Pine Grove, found the parsonage needed more furniture, but that did not embarrass him—he got out his tool kit and manufactured what was needed. He has a fine garden started, and expects to fare well when it grows. William Schuhle, at Clinton, needs no reference—he is on the joh and looking faithfully after the work; Andrews, at Amite, has made a fine start. The church there is well organized, a new coat of paint has been given the church. The pastor speaks well of his predecessor, hut that is not surprising, for it was J. W. Booth.

While the roads have heen impassahle, Brother White, at Livonia, has heen improving the parsonage property; cow sheds, chicken yard, garage and garden all look as if a real man was somewhere ahout.

Brother Brulet, at Gonzales, needs several hundred dollars to erect a tabernacle. He has a fine community, but no house for preaching at that point.

Brother Miller, at Keener Memorial, Baton Rouge, has been on the sick list for a few weeks, but is hack in his pulpit and about his work again.

Brother Hines, at Plaquemine, preaches at four points, and three times on Sunday. One man cannot cover that field effectually without overwork.

Brother Barrett, at Greensburg, has six points in his charge; five were represented, and all made good reports at the first quarterly conference.

Brothers Gunn, at Bogalusa, and Cain, at Franklinton, are trying to make up for our deficit in preachers hy doing circuit work in the afternoon. That they are popular with their people seems evident from the fact that both have erected fine new churches at their points.

Brother Watson, at Jackson, has the inspiration of old Centenary College buildings and grounds opposite the parsonage. Any one ought to do good work under these conditions, and Watson does.

Brother Newsom has two towns and three country churches on his charge. He and Brother McQueen are the only preachers I have found who keep the old orthodox habit of doing their work with a horse. But they do it well, as the old guard did.

On the Pearl River circuit, they keep up the old-time habit of going to quarterly conference, even when it is twenty miles away. But H. W. Jamieson is the pastor, and he looks well after his work, and the people are interested and loyal.

H. N. BROWN, P. E.

REPORT OF S. A. BROWN, COMMISSIONER, METHODIST ORPHANAGE.

To the Eexcutive Committee of the Board of Directors of the North Mississippi Conference: During the month of February your commissioner has been in three districts of the Conference; visited the following charges: Aberdeen, Fulton, Okolona, Shannon, New Albany, Shaw, Batesville, Byhalia, Hernando and Senatobia; has also preached at West Point, but took no collection at the latter place. Cash and subscriptions have been received by mail and otherwise from Houston, Tupelo and Durant. He has traveled 1,330 miles.

Amount secured in cash and subscriptions, $1,372, of which amount $1,000 has been remitted to W. M. Buie, Treasurer.

Weather conditions have been very unfavorahle, night congregations usually small as a result. Revival campaigns in several of the larger churches have prevented or made unadvisahlo the presentation of the matter during this month. Some of the better charges are giving the right of way to Superannuate Endowment Fund.

Every pastor and all of the people seem interested in the Home and building enterprise. All have assured your commissioner of their intention of assisting more later.

Respectfully submitted,

S. A. BROWN, Commissioner.

NORTH MISSISSIPPI MISSION PASTORS' CONFERENCE.

The pastors of mission charges of the west side of the North Mississippi Conference met in a called meeting at Winona, Feb. 19 and 20. The meeting organized with Rev. V. C. Curtis, chairman; Rev. T. B. Thrower, secretary; Rev. S. A. Brown, recording secretary for the Board of Missions. Seventeen mission pastors were in attendance. Rev. B. P. Jaco, Conference missionary secretary; Rev. Charles Assaf, Assyrian missionary; Rev. W. M. Camphell and Rev. J. W. Robertson, missionary evangelists, were with us, taking part in the discussions, giving inspiration

and encouragement. The order of the meeting was similar to the one held at Tupelo the week before by the mission pastors of that vicinity, a round table discussion of the problems of the rural mission pastorates.

Rev. Carroll Varner, with the help of the Woman's Missionary Society and other good people of Winona, looked after our every need in the way of entertainment, and a rising vote of thanks was tendered them by all visitors present.

The closing service was an inspiration to all, and we went away feeling that it was indeed good to have been there.

T. B. THROWER, Sec'y.

Report of Committee on Resolutions.

We, your Committee on Resolutions, offer the following:

1. It is the sense of this body, after hearing the reports and making inquiry in detail, that at least 75% of these (mission) charges are financially able to be self-sustaining.

2. That it is our aim to make every effort to get our charges out of the rut of "the summertime only system" of holding revival meetings, and give at least ten days to each meeting.

3. That we pledge ourselves to do our best to bring up the benevolences in full, and to this end we will begin this task at once.

4. That we pledge ourselves to remember that it is our duty to make our charge fit for a better preacher while we are fitting the preacher for a better charge.

Finally, we feel that this meeting has been of great benefit to us and that we appreciate this opportunity of coming together for the discussion of our mutual problems; therefore we ask the Board of Missions to make this meeting an annual event.

Respectfully submitted, T. B. Thrower, W. P. Bailey, M. H. Weed, Committee.

A YEAR OF GROWTH IN LEADERSHIP TRAINING.

By J. Q. Schisler, Assistant Director of Training Work, General Sunday School Board.

The work of teacher training has shown a steady growth each year since the adoption of the Standard Training Course by the General Sunday School Board in 1916. A number of the leading denominations in America use the Standard Training Course as the basis of their curriculum for training the Sunday school officers and teachers. The greatest increase in the number of awards on the Standard Training Course ever made in one year by any denomination in America was recorded by the Methodist Episcopal Church, South, during the calendar year 1923.

There has been an increase in the number of credits awarded through each method of training work being carried on by the General Sunday School Board. This growth is indicative of a growing appreciation on the part of presiding elders, pastors, Sunday school superintendents and other officers and teachers as to the importance of Sunday school work and the need of thoroughgoing preparation for it.

Standard Training Schools.

In 1922 there were 126 Standard Training Schools conducted. These schools awarded 9,007 credits. In 1923 there were 185 Standard Training Schools, awarding a total of 13,119 credits, an increase of more than forty-five per cent in the number of credits awarded. There are now 325 high-grade instructors on the approved list of the General Sunday School Board for work in Standard Schools. These instructors taught a total of 1,012 weeks in Standard Training Schools last year. The work accomplished in leadership training through these Standard Schools is the equivalent of what would be done in ten schools of Religious Education each with a faculty of three specialists running for full nine months' terms with an average enrollment in each school of sixty-six.

Standard Training Courses in Colleges.

The texts of the Standard Training Course are being offered quite extensively along with other texts in the department of Religious Education in a number of denominational colleges. Credit is given by the General Sunday School Board to students in these colleges who take courses in Religious Education that parallel the units of the Standard Training Course when such courses are credited by the colleges on degrees. Professors of Religious Education in our colleges have exhibited sincere and growing interest in this work. The total number of credits awarded by the General Sunday School Board in 1923, upon the basis of this work, in twenty-two colleges of the church is 4,195.

Correspondence Work.

The remarkable growth in the number of Standard Training Schools, with the consequent growth in the number of credits awarded in these schools, has not surpassed the growth of training work which is being carried on through other types of training schools, through local training classes and by individual students. The total number of credits awarded in these phases of work in 1922 was 9,745, including credits awarded through colleges. The total for 1923, not including credits awarded through colleges, is 10,092.

A plan for correspondence work on the specialization units of the Standard Training Course was put into operation last year which doubtless has in it great possibilities for development in the future. That is called "Supervised Study by Correspondence." This plan contemplates giving expert advice and suggestions on the lesson papers which are prepared by the students who take these courses by correspondence. For this service a small fee is charged. Though this plan was not put into operation until Oct. 20 of last year, there were 188 pupils enrolled for this work by the middle of January of this year.

The painstaking care with which every detail of all this correspondence work is handled is indicated by the fact that during the past six years more than 51,000 examination papers have been handled in the office of Training Work, and only two papers out of this large number have been lost. Every effort is made to keep every detail of the records of this work absolutely accurate.

Leadership School at Lake Junaluska, North Carolina.

There was a new departure last summer in the Leadership Training School which is conducted annually by the General Sunday School Board at Lake Junaluska, North Carolina. Instead of the usual two weeks' Leadership School, which has been held annually for the past six years, there were three terms of two weeks each, and a six weeks' school running parallel. In the six weeks' school, only advanced courses were offered. This plan will be followed again this year. The total enrollment in the school in 1923 was 696. This includes only those students who actually enrolled for work in the school, and does not include any visitors. This is an advance of 242 over the highest mark in previous years. The total number of credits awarded was 686, which is 182 above any previous year.

Pastors' Schools.

In 1923, at the invitation of the Board of Missions, the General Sunday School Board, through the Director of Training Work, entered into active co-operation with the Home Department of the Board of Missions in plans for the promotion and support of Pastors' Schools. According to this arrangement, one-fourth of the courses in the curriculum for each school were to be courses in the field of Religious Education which the General Sunday School Board could credit on its Standard Training Course. From two to four of these courses have been included in the curriculum of each of the Pastors' Schools which have been held this year.

The total enrollment for actual class work in these twelve schools was more than 1,200. Many others were in and out, and 498 credits in the courses of Religious Education have been earned by pastors in these schools this year.

Total Awards Annually.

The increase of 1922 over previous years, as well as the steady growth of this work, may be indicated by the following figures giving the total annual awards during the past five years: 1919, 6,900; 1920, 11,900; 1921, 16,900; 1922, 18,750; 1923, 28,524. It will be seen that the increase of 1923 over the previous year's record is fifty-two per cent.

These figures for the first three years are approximate, since these calculations are based on the period intervening between the annual meetings of the General Sunday School Board, which was not uniformly twelve months. There is, however, no duplication in the figures here given, and the figures for the last two years are accurate.

EVANGELISTIC VISIT TO HISTORIC FORT ADAMS.

By Rev. Henry G. Hawkins.

Last Sunday afternoon, following an inspiring worship in Woodville at the morning hour, with a masterful sermon by Dr. Rolfe Hunt, District Missionary Evangelist, he and the writer started to Fort Adams, twenty miles distant. It is now a village of about 75 souls, 40 or 50 being whites, the others Negroes. Of the whites, about half are Protestant; the remainder Roman Catholic or non-professing. There are five Methodists. About the only religious services held in the place are once per month by the Baptists, who have seven members. The work there is supported by their Mission Board.

The place had more comparative importance in previous periods of history than to-day. The first Christian minister that ever resided within the territorial limits of the present State of Mississippi was the priest Davion, from Quebec, who, in 1698, erected on the lofty bluff at Fort Adams a cross, and started work there among the Tunica Indians. It was for a time called Roche a Davion. It was later chosen by the British as the most favorable position on the Mississippi River for an impregnable fortress, and in honor of Major Loftus went by the name of Loftus Heights for a long time; later the name was changed to Fort Adams. Lorenzo Dow preached there in 1803.

On our route thither we halted more than once to "take in" the rugged scenery. The road itself, after over a century of use, has in places become a gorge ten and twenty feet deep. Radiating from the ridges to which the road keeps, are picturesque ravines, luxuriant with cane and a variety of forest growth. These ravines shape out from ridges somewhat like toes on a turkey's foot. Rev. J. D. Ellis, of the Mississippi Conference, while at Woodville, wrote an unpublished story, "The Queen of Turkey Toe." But the soil, aided by the roots, has a wonderful compactness; and in only one place does cave scenery appear, at which point the view approaches the sublime.

At last we reached one-mile hill, the descent of which brings one to the outskirts of the village. A muddy section of the road detained us thirty minutes. But at dusk we found all comfort at the home of Mr. and Mrs. J. T. Morgan. The hospitality was unbounded.

Nearly all the Protestant population attended the evening service held, at which we distributed leaflets, explained the purpose of our visit, and had a touching gospel message by Dr. Hunt, which was appreciated. One man remarked that he could have listened an hour longer. Next morning we visited in the homes and stores, with short worship at several places. One sister secured from us the addres of Rev. W. W. Moore, under whom she joined the church. The site of a prospective oil well was pointed out; there has been a bubbling of gas for years.

The last hour of the morning we used for a climb along the ruins of the old fort and to the top of Block House Hill. The effort is repaid in the grand view of the majestic sweep of river and valley.

While finishing our dinner of fish, prepared by our hostess, it began raining, and we took rather a hurried departure, hoping to attain the top of one-mile hill before it became impassable. Paying little attention to scenery, we drove on, and reached our starting point at four, the rain continuing and a blizzard threatening.

Woodville, Miss., Feb. 28.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

It Will be a Lovely Day in Our Zion

THE HONOR ROLL OF THE PRESIDING ELDERS.

And now I have the pleasure of announcing the names of additional presiding elders whose respective districts have reported one hundred per cent on the pink leaf report. These brethren are entitled to a place on the honor roll concerning this matter. They are listed in sequence as they became wholly pink.

23. Missouri Conference, St. Joseph District, Rev. W. L. Scarborough, presiding elder.

24. North Mississippi Conference, Corinth District, Rev. J. B. Randolph, presiding elder.

25. Upper South Carolina Conference, Columbia District, Rev. J. R. T. Major, presiding elder.

26. St. Louis Conference, West Plains District, Rev. W. E. Brown, presiding elder.

27. Alabama Conference, Prattville District, Rev. J. M. Dannelly, presiding elder.

28. North Alabama Conference, Florence District, Rev. J. S. Robertson, presiding elder.

29. Upper South Carolina Conference, Cokesbury District, Rev. E. C. Jones, presiding elder.

30. Western North Carolina Conference, Charlotte District, Rev. J. B. Craven, presiding elder.

BOUQUET OF PINKS FOR THE "FORGOTTEN MAN."

Carrollton charge, Rome District, North Georgia Conference, adds $135 to its minimum quota, thus accepting $3500 to raise for Superannuate Endowment. Rev. John G. Logan is the pastor.

Antioch Circuit, Clarksville District, Tennessee Conference, adds $150 to its minimum quota, thus accepting $1500 to raise for Superannuate Endowment. Rev. J. H. Whitfield is the pastor.

Waynesboro charge, Meridian District, Mississippi Conference, adds $166 to its minimum quota, thus accepting $2200 to raise for Superannuate Endowment. Rev. W. A. Hays is the pastor.

Abbeville charge, Cokesbury District, Upper South Carolina Conference, adds $220 to its minimum quota, thus accepting $300 to raise for Superannuate Endowment. Rev. W. L. Millikin is the pastor.

Big Stone Gap charge, Big Stone Gap District, Holston Conference, adds $240 to its minimum quota, thus accepting $3000 to raise for Superannuate Endowment. Rev. B. G. Reynolds is the pastor.

Searcy charge, Searcy District, North Arkansas Conference, adds $250 to its minimum quota, thus accepting $300 to raise for Superannuate Endowment. Rev. H. C. Hay is the pastor.

Cross Plains charge, Clarksville District, Tennessee Conference, adds $250 to its minimum quota, thus accepting $2000 to raise for Superannuate Endowment. Rev. George L. Harwell is the pastor.

Alexandria charge, Alexandria District, Louisiana Conference, adds $400 to its minimum quota, thus accepting $5000 to raise for Superannuate Endowment. Rev. O. W. Bradley is the pastor.

Jasper charge, Jasper District, North Alabama Conference, adds $429 to its minimum quota, thus accepting $5000 to raise for Superannuate Endowment. Rev. L. F. Stansell is the pastor.

Marion charge, Jonesboro District, North Arkansas Conference, adds $443 to its minimum quota, thus accepting $2500 to raise for Superannuate Endowment. Rev. J. R. Nelson is the pastor.

Ashland City charge, Clarksville District, Tennessee Conference, adds $450 to its minimum quota, thus accepting $200 to raise for Superannuate Endowment. Rev. W. J. Walkup is the pastor.

First Church, Vinita, Vinita District, East Oklahoma Conference, adds $500 to its minimum quota, thus accepting $4000 to raise for Superannuate Endowment. Rev. M. L. Butler is the pastor.

Quincy charge, Tallahassee District, Florida Conference, adds $565 to its minimum quota, thus accepting $4000 to raise for Superannuate Endowment. Rev. W. P. Buhrman is the pastor.

Ocala charge, Ocala District, Florida Conference, adds $580 to its minimum quota, thus accepting $4000 to raise for Superannuate Endowment. Rev. J. B. Rooney is the pastor.

First Church, Wichita Falls, Wichita Falls District, North Texas Conference, adds $1900 to its minimum quota, thus accepting $10,000 to raise for Superannuate Endowment. The pastor, Dr. Claude M. Simpson, writes: "Observe that we have brought our quota up from $8100 to $10,000. Our committee hopes to raise this entire amount the first year. I feel sure that if they do that they shall be able to raise more than the quota during the period of five years. Unless all signs fail me, this is certain to be done."

Epworth University charge, San Francisco District, Pacific Conference, adds $2570 to its minimum quota, thus accepting $5000 to raise for Superannuate Endowment. Rev. John R. Score is the pastor. All things considered, this is one of the most notable achievements that has yet come to my attention in this glorious effort for the "forgotten man." It is quite in line with many extremely heartening things coming to the office of the Board of Finance from the Conferences in the far West.

Druid Hills charge, North Atlanta District, North Georgia Conference, adds $5160 to its minimum quota, thus accepting $10,000 to raise for Superannuate Endowment. Rev. A. M. Pierce is the pastor. Truly we can lift up our eyes unto the "Hills," for they give unto us clear vision, inspiration, and health.

Central charge, Asheville District, Western North Carolina Conference, adds $8300 to its minimum quota, thus accepting $15,000 to raise for Superannuate Endowment. The pastor, Dr. Ashley Chappell, writes, "Since we have on a great building plan of something like half a million dollars, we decided to pay at least $15,000." So far this great Church has the distinction of being second only to St. John's Church, St Louis, in the amount accepted to raise for Superannuate Endowment.

A BIT OF STARTLING INFORMATION.

Bishop E. D. Mouzon sends me a letter from one of his preachers, Rev. J. E. Woodward, pastor of Centerville charge, Tennessess Conference, from which I quote as follows: "According to our Tennessee Conference Journals for the past forty years, the total amount unpaid on salaries for the presiding elders and pastors is practically the same amount assessed for that purpose last year—that is, the minimum asking for our Conference for Superannuate Endowment ($282,000) is in reality asking only the payment of an actual debt that has been accumulating these forty years."

I am sure that the condition revealed in these figures by Brother Woodward concerning the Tennessee Conference will prevail in all of the Conferences of the Church.

This means that the minimum asking of $10,000,000 for the Superannuate Endowment is simply an urgent request for the Church to pay the unpaid amount she promised her active preachers through a period of forty years. It is the most powerful appeal for a hearty response to the Special Effort for Superannuate Endowment that has come to my attention.

When Every Presiding Elder is Wholly Pink

The Home Circle

HER MALADY.

It's been the awful longest while
My mother's been away!
You see, my grandma's pretty sick,
And don't get well so very quick:
'Course mother has to stay.

Aunt Nan is kind, but she don't make
The rightest kind of curls,
Or know just how to button me;
She isn't used to it, you see—
She has no little girls.

And father, well, he doesn't know
Just how to go to bed.
He gets things all hindside before,
And hangs my clothes up by the door,
Away above my head.

Now, mother always puts them 'cross
My little willow chair;
'N' I have a car'mel and a drink—
That's pretty comfor'ble, I think—
And then she braids my hair.

But father sometimes he forgets
To wash my hands and face,
And he can't never 'member where
He stopped in telling 'bout the bear;
He just forgets the place.

There's some things father does, I like,
When I have said my prayers;
He tells me stories in the dark;
They're full of whist! and hist! and hark!
And lovely creepy scares.

But then when I have smuggled down,
All comfor'bly in bed,
I wish that mother would come in,
And cuddle me, and then begin
To sing, and smoothe my head.

Of course Aunt Nan and father do
Their best—I know they've tried;
And everybody's very kind—
I try my hardest not to mind
But something aches inside.

I don't believe it's homesickness
That makes my eyelids prick;
I wish I knew what 'tis I've got—
'Course, home is here—but mother's not!
I b'lieve I'm mothersick!

—Exchange.

MARY ELLEN FIGHTS SOME GIANTS.

By Eugene du Maurier.

"Oh, dear," sighed Mary Ellen, "why can't there be giants around nowadays for boys and girls to fight, as there were when David was a little shepherd boy? But a girl never gets a chance to show how brave she can be."

"What is that I hear my Mary Ellen saying about giants?" asked grandma, who had come in from the country to spend the day in Golden Rule Lane. She was sewing in the little sitting room where Mary Ellen was throwing her books and tennis balls around.

"Oh, nothing, grandma. I was just wishing there were giants now as there were in Gulliver's Travels, and when David killed Goliath. Miss Ophelia was telling us at Sunday school this morning that all the king's soldiers were afraid of this giant, Goliath, and that David, a young shepherd boy, not so much taller than I am, went out alone and killed him with only a sling and some pebbles and God's help. Miss Ophelia showed us how the sling was made and the way David put the pebbles in it."

"What makes you think that there aren't any giants nowadays, Mary Ellen?" Grandma smiled in her quizzical way. "I think I see several very dreadful ones in this pretty sitting room, my dear. And they may be even harder to kill than David's giant was."

"Why, grandma, where are they? I'd like to kill one of them right off. Oh, couldn't I?" cried Mary Ellen.

"Would you really, Mary Ellen? Well, I think you can if you just try hard enough. But you will have to work very hard and not let the giants get the better of you."

"Where are the giants, grandma? What are their names?" Mary Ellen ran around the room in great delight.

"The giant I saw round here awhile ago, when mother and I first came in from church, was when mother told a certain little girl she must not go to another little girl's house when she had the measles. This giant's name was Bad Temper. He certainly did win a big battle when this little girl threw all her dolls and hooks in a heap, and stamped her foot at her mother. And little girls who want to fight giants ought first to know how to be prepared to fight. A good fighter must be orderly, and know where to find his things without a great deal of fuss and time being wasted."

Grandma kissed Mary Ellen. Mary Ellen hung her head.

"But, grandma," she said, "that isn't really, truly like Goliath."

"Oh, do you think so? But those are the very giants that cause so much needless fighting all over the world. Let me tell you a few of them. Bad Temper, Selfishness, Jealousy, and a great many more of them you will meet by-and-by as you grow older."

"But, oh, grandma, there wouldn't be any fun fighting such things as that."

"Oh, no, I suppose not much fun. But I did not know that fighting was fun. I never thought it was. But these are the very kind of giants that cause all the fighting, as I told you. You would be just as brave as David was, if you could conquer those things because, you see, the worst about these giants is that the longer you let them act badly the bigger and stronger they grow, until they get enormously big and ever so much harder to fight. Suppose you start before they get any worse."

"I reckon you're right, grandma," agreed Mary Ellen. "I'll try to beat these giants all to pieces, so they won't have a chance to beat me."

And Mary Ellen began to put her dolls away in their cradles. She arranged her books neatly in her little toy closet and after hanging up her hat and coat she went and stood looking up into grandma's smiling face.

"I've begun a real battle, grandma, dear," she said.

"I see, Mary Ellen. Bravo! It needs patience and good humor to help."—Selected.

THE LULLABY.

By Willie C. Page.

Notes soft, low-sung and sweet,
Float out on the twilight air,
A mother singing her child to sleep:
"Rest, little one; the angels fair
Will guard you; nay, do not weep,
Mother is near; sleep, dear one, sleep.
Rest my dear, do not fear,
Rock-a-bye, hush-a-bye."

No other music can sway the heart,
No matter how faint its echoes ring,
No other songs such love impart,
To the soul sweet memories bring—
Methinks the angels above the skies
Silence their harps when mothers sing lullabies.
"Rest, my dear, mother is near,
Rock-a-bye, hush-a-bye."

Let not our hearts be troubled. The church of Christ was not built on the shifting sand, but founded deep in the living rock. Century after century the rain has descended and the floods risen, and the winds blown and beaten upon it. Century after century the tide of assaulting criticism has ebbed, to rush up again with fiercer surges and more apparently resistless force. But look again. The rock is there, unshaken still. It is but the blustering waves which have been shattered into spray, and dashed into a briny mist upon the winds.—Canon Farrar.

Meditation is at once the greatest aid to faithfulness and its greatest joy, constantly renewing the cause of it; and through meditation faithfulness takes possession of its treasures. Meditation is the concentration of all our thoughts and all our powers on one point. It renders all verities present at once, and all their consequences plain. Meditate, says the Master to the disciples, and evil will seem less possible and good more easy.—Mme. Swetchine.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:
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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. C. M. Chapman, D.D.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Mississippi Conference.

Brookhaven, at Meadville, Apr. 9.
Hattiesburg, at Purvis, May 27.
Jackson, at Camden, May 12.
Meridian, at DeKalb, May 12.
Newton, at Rose Hill, July 1.
Seashore, at Lumberton, April 15.
Vicksburg, at Hermanville, May 20.

North Mississippi Conference.

Aberdeen, at Pontotoc, May 20.
Columbus, at Columbus, June 23.
Corinth, at Booneville, June 2.
Grenada, at Abbeville, May 12.
Greenville, at Clarksdale, April 8.
Greenwood, at ————
Sardis, at Como, May 20.

Louisiana Conference.

Alexandria, at Lecompte, May 4.
Baton Rouge, at Ponchatoula, June 3.
Lake Charles, at Leesville, April 15.
Monroe, at Delhi, May 13.
New Orleans, at Houma, Apr. 25 (tentative).
Ruston, at Dubach, May 6.
Shreveport, at Logansport, Apr. 8.

PERSONAL AND OTHER NOTES.

The Billy Sunday meeting in Shreveport, La., has assumed large proportions, great congregations attending the services.

The faculty and student body of Whitworth College have subscribed $5000 to the endowment fund now being raised for the institution.

Dr. E. P. Puckett, dean of Central College, Fayette, Mo., has been elected acting president to take the place of Dr. Paul H. Linn, recently deceased.

Miss Flora Watson, a New Orleans Methodist temporarily residing in Santa Monica, Calif., keeps in touch with church work at home by reading the Advocate.

Rev. W. J. O'Bryant, a superannuate member of the North Mississippi Conference, and Sister O'Bryant are making their home with a widowed daughter in Gulfport, Miss.

Rev. Ellis Smith, formerly pastor of the Carrollton Avenue Methodist Church, this city, now pastor of the Mangum Memorial Church, Shreveport, La., was in the city last week and paid the Advocate office an appreciated call. He is diligently cultivating the great field in which he now serves, and there are evidences of substantial progress.

The Galloway Memorial Methodist Church, Jackson, Miss., has assumed the Fannin circuit as a home mission special. Rev. E. K. Means is the pastor of Galloway Memorial.

"The Cedar Grove Methodist News," is the name of the monthly bulletin just begun to be issued by Rev. H. L. Johns, the wide-awake and efficient pastor of our church at Cedar Grove, La.

A Presbyterian subscriber to the Advocate, in renewing his subscription recently, writes: "This is a fine paper, and it is such a pity that so many Methodist homes are without it." It is a pity.

The congregation of the First Methodist Church, Mansfield, La., recently presented its pastor, Rev. J. B. Peters, a Hudson coach. Brother Peters and his people evidently love each other.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, Louisiana Conference, honored the Advocate office with a call on Monday of this week. He spoke favorably of the work of the district.

The work of the church at Water Valley, Miss., prospers under the leadership of Rev. L. M. Lipscomb. Dr. Edward Leigh Pell, well known Bible student and lecturer, was with Brother Lipscomb at Water Valley last Sunday.

Rev. H. T. Young, our pastor at De Ridder, La., will begin a revival meeting on March 23, in which he will do the preaching. The church has been thoroughly organized for the meeting, and the outlook is good for a great revival.

The Methodist pastors of Jackson, Miss., are organized into a Methodist Ministerial Union, which devotes one meeting a month to the ministerial students of Millsaps College. These gatherings are both entertaining and profitable.

The General Conference Committee on Entertainment will meet in Louisville, Ky., on May 1, to consider plans for the 1926 session of the General Conference. Dr. S. H. C. Burgin, of San Antonio, Tex., is chairman of the committee.

With the erection of the new building for the old Rankin Street Methodist Church, Jackson, Miss., the name has been changed to "Grace Methodist Church." The new building is nearly completed. Rev. F. L. Applewhite is the pastor.

Mrs. D. W. Ulmer, wife of our pastor at Scooba, Miss., recently underwent a very serious operation at the hospital at Electric Mills, Miss. We are rejoiced to know that she has been able to return to her home, and trust that she will speedily be restored to health.

Rev. and Mrs. V. C. Curtis announce the marriage of their daughter, Gladys, to Mr. Gordon Martin McIntyre on Sunday, Feb. 24, at Greenwood, Miss. The young couple will make their home at Jackson, Miss. The Advocate prays the richest blessings of Heaven upon them.

A brother wrote recently: "I am sorry you have to remind me of my renewal. I really wish my pastor would 'jog' my memory at that point if any one must." Mention from the pulpit now and then of the Advocate would be a favor both to the paper and to some of its subscribers.

Bishop William N. Ainsworth is one of our most faithful and efficient chief pastors. He has recently preached at Anguilla and Bolton, in the Mississippi Conference; at Amory, New Albany, and Corinth, in the North Mississippi Conference, and at various points in the Florida Conference—all in his episcopal district. He will preach at Brookhaven and at Osyka, Miss., on March 16, morning and evening.

Dr. H. G. Davis, pastor of our church at Aberdeen, Miss., preached at Amory, Miss., on Sunday, Feb. 24, while Rev. W. R. Lott preached at Tupelo for Rev. C. C. Alexander, our pastor there. Brother Alexander has been sick for several weeks, but we are glad to report that he is improving.

Mrs. W. W. Hopper, widow of the lamented Rev. W. W. Hopper, late of the Mississippi Conference, is making her home at Leitchfield, Ky. Mrs. Hopper is still greatly interested in the work of the Mississippi Conference, and she takes the Advocate to keep informed concerning its progress.

Dr. J. C. F. Harrington, Director of Concepcion College, Concepcion, Chile, honored the Advocate office with a call on Wednesday of last week while passing through the city en route to New York. Concepcion College is under the auspices of the Methodist Episcopal Church, devoted to the education of girls.

Dr. Forrest J. Prettyman has been transferred from Church Street Methodist Church, Knoxville, Tenn., to the Western North Carolina Conference and appointed pastor of the Main Street Methodist Church at Gastonia, N. C., to succeed Rev. W. A. Lambeth, recently appointed to the Representative Church, Washington, D. C.

Mr. Milton C. Chalmers, son of Mr. and Mrs. Charles O. Chalmers, and Miss Isabella Lochte, a beautiful and charming young lady of this city, were recently married. They are now taking a honeymoon trip, visiting the principal cities of the North and East. Mr. Chalmers has long been connected with the office force of the Advocate, and has proved himself to be a young man of sterling character and a high order of business ability. The editor of the Advocate eteems him very highly, and he joins their many friends in wishing them lifelong happiness and in praying that the richest blessings of Heaven may be visited upon them.

The Times-Picayune of this city recently devoted two pages of its rotogravure section to a presentation of the pictures of the buildings, student body, and president and faculty of Centenary College, Shreveport, La., accompanied by a comprehensive "write-up" in the news section. The Times-Picayune is to be commended for its progressive policy in giving so much space to this institution. Centenary College is one of the great schools of Louisiana, and it deserves the confidence, support, and patronage of all the friends of education. Dr. George S. Sexton, the able and hard-working president, has done a monumental work in building up the endowment, adding to the equipment, and increasing the number of students. Centenary is now one of the most solidly established of all our institutions—and greater things are in store for it if the present administration receives the support and cooperation it deserves.

Bob Shuler, of Trinity Methodist Church, Los Angeles, has recently delivered four Sunday afternoon addresses on "The Healing Cults and Tongues Movements" before a total attendance of more than 10,000 people. These addresses were very intimately related, in their analysis and study, to the program of Mrs. Aimee Semple McPherson and her disciples. More than 50,000 copies of these sermons have gone out over America and Canada. The sermons are published in a 64-page booklet, which may be had from Brother Shuler by addressing him at 1201 South Flower Street. Los Angeles, Calif., and enclosing 15 cents for printing and postage. The booklet also contains 100 questions submitted to Mrs. McPherson before the sermons were delivered, which she did not answer. It contains several pages of quotations from Mrs. McPher-

son's writings. The booklet is a revelation and our people should know this movement from the viewpoint of one of our Methodist pastors on the ground and studiouly watching it and its results.

THE PERIL OF PAGANISM AMONG US.

By Bishop Warren A. Candler.

No nation has ever perished by the assaults of forces outside of it, but from demoralization and decay within itself.

All the powerful peoples of whom history gives us any account have died as suicides. They have risen to power and prosperity by self-denial and have fallen into defeat and desolation by self-indulgence. Plain living has given them strength, and luxurious habits have wrought their ruin. Poverty has blessed them, and opulence has cursed them.

Wealth is perilous not only to individuals, but it is very dangerous to nations also, especially when it pours in suddenly and has not been acquired gradually as the fruit of patient labor. It leads to lawless luxury and engenders vile voluptuousness.

The desolate ruins of Egypt, Nineveh and Babylon attest and exemplify these truths, and the decline and fall of the Roman Empire confirm them.

When these world-powers of ancient times, deluded by their riches, imagined that they were too potent ever to perish, they were tottering to their fall into remediless ruin.

Modern nations, especially the Anglo-Saxon peoples, should take warning from the fate of these ancient commonwealths.

The vast accumulations of Great Britain and the United States are of recent origin, and they are drawing after them enfeebling luxury and riotous voluptuousness.

Into Great Britain has flowed untold wealth from the fruitful colonies and enriching dependencies of the empire and from its gainful maritime power. The luxury now prevalent under the reign of George V exceeds anything dreamed of when Victoria was proclaimed Empress of India as well as Sovereign of the United Kingdom.

The wealth of the United States has increased even more swiftly. In 1860 the taxable property in our country, exclusive of the value of slaves, which was a liability rather than an asset, was no more than $15,000,000,000. Now it exceeds $315,000,000,000. Were immeasurable riches ever gathered so rapidly in all the history of mankind?

These two great nations now own quite half of the wealth of the world.

They control one-fourth of the land surface of the globe; exercise authority over one-third of the world's population; occupy all the most strategic points on the planet; possess most of the richest mines of gold, iron, and coal in the earth; command the highways of the sea and the railways of the land; dominate the commerce of mankind; and direct all the currents of material good for the human race.

Alas! While surpassing in wealth the Babylonish Kingdom in its most opulent era, they have imbibed also the vanity and pride of the boastful king of that base realm, who, walking upon the roof of his luxurious palace and reflecting on the resources of his rich dominions, said: "Is not this great Babylon that I have built for the house of the Kingdom by the might of my power and for the honor of my majesty?" (Daniel 4:30.) While they indulge in his folly, let them be mindful also of the divine judgment upon him of which we read: "While the word was in the king's mouth, there fell a voice from heaven saying, 'O King Nebuchadnezzar, to thee it is spoken: The Kingdom is departed from thee.'" (Daniel 4:31).

It is to be feared, however, that they are too obsessed with the mania for luxury and pleasure-seeking to heed any warning of God or man.

The dreadful war of 1914-18, with all its sorrows and horrors, has not chastened them. If there is any difference between their habits of riotous self-indulgence before the war, and now, their extravagance it seems their frenzy of folly is more wild at this time than it was in the pre-war period.

Just a few days ago a press dispatch from Leeds, England, reported a notable economist of England as taking this view with reference to the luxurious manner of living now prevalent in his country. The cablegram, as printed in our great dailies, was as follows:

"The reason rehabilitation in this country is so slow is that every one, both collectively and individually, spends more than they can afford. This statement was made by Felix J. Blakemore recently in an address to the Chamber of Commerce here. He said the Board of Trade returns for 1923 showed an adverse balance against this country of $1,060,570,000, indicating that while there had been a fall in the value of the exports, the value of imports had increased and so depreciated the value of currency in foreign countries, causing a slight increase in the cost of living.

"'How many people,' he asked, 'if they could be detached from present prejudices and could see through the eyes of 1913, would be able to recognize or even reconcile the standard of living of pre-war days with that demanded at the present time? The theatre, music hall and cinema make a far greater demand upon personal expenditure than they did in 1913. Food luxuries at every meal are more common to-day than in pre-war days, and it appears to be an undoubted fact that individually and nationally we are living above our income.'

"Mr. Blackmore asserted that unless all sections of the community were prepared to make some sacrifice and return to a more humble and less ostentatious method of living, the period necessary for the adjustment of the present economic difficulties would be greatly extended."

With equal justice the same might be said of the present conditions in the United States. On all sides we see the most wasteful extravagance and conscienceless self-indulgence.

The end of all these things is as sorrowful as it is certain unless they be speedily cured.

The inordinate pursuit of pleasure always results in effeminacy and degeneracy. To this rule there has never been found an exception in all the world during all the ages of its existence.

Self-indulgence engenders indolence also. When it prevails, there is always an utter want of earnest purpose and high endeavor. With respect to these noble things, it is cynical and scornful. The votaries of sensual pleasure speedily come to sneering at God and goodness. Religion is a matter of jest and derision with them. So are all other serious matters. They make sport a business and then make sport of business. They covet incomes without work.

The public welfare has no place in their thoughts, and no slightest concern for the consequences of their manner of life upon the community at large engages their attention for a moment. They have no interest in the public affairs of the nation; no, not enough to understand, or oppose, even legislation that is unfriendly to the enterprises from which they derive the money that they squander on their vices.

Their opinions, which they express most volubly, are not products of thought so much as pretexts to defend their sins.

Yet with all they are restless, discontented, and unhappy. Life becomes to them dull and stale and insipid. Utterly intoxicated with pleasure and sensual enjoyment, they are constantly seeking new devices to impart zest to an existence that has become tedious, monotonous, and uninteresting. They are ever craving "new thrills."

Of course, such habits of living are inevitably destructive of morality. Rights of property and even the sanctity of human life are violated if they stand in the way of self-indulgence. Gambling, theft, robbery, defalcations, and murder itself, are employed to get the means for procuring pleasure. These crimes of covetousness are of daily occurrence now in our land. Men are robbed and killed in open daylight to get money for sensual gratifications. So it was in old Rome, and so runs the carnival of crime in the United States.

Well may cries be raised for a "return to normalcy," for all these manifestations of evil are symptoms of moral insanity.

But there will be no return to normalcy until the people repent and return to God. On the contrary, conditions will grow worse and worse; for it is the characteristic property of vice always to run from one excess of indulgence to another that is more piquant and pleasurable.

There is but one saving element in our social system which ancient Babylon and Rome did not have. They had music, painting, sculpture, drama, architecture, literature, philosophy and everything else that imagination could conceive and ingenuity obtain; but they were without the Christian religion.

Christianity is our only hope, and we can rely on that to save us only in so far as we have the experience of its heavenly life and subject ourselves to its divine law. Even in a Christian atmosphere paganism may flourish.

If we live like pagans, we shall perish like pagans. Indeed, all the evil things which Mr. Blakemore discussed and deprecated at Leeds, and the similar sins which abound in our own country, are utterly pagan in their nature. Our luxury-loving men and women are as truly pagans as any of the voluptuaries who brought Babylon to destruction and Rome to ruin. Unless they can be Christianized—genuinely converted to God—they will corrupt our civilization and overthrow our social system.

The supreme need of Great Britain and the United States is a revival of pure and undefiled religion. Such a revival is most imperatively needed in our cities and towns, and among those in them who belong to what is called "the upper classes."

The "slums" do not need a revival of religion quite as urgently as does what is called "society."

From all classes in our land, both high and low, paganism must be purged away by the purifying power of Christ's saving grace. It has become a peril to the nation which puts in jeopardy every hour the life of the Republic.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will convene at Purvis, May 27, at 7:30 p.m. and continue through the 29th. The opening sermon will be preached by Rev. Otto Porter. The usual committees will be announced in due time.

Pastors will please elect their delegates at once, and send their names to Rev. W. H. Lane at Purvis, and to me at Hattiesburg. This is important and should be attended to immediately.

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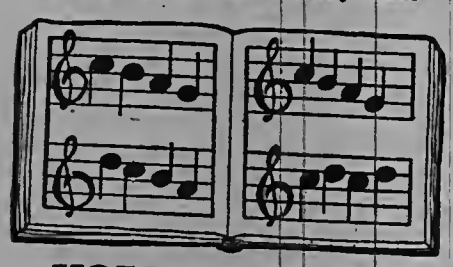
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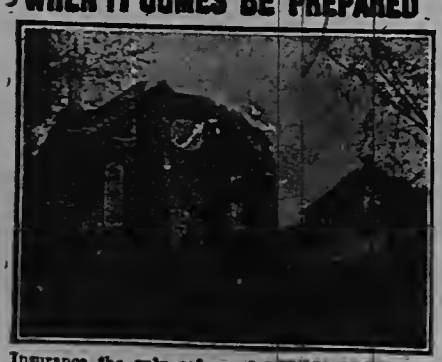

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The church at Mitchell, La., suffered a great loss in the going away of Sister E. J. LEYSETH, Nov. 23, 1923. She was born, Aug. 13, 1844, in Orangeburg County, South Carolina. She joined the Methodist Episcopal Church, South, when but a small girl, and from that day to her death graced the church with such loving service that both young and old feel the vacant seat's need of her. She and Mr. E. J. Leyseth, marriaed about the closing of the Civil War. Twelve children were born to this home. They moved to Louisiana in 1884 and settled in Sabine Parish, and have lived here ever since. In thought and life, she was truly a Christian. Beyond the suffering of afflictions and physical death she has passed. She leaves two sons and three daughters and her husband to suffer their loss of such a companion. The Holy Spirit temper the winds to the shorn ones! Her weary feet and hands are at rest. "Blessed are the dead which die in the Lord. * * * They rest from their labors, and their works do follow them." She sees her Savior face to face whom she loved and served for these many years.

T. J. HOLLADAY.

Pelican, La.

RESOLUTIONS.

Whereas, our hearts are made to mourn on account of the death of our friend and co-worker, MRS. MARY SPEER BENNETT, who has been for many months a resident of our community; and,

Whereas, she was a faithful and much-loved member of the Methodist church, where she welcomed every opportunity of service and made her influence felt in every department of the church life; therefore, be it Resolved:

1. That the church has lost a valued and useful worker.

2. That the Young Woman's Missionary Society has sustained an irremediable loss in the death of one of the most substantial members.

3. That the community has lost a citizen worthy of emulation in the principles of Christianity as exemplified in the life of Mrs. Bennett.

4. That while we are stricken with grief over the death of our friend, we humbly submit to the inevitable and shall try to turn our grief into thanksgiving that we had the privilege of her association for even a short while in this life, and shall endeavor to meet her in the life eternal.

5. That we extend our deepest love and sympathy to the bereaved loved ones and pray that this great sorrow may draw them closer to our Heavenly Father.

Mrs. Ruth Pevey, Mrs. R. J. Knoblock, Committee.

Forest, Miss.

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THE CHILD.

It is the wish of every patriotic parent that his child shall stand in the front ranks of the business world. To get these results the teacher, the parent, and the child must work together. Open mutiny with the school means hindrance to the child to attain this high standing. There should be close unity. Consult freely on these subjects which will largely determine the welfare of the future of the child. If your child is not doing well in school, it is your duty to see the teacher and help her advise plans which will remedy the evil. Don't! Don't pour out your wrath on the teacher at the supper table in the presence of the children. It only means that your children will reap what you sow for them. They will have no confidence in the teacher, cause trouble in school, and lose all their interest in learning. If the evil exists in school, see the teacher and it will be made right.—Weekly County Press.

MARRIED.

At the Courthouse, Dec. 24, 1923, by Rev. H. Mellard, MR. W. J. CHIEPALICH to MISS CALLIE DUDLEY, of Mobile, Ala.

At Lucedale, Miss., Dec. 27, 1923, MR. CHAS. E. SEXTON to MISS ANNNE BELL JACKSON, Rev. H. Mellard performing the ceremony.

At Lucedale, Miss., Jan. 1, 1924, by Rev. H. Mellard, MR. COLLIN ADAMS to MISS MAY TANNER, all of George County.

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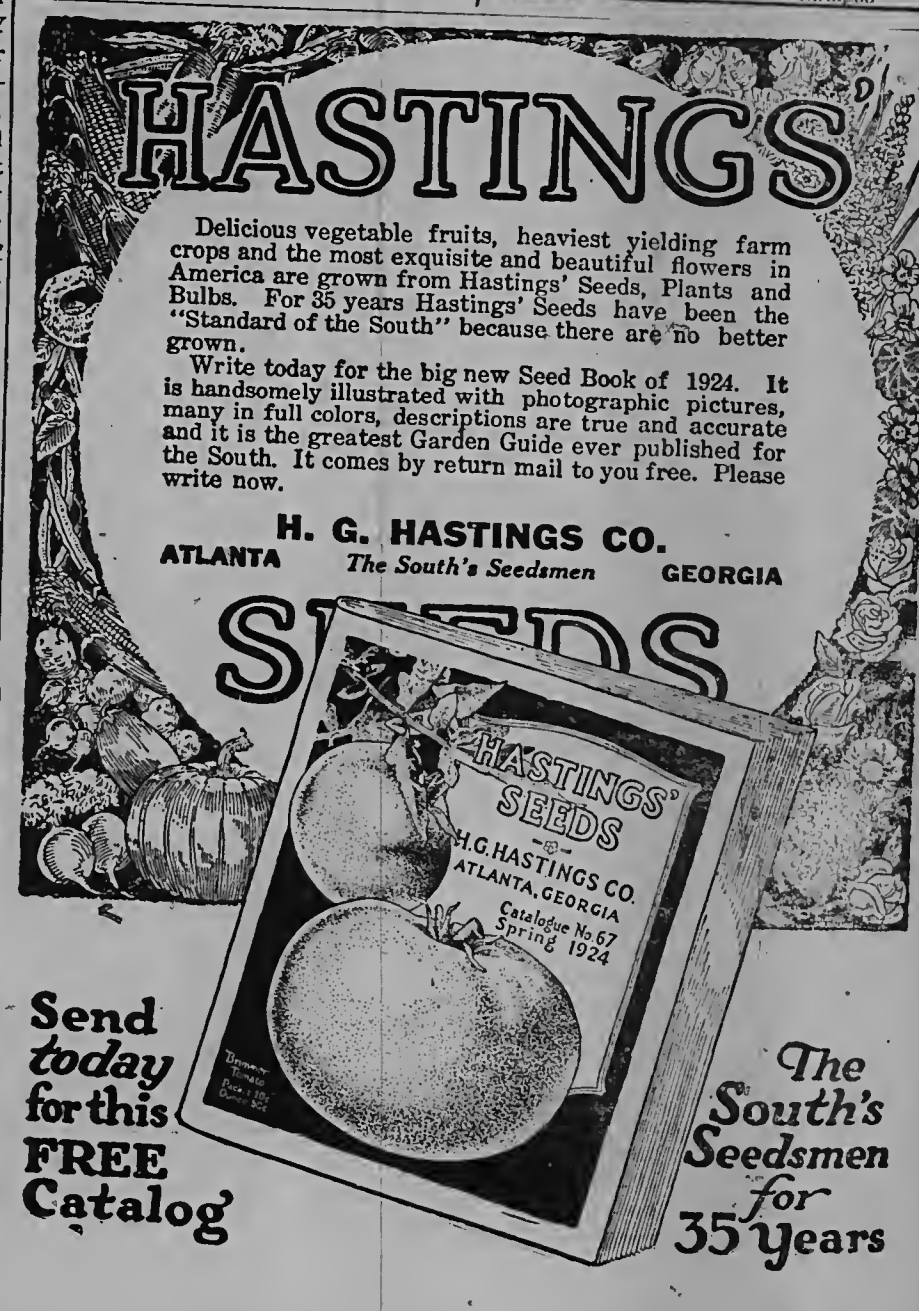
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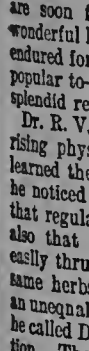

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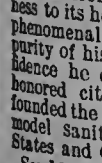

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Nebiett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

TO PASTORS OF NORTH MISSISSIPPI CONFERENCE.

Dear Fellow-workers: We are sending you a copy of the program which has been arranged by the Epworth League Department of our church for the observance of "Anniversary Day."

The time set is April 13, but if for any cause you or your young people will not be able to use that time, a Sunday as near thereto as possible should be used to give your church an opportunity to have a part in this work for our young people.

If there is no League, as such, every church should have "Young People's Day," and let the membership know what is planned; and organize a League if possible.

Let an offering be taken and sent at once to the treasurer, Rev. H. P. Lewis, Belzoni, Miss., for use in the extension plans of your Conference Epworth League Board.

The League Conference will be held at Grenada College, this year, June 18-21, 1924. Send your young people.

Yours in service.

R. P. NEBLETT,
Chairman League Board.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

A new Epworth League chapter has been organized at Ocean Springs, Miss., designated as Chapter 12,618, with the following officers, whose address is Ocean Springs, Miss.: President, Miss Ellen Scharr; First Department Superintendent, Miss Mary L. Holland; Second Department, Mrs. E. B. Williams; Third Department, Miss Jessie Vickers; Fourth Department, Miss Ellen Scharr; Secretary, Miss Eleanor Vickers; Treasurer, Mr. Sherman Wright.

* * *

Have you planned your summer vacation yet? Remember the Epworth League Assembly, Whitworth College, Brookhaven, Miss., June 9-15, inclusive. Plan to get to Brookhaven for the very first service and remain until the very last. We expect one hundred moro than we had last year, but Brookhaven and the college officials say they will prepare for us. Additional room will be provided on the campus, and it is expected that there will be plenty of room in the dormitories for all who come.

Mr. Pastor, won't you head your delegation and come to spend the entire week? It will do you good. No one could spend a week in such a meeting as wo had last year and not feel a great spiritual benefit within his own soul.

May we call your attention to the following letter received by our president from one of our pastors, Rev. L. F. Alford, soon after the close of our second Assembly? Note what he has to say about the spiritual side of the work there. We quote his letter in full:

"The second Epworth League Assembly of the Mississippi Conference is a thing of history as far as dates are concerned, but we feel sure that its complete history will not be finished until the final records are made up in 'That Great Day.' The program had been in preparation for almost the entire year, and was all that could be desired.

"The attendance was large and as fine a body of young people as ever gathered in any Epworth League conference. A large majority of the delegates were of the 'Teen Age,' and were ready to be taught and led in holy things.

"As an officer, my duties would not permit my taking class work, but I attended the platform addresses and other features, and all were up to the standard, full of instruction and inspiration.

"I wish to mention a few things which, in my judgment, made the Assembly the great success it was.

"First of all, I would say that the faculty was well organized and consecrated. We were all sorry not to have Dr. Parker with us, but those who took his place were very acceptable and did fine work.

"The jubilant spirit and holy fellowship which prevailed in the study halls, in the dining-room and on the campus; the blessed memory of these will linger long in the hearts of all of us.

"In the third place, I would say the spiritual feast at the Morning Watch, the Vesper Service, and the worship with the good people of Brookhaven on the Sabbath day will long be remembered as mountain top experiences.

"The last feature which I would mention, and in my judgment, the greatest of all, was the large number who dedicated themselves for life service; and, after all, this is the real 'acid test' of a church gathering of this kind.

"With prayer and faith we turn our faces hopefully to the Third Assembly at Whitworth next June."

Remember what our Bishop said of our Assembly last year? "Of all that I have attended, this is one of the best."

It will be even better this year. "Dont' skip it."

We have the following letter addressed to Epworth Leaguers of the Mississippi Conference by Brother Ware, our Conference special in Africa:

"Dear Friends: It has been more than three months since we left home, and since this is my first letter to you, I feel that we are due you an apology; therefore, I begin this letter by saying that upon our arrival in London it was found that Mrs. Ware's health was such as to cause anxiety about our proceeding to the Congo, and for about two months we feared we would have to return to the States and let you good people look for another representative to carry on

(Continued on Page 13)

Demand BAYER ASPIRIN

For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS—$5,000 TO $10,000
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QUICKLY HEALS OLD SORES

Corona Wool Fat, a preparation extracted from the wool of sheep, is the world's greatest healing ointment. Quickly heals old sores and wounds of all kinds where everything else fails. Give it a trial. 8 oz. ear tge by mail. Money back if not pleased.

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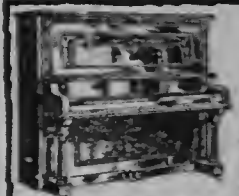

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HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bedtime, with a swallow of water—that's all. No salts, no nausea nor the slightest interferance with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Write to Miss Virginia Thomas, Grenada, Miss., for the Sunday School Day programs you need for your school.

In preparing the program you will find that if you assign each department superintendent that part of the program for her department and have it taught during the Sunday school hour, the results will be far more satisfactory. As a rule it is better to adhere to the program as it is written.

Charleston has a fine class that is ready to take the examination on the book, "Organization and Administration." Leland has a similar class, and so has Aberdeen.

The pastor, superintendent, and teachers at Leland have an ambition to make their school one of the best in the Conference. Their church building is nearing completion. It is a dream, a poem, a shout of victory, a prophecy of the coming Kingdom. It embodies the three-fold idea of instruction, worship, and service. If you care to see a church building properly designed and constructed, make a visit to Leland.

Dr. H. G. Davis, our pastor at Aberdeen, is leading his superintendent and teachers in the work of a greater Sunday school. He is wise enough to know that he must have trained teachers to help build the kingdom of God in the hearts of the children of the church. To this end he has a class of fifteen studying "Organization and Administration." The church is prospering and will continue to grow under his leadership.

The third session of the Greenville District Standard Training School will be held at Clarksdale, April 7-12. From present indications we shall have an enrollment of more than one hundred. Following courses will be offered:

"Training Beginners in Worship," Mrs. W. W. Adams, of Memphis, instructor.

"The School," Mr. E. E. French, of Nashville, instructor.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

DR. ROBERT E. GOODRICH,

Pastor of the First Methodist Church, Shreveport, La., Who Will Deliver the Opening Address at the Sunday School Conference, Homer, La.

"Pupil Study," Mrs. J. B. Randolph, of Corinth, instructor.

"Principles of Religious Teaching," Mrs. W. W. Templeton, of Atoka, Tenn., instructor.

"Life and Letters of St. Paul," Rev. W. W. Woollard, of Starkville, instructor.

Rev. J. H. Felts is Educational Director. Rev. T. M. Brownlee, Clarksdale, will look after registration and classification, with the help of his many able assistants. Textbooks are to be had of Brother Brownlee. If you expect to be entertained while attending the school write to Mrs. Ed. Moore, Clarksdale. Those working for credit must attend the twelve class periods, beginning Monday, at 3 p. m.

Dr. Clovis G. Chappell, pastor of First Church, Memphis, Tenn., will give us some great gospel messages at the different hours of worship. The presiding elder of the Greenville District asked his district stewards to make an appropriation of $300 for this school. This district surely means to give the church the best type of service.

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Rev. K. W. Dodson, presiding elder of the Ruston District, writes: "I think everything is moving well, and I believe we will have a great Federation at Homer."

A member of the Lake Charles District Council meeting, writes: "I suppose Mr. Mayo will advise you of our meeting in Jennings, and that we decided on a Training School for Lake Charles District to be held in Lake Charles."

The first direct order for Sunday School Day programs for 1924 was made by Mrs. W. M. Martin, of Grove, La.

The Conference Sunday School Board, through the Executive Committee, has secured the services of Mrs. J. M. Henry, of Ruston, La., to do some field work during the summer months, as Asistant Conference Superintendent. Louisiana Methodism will receive this announcement with approval, as Mrs. Henry is known as one of the outstanding Sunday school workers of the State.

We have just received from the training section of the General Sunday School Board, at Nashville, an individual record card of every Sunday school worker in Louisiana Methodism who has secured one or more credits from this training section of our General Board. They also sent us an individual card of those who took a course in training and failed to secure the credit.

The records sent us show some very interesting facts concerning where the workers reside who have taken one or more credits. The record by districts of these workers is as follows: Number residing in the Shreveport District leads with the total of 151. A large number of the 151 persons receiving a credit, did so while at college at Mansfield or Centenary. This fact, no doubt, gives the Shreveport District a lead over the Alexandria and the Baton Rouge Districts of 20, the Baton Rouge and Alexandria District having a total of 131 each. The New Orleans District comes next with 128; Monroe 83; Ruston 71, and Lake Charles 34.

The subject of "worship" in the Sunday school is receiving great at-

(Continued on Next Page.)

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311 MASONIC TEMPLE

A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (stamps or this slip) to Chamberlain Medicine Co., Des moines, Iowa, and receive by return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchial "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach trouble, indigestion, gassy pains that crowd the heart, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections. These valued family medicines are sold and recommended everywhere. —Adv.

Stops Asthma

Discomfort and Annoyance

Often in 24 Hours

Asthma, Hay Fever and Catarrh are responsible for much misery and failing health. If you are a sufferer from wheezing, sneezing, difficult breathing, hawking, raising phlegm, etc., prove that you can stop these troubles quickly and easily with the pleasant, scientific Flore Formula. I will send you a $1 bottle postpaid free of charge or obligation. If it satisfies, tell your friends and pay me only One Dollar; otherwise the loss is mine. Merely send your name to-day for this liberal free introductory offer—good only for 10 days. F. SHEARER, 2381 Coca Cola Bldg., Kansas City, Mo.

Is Your Blood Starving For Want of Iron?

Without Plenty of Iron In Your Blood You Don't Get the Strength and Nourishment Out of the Food You Eat

When over-work, lack of sleep, improper food and impure air sap the iron from your blood and make you feel weak, nervous, irritable and out-of-sorts, it is important that you should at once put more iron into your blood. Without iron the blood loses the power to change food into living tissue and therefore nothing that you eat does you the proper amount of good because you don't get the full strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. Because of this steady starvation of the blood and nerves people often become weakened, tired-out, nervous and rundown and frequently develop all sorts of symptoms. But the moment organic iron—Nuxated Iron—is supplied a multitude of dangerous symptoms disappear in most cases, the flesh becomes firmer, the muscles get back their strength and the roses of health bloom in cheeks that were pale and sickly looking.

No matter what other so-called remedies you may have tried, if you are not strong, vigorous, hearty and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next, take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can obtain Nuxated Iron from your druggist on the distinct understanding that if you are not fully satisfied your money will be refunded.

Coughs & Colds?

DR. H. JAMES CANNABIS INDICA
(COMPOUND)

IN USE FOR OVER FIFTY YEARS

An old and well tried remedy for the relief of Bronchial Asthma, Catarrh, Colds, Etc. Send for Circular and Book of Information. Address Craddock & Co., Philadelphia, Pa.

SUNDAY SCHOOL.

...ation by many of the leaders in the ...partments of Sunday school work. ...v. W. W. Holmes, the pastor of ...oel Memorial Church, Shreveport, ...s promised to deliver an address on ...is subject at the Homer confer...nce.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The month of February has been a ...ighty good month in spite of ...eather and road conditions. Our ...rk started on the Harrisville ...arge with two training classes, one ... Poplar Springs and the other at ...arrisville. Fourteen examination ...pers have been turned in from ...ese two classes. Many more attended the classes who did not take the work. We all felt that the work would go forward from this effort on the part of the workers.

Plans have been perfected for the Jackson District Standard Training School. Brother Burton, the presiding elder, is insisting that each pastor in the district take a unit of work in the Training School. The Board of Managers have adopted this slogan, "At least one person from each Sunday school in the Jackson District taking one unit of work for credit in the Training School." Brother Burton has challenged the District to have an enrollment of 400. This is a daring attempt, and if put across would mean a most wonderful victory for the Sunday school cause. Rev. E. K. Means, the dean and host of the school, has perfected the local arrangements, and is promoting the work in a most worth while manner. All the committees are working, and it is hoped that this will be the best and the most far-reaching school the city of Jackson has ever had.

On the second Sunday, a visit to Forest Hill and Byram was greatly enjoyed. Brother Downer was sick and unable to be out. There were good congregations and a very pleasant date. The work on this circuit starts well, and we trust will be better than any previous year.

Mr. M. W. Brabham came to us from Nashville on the 18th, and stayed with us through the 24th for a series of county-wide meetings for Methodist Sunday school workers. We began our work at Forest, Scott County. Brother Alford gave us two very strong deliverances on the need of religious education. A cloudy, threatening day greeted us here, but we had almost 100% representation from the county, and many visitors from adjoining counties. Under the leadership of the presiding elder, 100% of the preachers and superintendents joined the "1,000 Study Club for 1924."

We reached Brandon, Rankin County, in a cold drizzle. To our delight, the local people gave us a fine hearing. Pelahatchie and Fannin were represented. The rest were kept away on account of the roads. The Brandon Sunday school was checked. The Fannin school reported they would be ready to be checked at an early date. Under the leadership of the presiding elder, 100% of the preachers and superintendents present enrolled in "the 1,000 Study Club for 1924."

It was still cold when we reached Mendenhall, Simpson County. Brother Burton, both at Brandon and at Mendenhall, gave us strong messages on religious education, which were very helpful and encouraging. Here again 100% of the pastors and superintendents were enrolled in the "1,000 Study Club for 1924." On our way back to Jackson we stopped at D'Lo, where the workers met us for a most encouraging session.

Brother Ellis could not be with us for the morning session at McComb, Pike County, but gave us a most enjoyable and inspiring message at the afternoon session. Only two pastors from the county were absent. A representative crowd greeted us and stayed through. The work done in this meeting was most satisfactory indeed. Again, under the leadership of the presiding elder, 100% of the preachers and superintendents present enrolled in the "1,000 Study Club for 1924."

In these four meetings a county organization was perfected, the object of which was to reach each Methodist Sunday school in the county at least once each quarter with a program for work of the local Sunday school that will be informing and inspiring. We are hoping great things from these county organizations.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Plaquemine and Donaldsonville, at White Castle, Mar. 2, 3.
Hammond, Wednesday, Mar. 5.
Clinton, at Clinton, Mar. 8, 9.
Zachary and Slaughter, at Zachary, Mar. 9, 10.
Istrouma, Wednesday, Mar. 13.
Olive Branch, at Olive Branch, Mar. 15, 16.
St. Francisville, at Star Hill, Mar. 16, 17.
Baton Rouge, First Church (conference, Apr. 7), Mar. 23.
Gonzales, at Gonzales, Mar. 23, 24.
Jackson and Ethel, at Ethel, Wednesday, Mar. 26.
Baker, at Deerford, Mar. 29, 30.
Livonia, at Rosedale, Mar. 30, 31.
Amite, Wednesday, Apr. 2.
Denham Springs, at Denham Springs, Apr. 6.
Denham Springs, at Palmetto, Apr. 5, 6.
Ponchatoula, Wednesday, Apr. 9.
Bogalusa, Apr. 12, 13.
Pearl River, at Bush, Apr. 13, 14.
Baton Rouge, Keener Memorial, Wednesday, Apr. 16.
Natalbany, at Tickfaw, Apr. 19, 20.
Springfield, at Holden, Apr. 20, 21.
Kentwood, Apr. 26, 27.
Franklinton, Apr. 27, 28.
Greensburg, at Days, May 3, 4.
Pine Grove, at Pipkin's Chapel, Apr. 4, 5.

H. N. BROWN, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones, Mar. 9, 11 a.m.
Monroe, Mar. 9, 7:30 p.m.
Mer Rouge, at Collinston, Mar. 16, 11 a.m.
West Monroe, Mar. 16, 7:30 p.m.
Calhoun, at Claiborne, Mar. 23, 2 p.m.
Bastrop, Mar. 23, 7:30 p.m.
Chatham, at Sykes, Mar. 30, 11 a.m.
Eros, at Indian Village, Mar. 30, 7:30 p.m.
Crew Lake, at Crew Lake, Apr. 6, 11 a.m.
Rayville, Apr. 6, 7:30 p.m.
Mangham, at Baskin, Apr. 13, 11 a.m.
Gilbert, at Wisner, Apr. 13, 7:30 p.m.
Sicily Island, at Harrisonburg, Apr. 20, 11 a.m.
Ferriday, at Clayton, Apr. 20, 7:30 p.m.
Waterproof, at Newellton, Apr. 27.
Oak Ridge, at Boeuff Prairie, May 4, 11 a.m.
Winnsboro, at Winnsboro, May 4, 7:30 p.m.
Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Ploneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

Pastors and people are urged to do their best in behalf of the Superannuate Endowment Fund.

All Sunday school workers are cordially urged to attend the Sunday School Conference at Homer, La., March 18-20.

W. D. KLEINSCHMIDT, P. E.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehner says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARE DRUG COMPANY, NASHVILLE, TENN.—Adv.

Sure Relief
FOR INDIGESTION

6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

WHAT IT DOES!

"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

GAVE CARDUI TO DAUGHTER

Alabama Mother Had Thorough Confidence In Cardui, as a Result of Her Own Long, Successful Use of It.

Gadsden, Ala.—"My back and hips gave me a great deal of trouble before my first baby was born," Mrs. W. J. Daugherty recently told a visitor at her home on Route 2, here.

"When I became . . . the second time," continued Mrs. Daugherty, "I had the same trouble, only worse . . . Medicines did me no good at all; in fact, I got worse instead of better. Finally, when I had given up hope of getting well, a neighbor told me about Cardui. My husband got me a bottle and I started on it at once.

"Immediately I began to improve. I have taken Cardi ever since, when I get puny . . . For female trouble it can't be beat. I gave it to my daughter when she was thirteen.

"I took it because I suffered so from aching all over—arms, legs and head. My head would ache for weeks at a time. After taking Cardui I have completely recovered."

Cardui is a perfectly harmless, mild, purely vegetable extract of medicinal herbs. One of the ingredients of which it is composed has been known to medical science for over six hundred years and has been recommended by medical writers as being of great value in many female ailments. Sold everywhere.

Try the drug store first.

Take CARDUI —THE WOMAN'S TONIC

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

LOUISIANA CONFERENCE.

The Annual Meeting of the Woman's Missionary Society of the Louisiana Conference will be held at Bogalusa, March 26-28, inclusive. The first session will be held on Tuesday night, March 25.

Names of all the delegates should be sent to Mrs. J. T. Lipscomb, Bogalusa, La.

The meeting this year will be held earlier than any of the former meetings in order to have our Council guest, Mrs. J. W. Cherry, with us.

A TOURIST GIVES $25,000 TO BUY A SITE FOR THE UNION WOMAN'S COLLEGE IN KOREA.

Twenty-five thousand dollars given by a tourist to make it possible to buy a beautiful site for a Union Woman's Christian College in Korea is the latest news from Korea.

The General Boards working in China united their assets some time ago to establish in Seoul the Chosen Christian College for men. A splendid site was secured on the edge of the city of Seoul and buildings erected, and the college is well on its way; but the Korean women have no college. The Japanese government provides no colleges for women. The Methodist Episcopal Church has a little beginning of a college known as "Ewha." For a number of years the three Woman's Boards working in Korea—the Presbyterian, the Methodist Episcopal Church, and the Methodist Episcopal Church, South—have had under consideration a uniting of their forces to do for women what Chosen Christian College does for men. The Woman's Misionary Council indorsed such a development when funds should be available.

Meanwhile the friends of the movement have been feeling the deepest concern that money be secured to purchase a site. Just across from the Chosen Christian College on a beautiful hillside and valley was a piece of land wonderfully adapted for a college campus. It was feared that unless it could be secured soon, it would not be available, and it was undoubtedly the very best location. There was, however, no money, and hopes for the college have been about buried. Then came the news that a tourist traveling through Seoul heard of the need and gave $25,000 to purchase the ground adjoining the men's college for a woman's college. At last it looks as if Korea's womanhood has a chance to come to its own.—Council Bulletin.

KOREA MISSION CLOTH TO BE SOLD IN AMERICA.

A mail order house for the sale of the famous Korean Mission cloth, which "never fades and seldom wears out," will be opened in America in March, according to the Missionary Voice. Mr. C. H. Deal, manager of the textile department of the Higher Common School, Songdo, Korea, where this cloth is manufactured by the students working their way through school, writes that this enterprise employs thirty Christian men on salary and enables one hundred and thirty-five of the selected youth of our church in Korea to obtain an education. The textile department is not only self-supporting, but each year it makes a profit which is reinvested so that more boys may be taken care of.

Mr. Deal writes that during the year cloth was sold in twenty-four foreign countries to the amount of 177,000 yen. "This year we have added a hosiery department, also shirt-making and children's garment manufacturing," says his letter. "Next year our output will be much larger than this year. We are opening up a mail order distributing branch in America next March to provide quick service and lower duty to our regular customers."

AN EFFICIENT CHURCH.

By Rev. Wm. H. Coleman, D.D.

The writer is in his fourth year as pastor of Central Church, Fort Worth, Tex.

For three years we were in a program of building and organization, during which time also more than 800 were received into the membership of the church.

Now we are well organized in a real plant, practically arranged and equipped for all the activities of a great working institution running seven days a week in the service of Him who has left his church here to make real in human life the salvation that he made possible. We have an elegant auditorium of beauty, comfort, and well-nigh perfect acoustics, and a seating capacity of 1,200, adjacent to which is a four-story Sunday school building in every detail adapted to the work of the Standard A Departmentized Sunday School. Each Sunday morning we have, simultaneously, seven different opening programs in as many different departments, each department with its own superintendent and corps of officers and teachers. The general superintendent is free to visit any department, or all departments as he may deem best.

In a separate building we have an up-to-date gymnasium, with spectators' gallery, dressing rooms, showers, etc.

The ground floor of the Sunday school building is used during the entire week for various activities. Taking the past week as an average, we had the following:

Monday night, a Young Men's banquet.

Tuesday afternoon, the regular weekly meeting of the Woman's Missionary Society.

Tuesday night, stewards' meeting.

Wednesday night, a large, enthusiastic, spiritual prayer meeting.

Thursday night, three simultaneous programs, four counting the gymnasium games: The weekly banquet of the Men's Bible Class, a full choir rehearsal, and a young people's valentine party, in which more than one hundred splendid Christian young people delightfully engaged in pure, wholesome fun.

Friday night, the regular weekly meeting of the Boy Scouts, and a splendid and largely attended entertainment by the Woman's Missionary Society.

There are games in the gymnasium from 4 to 9 p. m. every day except Sunday and during prayer meeting Wednesday.

Orchestra practice was missed this week on account of the director's being sick.

Our Sunday school has more than one hundred officers and teachers, a majority of whom, in response to a request of the general superintendent and the pastor, agreed to attend the mid-week prayer meeting and to enter into personal evangelism.

Other groups, such as the Senior Epworth League, Senior and Junior Boards of Stewards, Bible Classes, and Woman's Missionary Society, are also entering into our evangelistic campaign, from now until Easter Sunday, which is to be led by the pastor.

These various groups are also diligent in many social service activities.

Our budget for this year has been doubled.

Attendance at preaching services continues to be large throughout the entire year.

Our people are religious, busy, efficient and happy. And there is a constant song of joy in the grateful heart of the pastor.

COULD NOT WALK BECAUSE OF PAIN

Bad Case of Woman's Illness Remedied by Lydia E. Pinkham's Vegetable Compound

St. Louis, Missouri.—"I had such a bad case of female trouble that I could not walk because of the pains from inflammation. My back was all done up. I could hardly bend, could not go up stairs because of weakness, and no one could possibly be in worse shape than I was. I have taken twelve bottles of Lydia E. Pinkham's Vegetable Compound, and I am a strong woman now and can work down any of my neighbors. They wonder how I can do so much work. I dare say that I have recommended your medicine to a thousand women. A little book was thrown at my door, and that is how I first learned of it."—Mrs. D. M. BEAUCHAMP, 1104 Morrison Avenue, St. Louis, Mo.

Letters like this bring out the merit of Lydia E. Pinkham's Vegetable Compound. They tell of the relief from such pains and ailments after taking Lydia E. Pinkham's Vegetable Compound.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

$10.45

RUSSIAN SPRINGFIELD SPORTING RIFLE, using the U. S. Army caliber 30, Mod. 1906 cartridges. Weight, 8 pounds. Length, 42¾ inches; barrel, 22 inches. Turned down bolt handle. Special price, $10.45. Ball cartridges, hard nose, $3.50 per 100. Web cart. Belt, 40 cents. Reference catalog, 372 pages, 50 cents, 1924 circular for 2 cent stamp. Established 1865

FRANCIS BANNERMAN SONS
501 Broadway New York City

PE-RU-NA
For COUGHS & COLDS

Backed by Over Half a Century of Success in the Treatment of Catarrh and Catarrhal Conditions

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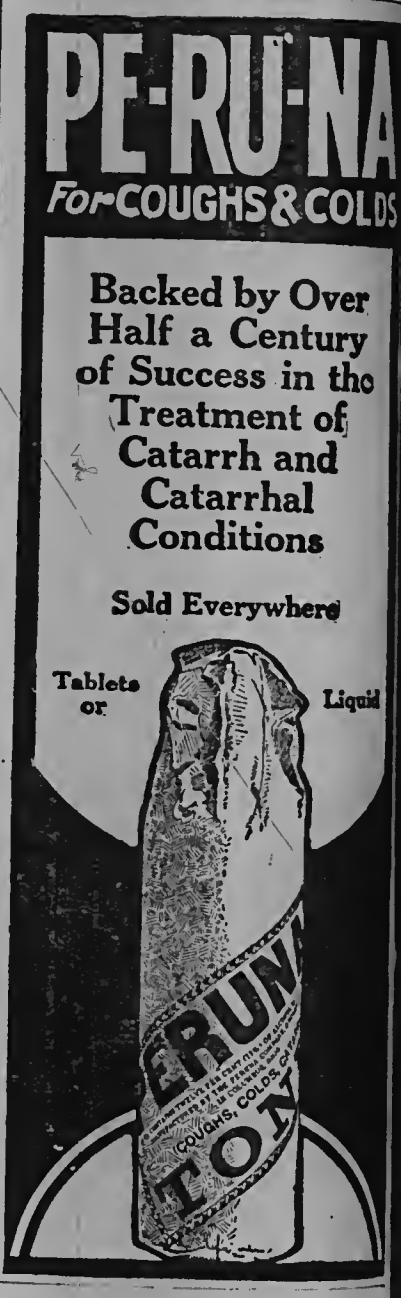

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Belmont, at Patterson's Chapel, Wednesday, March 12.
Burnsville ct., at Hebron, Friday, March 14.
Iuka ct., at Snow Down, March 15.
Iuka sta., preaching, March 16, 11 a.m.; Q. C., March 14, p.m.
Booneville sta., Q. C., Wednesday night, March 19; preaching, Sunday, March 30, 11 a.m.
Sherman, at Chesterville, Friday, March 21.
Chalybeate, at Mount Pleasant, March 22, 23.
Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.
Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Rosedale and Hillhouse, at Hillhouse, March 9, 11 a.m.
Coahoma and Jonestown, at Jonestown, March 9, 7 p.m.
Lula and Dundee, at Dundee, March 10, 11 a.m.
Evansville and Dubbs, at Dubbs, March 10, 7 p.m.
Lake Cormorant, at Robinsonville, March 11, 3 p.m.
Tunica, March 11, 7 p.m.
Hollandale, March 12, 7 p.m.
Greenville, March 13, 7 p.m.
Gunnison and Sherard, at Gunnison, March 16, 11 a.m.
Arcola, at Murphy, March 23, 11 a.m.

Dr. Gladney with the presiding elder at every appointment. Superintendent Sunday schools, every teacher possible, and the stewards present and on time. Of course if pastors fail the conference, the conference will fail the pastors. If stewards will but redeem the time this round may put the slower charges on a par with Clarksdale, Shelby, Duncan and Alligator, Tunica, Lake Cormorant, Shaw, Merigold, Coahoma, Lyon, Rosedale and Hillhouse, Sherard, Glen Allan, Lula. What one charge does in this district every charge in the district may do. A snipe-bag steward, a circle-running pastor and stay-at-home elder are fatal to any charge or district.

Four things are necessary to the success of this round—yea, five:

1. Have the S. T. S. apportionment in hand at the quarterly conference.
2. Be ready to sign the "Pink Slip."
3. Be ready to nominate delegates to the District Conference.
4. Have all reports in hand that business may be expedited.
5. See every person designated to be present personally, and "compel" them to come.

JAMES H. FELTS, P. E.

Aberdeen Dist.—Second Round.

Verona, at Plantersville, p.m., Mar. 9, 10.
Shannon, at Brewer's Chapel, Mar. 11.
Toccopolo, at Thaxton, a.m., Mar. 15, 16.
Pontotoc, preaching, p.m., Mar. 16.
Randolph, at Spring Hill, Mar. 17.
Algoma, at Camp Ground, Mar. 22, 23.
Buena Vista, at Ebenezer, a.m., Mar. 29, 30.
Houston, preaching, p.m., Mar. 30.
Tupelo, preaching, a.m., April 6.
Prairie and Strongs, at Prairie, p.m., Apr. 6, 7.
Woodland, at Prospect, a.m., Apr. 12, 13.
Houlka, at Wesley Chapel, a.m., Apr. 19, 20.
Okolona, preaching, p.m., Apr. 20.
Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Caledonia, at Murrah's Chapel, preaching, Feb. 24; Q. C., March 14.
Crawford and Schaeffers, at Schaeffers, March 16.
Chester, at Chester, March 23, 24.
Ackerman and Wier, at Ackerman, March 23, 24.
Macon ct., at Souie's Chapel, March 26.
Cedar Bluff, at Cedar Bluff, preaching, March 2; Q. C., March 27.
Sturgis, at Bethel, March 29, 30.
Starkville, March 30, p.m.
First Church, Columbus, preaching, Feb. 17, p.m.; Q. C., April 1.
McCool, at Bowie's Chapel, April 5, 6.
Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching, March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 22-23.

A. T. McILWAIN, P. E.

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Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

Mrs. Housewife! Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

THE SUPERANNUATED PREACHER

Courtesy of The Memphis Commercial Appeal and F. A. Alley, Cartoonist.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3553.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY MARCH 13, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AS LLOYD GEORGE SEES IT.

We are not unfamiliar with the statements of various visitors from abroad to the United States in which they take occasion to scoff at our prohibition laws and to condemn the policy of total abstinence upon which our people have determined in order to do away with the curse of intoxicating drink; nor are we unfamiliar with the fact that the opponents of prohibition make capital of the opinions of these visitors, evidently with the hope of weakening the sentiment for prohibition in this country, thus paving the way for a return to the unrestricted liquor traffic.

But not all visitors from foreign shores condemn the Eighteenth Amendment; and one of them—and he the most distinguished of them all—declares that prohibition is the greatest gain any nation received from the world war. Here is what former Premier Lloyd George said recently, as given in a press dispatch from London:

"America is the country which got the most out of the great war—not gold, but prohibition. I saw a little of prohibition. I went to America with the usual European prejudice against it, hearing that it was demoralizing America and that there was more liquor than ever. That is not true—not in the least. There are some men who get it. But I believe it is mostly very bad liquor. Some have already been poisoned, and others are getting frightened for fear that their turn will come next. That generation will disappear. The vast majority are not drinking. The worst form of repeal that is threatened is a return to light wines and beer, but they will never have saloons again. The only unemployed in America are the jailers. The children of America never saw such times as they have now."

The greatest moral advance in modern times was marked by the adoption of national prohibition by the United States; the next great advance will be the adoption of world-wide prohibition—and that is coming.

A LITTLE MORE ACTION, PLEASE.

There seem to be some people so obsessed with the idea that heresy is rampant in the church that they are ready to declare that sound doctrine is a rarity among those who are in positions of leadership and that the faith is utterly corrupt except among a few—of whom they apparently fain would be called the chiefest. If the suggestion be made that these so-called traitors to the church be brought to account, that they be haled into court to stand trial for their alleged delinquences, immediately the retort is hurled at the one who has the temerity to make so simple a suggestion that a trial would be a farce, that a trial committee would be "packed," that a fair trial would be impossible, that no ecclesiastical court could be found to convict, etc., etc.

All of which, by the most charitable construction, is a super-abundant blast of hot air.

How do these self-constituted guardians of the faith, these self-appointed monitors of the church, know that a trial would be a farce, that the committee would be "packed," that a fair trial would be impossible? Have they formally preferred charges against anybody? Have they asked for the appointment of a committee of investigation? Have they arrested anybody's character in Conference session? Have they put in motion the machinery that is specifically provided for just such situations as they declare exist?

What do these critics of the church, of its high officials, of its duly constituted boards, of its educational institutions, of its plans and programs, want—what do they expect? Do they imagine that mere clamor will have the effect of judicial procedure, that mere words by voluble individuals will legally convict and condemn and impose penalties? Would they enforce the law by extra-legal means and maintain the constitution by unconstitutional measures?

What is the matter with the courage of these assailants of the integrity of the church? Are they afraid to bring charges formally against some preacher whom they suspect of heresy because they would, by so doing, bring upon themselves the wrath of some one in a place of authority? Are they afraid they would lose some position they now hold and the prestige and emolument of some place they now occupy? Are they afraid they would not get a "good appointment" at the next session of the Conference? Unthinkable! Fear of consequences certainly has never characterized those who were truly zealous for the faith—in other days men were willing to suffer imprisonment, to be torn limb from limb, to be burned at the stake, to be counted as the offscouring of the earth for their faith. Are there no longer those in whose veins runs the blood of martyrs?

But suppose a trial should be had and an acquittal should result—what then? Why, have another trial of another suspected brother in another Conference. But suppose no conviction could be had there? Why, go to still another Conference, and still another one, until every Conference has had its heresy trial and the matter has been thoroughly threshed out from one side of the connection to the other and the church has had an opportunity to say whether heresy exists or not. But suppose no conviction resulted anywhere? There could be only one conclusion—that the charges were not sustained, that the church is still sound in the faith.

If the church itself is not to pass on the character of its faith, who is to do so? A group of individuals who set themselves against what the church itself says? But where would they get their authority to act, and whom would they represent? The church would not authorize the few to act against the many, and the few, self-appointed, could represent only themselves. That they would have a perfect right to do—provided they would be satisfied with that.

Does heresy exist in the church? Possibly so; probably so. It would be strange if, in a membership running into the millions, there should not be a single individual whose views were out of keeping, at least in some detail, with the commonly accepted doctrinal standards of the church. In all probability, though, some of these are good Christians, whether they are good Methodists or not.

Is the church shot through and through with unsound teaching and unsafe leadership? There is no proof that it is so. There is much talk in some quarters, but formal charges are lacking. It is a fundamental principle of law that the accused is to be held innocent until he is proved guilty. If the church is full of heresies, it is high time to prefer some charges, hold some trials, secure some convictions, and impose some penalties.

There has been enough of hot air—cold facts and action are needed.

A WISE PREMIER.

In an address the other day, England's new Prime Minister in the Labor Cabinet, Ramsay Macdonald, made a significant statement. He said: "We must put materialism aside and remember that man does not live for his pocket, but for his soul and for justice." He was speaking before a church gathering, and he may have used a text; if he did not, one lay at hand—"What shall a man be profited if he gain the whole world and lose his own soul?"

The Master's words are as timely to-day as they were when uttered, and his teachings are still—as they always will be—the foundation upon which right character, both individual and national, must be based. Materialism is no new menace to the welfare of the world, but it threatens with increasing insidiousness. We are too prone to measure values in terms of what we can see and touch. Gold makes a stronger appeal to many people than the gospel does. That may be because men know the value of gold and they do not know the value of the gospel. Gold will buy goods and the things men want; the gospel will save souls—but men forget their souls in the fight for gold. It is a wise leader of his people who calls them back to the real values of life. A full pocket and an empty soul—what a tragedy!

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BY WATERS STILL.

By Willie C. Page.

The twilight falls, the winds blow chill;
The sun sinks low o'er the distant hill;
Deeper grow the shadows of the night;
The shining stars have veiled their light;
O'er rocks and chasms He guides our way,
By waters still to endless day.

Through pastures green, by waters still—
If we follow His steps, obey His will,
With watchful care our way He will guide,
His love and peace in our hearts abide.
By waters still, though it be dark and cold,
Tender Shepherd, keep us within Thy fold.

Lexington, Miss.

REV. H. B. COTTRELL—A MEMOIR.

By Rev. W. B. Jones.

Hugh Blair Cottrell was born in Cokesboro, S. C., April 19, 1831. He was the nineteenth child of his father and the ninth of his mother, his father having been married before, and there were ten children in each family. Thus the boy was thoroughly Wesleyan by nature. In those pioneer days it was not thought a thing incredible for the family to grow to large proportions, and out of such families came great men and noble women, some of them giants.

His father, Thomas Cottrell, was a physician, and was also a local Methodist preacher; his mother, Susan Lewis, was an educator, being for years the prineipal of a large and flourishing female school at Greensboro, Ala., where she received a salary of $3,000 a year. These two were of excellent character and reputation, as well as culture. The children, therefore, entered into a large inheritance of noble examples and qualities which attended the boy all the way down to the end of life. It would be expected that he would grow up to be a man of education, culture, and refinement. He was educated in his mother's school and in other academies of his day. Not to speak of the others, there came out of this home, as well as the subject of this sketch, the brilliant, superb preacher, Dr. J. B. Cottrell, of Alabama, a very prominent member of the Alabama Conference for years, but who died a member of the Louisville Conference, in which he served a number of prominent churches. Having moved from South Carolina to Alabama while the boy was young, these noble parents brought him up among that sturdy folk where he could get plenty of iron in his blood.

Of course, his face was early turned toward the holy sanctuary, and there he found the Lord, was converted at the age of nine, and was received into the Methodist Church. But he was destined to minister in the holy place, and responded to the call to preach, was licensed about 1859 and became a preacher of no mean sort.

Brother Cottrell was married in 1861 to Miss Annie Porteus Blunt, at Old Spring Hill in Alabama, being about 30 years of age. There were born to this young couple two daughters and one son—Susie Agnes, Angie Fletcher, and Thomas Blunt. These all survive him; one daughter, Mrs. J. J. Muse, lives in Memphis; the other, Mrs. J. H. Powers, lives in Meridian, Miss., and his son, Thomas B., is pastor of the Gibson Memorial Methodist Church, Vicksburg. They mourn his loss. They loved him, and hugged him to their bosoms as with hooks of steel. But the wife and mother did not linger with them more than about ten years, when she was summoned to her reward. The husband never married again.

He was for three years a member of the Alabama Conference, but during the Civil War he gave up his Conference connection and entered educational work, in which he spent the remainder of his active life, in his adopted State. To this great work he gave about thirty of the best years of his life; and to this work he seemed to be specially adapted. But he did not cease to preach—he loved to preach, and continued to do so till the last year or so of his earthly pilgrimage, till the infirmities of the flesh would no longer allow it. The people heard him gladly. He was prepared in mind and heart to preach. He was a diligent student of tho Scriptures. He believed them with all his soul. He believed in the faith which was once for all delivered unto the saints. He had little place for skepticism and Modernism. Among the last things he said was: "The world is going to pieces. They are trying to take the Word from us." He had little patience with anything that seemed to strike at the foundation of the church, or to undermine the Scriptures. To the one he had sworn his fealty, and on the promises of the other he pillowed his weary head. To him it was God's church and God's word, and he had implicit faith and confidence in each.

To sum up the life and character of such a man is a very difficult task; to sum up the good he has done in the world, and to measure his influence, is impossible. As a preacher he does not suffer in comparison with those who are called excellent. As a teacher he reached a high mark. He taught in the Spring Hill Academy, in Alabama, for seventeen years. In the pulpit, in the class room, or elsewhere, he was a man of deep convictions and great moral stamina, and would stand for his convictions, no matter who was against him, although he was generous in his estimate of the opinions of others. And he was gentle and unassuming. It may be said of him that he was a good man, one, indeed, in whom there was no guile. He was a heavenly man. Truly he was a Christian gentleman. He was a witty man as well as a wise man, and as a conversationalist he was most charming.

Father Cottrell was a princely man. He was a prince in Israel. In the home he was a prince. There he was at his best. He was the center of charm in the home circle, and in him the affections of all converged. He was musical, and it was uplifting, even when he had reached his fourscore years and ten, to hear him play the piano and sing such songs as, "Now I Am Growing Old, Maggie," "O, Halleluiah." He had a heart to love others, and others loved him. The writer never saw him when he was not most affable, kind, and obliging. But, probably, the most beautiful mark of his great character, outside of his love for God, was his devotion to his children, grandchildren, and great-grandchildren. And theirs to him was no less beautiful. His influence upon them cannot be stated in words, but it was constantly shown in their caresses and loving deeds to him. Of these they never tired and he never grew weary. He had fifteen grandchildren and fifteen great-grandchildren, all living except one of each. In a letter from a granddaughter far away, less than two months before his death, are such expressions as these: "For many days my thoughts have been only of you—bless your precious heart! I know you would not have us grieve—our loss is heaven's gain. I am earnestly praying that God may see fit to spare you to us for a while longer that my greatest wish may be fulfilled to see you again in this world. He has been so wonderfully good to let us keep you all these many years. I wonder if you realize what your pure, perfect life has meant to us who love you so. 'Grandpa' has been the perfect example of many, many little lives as they grew from babyhood. If all humanity would live the life you have lived, there would be no death, no parting of the ways; this world would be heaven—not only to me, but to all those who love you so dearly, your life has been a guiding star leading heavenward." These grateful words but express in a mild way the sentiments that spring out of the hearts of all the others.

In the year 1892 Brother Cottrell came to Mississippi and spent the remainder of his years with his children, living some years in the home of each one, and there pouring out the blessings of his influence. The last few years of his life he spent in the home of his son, Rev. Thomas B. Cottrell. To son and wife no father was ever more welcome, and no father ever received more loving attention or better treatment. To him they gave much, and from him they received much. The love and kindness of son's wife were no less than those of son, and the love and affection she received in turn were no less. A daughter could not have been more thoughtful of a father; and it is doubtful if a father could love a daughter more.

But the years kept creeping and the shadows kept lengthening till at last he came down to age and feebleness extreme. As a result of an accident culminating in a fall, an ankle was broken, and henceforth for nearly a year he was confined to his rolling chair and bed. It was evident the end was nearing. His faith remained strong and his joy complete. He had been preparing all these years, and he was ready. He asked that they not grieve for him and not to spend money for flowers, no extra expenses for the funeral, but to use that money where it was needed, and bring flowers from the garden, if so desired; he would soon be where he would have plenty of flowers. Before he became unconscious he called his preacher boy to his bedside, and, quoting from an old hymn, said:

Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there.

And then remarked that, in his case, "The poet was wrong; I do not fear to enter there." Doubtless no one has come down to the end of life with less dread and fear and with more confidence than he. Just before that strong mind began to tremble and he lost consciousness to the things of this world, when asked if he was suffering, replied, "How can I suffer when I have already entered into glory." Precious in the sight of the Lord is the death of his saints.

On a flyleaf of his well-worn Bible, in his own handwriting, were found these words: "My darlings, read these original lines when your old Sire's tongue lies silent in the grave:"

Holy Spirit, be my Guide;
Then, whatever may betide,
Be it understood,
Though the way be rough or smooth,
I shall always fully prove
All things work for good.

Cheerful, then, I'll always be,
Well assured He guideth me
Well into the truth;
Then I'll tell to sinners round,
What a Saviour I have found,
Who is mine forsooth.

I shall never leave His side,
But in Him always abide
Till time is no more;
Then He'll come to take His own,
And on Angels' wings high borne
I'll scale the Golden Shore.

The end came peacefully at 12:30 a. m., Dec. 25, 1923. Like his Lord, he arose early that Christmas morning. He was buried from the Gibson Memorial Church, the funeral service being conducted by the writer. He was laid to rest in the family lot in Yazoo City, Miss., Dec. 26, 1923, the commitment service being read by the

pastor of the Methodist church, A. F. Watkins, D.D. Thus, at the age of nearly 93 years, he leaves us to await our coming on the resurrection morning. We shall see him again.

Vicksburg, Miss.

DUTIES OF HUSBANDS AND WIVES TOWARD EACH OTHER.

By Hon. D. W. Heidelberg.

Mr. Lindsey, judge of the Juvenile Court at Denver, in a recent magazine article, said that marriage was a failure. I am unable to agree with the learned judge, but the unhappiness existing in many homes and the increasing number of divorces being granted by Chancery Court, proves that in a great number or cases what Judge Lindsey says is true. I believe that it is possible for husbands and wives so to conduct themselves as to make the happiness of the marital relation perpetual and the honeymoon of unending duration.

It is a mistake for husband and wife to cease to make love to each other. It does the husband good to be told often by the wife that she loves him, and the same effect is produced upon the wife by the expression of love on the part of the husband. Such expressions have a tendency to keep alive the flame of love on the family altar. How unkind it is, after having constantly made love to each other as sweethearts, to cease altogether to do so after they have secured the object of their affection!

The tokens of affection which the bride and groom indulged in during their honeymoon should never be neglected. When the bloom of youth has departed from the cheek of the wife and her face has become furrowed largely as the result of care and labor for the husband, it shows the want of proper appreciation on his part to neglect this simple yet beautiful expression of his love for her.

Husbands and wives should not be sparing of their compliments towards each other. If the wife cooks an unusually good meal, the husband should not fail to call attention to it. She will appreciate it and try harder to please him next time. If, on the contrary, the food is not properly cooked, or it does not suit the husband's taste, say nothing about it. By all means do not complain to her about it. If her new hat or new dress is pretty, tell her so. If she looks especially attractive, it will do her good for the husband to compliment her on her good looks.

Husband and wife should keep their tempers in complete subjection. The foolish things we say and do are usually said and done when we are mad. "Whom the gods would destroy, they first make mad," was an ancient but true saying. Husband and wife should never get angry with each other, or, if they do, they should withhold any expression of their anger. If one of them should happen to give way to his temper and speak unkindly to the other, let the other keep silent. It takes two to make a fuss, and if the one who has been unkindly spoken to will hold his temper and not retaliate, the exhibition of temper and the unkind words will soon pass away.

One of the many causes of domestic unhappiness is the complaining disposition so often prevalent among husbands and wives. They are often so prone to find fault with and make complaint at each other's conduct. Nothing that the other does suits them. They should be indulgent of each other's faults and weaknesses. Each should search for his own faults and endeavor to correct them, instead of constantly looking for and complaining of the faults of the other. If they see faults in each other's conduct, let no attention be called to them until they are in a perfectly good humor, and then in a kind and gentle tone of voice. Let us first cast the beam out of our own eye and then we can see the more clearly to cast the mote out of our mate's eye.

The personal appearance of the husband and wife should not be neglected. The wife should endeavor to look just as attractive after she secures her husband as she did when she was only his sweetheart, and so should the husband. It is easy to love a beautiful rose or hyacinth, but we do not love a flower that is not pretty. We all love beautiful objects; it is a part of our nature. It is difficult for a wife to love her husband who pays no attention to his dress or personal appearance. It is equally difficult for a husband to love a slovenly or an untidy wife; but it is easy to love her if she is neat and tidy. In order that the wife may look attractive, she must be supplied with the means to do so. A husband makes a mistake if he fails to furnish his wife with sufficient money to buy the necessary wearing apparel to make herself attractive. It is as natural for a woman to want to make herself attractive as it is for the rose that blooms in the yard to look pretty. This is part of her mission in life, as it is the sole mission of the rose or hyacinth. But how can she fulfill this mission if the husband does not supply her with the means to do so?

The husband should make the wife a monthly allowance. The money which is made is the result of their joint labors, and she is as much entitled to it as he is. It is humiliating to her to have to ask of the husband the money which every wife should have to spend as she pleases. It is positively unkind in the husband to pocket all the money that is made, as though it was made by his exclusive efforts, and to deny the wife any portion for her personal use. It would be well for the husband to supply the wife with enough money to buy her wearing apparel and incidentals and for the provisions for the family, and the allowance should be sufficiently liberal, with proper economy, to lay aside a small amount for each month. By sharing with the wife the money that comes into his possession, the husband will add much to their domestic happiness.

The wife should keep the home clean and attractive. It is refreshing to the husband, when he returns home at night, tired and wearied, to find the home inviting and in order. He will be slow to leave such a home and seek pleasure on the streets and away from his wife and children.

Husbands and wives should steer clear of debt. Many a home has been rendered unhappy by this inexcusable habit, which has become well-nigh universal. Is is a habit which, if once formed, will as a rule follow you to the grave. To keep dirt, debt and the devil out of his home had been his constant endeavor since he set out housekeeping, says Mr. Spurgeon, in his John Ploughman's Talks. The Bible says that we should owe no man anything but to love him, and Spurgeon says that this does not mean to pay your debts, but to have none to pay. He further says that any one who willfully violates this passage of the Scriptures should be turned out of the church. The Bible also says that the borrower is slave to the lender. If you want to sell yourself into voluntary servitude, load yourself with this heavy burden of debt. You will find it a hard taskmaster.

The husband should, as soon as possible, purchase a home for himself and wife. In order that he may be able to do this, both husband and wife should practice frugality, economy and industry. As the wife has to spend most of her time at home, it should be made as attractive as the means of the husband will justify.

Husband and wife should be uniformly kind to each other and each willing to make sacrifices for the other. It is well for them to express their love for each other, but, after all, this love is best exemplified in deeds of kindness.

Dear reader, ponder over these things and do your utmost to put them into practice. If you do and have been happily mated, your home will be the happiest on earth to you, and a foretaste of that Heavenly home beyond the grave.

Shuhuta, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

To-day, Sunday, Feb. 17, Billy Sunday begins a revival in Shreveport. The large tabernacle, with a seating capacity of six thousand, was filled at the morning service. A choir of approximately one thousand filled the tier of seats behind the speaker. All the evangelical churches of the city unite in this special effort for the advancement of the Kingdom of God. After the usual felicitations incident to such occasions, the evangelist delivered a clean-cut, orthodox sermon.

Intense earnestness and deathless faith in the inspiration of the Bible characterized his message. His voice is rather harsh—almost guttural. His enunciation is rapid—the words flow forth like a torrent—but he surely meets the old rhetorician's demand for "action, action, action," first, last and all the way through. The two leading papers of the city print his sermons in full. It is really refreshing for one to read a sermon in the very language in which it is preached. Sometimes a minister can barely recognize his own production. Mr. Sunday grows on one after repeated hearings. His histrionic efforts give emphasis to his speech. These caricature sin in no uncertain manner. Hypocrisy in social, civic, and home life is mercilessly excoriated. His sermons are replete with vivid pictures, illustrated by telling incidents and anecdotes selected from a broad field of experience and observation.

Every age has its prophet. Intensiveness in all the activities of life is characteristic of this. Nothing dull or prosaic can draw the crowd, or, for that matter, effect a definite purpose. The lines have fallen in living, moving, virile places. Sensationalism, in the good or bad sense, rules the hour. There is no escape from it. I presume the wise thing to do is to harness this tremendous force and subsidize it to the interests of God's Kingdom in the earth. The old preachers can not do this, for it must be lived and experienced to be used rightly. We pray that the prophets of this generation may win the race for righteousness.

* * *

Country folks! God bless them! They are our own. City people are only country folks once removed, and, mostly, hardly that. Some of these plain, fine old farmers, induced by sudden acquisition of wealth from the things God had stored away in the bosom of mother earth for her children, and by the heart tugs made by younger members of the family for the garish joys of the city, look "mighty lonesome" to the passing observer as they sit on the porches of their palatial houses.

"Is that you, Brother Davies?"

"Yes, what's left of me."

"Come in here, I want to talk to you."

And then from memory's chalice is poured a stream of associations and experiences that are the garnered joys of richer years. The old hearth fires burn anew, the old scenes come back again, trooping like ministrant angels bearing from out the golden years memories that are the enduring treasures of the past.

I wonder who ever thinks of a city when we sing, "My Country, 'tis of Thee!" Is not the vision one of green fields, wide stretches of pasture lands, orchards, gardens, forests, running brooks, minstrelsy of birds, and all the varied scenes and sounds of rural life? When the orator makes his stirring appeal, he cries "my countrymen"—never does he speak to his fellow patriots as "city men." Most men living in cities are too busy, too hurried, to be very patriotic. The crush and rush of the street and market drown and stifle the fine sentiments. If the corn is too thick in the row, the stalks are spindling. Most cities need thinning.

The evangelistic tide is rising higher and higher each day. Preachers are planning to help each other in meetings. Many such meetings have already been held. "The fight is on, O Christian soldier." Sunday schools are interested and enlisted. Epworth Leagues are interested and enlisted. The Methodist Men's Clubs and laymen's organizations, under whatever name, are interested and enlisted. No part of the church can afford to stand afar off. If every member will do his full duty, this year bids fair to be a memorable one in our history.—Methodist Advocate.

RUSTON DISTRICT NOTES.

At the close of my first round, I shall say a few words in regard to the pastors and people.

Arcadia.—Rev. H. W. Ledbetter, with his heroic and faithful bend, has about completed their new church. This building is the expression of noble sacrifice on the part of the people. The opening sermon will be preached by Bishop Dobbs on March 16, at 11 a. m.

* * *

Rev. J. O. Bennett has been well received at Athens. He is looking after every interest of the church. I was especially pleased with his interest in the campaign for the "Forgotten Man."

* * *

Bernice charge and also the pastor, Rev. H. W. Jordan, are very optimistic over the outlook for a great year. We held our first quarterly conference of the year at Bernice, hence they were the first to send in the pink leaf report.

* * *

Bienville.—Rev. R. T. Pickett, the pastor at Bienville, seems to be a very happy fit, and all seem to be enjoying the successful work that is being done.

* * *

Brother A. L. Harper, on the Castor circuit, has the distinction of being associated with two presiding elders. The work starts well.

* * *

Chestnut circuit is a new circuit. This territory has been neglected, but there are signs of life and interest. Brother Corry is a student at Centenary and will graduate at the close of this session.

* * *

Rev. L. W. Smart, pastor of Clay circuit, is always on his job.

* * *

Cotton Valley, where Rev. D. F. Andrews is pastor, has increased the salary for the pastor and the people are very hopeful of a great year.

* * *

Rev. J. W. Faulk is serving his second year at Dubach. His salary has been increased $200. They have spent about $100 on the parsonage, and the committees are now at work to purchase a new car for the pastor. He has distributed the book, "What We Believe," by Dr. Parker, and is teaching his people the principles of our doctrine.

* * *

Farmerville is moving on well under the leadership of Rev. J. E. Greenway, Jr. Knowing pastor and people, one would expect nothing short of success.

* * *

On Gibsland circuit, where Brother C. E. McLean is pastor, they have increased the assessment for the pastor $600, and are paying it monthly. They are bending every effort, and expect to build a new brick church this year.

* * *

Rev. E. J. Buck, pastor at Haughton and Doyline, is starting well the year's work.

* * *

Rev. A. J. Gearheard is serving his third year at Haynesville. The salary has been raised $600, and every interest of the church is progressing.

* * *

Homer has many notable things worthy of mention. The Sunday school is in fine shape; the Men's Bible class is doing things. Brother R. W. Tucker, the pastor, is leading his forces in a remarkable way.

* * *

Rev. J. M. Boykin, pastor at Jonesboro, has gotten hold of every phase of his work. Jonesboro and Hodge have asked for full time and have raised the assessment for the pastor $500 over all the combined circuit last year.

* * *

Rev. G. D. Purcell has been well received on the Ringgold circuit.

* * *

Ruston.—Rev. N. E. Joyner is serving his third year. The first of the year, a special drive was made to collect all subscriptions to the Centenary. This was a very successful drive. They are planning a revival meeting in the near future. Pastor and people are anticipating a great year.

* * *

Minden.—Dr. O. E. Goddard assisted the pastor, Rev. W. C. Childress, in a meeting, and more than 100 members were taken into the church. The pastor's salary was raised $700. Every organization and interest of the church is moving forward.

* * *

Sibley circuit has raised the assessment for the pastor $350. Brother Dring is very active in his work.

* * *

Rev. H. J. Boltz, the pastor at Simsboro, is doing good work. He is preaching the old-time gospel.

* * *

Rev. T. W. St. John, at Springhill, has distributed fifty Disciplines in his congregation, and about the same number of copies of Dr. Parker's book, "What We Believe," and is taking one night of every week to teach the doctrines and polity of our church.

* * *

Wesley circuit has raised the salary of the pastor, Rev. R. V. Fulton, $300, and the interest is fine throughout the circuit.

* * *

Rev. W. H. Jordan, pastor at Winnfield, is continuing the good work. This is his fourth year. They are planning a revival, to begin about the 16th of March. Every department of his church work is represented at a monthly meeting where every department of the church is discussed. This is a very helpful official meeting.

* * *

Winnfield circuit is served by Rev. E. W. Day, a student of Centenary College, who is doing good work in his college and on the circuit.

* * *

Every charge in the district has elected the committees for the Superannuate Endowment Fund, and has signed and sent off the pink leaf report. In this, as in every other enterprise of our great church, there is a harmonious and enthusiastic interest.

K. W. DODSON, P. E.

SHREVEPORT DISTRICT NOTES.

At the last Annual Conference a larger number of changes than usual were made in this district. Some items in reference to the newly-appointed pastors will be interesting.

Rev. R. E. Goodrich, transferred from Waco, Tex., to First Church, is preaching to full houses at every regular Sunday service, and the great congregation is delighted with his ministry, both public and private. The salary has been increased to $7 500. He has been much in demand for outside addresses of various kinds.

* * *

Rev. Ellis Smith, moved from Carrollton Avenue to Mangum Memorial Church, is confronted with a difficult financial situation, but is carefully devising plans for relieving the pressure of debt, and is keenly alive to the great opportunity which is before our church in this rapidly developing section. He has been most cordially received by the congregation.

* * *

Brother Alford has made a splendid beginning at Texas Avenue. He has a heroic task before him in leading the congregation in the needed enterprise of rebuilding in a changed location. He suffered an unfortunate accident several weeks ago in the fracture of his heel (can you guess how it happened?) which retarded his movements for a while. The church gave him a warm welcome and has increased the salary to $2,400.

* * *

Rev. J. B. Peters, recently transferred to Mansfield from Salisbury, Md. (Baltimore Conference), is a man of most engaging personality, and the appointment has proved exceedingly popular with the Mansfield people. They have presented him with a Hudson car.

* * *

Brother Roy is quietly and skillfully working and planning for the progress of our work in Logansport City. He has already written the Advocate a letter in his hearty recognition by the people and other evidences of appreciation.

* * *

Brother Tucker has begun his work in Logansport with the loyal support of the church and a splendid prospect of success. He will be host of the district conference, which will be held in the new church April 8-10.

* * *

Brother Guy M. Hicks, a well-equipped young man, has greatly delighted the people of Belcher and Gilliam. The salary has been increased, and a commodious parsonage, which was planned last year, is now being erected.

* * *

Other changes took place from one charge to another within the district. Brother Neill has begun his work in Mooringsport with his accustomed painstaking attention, and is very hopeful as to the outcome of the year's work. Brother Reames, after making a fine start, had a severe attack of measles, but is now back at work. He has every prospect of a successful year at Grand Cane. Both of these brethren were cordially received.

Brother Roberts is now serving the Bayou La Chute charge in connection with his duties at Centenary College, and is happy in serving a loyal and generous people.

Brother A. L. Harper is supplying the Longstreet church in addition to his Ruston District appointments, and Prof. Roy Moore, of Centenary College, is supplying the church at Keatchie.

R. H. WYNN, P. E.

"JAZZ."

By H. Walter Featherstun, D.D.

The following has just appeared through the Associated Press:

"Rome, Feb. 25. The Osservatore Romano, organ of the Vatican, in an article endorsing the recent stand by Cardinal Begin, archbishop of Quebec, severely condemns the modern dances, with especial mention of the 'shimmy' and 'camel's step' and denounces 'jazz.'"

That our Roman brethren are beginning to see the light long since seen by us Methodists, is very gratifying. I am quite ready to accept the Cardinal's view relative to the dances indicated, and I most heartily endorse his denunciation of "jazz."

The word does not occur in the older dictionaries; but in a very recent one it is defined as "ragtime music in discordant tones." The definition is self-contradictory, for "discordant tones" cannot be musical; music is, above everything, "concord." To speak of "jazz music" would be speaking of "discord" as "concord." "Jazz" is certainly not music; but it has become a fad to make it and miscall it music.

The fad extends to art; and so we have so-called "impressionistic art" and "cubist art," neither of which is really art. They are painting in the sense that whitewashing and house-painting may be painting; but in no sense are they art. An old artist painted cherries that birds tried to pick off the canvass; but no bird ever mistook a cubist or an impressionistic creation for something real. Such paintings are not art; but in some sections they are the fad. The axiom of this fad is that "the real artist does not bother with details, but piles on the paint, leaving details to the imagination of the art critic." It is related that one painter became so obsessed with this fad that he would sit with palette and brush in hand before a bare canvass, saying to all who passed: "Come, see my splendid painting of the Israelites crossing the Red

Sea;" and if asked, "Where are the Israelites?" would answer, "They have gone on;" and if asked: "Where are the Egyptians?" would answer: "They have not got in here yet;" and to "where is the Red Sea?" he replied: "It is rolled back." He knew what to leave for the imagination—hence "he was a real artist." It is hardly necessary to say that he was in a lunatic asylum.

In these later days we also have the reign of jazz in the domain of science. It is named "The Evolution of Species;" and it teaches that all the higher animal species grew out of lower species, and these out of still lower ad infinitum et ad absurdum. Linnaeus, the father of modern botany, and Cuvier, the father of modern zoology, had laid down as a great law of nature, the fixedness of species; that is, that no real species could produce any other species—that horses are not developed (or evolved) from cows, nor cows from goats, nor goats from hogs, nor hogs from alligators, nor men from monkeys. About sixty years ago Charles Darwin wrote two books to prove, not that this theory is true, but to prove that this great law of the fixedness of species might possibly be or have been violated or overridden somewhere down the dim past; and although he utterly failed to find a single half-breed between any two real species on earth, he, by his books, started, to his own confessed amazement, a fad. Since then evolutional faddists have ransacked the whole world in search for a single "missing link" or half-breed between two real species, but have utterly failed to find any such creature. Some of these so-called scientists, in a desperate effort to find what they cannot find, have resorted to a desperate scheme, and have constructed out of plaster and a few fragments of bones, supposed to be human, some half-dozen or more figures and labelled them "missing links." One they call the Piltdown Man; another the Neanderthal Man; another the Heidelberg Man, Spy Man, Gibraltar Man, Krapina Man, La Quinta Lady. Not one of them is an ape or gorilla or any sort of monkey; and not one of them is any kind of half-breed or 'missing link." They are, as indicated clearly, just men (and one woman); and they have the brain capacity of average human heads, in every case away beyond that of apes, gorillas, or any other brutes of their size. And yet these so-called scientists, blind to facts and obsessed with the evolutional fad, deceive themselves, and through these palpable frauds teach—especially the children in New York City—the baseless theory of the evolution of species. Although the axiom laid down by Linnaeus and Cuvier is to be found in the Genesis record of creation, in the repeated phrase, "after its kind," i.e., under the law of its species, yet there are a few preachers who have caught the ridiculous fad and join in the jazz of so-called science. I am delighted to be able to say that among the more than five hundred traveling and local Methodist preachers in Mississippi, I do not know of one thus jazz-struck. I wish it were so in all the bounds of our great church, and in the ranks of all the churches.

Out of this jazz in the realm of science there has come a strange thing, a sort of theological jazz. It discounts Genesis and Moses and much else that we get from our precious and incomparable old Bible. This theological jazz miscalls itself "Higher Criticism," and yet it is neither "high" nor critical. It would set aside, without any reason for so doing, very much that the Bible declares to be truth. It finds no sort of support in history or in archaeology or in any other science. It offers no other proof than the unproved utterances of some faddists who claim great learning and offers none and yet classes as ignoramuses all who do not join in this theological jazz.

I have studied psychology for half a century; have lectured on it hundreds of times when professor in colleges; yet I have up to date failed to account for fads like these. Of all fads, the utterly most bewildering I have ever met are these scientific and theological jazz fads. Why will men be lured by them?

MISSISSIPPI MEN IN OTHER CONFERENCES.

Dear Brother Carley: A study of the appointments in the General Minutes reveals the fact that the following men in other Conferences are either native Mississippians, joined one of the Mississippi Conferences on trial, or were students at Millsaps College:

Alabama Conference, B. E. Meigs.

Baltimore Conference, N. B. Harmon, Jr.

Arizona Conference, G. W. McLain.

Denver Conference, H. C. Henderson, J. Y. Bowman.

Florida Conference, C. W. Alford, J. P. Gaines, H. F. Toole, J. W. Windham.

Kentucky Conference, R. H. Kleiser, O. C. Seevers.

Little Rock Conference, A. B. Barry, T. P. Clark.

Louisville Conference, J. A. Poe, W. O. Sadler.

Memphis Conference, T. W. Lewis, R. A. Clark, O. G. Andrews, O. J. Rainey.

Missouri Conference, C. C. Clark.

New Mexico Conference, W. R. McPherson, R. C. Edwards, W. B. Hogg, J. J. Golden.

North Alabama Conference, A. H. Williams.

North Arkansas Conference, R. B. Craig, Leland Clegg, C. N. Guice, J. W. Campbell, G. P. Fikes, R. E. Simpson.

North Carolina Conference, E. L. Hillman.

North Georgia Conference, J. B. Mitchell.

North Texas Conference, C. M. Simpson.

Northwest Conference, J. A. McKee.

Northwest Texas Conference, G. W. Shearer.

Pacific Conference, B. L. Sutherland.

St. Louis Conference, J. A. Baxter, D. R. Wasson.

South Georgia Conference, J. E. Sampley.

Southwest Missouri Conference, H. G. Gatlin, E. D. Lewis.

Texas Conference, C. C. Norton, J. L. Red, T. H. Wilson.

Virginia Conference, A. P. Williams, C. W. Hillman, Olin Ray.

West Texas Conference, J. W. Chisholm, W. L. Hightower.

Western North Carolina Conference, R. P. Fikes.

Western Virginia Conference, J. R. Bright.

These fifty-one men, with nineteen in the Louisiana Conference whose names are well known to the readers of the Advocate without repeating them, make a total of seventy men. Only seven Conferences have no Mississippi men in them. Possibly a few names should not be in the above list, but doubtless there are many others that should be there.

J. B. CAIN.

"THE LITERATURE OF THE DAY IS NOT CATHOLIC."

By Rev. J. E. Godbey, D.D.

The above is the caption of an article by the Very Reverend Thomas F. Burke, C.S.P., published in a Catholic paper, the Sunday Visitor, of Jan. 20.

In this article the author makes the following frank statement: "In presenting Catholic truth we are facing a condition of mind; and that condition of mind in the English speaking world of to-day is due, largely, to the fact that for some centuries English literature, as a whole, has been almost entirely non-Catholic in character. Account for it as we may, there is a vast world of thinking men and women outside the Catholic fold. Perhaps we may go further and, limiting our scope of view to the English-speaking nations, we may say that more of the highest and best intellectually are to be found without than within the fold. Enter into the realm of learning, embracing every branch of knowledge, from metaphysics to the purely physical sciences, and the appalling fact meets us face to face that English literature, taken in its totality, has been, for centuries, essentially and characteristically non-Catholic."

Among the Latin-speaking peoples, our author sees more hopeful conditions. He says:

"Of some other countries, thank God, this statement cannot be made. In France, Spain, Italy, Germany, Catholics can boast in the scientific and intellectual world at least as large a representation as their neighbors."

The facts which Dr. Burke concedes, in respect to the intellectual leadership of the non-Catholic among English-speaking people, are such as every fair-minded and observant man must recognize. But does not the confession present a dilemma to thoughtful Catholics? Are the people who have been most completely swayed and molded by the Roman Catholic Church the people who are the recognized intellectual and moral leaders of to-day? How do Italy and Spain, where the Catholic influence is strongest, and where it has been the least disturbed in all the past of Christian history, compare with England and America, which are furthest removed from the Romish Church? Is the moral condition of English-speaking peoples "appalling" in this comparison? Are political and social conditions "appalling?" Dr. Burke thanks God for the sway that the church still holds over Italy and Spain. Have not England and America reason to thank God for their freedom from the influences which have made Italy and Spain what they are?

"In presenting Catholic truth we are facing a condition of mind," says Dr. Burke. Ah, truly, and that condition of mind is buttressed by the most evident truth, presented in the history of all Protestant peoples, that good and not evil has come to them as the result of breaking from the Church of Rome.

Dr. Burke says: "We may say that more of the highest and best intellectually are to be found without than within the fold." The Protestant is not only confident that this is true, but that, in the progress of knowledge, and of all that is highest and best in civilization, this truth will be more and more apparent.

Kirkwood, Mo.

DEATH OF REV. W. W. SIMMONS.

Brother W. W. Simmons, superannuate of this place, died Saturday night at 11:40 o'clock, and was buried in the Gloster cemetery Monday morning, March 3, after an impressive ceremony. The pastor conducted the funeral by Brother Simmons' request; Rev. W. M. Sullivan, by a personal request from Brother Simmons, as they had been close, lifelong friends, preached the funeral sermon; Brother W. H. Saunders followed Brother Sullivan with a few remarks; the first Scripture lesson was read by Brother W. B. Jones, presiding elder, and the second lesson was read by Brother C. C. Evans; Brother J. A. Wells led the prayer; Brother W. B. Jones read the committal service, and was followed in prayer by Brother J. L. Smith. A secret order added a beautiful cross of white and red carnations to the already covered grave of lovely floral offerings by many friends. The benediction was then pronounced by the pastor. A suitable memoir will follow later.

The following relatives were in attendance: Two daughters and their husbands, Mr. and Mrs. J. E. Cammack, and Rev. and Mrs. W. W. Cammack, Fayette, Miss.; another daughter and son, Mrs. W. J. Conerly, Gloster, Miss., and Mr. W. W. Simmons, Jr., St. Joseph, Mo.; Mr. J. J. Watts, brother-in-law, Rockport, Miss.; Thomas, Earnest, and L. L. Simmons, McComb, Miss., nephews; also the following nephews and nieces: Mr. and Mrs. W. J. Conerly, Jr., Mr. and Mrs. W. R. Conerly, and Tyler Conerly, Gloster, Miss.; Rev. and Mrs. E. C. Gunn, Pogalusa, La.

Brother Simmons leaves a devoted and loving wife, who will continue heroically and cheerfully to serve her God while she patiently waits a short space of time until they will be together again. Many tender hands will eagerly administer to her wants. And a host of friends all over the entire Mississippi Conference and also elsewhere will deeply sympathize and often pray for Sister Simmons.

E. D. SIMPSON, Pastor

Gloster, Miss.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY
Board of Finance, M. E. Church, South.
510-513 Security Building, St. Louis, Mo.

When Utter Decay Threatens the Morals of Mankind

During the past forty years the Methodist Episcopal Church, South, failed to pay her preachers more than $10,000,000 actually promised them in salaries. The statistical tables of the Conference Minutes for the period given will verify this statement. Thus the Special Effort for Superannuate Endowment becomes a movement to collect an honest debt.

These preachers kept to their tasks of doing the Church's work, regardless of annual salary deficits. If they went to Conference one year with a good part of their salaries unpaid, they returned to the same churches to be treated in the same way another year.

Over 900 of these preachers are now superannuated and in need of life's commonest necessities. Can lay members who profess thy name, Almighty Lord, sit in tranquil peace while these old braves stretch out their war-scarred hands pleading for simple justice?

And soon all the preachers who served so faithfully during those 40 years, will reluctantly enter the great silence of superannuation. Shall they suffer pitiful deprivations during old age and physical disability, while the Church closes her fists tightly upon what she promised them in salaries but did not pay?

Nay! Nay! Let all true-hearted believers rush to the rescue, extend the helping hand, and give of their bounty for the sustenance of those who gave their lives to make the name of Christ a praise in he earth. It is not a charity, not a beggar's sop---it is the payment of a debt!

It is High Time To Hearten the Preachers of Christ

The Home Circle

THE BRIGHT SIDE.

By Willie C. Page.

When things go wrong, as they often do,
And the days are full of trials new,
Don't be sad—just hide your doubt.
And always keep the bright side out.
Some dark clouds you will always find,
But most of them are silver-lined—
Don't sulk and grieve, it will not do—
Go find the silver lining, too.

Complaining may appeal to some;
Play the game and take things as they come.
Banish sorrows, heartaches and fears;
Do away with gloom and tears.
Keep smiling—put despair to rout,
And always keep the bright side out.

Lexington, Miss.

A STRING OF PEARLS.

Betty's eyes were very bright and her cheeks rosy as she skipped along the street toward home one afternoon, writes Clara C. Votey in the Watchman Examiner. For weeks she had looked forward to grandmother's visit, and this very day she was coming.

Betty ran up the steps and into the house. "Grandmother, grandmother," she called. Yes, there she was sitting in the parlor. Betty climbed into her lap, and told her how glad she was to see her, and grandmother kissed her over and over again.

Then Betty brought her white Angora kitten with the blue ribbon around its neck, and her new doll that could walk and talk, and last of all she showed her dearest treasure, her "Add-a-pearl necklace." "See, grandmother," she said, "Uncle Jack gives me a pearl every Christmas. Here are eight, and one more for luck. When I grow up I shall have a long string. Not another little girl around here has any. Aren't they beautiful?"

Grandmother looked very grave.

"Yes, dear, they are very beautiful, but I was just thinking about some little girls who have no homes and need food and clothing."

Then grandmother took Betty on her lap and told her about the poor little children, away over the ocean that our country is caring for, and Betty listened to every word.

All the next day in school she thought of the little homeless children and wondered how she could help them. At last she smiled, for she had found a way.

Betty ran all the way home from school and went right up to her room. She opened the box where her precious necklace was kept. Very carefully she untied the string and took off the lucky pearl. Then she found a little box and put the pearl in it. She took it to her mother and told her it was for the poor children who had no homes.

Mother kissed Betty and said she was so glad that her little girl was so kind and thoughtful. Father looked very queer when he heard it, and Uncle Jack whistled softly to himself, but grandmother smiled and whispered, "Dear child, the pearl you gave is the loveliest one of all."—New York Christian Advocate.

BETTY AND GEORGE MAKE A SNOW MAN.

Sometimes Betty and George played together happily for hours, and sometimes they could not be happy together at all. The trouble always came when they could not agree what to do. George thought that Betty should do what he wanted to do because he was a man and men always had their way; and Betty thought that because she was a lady George ought to give in to her. Of course, the real trouble was that both of them were acting selfishly.

To-day there had been a big snow-storm, and Betty thought that it would be fun to go out with their sled and coast. George said that he was tired of pulling sleds up the hill, and that he had much rather have a snow-ball fight. They were both unhappy.

"Well, we just won't go out at all then," said George.

"All right," agreed Betty. "I had rather stay in the house and play paper dolls by the fire anyway."

But deep down in her heart Betty knew that she wanted to go outside and play in that beautiful snow more than she wanted to do anything else. She knew that George wanted to play in the snow, too. But she got her paper dolls and sat down before the fire, and George got his favorite book and curled up in the morris chair and tried to enjoy reading. Oh, but they were a stubborn pair!

By and by Betty felt that she did not wish to play with her paper dolls so much after all; she was tired of them. She did not care whether she ever saw a paper doll again. And George found out that reading in the house when you have a yardful of lovely snow is not so much fun as he thought it was. But if they went outdoors, he wanted to snowball. That was all there was to it. So he went on with his reading.

All the time Betty was playing paper dolls and trying to pretend that she enjoyed it. But she was saying to herself: "I am a stubborn and selfish little girl. It is foolish to waste that lovely snow just because I can't have my way."

And all the time George was reading he was thinking to himself: "If I can't play snowball, I won't play anything."

Then suddenly Betty thought of a secret that she knew. It was that you must do for some one else what you would like to have some one do for you, and that you must do it smiling. She looked up at George and smiled and said: "George, I will play snowball with you if you want me to."

As quick as a flash something happened inside George's mind. He didn't want to play snowball at all! He wanted to take Betty coasting. "I had just as soon go coasting, Betty," he said. "I don't mind pulling the sled up the hill one bit."

So George and Betty put on their wraps and went out in the snow.

"Let's go coasting," said George. "I'd heaps rather."

"I tell you what," said Betty. "Let's make a snow man all by ourselves. We can make a fine one together."

"Yes, let's," agreed George. "We can use hickory nuts for buttons and pecans for teeth, and we'll get that old hat of father's for the top of his head."

They set to work eagerly, and very soon the snow man began to grow, while he was taller than George. He was a big snow man indeed. George ran into the house for the hickory nuts, and when he put them on for buttons he got them on crooked, but Betty said that it didn't matter. Just when he had almost finished, Betty knocked one of the man's arms off, but George helped her to make another one and to put it on. Such happy little children as they were!

Between you and me, I think the snow man knows what the secret was that Betty thought about. He is certainly trying hard to wink at her; so there must be some sort of joke between them.—Youth's Companion.

A GOOD RULE.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale,, nor fear
What the result of speech may be..

—Selected.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. Proverbs 15:13.

What avails it if I have shaken the viper from my hand if I have no miraculous antidote against the venom which has mingled with my life blood, and clogged the pulse of my heart! But the antidote of Paul, even faith, may it not be mine if I duly seek it?—Mrs. Jamison.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Mains.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Mississippi Conference.

Brookhaven, at Meadville, Apr. 9.
Hattiesburg, at Purvis, May 27.
Jackson, at Camden, May 12.
Meridian, at DeKalb, May 12.
Newton, at Rose Hill, July 1.
Seashore, at Lumberton, April 15.
Vicksburg, at Hermanville, May 20.

North Mississippi Conference.

Aberdeen, at Pontotoc, May 20.
Columbus, at Columbus, June 23.
Corinth, at Booneville, June 2.
Greuada, at Abbeville, May 12.
Greenville, at Clarksdale, April 8.
Greenwood, at Carrollton, May 21.
Sardis, at Como, May 20.

Louisiana Conference.

Alexandria, at Lecompte, May 4.
Baton Rouge, at Ponchatoula, June 3.
Lake Charles, at Leesville, April 15.
Monroe, at Delhi, May 13.
New Orleans, at Houma, Apr. 25 (tentative).
Ruston, at Dubach, May 6.
Shreveport, at Logansport, Apr. 8.

THE DEATH OF REV. W. W. SIMMONS.

The news of the death of Rev. W. W. Simmons, which occurred at Gloster, Miss., on Saturday, March 1, will be received with sadness throughout the Mississippi Conference, of which the deceased was an honored superannuate member.

Brother Simmons was admitted on trial into the traveling connection in the Mississippi Conference in 1876; he was ordained deacon in 1878, and elder in 1881. He was one of those faithful itinerants who gave themselves unreservedly to the work of their holy calling, and throughout his long ministry he served faithfully the church and the people under his pastoral care. He lived nobly, wrought efficiently, and died triumphantly, and now he is at rest in a heavenly home.

The sorrow over his going is tempered by the reflection that he had served his day and generation well, and that he was ready for the summons. Death loses its sting in view of the triumph of a living faith, and the grave becomes but the portal to a mansion in the skies. We sorrow at his death, but we rejoice in the life he lived and in the reward that is now his.

We shall expect a suitable memoir for publication in due time.

THE DEATH OF REV. J. A. GOAD.

We are called upon again to chronicle the passing of one of our faithful pastors—Rev. J. A. Goad, of Carrollton, Miss. We have no further information concerning his passing away than is contained in the announcement, in another column, by his presiding elder, Rev. J. E. Cunningham; but he was a faithful member of the North Mississippi Conference, had entered hopefully upon his work at Carrollton, and was in the midst of useful labors when he was called to his reward. He was admitted on trial into the Conference in 1901, ordained deacon in 1900, and elder in 1906.

Our tenderest sympathy is extended to his sorrowing wife and children. We hope to publish a suitable memoir in due time.

PERSONAL AND OTHER NOTES.

Rev. S. L. Riggs and family, of Opelousas, La., visited relatives in New Orleans last week.

At Algoma, Miss., where Rev. W. L. Atkins is pastor, everything goes well. The parsonage has just been nicely repaired.

Dr. A. J. Weeks, editor for the Board of Missions, is on a visit to Cuba, to inspect the work of the church in that field.

The church at Lake Providence, La., has increased the pastor's salary $200 over last year. Rev. Jno. F. Foster serves this fine people.

Rev. A. K. McLellan requests us to say that his post office address is Barham, La., and not Hornbeck, La., as it appears in the Conference Minutes.

Rev. and Mrs. W. L. Doss, Jr., of this city, are enjoying a visit from Brother Doss's mother and sister, Mrs. W. L. Doss and Miss Bessie Doss, of Gueydan, La.

Rev. R. I. Collins is serving a big-hearted people on the Vaiden and West charge, North Mississippi Conference, and he is expecting this to be a fine year in his work.

The work at Kossuth, Miss., Rev. A. L. Davenport, pastor, has been interfered with greatly thus far by bad weather and much sickness, but as conditions improve the work will go forward.

The Billy Sunday meeting in Shreveport, La., is now in its third week. Great crowds are thronging the tabernacle, and there are indications of a great spiritual movement throughout the city.

Dr. Rolfe Hunt, missionary evangelist for the Jackson and the Vicksburg Districts, Mississippi Conference, is spending the Sundays of March within the bounds of the Camden charge, of which Rev. G. E. Allen is pastor.

Rev. H. D. Snydam, of the Arcola charge, North Mississippi Conference, is completing a new church at Murphy's Bayou. The Big Brothers' Class of Greenville, Miss., will supply the pulpit chairs for the new church.

Mr. T. Wynn Holloman, of Alexandria, La., accompanied by his wife, spent a few days in New Orleans last week. Mr. Holloman is Conference Lay Leader of the Louisiana Conference and is one of the foremost laymen of the State. He was recently elected a member of the State Legislature.

Rev. Jesse F. Watson, of Jackson, Miss., has been transferred to the North Mississippi Conference and appointed pastor of the church at Carrollton, to fill the vacancy caused by the death of Rev. J. A. Goad. Brother Watson, while serving a charge in the Mississippi Conference, is finishing his senior year at Millsaps College. He was born and reared in Carroll County. He is a young man of great promise, and it is a compliment that he should be called to the pastorate of his home church.

Dr. C. M. Chapman, our pastor at Shelby, Miss., has recently returned from Hot Springs, Ark., where he went for treatment to overcome the effects of illness incurred during his European trip last year. We are glad to learn that he has entirely recovered. Of course the work at Shelby goes well.

Central Methodist Church, of Columbus, Miss., under the leadership of Rev. Del Longgrear, the pastor, is undertaking the organization of a great men's Bible class. A special meeting was held recently in the interest of the movement, officers were elected, and the campaign for members planned for.

Rev. C. D. Atkinson, Conference Sunday School Superintendent, dropped in at the Advocate office for a few minutes on Monday morning of this week. He is busily engaged perfecting plans for the great Sunday school gathering at Homer, La., March 18-20, which promises to be an unusually profitable occasion.

A series of rally day services has been arranged for in the Columbus District, the purpose being to overcome the effects of the handicaps of an unusually severe winter by getting all the forces of the church together for a great year's work. Rev. A. T. McIlwain, the wide-awake presiding elder is actively leading in this good movement.

Col. Thomas D. Boyd, for many years president of the Louisiana State University, has announced that he will tender his resignation at a meeting of the board of supervisors early in April. Col. Boyd has rendered distinguished service to the institution, and it is probable that he will be elected president emeritus as a mark of appreciation.

In a recent contest in Natchitoches, La., in the interest of prohibition, the first prize of $10 for the ten best reasons "Why We Should Observe Prohibition," was won by Henry Rickey, son of Rev. H. W. Rickey, pastor of the Methodist church. In a second contest, the prize of $5 for the best temperance recitation was won by Miss Eulalie Lacoste.

We acknowledge the honor of an invitation from the Woman's Missionary Society of Philadelphia, Miss., to attend the silver wedding of Rev. and Mrs. Luke E. Alford, at the Methodist church, on March 22 at 8 o'clock p.m. It is hard to realize that the young presiding elder of the Newton District has been married twenty-five years. Blessings upon the happy couple!

Dr. Geo. S. Sexton, president of Centenary College, Shreveport, La., was in New Orleans this week, attending the meeting of the Southern Lumbermen's Association, of which he is, we understand, an honorary member. At noon on Tuesday, a luncheon was given at the Monteleone Hotel by old Centenary College men at which Dr. Sexton was the guest of honor. It was a delightful occasion.

The new Union Avenue Methodist Church, Memphis, Tenn., of which Rev. R. A. Clark is pastor, will be formally opened with a communion service, conducted by Bishop Edwin D. Mouzon, on Sunday morning, March 16, at seven o'clock. Bishop Mouzon will preach at the two services on Sunday, and the pastor will conduct a revival campaign throughout the following week. An organ recital will be given in the church on Friday evening, March 14.

The golden wedding of Mr. and Mrs. William Hogan was celebrated at the Methodist church, Pine Grove, La., on Sunday, Feb. 24. A large number of presents was received, and many of

pressions of good will came from far and near. Mrs. Jay Coburn, wife of the pastor, was in charge of the arrangements. Brother Hogan has been Sunday school superintendent at Pine Grove for thirty years. The Advocate wishes for them many additional years of happiness.

The following sad news comes to us from Rev. J. H. Foreman, our pastor at Mt. Olive, Miss.: "We have just hurled Brother J. B. Rawls, of Mt. Olive. Brother Rawls was president of our board of stewards. He loved his church, and was a faithful member until his death. Everybody loved him. Revs. A. F. Watkins, Geo. H. Thompson, and W. M. Williams assisted in the funeral service." The Advocate extends sympathy to the sorrowing loved ones and friends of the deceased.

Just as we go to press, we learn with very great sorrow of the death of Mrs. W. J. Bryan, of Timpson, Texas, only daughter of Rev. Ellis Smith, pastor of the Mangum Memorial Methodist Church, Shreveport, La. Mrs. Bryan was a beautiful woman in person and character, still young in years, and the shock of her death is a very heavy one to her devoted father and family. She leaves her husband and two little daughters. We extend tenderest sympathy to the sorrowing loved ones.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. M. Lipscomb, Water Valley, Miss., 2; B. F. Toler, Baton Rouge, La., 2; Rev. L. J. Snelgrove, Summit, Miss., 2; F. A. Howell, Durant, Miss., 10; Mrs. Margaret Tarpley, Vicksburg, Miss., 3; Rev. R. H. Harper, New Orleans, La., 3; Rev. W. W. Murray, Harperville, Miss., 3; Rev. C. W. Wesley, Bentonia, Miss., 2; Rev. B. H. Andrews, Amite, La., 8; Mrs. Emma Foster, Alexandria, La., 4; Rev. E. E. McKeithen, Houston, Miss., 4; Rev. T. W. St. John, Spring Hill, La., 4; Mrs. R. C. Jeffress, Jonesboro, La., 2; Rev. M. W. Porter, Satartia, Miss., 3; Rev. R. H. B. Gladney, Sardis, Miss., 2; Rev. R. S. Walton, Rayne, La., 3; Rev. R. I. Collins, Vaiden, Miss., 6; Rev. W. L. Atkins, Algoma, Miss., 2; W. H. Jones, Norris, Miss., 2; Rev. A. K. McLellan, Barham, La., 6.

DEATH OF REV. J. A. GOAD.

Dear Advocate: Your readers, especially those of North Mississippi, will be saddened to know of the death of the Rev. James A. Goad, Tuesday night, at the Methodist Hospital, in Memphis, following an operation.

Brother Goad was appointed to Carrollton charge at the last session of the Conference. He had made a splendid beginning, and was much beloved by his people. He was a true and useful man.

The funeral services were held in the Methodist church at Starkville, Thursday morning. The body was laid to rest in Odd Fellows' Cemetery. The writer, assisted by Revs. W. W. Woollard and B. P. Jaco, conducted the services.

The brethren will sympathize with the wife and children.

J. E. CUNNINGHAM.

Greenwood, Miss., March 7, 1924.

REPORT OF MISSISSIPPI CONFERENCE ORPHANAGE COMMISSIONER.

The month of Feburary, with all its church activities, has also been a good month for the new Orphanage building fund. The way has been opened to us at Gulfport, Long Beach, Biloxi, Moss Point, Pascagoula, Logtown, McComb (Centenary), Norfield, and Fernwood; and cash contributions reached close to $1000, with subscriptions of over $5000 closed up.

This has necessitated much traveling on foot, by bus, by train, and by "flivvers." The brethren have been extremely kind to us, for our work's sake, and it has troubled others because they could not give us right of way just now; but duty will, and this is to be appreciated.

The Orphanage should have its share of it very never more upon the hearts of our people. The people should know the real situation. A new building is a necessity this year.

Fraternally,

W. T. GRIFFIN.

Summit, Miss.

CHURCH DEDICATION AT BROOKHAVEN, MISS.

On the 16th day of March, at 11 o'clock in the morning, Bishop W. N. Ainsworth will dedicate the First Methodist Church building of Brookhaven, Miss. All former pastors of this church are cordially invited to be present that day and help in the services of the day.

A. M. BROADFOOT, Pastor.

NOTHING TO GIVE.

By T. W. B. Demaree.

By the erection of the new Centenary church at Kitsuki, Japan, our long-time struggling church has emerged from its hiding, and Christianity in Kitsuki has come to stay. The Christians at this place have been a brave band from the beginning, and were severely persecuted and stoned in the early days. One of our early Christians, when he became a believer, called together his old friends and told them what had come into his life, and that from that time on he would not be able to revel and drink with them, that since he had accepted Christ he must lead a pure and honorable life. He gained their lasting respect and was never again molested by them.

There is an interesting story of a poor woman who belonged to this group. Mrs. Demaree was accustomed to going there and holding meeting for the Woman's Society. One day she saw this old lady in the rear of the church weeping as she held a small child on her back. She continued to weep throughout the meeting, and at the close she came forward, prostrated herself, and with many tears said: "O, Sensei, you have come from so far away to teach us the way of God and Jesus, and I do so want to give you something, but I live in a little hovel. My husband is dead and his wife is no account. It is just like hell there, but I can massage. Won't you allow me to massage your back?" She was told that no reward was asked for the Lord's work, and that it was only ten minutes till time to start for the train.

Mrs. Demaree accompanied me again when I went to dedicate the new church, and we found the poor old woman mopping up the back steps. She arose from her work with the joyful exclamation, "I see you again. I see you again," and with many tears thanked Mrs. Demaree for coming. Thus the Centenary not only gave Kitsuki a new church, but it gave a little work to a poor old woman from a home like hell, with nothing to give.

The dedication of the new church took place on the 15th of July, 1923. On the 18th we went to Kobe preparatory to sailing for America on the 1st of August, but before I left Japan the worker at Kitsuki wrote me that the Sunday school was booming and the congregation had greatly increased. I wish every one in the home land might see the neatness and dignity of the church, with its large, high windows letting in floods of light and its iron and concrete fence. You enter the compound, containing both church and parsonage, through the large iron gate with the granite posts. You then turn to the left, walk across the court, enter the vestibule at either corner of the church and then into the main auditorium, 40x60 feet, with three Sunday school class rooms, 9x9 and 9x12 feet. The building is of concrete with light polished post effects, in imitation granite.

At the request of the older Christians Rev. W. A. Wilson, who was one of the earliest workers in this field, if not the very earliest, was invited to preach the sermon and to dedicate the church. In addition to the general invitation to every one, special written invitations were sent to the town officials and influential people of the town. A part of the ceremony was the presenting of congratulatory addresses, and the head of the town made a most friendly and pleasing address. Two addresses by a little girl of the Sunday school and by a young lady of the League were so beautiful and appropriate that an outsider, an old man, said afterward that no one but Christians could do things like that, for only Christians had the heart and the ideas.

THE COMPLETE GIFT.

By Mark Guy Pearse.

Thy gifts without Thy grace are lacking still.
Imperfect I do turn Thy gifts to ill:
Therefore with all Thy gifts would I entreat,
These graces three to make Thy gifts complete:
The grace to see, and wonder at the sight,
The grace to take and use the gift aright,
The grace to share with him in poorer plight.
Amen.
—Selected.

Without doubt the best missionary is not the one who hates idolatry most, but the one who is most ready to recognize the good that may lurk within it. Men will never be brought together by emphasizing their differences, but by adding the knowledge of one to that of the other. The truth never comes by argument, but by each party showing what he knows, and comparing the results.—T. T. Munger.

Benjamin Franklin, whose two hundred and eighteenth birthday we recently celebrated, was the author of many proverbs. In his Poor Richard Almanacs he coined many a phrase of lasting quality. Here are two of them:

The noblest question in the world is, What good may I do in it?

He that cannot obey, cannot command.

By all means use sometimes to be alone—
Salute thyself! See what thy soul doth wear!
—Herbert.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

VERTA CHEEK, the daughter of John and Laura Cheek, was born in 1904, and died Dec. 30, 1923. She was converted and joined the Mount Zion Methodist Church, on the Ellisville charge, in the summer of 1917, during a meeting in which Rev. J. S. Purcell assisted the pastor, Rev. T. C. Cooper. She was always present at the services of the church. She leaves a father and mother, several brothers and sisters, and a great many friends in the community where she lived.

J. B. CAIN.

Ellisville, Miss.

MRS. SARAH MARGARET MARLER was born July 15, 1845, in the State of Alabama, where she lived until twelve years of age, when she moved with her parents to Scott County, Miss., where she spent the remainder of her life. On Aug. 14, 1869, she was married to G. L. Marler. To this union eight children were born—four boys and four girls. Mother joined the Methodist church early in life. Both father and mother gave their children the greatest heritage that can be left—the example of a Christian life. The influence of mother was always felt, even when the children were miles from home. We rise up and call her blessed.

A son,

J. C. MARLER.

On Friday, Feb. 15, 1924, there quietly slipped away from earth to heaven the spirit of MISS ANNA E. SAUNDERS. Born in 1831, her long life knew no pleasure comparable with that of pure, unselfish devotion to duty. Love for God and mankind was the ruling motive of her life. Acquaintance with her meant a blessing—truly she scattered sunshine wherever she went. The high, the low; the rich, the poor; whether white or black, all felt the magic of her unselfish, kindly regard. For years she was a loved and fondly cherished inmate of the home of Dr. and Mrs. W. D. Wall, of Slaughter, La. Although exceedingly feeble for years, she was confined to bed only twenty-four hours, when she painlessly fell asleep in Jesus. Joyfully she has entered the rest remaining for the children of God—the inheritance incorruptible, undefiled, that fadeth not away. What a happy time she is now having with all our loved ones!

R.

HAMILTON AMOS COPE was born in Washington County, Alabama, Feb. 12, 1830, the son of Sydney B. Cope and Mrs. Sina Cope. His father having died when he was 8 years old, the widow and orphans came to Paulding, Miss., to live with her brother-in-law, whose wife was Miss Clara Harmon, daughter of the late Dr. John W. Harmon. In early manhood, Hamilton Cope came to Ellisville to make his home, and here he was received into the Methodist Church on profession of faith by Rev. R. D. Norsworthy, July 19, 1901. On Oct. 24, 1906, he was married to Miss Lula McGowan, and here they maintained a happy home until he passed away, Dec. 28, 1923. Funeral services were conducted by the pastor at the Methodist church on the following day, and the Masonic fraternity concluded the services at the cemetery. Brother Cope leaves his wife and five children—Delores, Laurie, Helen, Margaret, and Hamilton Amos—one brother, a number of other relatives, and a host of friends. He was a man of irreproachable character, devoted to his family, loyal to his church, consistent in his life, and conscientious in all his dealings.

His pastor,

J. B. CAIN.

Ellisville, Miss.

The subject of this sketch, MR. JOSEPH E. ROBERT, was born in Rapides Parish, La., near Boyce, La., on Jan. 9, 1844. He spent his life on the old home plantation where he was born, and died Jan. 23, 1924. His remains were interred the next day in the family cemetery, the writer officiating. I was his pastor for only a little more than a year, but I found him to be a good man, yea, more, a Christian. Brother Robert united with the Methodist Episcopal Church, South, early in life (I think), and remained a faithful member till death. I visited him often; and, although he had been blind for four years, I always found him cheerful. I enjoyed being his guest. He was a man of prayer; therefore spiritually minded. He talked fluently on the Bible and matters of religion. He knew God, and had a true conception of the Christian life. He was ready for the Heavenly home. He fell asleep in Jesus while sitting in his chair by the fireside. The church and community have lost a good Christian man; but our loss is his eternal gain. I miss him very keenly. Brother Robert was never married. He leaves a sister, Mrs. Alice Trimble, and a brother, Dan B. Robert, and many relatives and friends to mourn their loss, but not as those who have no hope. "I heard a voice from heaven saying, write: Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors." May the bereaved ones ever find comfort in the Holy Scriptures, and of the Holy Spirit.

E. L. CARGILL, P. C.

Boyce, La.

It was a sad day in Vinton when phones announced the death of our neighbor and friend, C. P. HAMPTON, "Senator," as he was commonly called, was born in Marshall, Tex., July 10, 1844, which would make him 80 years old at the time of his death. He died at his home in Vinton, Feb. 23. He had reared a large family of children, ten in number, five girls and five boys, as follows: Mrs. Sutton, Mrs. Mabry, Mrs. Bath, Mrs. Moran, and Miss Bessie; boys: Ben, Tom, Blanchard, Joe and Jim, all grown. These children and a number of grandchildren, and a devoted wife, are now left to mourn his passing away. Brother Hampton moved to Lake Charles many years ago and became connected in business with A. J. Perkins in a sawmill, which gave employment to many poor people at that day and time. While in that business he married Miss Lovonia Perkins. I believe the only daughter of Mr. A. J. Perkins. It was Brother Hampton's request that when the end came, he wanted all of the family present; though somewhat scattered in Louisiana and Texas, they were obedient to this request, they were all on hand, showing love and affection. Brother Hampton believed in the old-time religion and old-time hymns. Some time before he died he had me to help find that good old hymn, "How Happy Are They Who Their Savior Obey;" he said this covered the true experience of a child of God. I told him on his death-bed that I was asking the Lord to take care of him; he replied in a feeble way, "I am asking the same thing." Funeral services were held at the residence by his pastor, Brother Lipscomb, assisted by Brother Horton, of the Baptist church. The flower-strewn casket was conveyed to Lake Charles, followed by loved ones and friends, where the Masons placed him in his last resting place. Brother Hampton was an old Confederate soldier—belonged to Ector's Texas Brigade. He was color-bearer, and carried the flag of the Confederacy through many hard-fought battles under Bragg, Hood, and Johnston, and never surrendered it until compelled to do so by overwhelming numbers and resources at the closing of the war. I believe he thought the greatest victory he ever won was when he surrendered himself to Jesus and became a child of the King. God grant, when the old ship of Zion makes its last trip, we will all be prepared to go on board and cross the chilly waters, where we will find our loved ones anchored in that haven of rest, where there will be no more good-bys, sorrows, or pain, and Jesus says he will wipe all tears from our eyes.

R. M. DAVIS.

Vinton, La.

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3 Pair $3

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4-thread heel and toe, tight-fitting ankle, with fashion marks. 18-inch silk boot with mercerized double cotton top. Stockings run full 25 inches in length. Sizes 8 1-2 to 10.

Send check or money order, specifying size and colors. After examining hose if not satisfied, money will be promptly refunded.

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Some farmers and business men earn as much as $2,000 a year in spare time. Write now for full particulars about this very profitable business.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

(In our last issue we inadvertently left out a part of the Epworth League contribution by Mr. J. H. Weems, which we give below.)

We have the following letter addressed to Epworth Leaguers of the Mississippi Conference by Brother Ware, our Conference special in Africa:

"Dear Friends: It has been more than three months since we left home, and since this is my first letter to you, I feel that we are due you an apology; therefore, I begin this letter by saying that upon our arrival in London it was found that Mrs. Ware's health was such as to cause anxiety about our proceeding to the Congo, and for about two months we feared we would have to return to the States and let you good people look for another representative to carry on your work in Africa. We did not know how anxious we were to enter the field until we feared it was forbidden. It was looking sad to all of us when our Holy Father smiled upon us and gave Mrs. Ware better health. We are happy to say that the past six weeks spent in Brussels has brought good health to us all, and the doctor, as well as our Bishop Cannon, has given authority for us to press forward.

"After leaving Jackson, Miss., we went direct to our headquarters at Nashville, Tenn., where we were delighted with our reception; we were made to feel that we had "backing" at home and that brotherly love and good fellowship existed in our offices at Nashville. From there we went to Washington and spent Sunday in the capital city. We arrived in New York Monday morning, June 4, and were kept busy shopping, packing and attending to necessary business until the 7th, when we took ship for Europe. We were very favorably impressed with the office force of the Methodist Episcopal Church at 150 Fifth Avenue, and feel obligated to them for their many kind deeds and needed assistance.

"Landing at Plymouth, England, on the 16th, we went by rail to London and spent Sunday in that city. Monday evening we took train for Harwich, England, and went from there across to Antwerp that night, where we were met by Dr. W. H. Moore, of Kansas City, and carried on to Brussels Tuesday morning. The following ten days were spent purchasing supplies for the Congo and packing same. At the end of this time we were accompanied by Dr. Moore to London, where we spent a month in the study of tropical medicine at Livingtono College. Among the interesting things we saw there, was the medicine case and contents which Mr. Livingstone carried with him to the tropics on his last trip to Africa.

"On the evening of the 31st of August, I met Dr. W. B. Lewis and family, of Leland, Miss., who are going on with us to the Congo. We were sorry to say good-by to Dr. Moore, who sailed to Africa July 31. We had reservations on the same boat with him, but had to cancel same on account of the health of Mrs. Ware. We are now much pleased to have Dr. Lewis and family go with us, as Dr. Lewis has a baby girl about the size of our baby. I think we are going to have a lively time as we proceed. We are sailing from Antwerp to-morrow, the 11th, and are scheduled to arrive at Matadi, Oct. 2. We think we will reach our final destination in the Congo about the 1st of December. We will write you then.

"Let me say in closing that we are very grateful to the Mississippi Conference Epworth Lague for accepting us as your special in Africa, and we are going to put forth every effort to accomplish great work for God and to make you glad that you sent us out.

"Accept our best wishes and remember us in prayer.

"Yours in Him,

"W. N. WARE, WIFE AND LITTLE MARGARET."

Will pastors and Epworth League presidents please have this letter read before their Epworth Leagues?

J. H. WEEMS.

EPWORTH LEAGUERS TO ERECT BUILDING ON MOUNT SEQUOYAH.

By Ralph E. Nollner.

At the suggestion of the Commissioners of the Western Methodist Asembly, the Epworth Leaguers of the twelve parent Conferences will undertake to raise $25,000 on March 30 for the purpose of erecting an Epworth League building on Mount Sequoyah. The plan was first submitted to the Leaguers who were in attendance at the First Western Assembly last August, and it received their hearty approval. It was submitted next to the Annual Conference Boards, and was approved by them. At the recent Presidents' meeting in Meridian, Miss., the representatives of the twelve Conferecnces had a meeting in which final arrangements were made for the raising of the funds.

March 30 has been fixed as the day on which every chapter in the Mount Sequoyah territory will be asked to give a special program. The special programs will be sent to all chapters through the district secretaries. At this service each Leaguer will be asked to make a contribution of fifty cents to the building fund. The chapter contribution should be sent to the Conference League Treasurer.

An Honor Roll has been prepared for each chapter, and each contributor will be asked to enter his name and the amount given on this Honor Roll. The Honor Rolls of those chapters that secure seventy-five per cent or more of their quota will be placed in the corner stone of the League building. For instance, a chapter with a membership of thirty would have a quota of fifteen dollars. If this chapter secured contributions totaling $11.25 or over, it would be entitled to have its Honor Roll placed in the corner stone of the building.

The site selected by the Commissioners for the location of the building is just inside the main entrance. The first building to greet the eye of the visitor will be the Epworth League building. An illuminated Epworth League emblem will be placed on the building, and from the opening to the closing of the Assembly each summer this emblem will send forth its message, "All for Christ," to all who enter the grounds.

This will be the first permanent building erected on Mount Sequoyah. It will be constructed of native stone and stucco, and will be as nearly fireproof as possible. The building will contain class rooms, offices, a library and exhibit room, sleeping quarters for instructors, etc. It will be available for use by other organizations when not in use by the Leaguers.

Will your name be placed in the corner stone? Sign the Honor Roll March 30.

Nashville, Tenn.

A LAYMAN WRITES FROM FLORA, MISS.

Dear Brother Carley: Brother Wood is still under a full head of steam—he has received 40 new additions to the church; preaches at Flora twice every Sunday; preaches at Vernon twice a month; at Anderson's once a month, and at Smith's school house once a month, and is having good crowds at each place. He has visited and had family worship in every home within ten miles of Flora almost, and the people are beginning to love him and to realize that there are great things in store for us this year.

Thank God for a preacher who is "about his Master's business." You don't find Brother Wood standing around on the streets cracking jokes, smoking cigars, and drinking dopes.

Sunday school is picking up every Sunday, prayer meetings growing, Epworth League doing good work.

We have put on the card system of financing the church, and the people are very enthusiastic, and we believe our financial troubles are over with.

B. C. HEIDELBERG.

Lead, kindly light, amid the encircling gloom;
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene—one step enough for me!
So long thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

—Newman.

Demand BAYER ASPIRIN
For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain
Accept only "Bayer" package which contains proven directions

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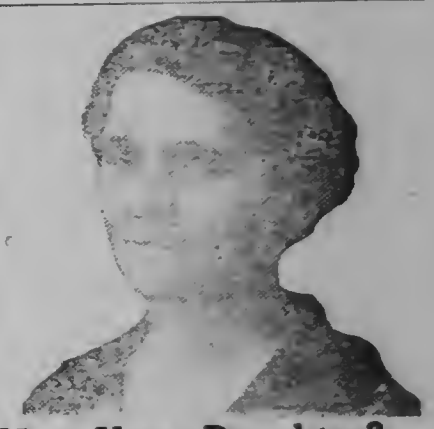
Gray's Ointment
Sold by all druggists. Write for sample to W. F Gray & Co., 707 Gray Bldg., Nashville, Tenn.



Have You a Daughter? Is She Nervous?

Then You Cannot Afford to Overlook One Word of This

Augusta, Ga.—"For some time my daughter was in real poor health. She suffered with her head and back and was also very nervous. After trying several remedies which did her no good, I got Dr. Pierce's Favorite Prescription, and when she had taken a few bottles she did not complain any more, but was feeling better than she had for a long time. I think the 'Favorite Prescription' is the best woman's tonic that can be had."—Mrs. J. C. Cadle, 1450 Silcox St.

A beautiful woman is always a well woman. Get this Prescription of Dr. Pierce's for your daughter, in liquid or tablets at any drug store, and see how quickly she will have sparkling eyes, a clear skin and vitality.

Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free confidential medical advice.

J. M. Miller, Ohio druggist, experimented on himself and discovered the home treatment known as
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Anyone with COUGHS, BRONCHITIS or COLDS may use under plain directions. Send name and address
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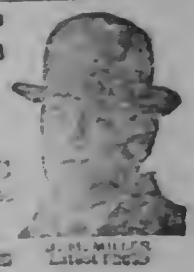

Sunday School

LOUISIANA SUNDAY SCHOOL CONFERENCE ITEMS.

The eighth annual meeting of the Louisiana Sunday School Conference opens Tuesday, March 18, at 2 p. m. in the new Methodist church at Homer, La. Mr. E. W. Gill, superintendent of the Homer Sunday school, writes that the Homer folks are anxious to do what is required of them to make the Sunday School Conference a great success.

The writer spent last Sunday and Monday at Zwolle. The pastor there, Rev. F. W. Dick, and the faithful Sunday school superintendent, Mr. S. H. Porter, have their Sunday school in fine shape. On Monday, the pastors of that section of the Lake Charles District had a meeting in which they gave a good deal of attention to the great Sunday school cause. Rev. A. K. McLellan is chairman of this preachers' meeting.

The Mansfield Sunday school is making great progress this year, with the Program of Work "B" as their guide or goal. They will have a large delegation at the Homer Conference and their pastor has promised to lead the discussion at the Homer Conference on the subject of the "Worker's Council."

Sunday School Day this year falls on Easter, and several of the Sunday schools are planning to have Sunday School Day before Easter. The Mansfield school voted at its recent Workers' Council to observe this day the last Sunday in March.

The presiding elder of the Monroe District, Rev. W. D. Kleinschmidt, called a District Council meeting of his Sunday school workers at Winnsboro, Thursday, March 6. They decided many important matters for their district work. They are the first to decide on the date for their Standard Training School for 1924, deciding on the third week in June.

The records show that during the past month there were ten Wesley Bible classes registered with the central office, four Intermediate classes, three Senior classes, and three Young People's classes. All are from the Lake Charles District with the exception of three.

At the recent Monroe District Council meeting, Mr. C. W. Scated was elected assistant district secretary. Mr. Scated was formerly a member of the Conference Sunday School Board, and is considered one of the outstanding Sunday school workers in the Conference.

We hope the coming fifth Sunday in March will be used by all of the circuit pastors in our Conference as an opportunity to organize and try out the "Circuit Sunday School Organization." The pastors who now have this organization are getting great results from it. This special organization will be discussed at the coming Homer Conference.

C. D. ATKINSON,
Conference Superintendent.

NOTES FROM THE MISSISSIPPI CONFERENCE.

At Richton we had a fine meeting—a good deal better attendance locally than was expected under the circumstances. Our train was late and we arrived about two hours behind time. The folks waited for us, and we spent an hour that afternoon in the work. Ovett and New Augusta were the only schools out of Richton present. We did not organize here because we felt the territory was not sufficiently represented. We felt it was a most worth while meeting.

At Biloxi, the only other school represented from Harrison County was Back Bay. The local workers were there and were very enthusiastic. There was much to encourage us in this meeting, and we felt this was a high-water mark meeting. We did not organize here for the same reason that the organization was not made at Richton.

Brother Brabham was at his best. He delighted his hearers and made friends for the cause. His messages were definite and carried instruction in a most definite way. He was most graciously received at each place. It looked as if a contest was on as to which one would treat us the best. It made us enjoy the work most thoroughly.

Thursday, the district workers of the Meridian District met at Central Church, Meridian, and made some definite plans for the year's work. All the workers but one were present. All the members of the Sunday School Board were present. It gladdened our hearts to meet such a hearty response.

Last month we helped to plan three Sunday school buildings. It has been a pleasure to help in this way. We appreciate the confidence of our brethren in appealing to us in this matter. The Sunday School Board of the Conference cannot offer a large service in this matter, but we can offer a very definite service and think a material help.

Three shares at $25 each have been placed and about $650 of other mission money placed. We are hearing from many schools in regard to mission specials. Let the good work go on.

The Conference Board is promoting the following Honor Rolls:

"The Circuit Honor Roll," where names of the circuits will be displayed which have maintained seven (7) points on the circuit standard adopted by the Conference Sunday School Board at its last session. This standard has been sent each pastor and superintendent. If you have lost yours and desire another, or more than one, please let us know and we will be glad to supply you. Last year fourteen circuits were entitled to place on the Honor Roll.

"Leadership Training Honor Roll." The name of each preacher taking a unit of work in the Leadership Training Course of the General Sunday School Board and receiving credit for it this Conference year, will appear on this Honor Roll. Last year three preachers were entitled to place on the Honor Roll.

"Sunday School Day Honor Roll." The name of each circuit preacher who sends an offering from each Sunday school on his charge to the Sunday School Board, from Sunday School Day equaling ten cents per pupil enrolled as reported to the last session of the Annual Conference will be enrolled.

The presiding elder who can report an offering from each Sunday school in his district, on Sunday School Day sent in to the Sunday School Board—his name will appear on this Honor Roll.

The Sunday School Day programs have been ordered sent to the pastors of the various charges. If you do not get yours, please notify me so that I may attend to it and see that you get them.

Brother Hull is doing fine work. The Lord is blessing him. Pray for him.

Pray for all the workers and the work.

Yours in Him,
JOHN C. CHAMBERS.

CHURCH INSURANCE.

Year by year the fire fiend destroys an appalling amount of property, which, in spite of all that can be done, is usually an increase over the previous year.

The National Mutual Church Insurance Company, of Chicago, maintains an Inspection Department devoted entirely to keeping losses at their minimum (most losses, being due to carelessness or ignorance, are really unnecessary), and yet during 1923 their loss payments were $31,493.65 more than the previous year, the total amounting to $188,798.16, which is by far the largest amount during any one of the twenty-five years since the company began business. All were promptly paid, of course, this being the unbroken record of the company.

During its first quarter of a century of activity, the company has paid losses aggregating $1,901,492.07, and during that time has saved its policyholders approximately one and one-half million dollars in comparison with the expense of insuring in stock companies.

It is a matter of much importance to a large percentage of the churches that while the total amount of all the policies go into effect immediately, the premiums can be paid for in annual installments, divided through the years.

At the beginning of 1924 the company had policies in force aggregating over $65,000,000, held in all parts of the country, including Alaska.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

Third Annual Assembly, Whitworth College, Brookhaven, Miss., June 9-15, 1924.

Dear Pastor: Do you like to be remembered on your birthday? Doesn't it make you feel good even to get a post card from some one who has thought of you? Now, the Epworth League will be thirty-four years of age April 13, 1924, and your Conference Epworth Board is very anxious to have each church in our Conference observe our anniversary.

A splendid program has been arranged, the title of which is "To Vision Heights." Will you kindly read the program enclosed? You can purchase the number you need from Lamar & Barton, 810 Broadway, Nashville, Tenn., for 20 cents per dozen.

We are therefore appealing to you to help us celebrate our "Anniversary Day":

First—By having each Epworth League on your charge observe the day and urge the membership of the church to attend. Have the service at one of the preaching hours if possible. The program should be ordered at once in order that there may be time to prepare for it.

Second—If you have a church without an Epworth League, have the program put on if possible. If not, preach a special sermon to the young people.

Third—In either case, be sure to take an offering and send it to Rev. L. F. Alford, Pascagoula, Treasurer of our Board. The offering is to be used for extension work, one-half to the General Board and one-half to our Board. Let's be 100% on the observance of Anniversary Day.

If it is not possible to have the meeting on April 13, use the nearest date suitable to you. Be sure to observe the day, take the offering, and forward it to Brother Alford.

Let's give the Epworth League a "sure enough birthday."

Yours for "The Epworth League and the Young People."

EPWORTH LEAGUE BOARD, MISSISSIPPI CONFERENCE,
W. D. HAWKINS, President.
J. B. CAIN, Secretary.

P. S.—Remember the Assembly, June 9-15. Come with your young folks.

(For other Epworth League matter see page 11.)

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect is due to the fact that it penetrates to the affected parts at once. As an illustration, one drop of the oil placed on piece of sole leather will penetrate the substance through to the other side. Manufactured by MILLER MEDICINE COMPANY, Jackson, Tenn.

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COUGH and WHOOPING

Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

Prepared by
JAMES R. ANGELL,
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PRICE 35c AND 65c
AT ALL DRUGGISTS

FREE POISON!

Why pay $1.50 per gallon, when you can make it yourself at from 25c to 75c. Formula free, with material for 5 gallons, prepaid, for $5, with complete directions. This preparation absolutely guaranteed to kill tree, both root and branch in from 3 to 60 days or money refunded. Address

B. E. BOYETT & CO.,
1379 Tutwiler Ave., Memphis, Tenn.

FROM CALEDONIA, MISS.

Dear Advocate: Perhaps some of the brethren will be interested in some of the facts abont the Caledonia circult that the Minutes do not show.

Caledonia is a very delightful little village, sixteen miles north of Columbus, in the center of one of the most thickly populated sections of the State.

We now have a consolidated high school, with nearly three hundred students; there are other schools waiting to come in with us that will run the enrollment up to between five and six hundred, but we must have a new building before we can take care of them.

The parsonage is one of the best circult parsonages in the entire Conference.

Although there are seven churches, and some of them are qulte a distance from the parsonage, the roads are all gravelled, and are excellent all the year. The circuit this week bought a new Ford touring car, turned it over to the pastor, and told him if he could wear it out in going to the appointments, visiting, marrying the living, and burying the dead, to do it. I think that it can be done.

My predecessor, Brother R. T. Hollingsworth, left the charge in a very fine condition in every respect. Our new church building at Steens will be dedicated some time this spring. It has been completed, and the new pews will be in in a few days, and I am glad to say is free from debt.

The people are looking after the needs of the pastor and his family. So far, this has been a very delightful year, and we are hoping for the best year in our ministry. We are happy in the work of the Master.

Many of our people are taking advantage of the great John E. Brown revival that is in progress in Columbus now. We hope that it will better prepare us for our own meetings that we are now planning.

You can see from these facts that this is a great charge, and the opportunity is unlimited. Pray that I may be equal to the task.

OVID A. CLARK, P. C.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

OONYONG, THE FAITHFUL.

By Mrs. W. T. Reid.

He is a young man still, for he began his career as a boy. Like Dr. Y. Huh, he was born in an obscure village a few miles out of Songdo. His parents did farming there, and when he was old enough for school they came to Songdo, where Oonyong graduated from the Anglo-Korean College with credit. He would like to have gone to Severance Medical College to study medicine, but there was no money. So bravely he accepted the position of druggist at Ivey Hospital, which has meant an enormous amount of hard work and unremitting toil.

His life is written in work. It is a synonym of labor. His education has undoubtedly given him a perception of joys and ambitions he can never attain, but only see others indulge in. I am filled with admiration for his pluck and stolid contentment with what life means for him.

Even his home can bring him little joy. His parents married him when quite young to a poor girl from the country who has no education and no native attractions. He has no amusements, not even having time to go to Seoul, as there is no one to relieve him in the dispensary. On pressing him to tell me if there was anything interesting in his life, he said, "No, how could there be?" But there must be something interesting, though it be hidden—longings, disappointments, visions of what he would like to have and to be. These must all be recorded there, for he is human.

Whatever is not right is smothered. He lives a life of splendid record—years of faithful service, never a mistake in the many multiplied duties of the dispensary and drug-room, regular attendance at church. He serves as a member of the finance committee. Young in years, he is a senior in faithfulness at Ivey Hospital, for he has served there longer than any one of its employees.

There is not much else to say. And yet I think it is very much to say of any one, that he has been faithful. And this is the keynote of Oonyong's life: FAITHFULNESS.

Ivey Hospital, Songdo, Korea.

MARRIED.

In the Methodist church, Tylertown, Miss., on Feb. 5, 1924, by Rev. F. B. Ormond, MR. THOMAS WATTS, of Columbia, Miss., to MISS RUBY BRUMFIELD, of Tylertown, Miss.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Ruleville, at Doddsville, March 29, 30.
Sunflower, March 30, 31.
Indianola, April 1.
Itta Bena, April 2.
Moorehead, April 5, 6.
Swift Town, at Morgan, April 6, 7.
Inverness, at Isola, April 8.
Belzoni, April 9.
Lublin, April 11.
Lambert, at Marks, April 12, 13.
Tutwiler, at Rome, April 14.
Webb, at Sumner, April 15.
Greenwood, April 20, 21.
Sidon, at Cruger, April 22.
Tchula, April 23.
Black Hawk, at Coila, April 26, 27.
Carrollton, at North Carrollton, April 27, 28.
Schlater, May 3, 4.
Minter City, May 4, 5.
Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.

The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Courtland, at Pope, Q. C., March 14, 11 a.m.; preaching, Feb. 24.
Shuford, at Lovejoy, March 15, 16; Q. C., 11 a.m., Saturday.
Pleasant Hill, at Baker's Chapel, March 21, 11 a.m.
Cockrum, at Independence, March 22, 23; Q. C., 11 a.m., Saturday.
Longtown, at Cypress Corner, March 28, 11 a.m.
Arkabutla, at Strayhorn, March 29, 30; Q. C., 11 a.m., Saturday.
Horn Lake, at Poplar Corner, April 4, 11 a.m.
Mount Pleasant, at Union, April 6, 11 a.m.
Como, April 9, 4 p.m.
Charleston, April 10, 7 p.m.
Oakland, at Enid, April 11, 11 a.m.
Crenshaw, at Crenshaw, April 13.
Tyro, at Tyro, April 19, 20; Q. C., Saturday, 11 a. m.
Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, May 4, 11 a.m

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Second Round.

Burnsville ct., at Hebron, Friday, March 14.
Iuka ct., at Snow Down, March 15.
Iuka sta., preaching, March 16, 11 a.m.; Q. C., March 14, p.m.
Booneville sta., Q. C., Wednesday night, March 19; preaching, Sunday, March 30, 11 a.m.
Sherman, at Chesterville, Friday, March 21.
Chalybeate, at Mount Pleasant, March 22, 23.
Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.

Hydro SUPER-POWER

WHAT IT DOES!

"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

INTERCHANGEABLE UNIT BATTERY SYSTEM, INC.,
324 Randolph Building, Memphis, Tennessee

Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Toccopolo, at Thaxton, a.m., Mar. 15, 16.
Pontotoc, preaching, p.m., Mar. 16.
Randolph, at Spring Hill, Mar. 17.
Algoma, at Camp Ground, Mar. 22, 23.
Buena Vista, at Ebenezer, a.m., Mar. 29, 30.
Houston, preaching, p.m., Mar. 30.
Tupelo, preaching, a.m., April 6.
Prairie and Strongs, at Prairie, p.m., Apr. 6, 7.
Woodland, at Prospect, a.m., Apr. 12, 13.
Houlka, at Wesley Chapel, a.m., Apr. 19, 20.
Okolona, preaching, p.m., Apr. 20.
Vardaman at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Caledonia, at Murrah's Chapel, preaching, Feb. 24; Q. C., March 14.
Crawford and Schaeffers, at Schaeffers, March 16.
Chester, at Chester, March 22, 23.
Ackerman and Wier, at Ackerman, March 23, 24.
Macon ct., at Soule's Chapel, March 26.
Cedar Bluff, at Cedar Bluff, preaching, March 2; Q. C., March 27.
Sturgis, at Bethel, March 29, 30.
Starkville, March 30, p.m.
First Church, Columbus, preaching, Feb. 17, p.m.; Q. C., April 1.
McCool, at Bowie's Chapel, April 5, 6.
Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching, March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

ON TAKING THE CONSEQUENCES.

That attitude of mind that allows us not to reck too greatly of the consequences is one that many of us find it difficult to attain unto. Of course what is going to happen as a result of any course or action is a matter that we ought not to be altogether indifferent about, but to think too much of consequences seems to be the bane of many lives, and it is the one sure way of making life altogether inconsequent and ineffectual. If a thing is right it is right, and the only sure way of making it work out rightly is to tackle it on the basis of its rightness, and to carry it through as if any thought of consequences never entered into the situation at all. The indecision and lack of sureness that always result from temporizing and counseling as to consequences are terribly weakening and disastrous things in any life. Aggressive living of any kind always has its dangers, and the man who gets the habit of keeping his eyes open too much for the risks of things will never attempt or carry through any heroic or fine achievements. The greatest risk any man can run with life is to decide that he will not take any risk at all, but will always play along the safe margins of things. A man may save his skin by doing that, but that is all he will do, and in the end even he is very likely to decide that that was scarcely worth the doing. Paying big prices for safety is a height of folly. —Christian Guardian.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Olive Branch, at Olive Branch, Mar. 15, 16.
St. Francisville, at Star Hill, Mar. 16, 17.
Baton Rouge, First Church (conference, Apr. 7), Mar. 23.
Gonzales, at Gonzales, Mar. 23, 24.
Jackson and Ethel, at Ethel, Wednesday, Mar. 26.
Baker, at Deerford, Mar. 29, 30.
Livonia, at Rosedale, Mar. 30, 31.
Amite, Wednesday, Apr. 2.
Denham Springs, at Denham Springs, Apr. 6.
Denham Springs, at Palmetto, Apr. 5, 6.
Ponchatoula, Wednesday, Apr. 9.
Bogalusa, Apr. 12, 13.
Pearl River, at Bush, Apr. 13, 14.
Baton Rouge, Keener Memorial, Wednesday, Apr. 16.
Natalhany, at Tickfaw, Apr. 19, 20.
Springfield, at Holden, Apr. 20, 21.
Kentwood, Apr. 26, 27.
Franklinton, Apr. 27, 28.
Greenshurg, at Days, May 3, 4.
Pine Grove, at Pipkin's Chapel, Apr. 4, 5.

H. N. BROWN, P. E.

Monroe Dist.—Second Round.

Mer Rouge, at Collinston, Mar. 16, 11 a.m.
West Monroe, Mar. 16, 7:30 p.m.
Calhoun, at Claihorne, Mar. 23, 2 p.m.
Bastrop, Mar. 23, 7:30 p.m.
Chatham, at Sykes, Mar. 30, 11 a.m.
Eros, at Indian Village, Mar. 30, 7:30 p.m.
Crew Lake, at Crew Lake, Apr. 6, 11 a.m.
Rayville, Apr. 6, 7:30 p.m.
Mangham, at Baskin, Apr. 13, 11 a.m.
Gilbert, at Wisner, Apr. 13, 7:30 p.m.
Sicily Island, at Harrisonburg, Apr. 20, 11 a.m.
Ferriday, at Clayton, Apr. 20, 7:30 p.m.
Waterproof, at Newellton, Apr. 27.
Oak Ridge, at Boeuff Prairie, May 4, 11 a.m.
Winnsboro, at Winnsboro, May 4, 7:30 p.m.
Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Pioneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

Pastors and people are urged to do their best in behalf of the Superannuate Endowment Fund.

All Sunday school workers are cordially urged to attend the Sunday School Conference at Homer, La., March 18-20.

W. D. KLEINSCHMIDT, P. E.

Ruston Dist.—Second Round.

Bienville, at Bear Creek, Mar. 14, 2 p.m.
Haynesville, Mar. 23, 11 a.m.
Homer, Mar. 23, 7:30 p.m.
Athens, at Bethel, Mar. 30, 11 a.m.
Farmerville, Apr. 2, 7:30 p.m.
Marian, at Bird's Chapel, Apr. 3, 2 p.m.
Winnfield ct., at Atlanta, Apr. 6, 11 a.m.
Ruston, Apr. 7, 7:30 p.m.
Clay, at New Prospect, Apr. 13, 11 a.m.
Arcadia, Apr. 16, 2 p.m.
Cotton Valley, at Bethel, Apr. 20, 11 a.m.
Minden, Apr. 20, 7:30 p.m.
Jonesboro, at Hodge, Apr. 27, 11 a.m.
Sibley, at Evergreen, May 4, 11 a.m.
Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.

District conference will convene at Dubach, May 6-8; opening sermon, Tuesday, May 6, at 7:30 p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

Second Church, preaching, Mar. 16, evening; Q. C., May 14.
Lydia, preaching and conference, Mar. 23, morning.
Franklin, preaching and conference, Mar. 23, evening.
Lafourche, at Griffin, preaching and Q. C., Mar. 30, morning.
Houma, at Raceland, preaching and Q. C., Mar. 30, afternoon.
Bayou Blue, at Point au Chien, preaching and Q. C., Mar. 31, evening.
Morgan City, preaching and Q. C., Apr. 6, morning.
Patterson, preaching and Q. C., Apr. 6, evening.
Felicity Street, preaching, Apr. 13, morning; Q. C., May 21.
Mary Werlein, preaching, Apr. 13, evening; Q. C., Apr. 18.
Mandeville, preaching and Q. C., Apr. 20, morning.
Slidell, preaching and Q. C., Apr. 20, evening.
Berwick, at Donner, Apr. 27, preaching and Q. C., evening.
Parker Memorial, preaching, May 4, morning; Q. C., Apr. 23.
Epworth, preaching, May 4, evening; Q. C., Mar. 12.
First Church, preaching, May 11, morning; Q. C., Apr. 9.

W. WINANS DRAKE, P. E.

Shreveport Dist.—Second Round.

Noel Memorial, Sunday, Mar. 2, 11 a.m.
Harmon, 7:30 p.m.
Mangum Memorial, Sunday, Mar. 9, 11 a.m.
Trees City, 7:30 p.m.
Bayou la Chute, at Caspiana, Sunday, Mar. 16, 11 a.m.
Grand Cane, Sunday, Mar. 23, 11 a.m.
Pleasant Hill ct., at Robeline, Sunday, Mar. 30, 11 a.m.; Provencal, 3 p.m.
Longstreet, at Keatchie, Sunday, Apr. 6, 11 a.m.
Cedar Grove, 7:30 p.m.
District Conference, at Logansport, Apr. 8-10.
Greenwood, at Bethany, Sunday, Apr. 13, 11 a.m.
Claihorne, 7:30 p.m.
Naborton, Thursday, Apr. 17, 7:30 p.m.
Plain Dealing, at Benton, Sunday, Apr. 20, 11 a.m.
Pelican ct., at Benson, Sunday, Apr. 27, 11 a.m.
Mansfield, 7:30 p.m.
Texas Avenue, Wednesday, Apr. 30, 7:30 p.m.
Vivian, Sunday, May 4, 11 a.m.
Ida, 7:30 p.m.
Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Bossier City, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

Alexandria Dist.—Second Round.

Rapides ct., at Holloway's, Saturday night, Mar. 15.
Pineville, Mar. 16; Q. C., Apr. 9, p.m.
Evangeline ct., at White's Chapel, Mar. 23, 11 a.m.; Marksville ct., at Cheneyville, Mar. 23, p.m.; joint quarterly conference at Bunkie, Mar. 23, 3 p.m.
Boyce, Mar. 30.
Opelousas, Apr. 6.
Alexandria, Apr. 7, p.m.
Melville ct., at Palmetto, Apr. 12, p.m.
Colfax ct., at Montgomery, Apr. 19, a.m.
Natchitoches, Apr. 19, p.m.
Campti, at Davis Springs, Apr. 26, a.m.
Coushatta, Apr. 26, p.m.
District Conference, at Lecompte, May 4. Sunday will be given over to Sunday school work, with a big rally in the afternoon. The conference will be organized Monday night, and will adjourn Wednesday.
Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Lake Charles Dist.—Second Round.

Many, at Prospect church, Mar. 23, 11 a.m.
Zwolle, Mar. 23, 7:30 p.m.
Leesville, Mar. 30, 11 a.m.
De Ridder, Mar. 30, 7:30 p.m.
Maxie ct., at Church Point, Apr. 6, 11 a.m.
Crowley, Apr. 6, 7:30 p.m.
Merryville, Apr. 13, 11 a.m.
Lake Charles, Apr. 13, 7:30 p.m.
Abbeville, Apr. 20, 11 a.m.
Gueydan, Apr. 20, 7:30 p.m.
Sulphur and Vinton, at Sulphur, Apr. 27, 11 a.m.
Lake Arthur, Apr. 27, 7:30 p.m.
New Iberia, May 4, 11 a.m.
Lafayette, May 4, 7:30 p.m.
Kurthwood, May 11, 11 a.m.
Eunice, May 18, 11 a.m.

District conference at Leesville April 15-18. Opening sermon April 15, 11 a. m. First business session, April 15, 2 p. m.

J. B. WILLIAMS, P. E.

HELPED HER IN EVERY WAY

So Writes Mrs. Trombley of Sharon, Vt., Concerning Lydia E. Pinkham's Vegetable Compound

Sharon, Vermont. — "I was weak and run-down, had a tired feeling and bearing-down pains. I saw an advertisement in the newspaper about Lydia E. Pinkham's Vegetable Compound and began taking it. It has stopped these bearing-down pains and other bad feelings, and has helped me in every way. I have so much faith in the Vegetable Compound that I keep it on hand all of the time and recommend it whenever I have the opportunity."—Mrs. LEWIS TROMBLEY, Sharon, Vermont.

Glad to Help Others

"I had pains in my back and sides for many months, and my work would have to be left undone at those times. My sister told me what good Lydia E. Pinkham's Vegetable Compound was doing her, so I tried it, and from the third bottle I was well and every one thought I looked better. I am glad to help others regain their health, and you may use my testimonial."—MABEL HARTMANN, 1824 Greene Ave., Brooklyn, N. Y.

You must believe that a medicine that has helped other women will help you. You should try it.

ECZEMA

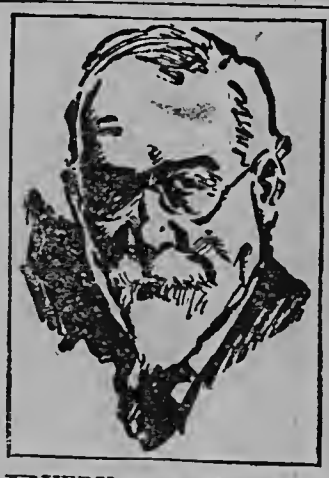
CAN BE CURED

Write me today and I will send you a free trial of my [illegible], guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address

DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

With men it is impossible, but not with God.—Mark 10:27.

Good sense is a thing all need, few have, and none think they want.—Selected.



Doctor Tells How NUXATED IRON PUTS BACK INTO YOUR BLOOD VITAL ELEMENTS OF STRENGTH

Which are Wasted Every Day and Without Which You Become Weak, Nervous, and Run-down.

EVERY action of your daily life uses up a certain amount of strength, energy and nerve force, saps the iron from your blood and gradually steals away your youthful vigor and active usefulness. Unless you replace the iron which is constantly leaving the body, your blood stream loses the power to change food into living tissue, muscle and brain; it becomes thin, pale and watery and cannot provide proper resistance against disease.

If you feel weak, nervous and run-down it is simply because your food does not supply enough iron to make up for the daily waste of this vitally important health-building element. But physicians have found a way to quickly correct such conditions by prescribing a concentrated form of organic iron—*Nuxated Iron* — which contains iron like the natural iron in your blood.

Iron is the master principle, one of the vital elements, of the blood and blood is life. By enriching the blood and creating new red blood cells, Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

When you get up feeling tired in the morning; when you find yourself nervous, irritable and easily upset; when you can no longer do your day's work without being all fagged out at night; pains across the back and your face looks pale and drawn, do not wait until you go all to pieces and collapse in a state of nervous prostration or until in your weakened condition you contract some serious disease. Simply try taking Nuxated Iron for two weeks and note the amazing change in your health, vigor, energy and endurance. You should be astonished at the results in even a few days time. Success guaranteed or money refunded. At all druggists.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Petal, at Lux, Mar. 16, 11 a.m., 2:30 p.m.
Hattiesburg, Broad Street, Mar. 16, 7:30 p.m.
Oloh, at Oak Grove, Mar. 23, 11 a.m., 2 p.m.
Hattiesburg, Court Street, Mar. 23, 7:30 p.m.
Williamsburg, at Newhope, Mar. 25, 11 a.m., 2 p.m.
Taylorsville, at Fairmount, Mar. 30, 11 a.m., 2 p.m.
Eucutta, at Newhope, Apr. 5, 11 a.m., 2 p.m.
Heidelberg, Apr. 6, 11 a.m., 2:30 p.m.
Magee and Sanatorium, at Cohay Camp, Apr 13.
Sumrall, Apr. 16, 7:30 p.m.
Purvis, at Talawah, Apr. 20, 11 a.m., 2 p.m.
Mount Olive, at Seminary, Apr. 27, 11 a.m., 2:30 p.m.
Prentiss, at Bassfield, Apr. 30, 11 a.m.
New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville, at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.

W. W. GRAVES, P. E.

Newton Dist.—Second Round.

Montrose, at Louin, Friday, Mar. 14, 11 a.m.
Bay Springs, at Bay Springs, Mar. 15, 16.
Philadelphia, Mar. 22, 23.
Trenton, at New Prospect, Friday, Mar 28, 11 a.m.
Shiloh, at Johns, Mar. 29, 30.
Harperville, at Central, Apr. 5, 11 a.m.
Harperville, Sunday, 11 a.m.
Lake, at Lake, Wednesday, Apr. 9, Q. C., 5 p.m.; preaching, 7:30 p.m.
North Neshoba, at Hope, Friday, 11 a.m.
Neshoba, at Mars Hill, Apr. 12, 13.
Raleigh, at Burns, Friday, Apr. 18.
Homewood, at Carrs, Apr. 19, 20.
Newton, Wednesday, Apr. 23, 8 p.m.
Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

The Newton district conference will be held at Rose Hill, beginning at 2 p. m., Tuesday, July 1, and closing about noon, Thursday, July 3.

Every pastor should keep that date in mind, and let no other engagements keep him from attending.

L. E. ALFORD, P. E.

Meridian Dist.—Second Round.

Lauderdale and Electric Mills, at Lauderdale, March 16.
Quitman, March 23.
Daleville, at Soule's Chapel, March 29, 30; Seventh Avenue, Q. C., March 30, 3 p.m.
Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Grenada Dist.—Second Round.

Grenada, March 16, April 25.
Tie Plant ct., at New Hope, March 16, 3 p.m.
Lamar ct., at Early Grove, March 22.
Ashland ct., at Black Jack, March 23.
Poplar Creek ct., at Wesley, March 30.
Vaiden and West, at West, March 30, p.m., March 31, a.m.
Duck Hill ct., at Mars Hill, April 5.
Waterford ct., at Asbury, April 6.
Water Valley, Main Street and Taylor, at Palestine, April 12.
Paris ct., at Pine Flat, April 13.
Oxford, April 13, p.m., April 14.
Lexington, April 18, 7 p.m., April 20, a.m.
Ebenezer ct., at Ebenezer, April 19.
Winona, April 20, p.m., April 21.
Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

Vicksburg Dist.—Second Round.

Port Gibson, Mar. 16, 17, 11 a.m.
Harriston, at Lorman, Mar. 16, 17, 7:30 p.m.
Woodville, Mar. 22, 23, 11 a.m.
Centerville, at Centerville, Mar. 23, 24, 7:30 p.m.
Roxie, at Greendale, Mar. 30, 11 a.m.
Gloster and Liberty, at Liberty, Apr. 6, 11 a.m.
Nebo, at Sharp's Chapel, Apr. 13, 11 a.m.
Vicksburg, Gibson Memorial, Apr. 13, 16, 7:30 p.m.
Utica, at Cayuga, 11 a.m., April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

Seashore Dist.—Second Round.

Columbia Mission, at Pineburr, March 15.
Columbia, March 16, 17.
Moss Point, March 22, 23.
Pascagoula, March 23, 24.
Carriere, at Byrd's Chapel, March 29, 30.
Picayune, March 30, 31.
Americus, at Rosedale, April 5, 6.
Escatawpa, at Big Point, April 6, 7.
Mentorum, at Alexandria Memorial, April 12, 13.
Wiggins, April 13, 14.
District Conference, at Lumberton, April 15, 17.
Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Satartia, at Wesley Chapel, March 15, 16, 11 a.m.
Bentonia, at Dover, March 16, 3 p.m.
Florence, at Wesleyanna, March 22, 23, 11 a.m.
Terry, at Spring Ridge, March 23, 3 p.m.
Harrisville, at Rexford, March 29, 30, 11 a.m.
Mendenhall, at Mendenhall, March 30, 7:30 p.m. and March 31, 9 a.m.
Edwards, at Learned, April 5, 6, 11 a.m.
Bolton, at Bolton, April 6, 7:30 p.m., April 7, 9 a.m.
Eden, at Bethany, April 13, 11 a.m. and 2 p.m.
Yazoo City, April 13, 7:30 p.m.
Vaughn, at Ellison, April 18, 11 a.m., April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

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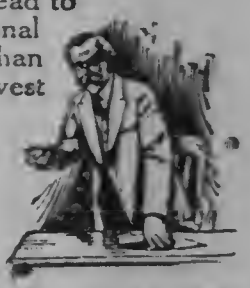
HE will tell you that the first results of constipation—headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time, these poisons may cause the breakdown of health and lead to serious disease. In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.


"Keep Clean Inside" Say Physicians.

Hence, doctors urge internal cleanliness—regular and thorough removal of food waste from the body.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

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REG. U.S. PAT. OFF.
For Internal Cleanliness

HEROES IN SABLE.

By Ex-Governor M. R. Patterson, in Memphis Commercial-Appeal.

You can never tell who the heroes in this life may be. They are discovered as occasions arise. Woodfin of Kentucky and York of Tennessee were all unknown to fame until circumstances gave them the chance to show in what heroic molds they were cast.

Woodfin and York are white, but a dispatch from Aberdeen, Miss., tells of another story of heroism, of brave and unselfish service wrapped up in two black skins. The story goes that a man, his wife and 10-months-old baby were in an automobile truck packed with their belongings, which they were moving to a new home, and when they reached the James Creek Canal the driver lost control of the car and it plunged into the icy waters with all on board.

The day, it is said, was bitterly cold, with the temperature far below the freezing point, and it seemed that the father, mother and child would all drown and the waters close over them. Without help there was no chance to survive. Two Negroes—Ed. Jones and William Drake—happened to be walking down the road and witnessed the accident. Without a moment's hesitation these men plunged into the stream and effected the rescue of the three struggling forms in the water, who were then brought to Aberdeen and given attention. This is all. The account ended here. I don't know what, if anything, was done for the Negroes, or if anybody praised them.

I am sure they have not been decorated for bravery and were not met with brass bands and offers of entertainment.

The names of these Negroes will probably never again be in the papers.

They did not kill anybody—they saved somebody.

No commander ordered them to do what they did, and nobody was there to look on except the helpless trio in the swirling waters.

But God looked down upon what these obscure Negroes did, and Christ was near them when they risked their own lives to save the lives of others.

It won't do, my friends, for us to hate or wrong a race that can furnish heroes like this.

It won't do not to give it a chance—not to help and encourage it.

Ed. Jones and William Drake are black only outside—they are all white within.

Their act was as fine as any that may be found in any tale which has been told of heroic service. Ed. Jones and William Drake have hearts of gold. They are gentlemen by right of what they did.

Their titles are clear to respect and honor.

GETTING TOGETHER.

The Christians of the world are getting together more than the men outside of the church know. There have been many conventions during the years since the close of the war, at which men from all the belligerent nations met, sat side by side, partook of the holy sacrament, and talked of the common interests of the church and of the kingdom of God without giving the least evidence that their nations had previously been at war. For instance, it has only been a few weeks since the International Missionary Conference met in England. The members of that great gathering were confronted by the world problems as located in Europe. The French, the Belgian, the German, the Dane, the Swede, and the Englishman sat together. They prayed and conversed together, they discussed world conditions and good will from the viewpoint of their Lord and Saviour Jesus Christ; condemning the wickedness of hatred, militarism, and national prejudice, and ill will; they greeted each other as brothers in Christ and forgot racial and national differences in their common faith in him. They are under vows with each other to forget everything that divides asunder, and to cultivate morals that make for international good will in the name of Jesus Christ. It is becoming the conviction of serious men everywhere that the church is not going to be caught napping if there is another war sprung by the engulfing of any nation or nations under the rising tide of paganism to which all nations periodically sink.—Western Christian Advocate.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.

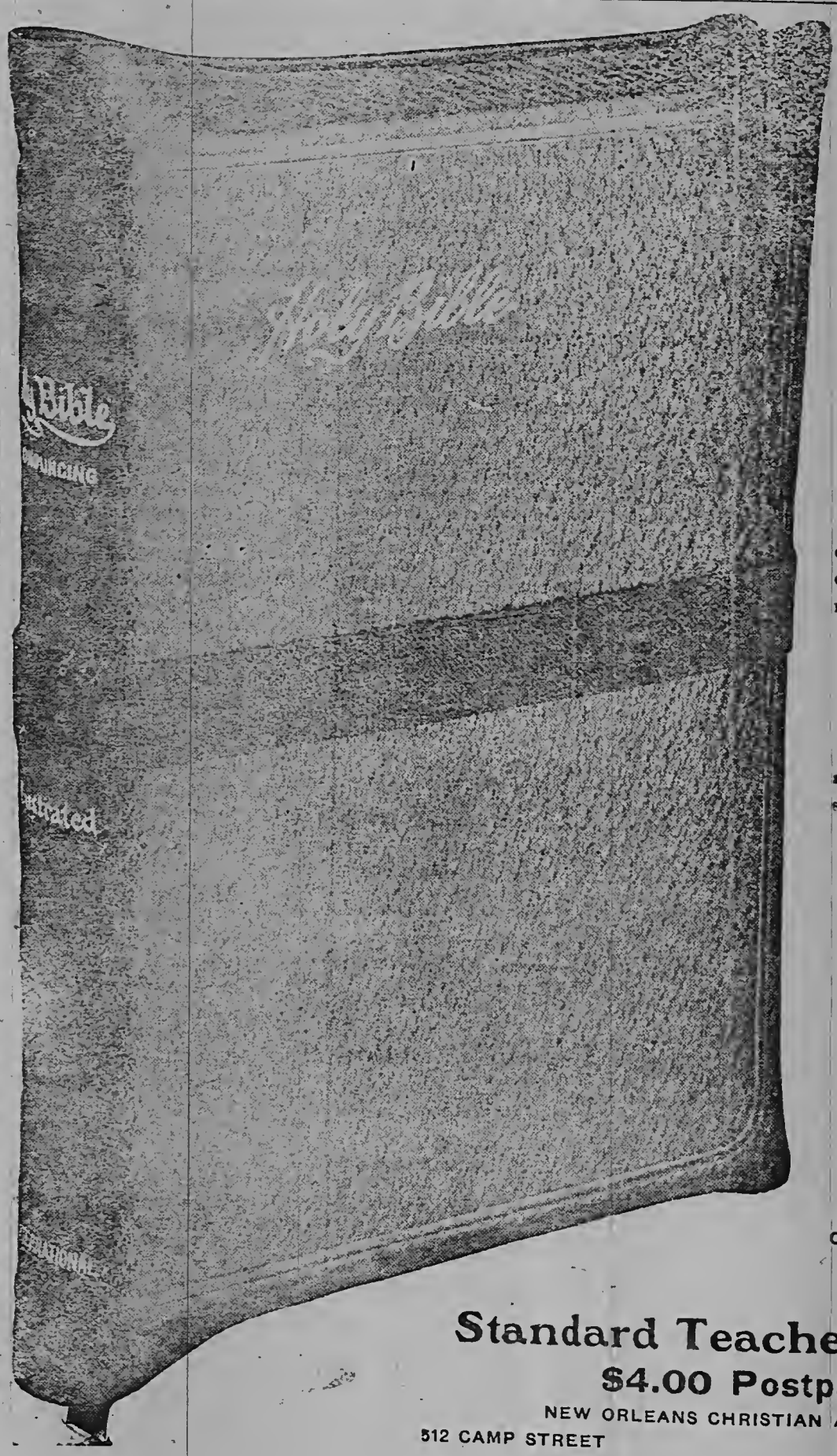
Pleasant Grove, at Tilton, Mar. 8, 9.
Centenary, McComb, Mar. 9, 10.
Barlow, at Brandywine, Mar. 22, 23.
Hazlehurst, Mar. 23, 24.
Georgetown, at Providence, Mar. 29, 30.
Wesson and Beauregard, at Beauregard, Mar. 30, 31.
Bayou Pierre, at Pleasant Ridge, Apr. 5, 6.
La Branch St., McComb, Apr. 6, 7.
Meadville and Bude, at Meadville, Apr. 11.
Monticello, at Sontag, Apr. 13.
Pearl River Ave., McComb, Apr. 13, 14.
Fernwood, at Kokomo, Apr. 16.
Adams, at Ebenezer, Apr. 19, 20.
Bogue Chitto and Norfield, at Bogue Chitto, Apr. 23.
Scotland, at Hawkins' Chapel, Apr. 24.
Foxworth, at Hopewell, Apr. 27.
Tylertown, Apr. 27, 28.
Osyka, at Muddy Springs, Apr. 30.
Magnolia, Apr. 30, 7:30 p.m.
Summit and Toplsaw, May 1.

District Conference will convene at Meadville at 2 p.m., Wednesday, April 9. Send names of delegates to Rev. S. F. Harkey, Meadville, for entertainment provision, and to me, that I may make up the official roll. Pray for the conference.

Let the Friday before your quarterly conference be observed as a day of fasting and prayer. Magnify the Lord.

Secure subscriptions and cash during this quarter to fully cover all conference and general work funds.

H. M. ELLIS, P. E.



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CHRISTIAN ADVOCATE

Vol. 71—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3554.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY MARCH 20, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE REAL CRISIS IN EDUCATION.

The real crisis in education is not caused by the lack of endowments, equipment and material resources which is now felt so keenly by our educational institutions, great as that lack is and as acute as the situation produced by that fact is; the real crisis is caused by a conception of education and an attitude toward education that threaten to destroy the thing itself which the church from the beginning has undertaken to foster.

The conception to which we allude seems to be that there is a certain amount of knowledge—no more, no less—which the individual ought to acquire; and the attitude, growing out of that conception, seems to be one of opposition to any endeavor to widen the range of investigation or any attempt to add to this store of knowledge. This conception and this attitude both seem to imply that all is now known that can ever be known, and that further knowledge is neither desirable nor possible. If these be the proper conception and attitude, it is only a logical conclusion that the "end of the ages" is at hand, and that "millions now living will never die." If this conclusion be the correct one, it could only mean for us—and we say it reverently—that God is forced to confess his failure to accomplish his purpose to redeem the world and that he is determined to bring about by cataclysmic destruction what he could not accomplish by the mediation of Christ and the continued operation of divine love.

The crisis is accentuated by the fact that millions of young people, keen of intellect, eager in spirit, pure in motive, are striving to learn for themselves something of the real meaning of life here and hereafter. Faced by serious problems, confronted by baffling mysteries, they are asking for—nay, demanding—the right to explore to the uttermost limits all the realms of knowledge that the human mind has yet conceived of or that may be discovered. To the statement that they ought to be satisfied with what has already been acquired and that they must be satisfied with it if they would remain in the paths of truth, the sufficient answer is that they are not satisfied, and that they do not have to be satisfied so long as their questions are not answered and their problems are not solved.

These young people have a right to look, and they are looking, to the church for leadership and guidance in their efforts to find the truth. Their own intelligence tells them that reason and faith are not incompatible and that science and faith are not contradictories, and they want to establish for themselves the grounds of both faith and reason. They cannot understand what is apparently the position of some people, that if they would have faith they must not seek to know so much, and that if they persist in seeking to know they cannot have faith. They are asking for bread—and they will not be satisfied with a stone.

It is a common logical fallacy to put cause for effect; and it is at least possible that some people are guilty of this fallacy in the explanation they offer of the present state of unrest in the theological world—that that unrest is caused by preachers and teachers who are so unsound in their own faith as to unsettle the faith of others—when, as a matter of fact, it may be that these good men have given themselves conscientiously to the task of allaying the unrest that already existed by undertaking to harmonize the conflicting views of religion and science. Of course, there are some men who have taken advantage of the situation to propagate error; but we are constrained to believe that the vast majority of those who are so glibly accused of heresy in the church have earnestly and honestly been trying to solve rightly a problem, rather than to disturb, weaken, or destroy the faith of anybody.

It is quite the fashion nowadays for any man who undertakes to deal with the real problems of life in an attempt to establish faith and vindicate reason, to be dubbed at once a rationalist, a materialist, a heretic, a destroyer of the faith, a disturber of the church, an enemy of righteousness and of God. It is this disposition upon the part of some folk to call in question the honesty, sincerity, and motives of those who are seeking as best they can to discover truth that constitutes the real crisis in education. If men must not think at all, or if they must think only in terms of what has already been wrought out, with no effort to meet the problems of to-day in terms of present-day need, the world must stand still till another Renaissance brings another release of all the faculties of man, to be used for the good of humanity and the glory of God.

"MEN, THIS IS A CALL TO US!"

Justice James C. Cropsey, of the Supreme Court of New York, in passing sentence of death recently upon four young men for murder, took occasion to say some very plain things concerning the responsibility for the fact that so many boys and young men fall into criminal habits. Among other things he said: "Most of the criminals are boys and young men. To be exact, over 80 per cent of them are less than 25 years of age. If the people of Brooklyn ask why so many youths become criminals, I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of 12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is that they follow the worng leaders. This condition is a challenge to the manhood of our community. What are we men doing? Tens of thousands of boys are nightly on our streets looking for amusements, seeking adventure, yearning for companionship. Many of them have no fathers, and the parents of many others give little or no heed to the places their boys visit or the companions they choose. Do we men owe no duty to those boys? Can we longer remain blind to the perils that beset them? Should we not provide places where such boys may meet and play and be entertained and instructed and all the time be under the influence of men of the right kind? This is a practical thing. It can be done. * * * We can lessen the crime in our midst by giving attention to the youths. They need a real man's guiding hand and helpful personality. They need the example of a true man's life in forming their character. * * * Men, this is a call to us! Are we awake? Do we hear it? Will our consciences let us ignore it? Shall we not help to make better the boys of to-day? Should we not begin at once?"

These words of Justice Cropsey constitute at once a severe charge against many of the men of to-day and a challenge to them to render a service that they are capable of and that is sorely needed. To those who are already trying to perform this service, these words are an encouragement and an inspiration. Bad associates and improper influences—these are the things that our Sunday schools, our Epworth Leagues, our Young Men's Christian Associations, and other organizations of a similar kind, are trying to guard against. In supporting them, working for and through them, we are doing that which will help save the youth of this age from crime, and—what is of more value—save them from sin. "Men, this is a call to us!"

A SCIENTIST ON SIN.

The following statement is attributed to Huxley, the eminent scientist: "The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so, for experimental proof of the fact is in reach of us all—nay, it is before us all in our own lives, if we had but the eyes to see it." This may be a sermon without a text—but a text would not be hard to find. God is running this system of ours, and he is running it right. Those who interfere with His purposes will have to pay the penalty.

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PACIFISM IN THE CHURCH.

By Rev. T. H. Lipscomb, B.D.

If there is a place for pacifism, it might surely seem to be in the church of God, which proclaims peace on earth, good will toward men; so that it is easy for multitudes to assume that the supreme duty of the church is to maintain harmony, peace, unity, as tending most to the glory of God and the good of men.

Yet all must admit that the church on earth is a church militant—a church at war; and we face the paradox of a church proclaiming both peace and war, and using appropriately the language both of the pacifists and militarists with entire consistency. The explanation is that the church is not yet the church triumphant; and the peace which the church offers and extols is attainable only through conflict and triumph over error and sin within and without, in the individual heart, the body of believers, the world, and ultimately the universe through the final overthrow of the incorrigibly hostile to truth and righteousness.

So, though the church speaks ever of peace, a peace of God "which passeth all understanding," its whole history has been one of conflict, and only in times of degeneracy has she lost the militant spirit. Two kinds of peace the church has never and can never make in honor—with error or with sin, within or without her borders; using the word error as deviation from the truth of sound doctrine, and sin as deviation from the principles of practical Christian morality. The church when alive has recognized that error within her body is a deadly poison, paralyzing her life, obscuring the light of her testimony, and undermining her very foundations. Hence the heretic has ever been recognized as the most subtle arch enemy of Christ and the church, sowing tares as wheat, and offering error, plausibly disguised and worded, as new light or an improved restatement of old truth, if possible deceiving the very elect. The sinner or the confessed infidel, though recognized as an enemy, has never been so dreaded or feared; for the heretic is the assassin in the dark, the Judas who betrays with a kiss, the "familiar friend—trusted—which did eat of my bread," who lifts up his heel against me; yet his real character and deadly work being discovered only when too late.

Hence, throughout all Scripture the false prophet is anathematized and the faithful are warned to "beware of false prophets which come to you in sheep's clothing," and to withdraw fellowship from such as hold not the form of sound doctrine, knowing that "they will increase unto more ungodliness; and their word will eat as doth a canker." The church in all ages, taught thus of God, has under the most solemn vows made it obligatory upon all her leaders to "be ready with faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word," and upon her bishops she enjoins the added obligation, "both privately and openly, to call upon and encourage others to do the same."

Tracing the history of the church from the earliest ages, we find controversy throughout; and the extant writings of her most illustrious sons—Paul, Athanasius, Luther, Wesley—following their Lord, teem with controversy. In fact, it may truly be said that the church has maintained her integrity of doctrine throughout the centuries by intense conflict with error, in which the truth has ever come forth "reeling but erect," with "the dull heresies sprawling at her feet." Fletcher, the saint of Madeley and mighty defender of Methodism, affirms that "controversy has a hundred times rescued truth, groaning under the lash of triumphant error."

We have recently, under the marvelously scholarly guidance and profound Christian insight of Bishop Westcott, reviewed the Arian controversy of the fourth century culminating in the Council of Nicea, A. D. 325, and the formulating of the Nicene Creed, a Christian symbol which Athanasius informs us the fathers left undated, shrinking "from affixing any note of time to that which belonged to every age of the catholic church and could not be said to have a point of origin." That great controversy, which shook Christendom, began much as the Manning-Grant controversy of last year, in which a popular preacher, Arius, in a large city church in Alexandria, took issue with his bishop over matters pertaining to the essential deity of Jesus Christ. But it did not end, as have the Manning-Grant-Heaton controversies, with the heretics continuing to occupy Christian pulpits, triumphant in error. Yet the deviations of Arius from the orthodox faith were as nothing compared with the sweeping negations of our times. Arius admitted that Christ existed before all time, and that by him the worlds were made, that he was incarnate of the Virgin Mary, wrought miracles, rose from the dead and ascended on high; but the church, with clear spiritual insight, recognized that there were significant phrases which he used and persisted in which robbed Christ of his essential deity and oneness with the Father; and that no such creature, high and exalted though he might be, could truly mediate between God and man and enable man to know and have fellowship with God. So with uncompromising fidelity to the truth and increasing clarity the controversy raged and spread for about fifteen years. Constantine, the Emperor, addressed a pacifist letter to all the bishops, urging peace by the dropping of differences; but, as Eusebius says: "The question was too great to be dealth with in such a way. It was inspired by thoughts which reach beyond the control of imperial authority." The Emperor realized that his own measurements of great and small did not correspond with the standard of believers; and that in some way he must evoke a unity which he could not produce by mere edict.

So the Ecumenical Council of Nicea, the first in Christendom, was called by the first Christian Emperor. Three hundred bishops gathered, of every tongue and race, but of one creed; many bearing in their bodies "the marks of the Lord Jesus," for the Diocletian persecutions were only twenty years past. They met to give formal expression to a spontaneous and inherited faith, not to formulate a new faith; such expression as would be unequivocal and a safeguard of orthodoxy. Every word, and the exact meaning of that word, as not subject to double interpretation, was weighed and argued; and only by this process was a basis of real unity obtained and unity maintained.

There were mediating theologians then as now, men who sought peace by compromise, unconsciously ready to sacrifice real unity if only the semblance of unity might be maintained. And as now often, most plausibly were the compromises urged. There were none then, thank God, to speak of creeds with disparagement, as mere "theories," or "last year's birds' nests;" none were then so superficial. What could apparently have been more happy than the suggestion, in compromise of Eusebius, Bishop of Caesarea, that the following creed be adopted, the creed of his own church? "It was the creed, he argued, which he had received from his predecessors in the see, in which he had been instructed as a catechumen, which he had repeated at his baptism, which he had held and taught as a presbyter and bishop. Such an ancient and well tried symbol might serve the needs of the universal church, as it has served from immemorial time the needs of his own."

The Proposed Caesarean Creed.

"1. We believe in one God (the Father Almighty), the Maker of all things, both visible and invisible;

"2. And in one Lord Jesus Christ,
The Word of God,
God of God,
Light of Light,
Life of Life,
The only begotten Son,
The first-born of all creation,
Begotten before all ages of God the Father.

"3. Through whom also all things were made.

"4. Who for our salvation was incarnate and lived among men;

"5. And suffered;

"6. And rose again the third day;

"7. And ascended to the Father;

"8. And shall come again in glory to judge the quick and the dead.

"9. We believe also in one Holy Spirit."

Surely, we cry, a creed like that all might accept as sufficient. But no! With unerring spiritual insight the Nicene Fathers held that while the creed was unquestionably orthodox and good for such use as the local church had given it, it was not a safeguard of orthodoxy; that the language used of the Son was capable of being interpreted in an Arian sense; that in view of the double meaning which heretics delight to hide their errors beneath while salving their consciences, a more unequivocal expression must be found. And their objections were at once justified. The Arian party promptly agreed to accept the proposed creed. "But when a question arose as to the meaning of the first debatable phrase in it, a fundamental difference of opinion was revealed between them and the orthodox. They admitted that the Son was God and 'of God,' but when they were pressed to explain 'of God,' etc., it became clear that it was in the sense in which all these terms could be applied to men, and that they were insufficient to describe the co-essential deity of the Son with the Father," and that they were hiding behind the ambiguity of words. How modern does all this seem! So the Fathers stopped not until they found expressions of faith which none could utter in insincerity or with equivocation, and which constituted a bond of real unity of faith for the church. The vote finally stood about 300 for, to seventeen against, the amended symbol, and after explanation only five refused their signatures. A creed of the local church at Antioch, it seems, formed the basis of the amended symbol, which varies from the creed above quoted only in a few meaningful phrases: "begotten, not made," Christ is not "of God" in the sense of being created by God, as we are: and co-eternal and "co-essential with the Father." Arius asserted "there was when Christ was not," denying his eternity and essential oneness with the Father.

The lesson of this controversy to the modern church is one of warning against compromises with error, in the name of unity which produce no unity; the result of which is only to obscure truth, and allow the poison of false teaching to work on unhindered in the bodies of the church at home and abroad. Had the Nicene Fathers compromised as we are prone to do to-day, chaos would have resulted, they would have left the church groping in partial light, with discordant voices uttering diverse things, and the church as God's faithful witness, "the pillar and ground of the truth," would have lost her crown. Peace at the price of principle, either doctrinal or moral, is never the duty of the church.

The weapons of our warfare are never carnal, as all agree; but to brand Christian controversy in defense of the faith as though it were a carnal weapon, reprehensible, and to be excluded from the church press as unsavory and uncharitable, has no foundation in Scripture or support in reason or history. To argue that the progress of the church is hindered by controversy, is contrary to all experience, for every great spiritual movement in Christian history has gone forward under the fire of controversy, both from within and without the church. As Bishop Westcott finally says: "No age which would hold and enjoy

the prizes of victory can expect to have them without entering bravely into the turmoil of conflict." The unity of the church can be maintained in reality only as she says unmistakably to all who are not of like precious faith, "Stand thou on that side, for on this am I." Light hath no fellowship with darkness. "What concord hath he that believeth with an infidel?"

A final word. The Apostle Paul affirmed: "So fight I not as one that beateth the air." Glittering generalities, condemnations of nameless heretics a thousand miles away while being unable to discover heresy within arms length, avails nothing, and commands neither the respect of the world nor of heretics themselves. It is but beating tom-toms and firing guns in the air to scare the heretics away. By no such methods has heresy ever been eradicated, especially when entrenched in positions of influence, power, and emolument; and when in the chill, bleak regions of their negations and unbelief the heretics see no generous friends and like security. Responsibility must ever be fixed upon persons, and every true man is willing to accept responsibility for his words and deeds. The church to-day can purify herself only by letting judgment thus begin at the house of God; but if so, the militant spirit of the church must be greatly revived. Perhaps the most scholarly church historian, professor and author, in Methodism to-day wrote me recently from the very heart of the intellectual life of America: "It looks now that in twenty-five or fifty years the Methodist Church in Canada and the United States will be unitarian; that is, if the present trend goes on." It is futile to deny that a serious conflict is on between the orthodox faith and all shades of negations thereof. Is it not time that lovers of the truth as revealed in God's Word should everywhere stand up in defense of their most sacred inheritance?

"And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us."

West Point, Miss.

RALPH BRADLEY—A MEMOIR.

By Rev. A. F. Watkins, D.D.

Ralph Bradley, youngest son of Charles and Ellen Bradley, was born in the little village of High Lane, Cheshire, England, January 2, 1842, and died in Louisville, Miss., Nov. 20, 1923.

The county in which he was born is one of the western counties of England, fronting on the Irish Sea between the estuaries of the rivers Mersey and Dee. Its most distinguished, though not its largest city, is Chester, rich in the memories of the Roman occupation of the British Isles, while just beyond its northern boundaries, across the Mersey, is the city of Liverpool.

The boy may often have visited this great city, teeming with the world's commerce and its harbor thronged with the ships of all nations, telling of the lands beyond the sea, and the impulses born of such scenes may have led his feet in after years to the great Republic across the western sea, where his long and useful life was spent.

We know nothing of the educational advantages enjoyed by the lad; probably they were only such as were afforded by the schools of his native village. But those who knew him in the years of his mature life will bear witness that in some way, either in college or in the studious habits of his young manhood, he had acquired both learning and refinement. Perhaps much of this may be attributed to the Methodist itinerancy, that wonderful school that has transformed many a callow youth into a wise and scholarly man.

Methodist blood was in his veins and Methodist traditions in his home. George Lowe, one of John Wesley's co-workers, was his great-uncle. He joined the church in his boyhood, and in his twentieth year was licensed to preach as a local preacher in the British Wesleyan Connection. For ten years he served as one of that large body of ministerial workers which our English brethren have learned so extensively and profitably to use.

At Sheffield, Ralph Bradley was instrumental in the conversion of Joseph Oakley, a young Englishman, who came with him to America and with him entered the ministry of the Methodist Episcopal Church, South. He will be remembered as a prominent and influential member of the North Mississippi Conference.

On the twenty-fifth day of December, 1866, at Pitt Street Chapel, Barnsley, Yorkshire, England, Brother Bradley was happily married to Miss Emma Walker, and to them were born ten children, six boys and four girls. Two of the sons, T. M. and O. W. Bradley, are honored graduates of Millsaps College and influential ministers of the Methodist Episcopal Church, South, one of them being a member of the North Mississippi Conference, and the other a member of the Louisiana Conference. Four of the children are living, Ellen and Walter having died since the death of their father.

It was in 1872 that Brother Bradley, accompanied by Brother Oakley, came to the United States. They seem to have come directly to Corinth, Miss., where Bishop Kavanaugh was presiding over the annual session of the North Mississippi Conference. Both were admitted on trial into the traveling connection in that Conference; but Brother Bradley was transferred immediately to the Mississippi Conference, and was received at the session of that Conference held in Brandon, Dec. 11-17, 1872, Brother Oakley remaining in North Mississippi. Before leaving the session of the Conference in Corinth, Brother Bradley was ordained a local deacon by Bishop Kavanaugh. He was ordained a traveling elder by Bishop Wightman in Natchez, Dec. 3, 1876.

The first work to which Brother Bradley was appointed was Camden and Soule's Chapel. It must have been an interesting experience both to him and the good Methodist folk of Madison County to have this young Englishman in their pulpits and their homes. But the young preacher had sense and religion, and, withal, a rich fund of humor that served to smooth over the rough places, and he came to be greatly beloved on the work, and for three years served the circuit with great acceptability.

From Camden he was sent to the Sharon circuit, in the same county, and here two years were spent, filled with toil and the joy of service. Then followed two years on the Dover circuit, in the adjoining County of Yazoo; and these, in turn, were succeeded by three years on the Benton circuit in the same county.

The next move was to Rocky Springs, in Claiborne County, with its little village and its old brick church, fragrant with the memories of the Rev. Thomas Owen, the pioneer Methodist preacher of that section. After three years we find him at Oak Ridge, in Warren County, where four years of hard, but fruitful and happy service was rendered. Then followed the appointment to Fayette, in Jefferson County, where his busy feet often crossed the trail, blazed nearly a hundred years before, by Toblas Gibson, the first Methodist missionary to enter the Natchez country. Here three years of tireless and successful work were given, and here the old people still talk of his genial spirit and sturdy manhood.

These were followed by his minstry to Vossburg, one year; to Montrose, two years; to Steen's Creek, four years; to Gallman, two years; to Caseyville, four years; to Topisaw, one year; to Adams, one year; to Silver Creek, two years; to Washington, one year.

The historic interest that attaches to Washington and its vicinity must have strongly appealed to him. The village had been the Territorial Capitol of Mississippi. Here were to be seen the walls of the old Elizabeth Female Academy, founded in 1818, said to have been "the first chartered institution in the world for the higher education of girls and young women." A few miles to the west had stood the home of William Foster, where Bishop Roberts held the Mississippi Conference in 1816; while not far to the northwest stood the home of Benjamin M. Drake, "the St. John of Mississippi Methodism." To the north a short distance was the site of old Fort Dearborn, and just to the southwest was Natchez, crowning the majestic bluffs that overlooked the Mississippi River—the seat of the Spanish Government of the Territory, rich in its traditions of the massacre of Fort Rosalie. Scattered over the entire section were the beautiful mansions of the wealthy planters of the ante-bellum days, while over the whole territory there lingered the romantic traditions of the Natchez Indians.

The next year finds our itinerant back on the Rocky Springs charge for one year; then, for the last stage of a ministry, long, useful, and blameless, he went to Pearl Street Church, Natchez.

At the session of the Conference held in Hazlehurst, December, 1912, Brother Bradley was granted the superannuate relation, thus closing an active ministry of sixty-two years, of which ten years were given to his native Cheshire and fifty-two to Mississippi.

But even then he did not cease from his loved employ. For several years he lived in Jackson, filling appointments here and elsewhere as opportunity offered, preaching at Tutwiler, Rosedale, Moorhead, and serving as assistant chaplain of the Mississippi State Penitentiary until 1918, when failing health admonished him that the time had come to sheathe the sword he had so long and so valiantly wielded.

The last four years were spent in Louisville, Misss., in the home of his daughter, Annie, where, honored by the entire community, and the recipient of the loving service of his devoted wife and children, he passed confidently into the realization of the rest that remaineth for the children of God. Just before he fell asleep he said: "I know that the gospel I have preached is true, and I shall soon hear my Master say, 'Well done.'" We are thankful for the testimony of the dying saint; but better far is the testimony of his long and blameless life.

While the Mississippi Conference was in session in Gulfport, November, 1923, he had his son, Marvin, write to the brethren that he was sorry that failing health kept him from their meeting, that he wished them a happy session, and prayed that the God of our fathers would be with them.

Wednesday, Nov. 21, the body was brought to Jackson. The funeral services were held in the Galloway Memorial Church at 3 o'clock that afternoon, followed by the interment in the beautiful Cedar Lawn cemetery.

In person, Brother Bradley was scarcely of medium height; somewhat stockily built, but quick in movement and in speech. His eyes were gray, his complexion fair, his face well rounded, his features finely formed. His voice was rich and pleasant, and upon his lips there still hung the accents of his native Britain. His voice, his English accent, and the winning smile that lighted his expressive face, added a peculiar charm to the quiet humor to which he often gave expression. In the social circle he was genial and friendly, and in his intercourse with his brethren he seemed to have made his own the charity that "thinketh no evil."

As a Christian, he was humble and devout; as a pastor, industrious and painstaking; as a preacher, earnest and scriptural, and notably gifted in prayer. He was a faithful friend, a kind and considerate husband and father, and his home life was beautiful in the trustful affection of his wife and children. All who knew him loved him, and his precious memory lingers with them like that of the joys of the days that are gone.

"The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

Yazoo City, Miss.

WHAT IS THE MATTER WITH MILLSAPS COLLEGE?

By Rev. F. L. Applewhite.

Sometimes this question is asked with the apparent implication that something bad's the matter. Maybe so. And because this college is the property of the Methodist Church and is, or ought to be, first in the hearts of Methodist people of our State, the facts should be forthcoming, for a true and correct understanding of our college situation will not only prevent misunderstandings, but will, I hope, stimulate more enthusiastic interest in our school, develop a more genuine loyalty to our institution than has hitherto existed, and inspire our people to do their duty in the educational task.

In taking an inventory of our college possessions here, we find that at least in one very important particular our institution approaches the ideal—that is in the matter of location. Not a college in the State that would not gladly make an exchange with us of location. By far and away Millsaps has THE college situation, speaking geographically and every other way—at the Capital of the State where the student can study civic, religious, social questions first-hand, having access to great libraries, having the privilege of hearing the world's greatest orators, lecturers, musicians and men of distinction or all vocations. This in itself affords opportunities for a liberal education to the youth with a mind to learn. No other college in Mississippi is so well favored in this respect.

The spacious campus grows more beautiful with the passing years. It is situated on the highest elevation in the city, and from the windows of the main building a beautiful panorama of Jackson and the surrounding country lies before the observer. Nature has pre-eminently qualified Millsaps to satisfy the soul's love of the beautiful.

When we consider the physical equipment of the college plant, we must admit that we need more buildings and better facilities, especially for the Science Department. Nevertheless, there are in appropriate situations on the campus beautiful and modern college buildings which, at least for the present, can take care of the need. It will not be long until a splendid new library building will be erected, costing between sixty and seventy thousand dollars. No doubt in the near future a Science Hall and a new dormitory and other needed buildings will follow. One of the two observatories in this State is here. It is equipped with a large telescope, which gives Millsaps an unusual advantage in the study of astronomy.

The productive endowment of the college amounts to $600,000. While this is a large sum and enables the college to select men of unusual ability and training for its faculty, there is a fact in evidence which makes the need for a larger endowment acutely felt. This is the expansion of the student body, since the number in attendance has more than doubled since 1918. We are in the midst of an educational renaissance, when the youth of our country are literally swarming into our college halls, and to meet this unusual situation our faculty needs to be increased and our physical plant enlarged. That the need is imperative no one can deny who is at all conversant with the facts.

Happily, the realization of the need is within easy reach of Mississippi Methodism. The General Education Board stands ready to pay into the endowment $100,000 whenever enough of the educational pledges are paid to realize $250,000. That this opportunity to push our endowment up to the million dollar mark, thus giving distinction to the college and putting it in position to meet the demands of the educational situation, will be seized cannot be doubted if we are awake to the fact that opportunity knocks at the door.

Of unusual interest to my brother-preachers and to those laymen who estimate the value of a college according to religious standards, is that department made possible by the gift of $100,000 by Mr. W. S. F. Tatum, of Hattiesburg. The Religious Education Department is not a miniature theological school which exists mainly for the ministerial students, but it is rather a department which has for its aim "to provide training for the workers who are soon to be required as the church-wide program of religious education, now being formulated, gets under way." It exists to teach the Bible and to train Sunday school teachers and other church workers in the fundamentals of religion and in the fundamental principles of Christian leadership. In one course, the literature sent out by the General Sunday School Board passes under the student's review, and a thorough acquaintance is made or standards required for our Sunday schools, of best methods of organizing and promoting Sunday school work, and similar details. Also a course is given on the work of the Rural Church, which is the same course as that taught at pastors' summer schools. Professor Summers, who teaches this course, is thoroughly fitted by experience and training to teach the subject in a practical and helpful way.

This department has given thus far one hundred and forty-eight credit units for Teacher Training and by the end of this session will give a total of four hundred units.

It is encouraging to note that at Capitol Street Church two teacher training classes, composed of Millsaps students and taught by members of the faculty, and at Galloway Memorial four such classes, are taught. While the work of this department, except the Bible, is elective, it is a source of gratification to know that these courses are very popular with the student body.

The distinction belongs to Millsaps of having one of the two such departments in Southern Methodism. The other is at Trinity and the comparison is not unfavorable to Millsaps.

Professor Bowen and Professor Summers are much beloved by the Millsaps student body and exert a fine religious influence on the campus. They spend as much time as possible in helping other preachers in the field.

Finally, brethren, the unanimous verdict of all who are in position to know is that Millsaps is having her very best session. Dr. Key has shown himself a firm and competent administrator. The spirit of the student body seems excellent in every way. Not much encouragement is shown to the trifler or unruly. The faculty and the students are busy "on the job" and Millsaps is a live-wire situation.

WHAT NOW DOES MILLSAPS NEED? First, that endowment of a million dollars, and, second, the backing of our Methodist preachers and people. Why not rally to our school not only because it is our Methodism's only A-grade college in the State, but because of what we may make it by thus rallying? Let Millsaps have your criticisms if they are constructive and directed in the channels where they will do good. Let Millsaps have your praise when she merits it. Let Millsaps have your prayers and sympathy and co-operation.

WITH THE FLEET.

By Chaplain J. H. Brooks.

On Jan. 8, the Air Squadrons, Scouting Fleet, left Hampton Roads, Va., en route to Culebra, Porto Rico, for the winter fleet maneuvers. The Air Squadrons consist of the U. S. S. Wright, flagship, and twenty-seven seaplanes. These airships are of two types, scouting and torpedo. I say "airships" advisedly, because the scouting planes weigh seven tons, measure 102 feet from tip to tip, and are powered by two liberty motors developing 800 horsepower. They have a cruising radius of 425 miles and a flying speed of 60 miles an hour. The torpedo planes are somewhat smaller and faster, but cannot carry so heavy a load or stand the rough seas. Eight ships acted as tenders on the way south, i. e., they were stationed along the coast to give the planes gasoline, go to their help in case of forced landings, and make minor repairs when necessary. The passage to Key West, Fla., was made in ten days, the planes making brief stops at Moorhead City, Charleston, Fernandino, and Miami. It was quite a change from the near-zero weather at Norfolk to the warm sunshine in Key West. After a few days here, during which time there were fishing parties, tennis, and baseball games, the Wright with the planes crossed over to Mariel, Cuba. It was very pleasant on deck during this passage of the Florida Straits and at odd minutes the flying fishes, frightened by the ship, could be seen gliding swiftly through the air to a safe distance. The skyline of Cuba was visible from a distance of thirty miles, and as we approached the white buildings of Havana were outlined against the green of the hills. Mariel Bay is one of the most beautiful natural landscapes to be found in the West Indies. From the placid waters of the land-locked harbor the hills rise to a height of 500 feet, and on the summit of the highest stands a great, white stone Spanish castle, which is now the Cuban Naval Academy. The hillsides are green with palms, cocoanut trees and tropical grasses, with here and there cultivated gardens and banana groves. Mariel itself is a typical Cuban town with its "plaza," where the people gather every evening to smoke and talk; its saloons, where an abundance of wines, liquors, and beer may be found; its wide verandaed houses opening on narrow streets, and its "Cathedral" on the hillside. Back of the town the sugar cane fields stretch for miles in an unbroken expanse.

Liberty was given the starboard watch, with the privilege of going to Havana, the queen city of the West Indies. The planes then crossed the island, stopped overnight at Cienfuegos, where the Shawmut provided for the health and comfort of the crew, and joined the Wright again at Guantanamo Bay. This splendid harbor is leased by the United States Government and is the usual rendezvous of the fleet in the winter. A very good naval station is maintained. After several days at sea the men enjoyed the privilege of getting ashore and playing a lively game of baseball. Swimming parties were sent to the beach, and boats made regular trips to the little Cuban town of Caimanera. From Guantanamo we crossed the Windward passage to Haiti and cruised along the southern coast, admiring the towering mountains that rise from the water to a height of 5000 to 8000 feet. Little villages of thatched houses dotted the coast line. A stop was made at Caldera Bay, D. R., where a hiking party went ashore to study the curious pyramids on the beach. They proved to be great piles of salt from the salt vats. Sea water is admitted into the shallow flats, then the dam is closed and the water allowed to evaporate. The salt is raked up, refined and marketed. From Santo Domingo the squadron passed over to Porto Rico, the rugged, picturesque, beautiful "Switzerland of America," and then along the coast to Culebra Island.

At Culebra the tactical war maneuvers took place. Three thousand marines, representing an enemy force, were in possession of the island. The ships of the battle fleet approached from the Panama Canal to shell the island and drive off the enemy. A constant patrol both day and night of waters adjacent to Culebra was made by the seaplanes of the scouting fleet, which were also defending the island. Finally the approaching fleet was sighted and a warning sent by radio to the marines on Culebra. A landing party in motor sailers from the fleet approached the island about midnight. A realistic war scene ensued. All planes were sent up and from an altitude of several thousand feet, flares were dropped which illuminated the skies, exposing to view the boats of the landing force. The marine batteries on the hills opened fire; the battleships responded; and the air was rent with thunderous explosions and the darkness pierced by lurid flashes. When daylight came the battle was declared over and the fleet came to anchor. The results will be determined by the umpires after careful study of all maneuvers.

Culebra is a very small island six miles long, three miles wide, of irregular coast line, very mountainous and inhabited by about 500 people. It has had a very interesting history, dating back to the time of the "Spanish Main," when it was the rendezvous for the pirate ships which preyed upon the treasure-laden Spanish vessels. Captain Kidd and other famous pirates landed here

and awaited an auspicious time to strike. A fleet anchored here would control the approaches to the canal from the south, and for that reason the maneuvers are being held in these waters this year. It makes an ideal place for a month's exile. Athletic fields have been constructed here and eight or ten baseball games are in progress every afternoon; the beaches are splendid and all men are required to qualify in swimming; hiking parties, boat races and all kinds of sports are provided for. Every effort is made to give the men clean, healthy exercise to develop their strength and self-control as they learn their jobs in the Navy.

On February 19 and 20, a conference of the chaplains in the fleet was held in Denby Hall, Culebra. Captain Patrick, fleet chaplain, battle fleet, presided. Twenty-four chaplains were present. Protestants and Catholics mingled in Christian fellowship, and a spirit of harmony, devotion to the cause and eagerness for knowledge prevailed. Some of the topics on which papers were read follow: "The Christian Ministry Our Calling;" "Catching and Training Chaplains;" "The Chaplain's Program;" "The Chaplain's Duties Ashore;" "The Chaplain's Relation to Shipboard Life and Activity;" "The Sailor—A Study of Man, His Personality and Habits;" "Religious Education in the Navy;" "Naval Ideals in the Christian Life, and Christian Ideals in Naval Life." The papers were well prepared and the reading of each was followed by discussion. Each session was opened with a devotional address in which the essentials of Christian faith were stressed. It was an earnest and helpful conference.

The chaplain's duty is a difficult and important one. He is an "Aide for Morale" on the ship. The men look to him to provide for their comfort, recreation and general welfare. He is librarian, and in this capacity encourages the reading of good books; he is educational officer, and instructs the ambitious in preparing for the advancement in rating; he is recreational officer, and arranges for motion pictures, vaudeville, and other entertainments. On the effort made in these directions depends somewhat his influence and success in church work. If he proves his interest in and love for the men, they respect him and attend his services. His week-day activities give evidence of a faith that is vital and contagious.

The opportunity of the church service on board ship is inspiring. At the average service, from fifty to one hundred men between the ages of 18 to 25 years are gathered; men who know life; who are quick to recognize truth and sincerity; who have no use for cant, and are not impressed by sacred phraseology; men who want the truth presented so they can understand it and profit by it. The chaplain must carefully prepare his sermon if he would hold these men, but if he has a direct, earnest and sincere message he is sure of a respectful hearing. However, there are many discouragements to meet. Sunday is often a busy day aboard ship. Some men have to stand watch, load stores, gas planes; others are attracted by the Sunday athletic programs of boat races, ball games, swimming parties, etc.; still others, of course, choose to sleep or play cards; so that the chaplain may be fairly sure that the men who face him at church aboard ship on Sunday morning are there from choice, to attend a religious service.

Being deprived of the "fellowship of the saints" of the average pastorate and so often living in a worldly and materialistic atmosphere, a conference such as the one held in Culebra is a godsend to the chaplain. He feels again the strength of "that power that makes for righteousness," the sympathy and encouragement of the army of God's elect. The men of the chaplain's corps are missionaries in a difficult field and greatly need the support and prayers of the church.

U. S. S. Wright, Culebra, P. R.

Meditation illuminates, it warms, it invigorates; and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God.—Dr. Liddon.

"IS THE WORLD GROWING WORSE?"

By H. Walter Featherstun, D.D.

This is not my question. I quote it as the title of this paper. In a grand old book that millions believe to be very truthful, I read: "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Ecc. 7:10.) I have never asked: "What is the cause that the former days were better than these?" for I have never believed that they were. Mr. Wesley has a sermon on this text. If I had ever been inclined to ask this forbidden question, Mr. Wesley's sermon would have cured me of the folly of such an inclination.

When some one tells me that the world is growing worse, I ask: "why do you think so?" He answers in effect: "I see and hear of much more wickedness than I ever did before." I ask: "Do you not see and hear vastly more of good as well as of evil than you ever did before?" Our facilities for news-gathering and news-spreading have in these last years been vastly increased. No living man or woman can form any sort of a conclusion in this matter by balancing the evil things he sees and hears against the good things that he observes. Macaulay long ago said:

"Those who compare the age in which their lot has fallen with a golden age which exists only in imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past, will be disposed to take a morose or desponding view of the present."

It has become quite the fashion with some to write and speak of our present time as "an age of materialism," and some add of infidelity. Yes, it is; and so has been every age or era of human history; but this, in proportion to population, is less than any, "an age of materialism and infidelity." The saying is senseless. It would be just as wise to say: "This is the present age." So has been every age during passage. Some change it and say, "the social unrest of to-day." Unrest is the normal condition of life. It is far better than utter inactivity. To one whose boyhood embraced the period of our awful Civil War, with its demoralizing tendencies, and whose young manhood took in that darker time of Reconstruction, all of these intimations of spiritual and moral decline set forth as present realities are utterly without foundation, and are irritating.

My eyes have just fallen on the following in a daily paper of this date. Its reasonableness is beyond question:

"As you follow the daily news and read of hold-ups, confidence games, swindles and burglary, maybe you occasionally get the notion that the world reeks with dishonesty. Not so. The dishonest cases are the exceptions. That's why they are news—a record of the unusual. Honesty is so common and general, that cases of it are not news."

In a late issue of the Nashville Advocate Dr. Elmer T. Clark, writing from certain knowledge, giving exact figures from accurate statistics, shows that since our church began its great Centenary, 293,350 bona fide new members have been added. Dr. Clark says:

"When 1918 closed we had not increased our missionary force in ten years, and the only prospect before us was a gradual withdrawal. Since that date we have sent out 274 new foreign missionaries, lacking but 25 of doubling our entire force. We have occupied five new mission fields (Belgium, Poland, Czecho-Slovakia, Siberia, and Manchuria), and in each of these we have won thousands of converts and established our own churches, schools, hospitals, and other institutions. In foreign lands we have built or rebuilt a dozen hospitals and nearly fifty schools, and to-day we have as many educational institutions abroad as at home. To-day our largest college is in Japan, and our largest church is in Czecho-Slovakia. And as a result we are winning more souls, erecting more churches, founding more schools, building more hospitals, and sending out more preachers than the fathers ever dreamed would be possible. The morning cometh. Its dawn is on the hills. And we are challenged to deeper consecration, greater loyalty, and renewed activity."

Yet some are saying: "Our people are not as religious as Methodists were half a century ago;" and I ask for evidence, and am told that they do not "shout and testify" as much as our fathers did; and I think of our Lord's significant words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." When I entered the itinerancy fifty-two years ago, our church had hardly a half dozen foreign missionaries in all the world. To-day she has more than a thousand. Possibly our Methodist people back there were more given to shouting, i. e., to saying: "Lord, Lord"—but now they are more given to doing God's will.

Some very good but mistaken people, misinterpreting Paul's warning to the church at Thessalonica concerning a temporary and more or less local "falling away," have gone to the extreme of teaching that the world can never be brought to Christ unless he come again and take up personally in his physical person the bloody work of cleaning out the wicked. Missing the meaning of some of the visions told in the Book of Revelation, conspires to this mistake. I remember that when Peter once said to Jesus, "Thou art Christ, the Son of the living God," Christ in replying said: "On this rock (this faith you have just expressed) I will build my church, and the gates of Hades (Hell or destruction) shall not prevail against it;" and when I ask: "What is the business of Christ's church?" I remember that after his resurrection he said to the apostles, and through them to all his church: "Go ye and make disciples of all the nations." Would he, could he have uttered such a commission if it had been impossible to do? Must the church despair of doing the sublime work, and call out to him: "O Lord come back in your bodily form and do your work of world-saving over again!" Was his work on earth twenty centuries ago a failure? Is the saving business an utter failure, and the world only growing worse? If that were true, the words of our Lord to Peter, cited above, would be a tremendous mistake. Are we to believe the Christ mistaken? Some of his benighted followers are; but he is not. Under his spirit-guided program, the whole world is swinging into light; and far more rapidly than ever before.

"Our faces toward the dawn
Where God's fair light is gleaming;
Courageously we travel on
Toward the new day's beaming.
Fearless we follow where that light
Reveals the path of duty;
And with us in the way of right
The Christ walks in his beauty."

"Lo I am with you all the days, even unto the end."

THANKS TO CONTRIBUTORS.

I wish to acknowledge with thanks and appreciation a number of contributions for our French Mission work as called for in my appeal several weeks ago. It is not necessary to list these, but I feel like noting especially a check for $10 from Rev. W. J. Porter, one of our superannuates, who, in spite of broken health, is trying to make ends meet, but wanted to help the work in South Louisiana where he had labored for many years. Another specially notable contribution came from Massachusetts, from Rev. William B. Van Valkenburg, who many years ago served in the French section of Louisiana, and is now pastor of the Methodist Episcopal Church in Westboro, Mass. He has not lost interest in this great work.

We still have room for other contributions in this special emergency call.

W. WINANS DRAKE.

The Call of the Conference Claimants

WE

THE METHODST EPISCOPAL CHURCH, SOUTH, IS NOW FACED BY A REAL OPPORTUNITY TO PROVE THAT SHE REALLY CARES FOR THE PREACHERS WHO WEAR OUT THEMSELVES IN HER MINISTRY.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT MOVES ON TO SUCCESS OR FAILURE. WHICH SHALL IT BE? IF LOYAL MEMBERS EVERYWHERE GIVE LIBERALLY TO THE FUND, VICTORY IS SURE TO COME; BUT IF THEY FAIL TO CONTRIBUTE AS THEY SHOULD, THE CHURCH'S COLORS WILL BE TRAMPLED IN DISMAL DEFEAT.

WILL

SHALL THOSE OLD BRAVES WHO SACRIFICED EVERY AVAILABLE MEANS TO CREATE AN OLD-AGE COMPETENCY FOR THEMSELVES, IN ORDER TO GIVE ALL THEIR TIME TELLING THE GLAD TIDINGS OF GOD'S DEAR SON FOR THE BENEFIT OF OTHERS, BE LEFT AS THE PREY OF PITILESS POVERTY AND AS THE SHAME OF AN UNGRATEFUL CHURCH WHEN THEY ARE UNABLE TO CONTINUE SUCH SERVICE BECAUSE OF OLD AGE AND PHYSICAL DISABILITY?

SHALL THE ACTIVE PREACHERS OF TO-DAY AND OF SUCCEEDING GENERATIONS BE ABLE TO DO THE WORK OF THE CHURCH UNAFRAID, KNOWING THAT PROVISION HAS BEEN MADE FOR THEM WHEN OLD AGE FORCES THEM TO SUPERNANUATE? OR SHALL THEY TRY TO CARRY ON IN THE FUTURE, KNOWING THAT THE CHURCH HAD A REAL CHANCE TO PROVIDE ADEQATE SUPERANNUATE ENDOWMENT AND FAILED?

SHALL THE CHURCH OF CHRIST, WHICH PROCLAIMS A GOSPEL OF PROPER CARE FOR DEPENDANTS, NOW PRACTICE WHAT SHE PREACHES BY RESPONDING LIBERALLY TO THE CALL OF HER OWN CLAIMANTS? OR SHALL SHE STAND SHAME-FACED IN THE PRESENCE OF GOVERNMENTS, SECULAR CORPORATIONS, AND MEN OF THE WORLD, WHO DO NOT PREACH SUCH A GOSPEL BUT PRACTICE IT?

NOT

THE WORLD IS SICK: MORALS LIMP: THE SOCIAL ORDER IS DISEASED: FEAR CLUTCHES THE THROATS OF MEN EVERYWHERE: SOMETHING MUST BE DONE.

THE NEREST AND BEST PLACE OF TREATMENT IS THE CROSS OF THE GREAT TEACHER. THOUSANDS OF PREACHERS ARE ABLE TO POINT THE WAY, AND THEY ARE BUSY DOING IT. HEARKEN UNTO THEM.

THOSE PATHFINDERS OF THE CROSS ARE FAITHFUL. THEY DO NOT SHIRK. BUT THEY WOULD BE GREATLY STRENGTHENED FOR THEIR WORK IF THEY COULD BE ASSURED OF THE COMMONEST NECESSITIES WHEN THEY WEAR OUT AT THE TASK.

FORGET

This is the Call of the Special Effort for Superannuate Endowment. It aims to hearten the active preachers in their work of administering to an afflicted world the prescription of the Great Physician. It seeks to do justice to superannuated preachers who have been used up in such service.

The Home Circle

ELSIE'S SCARE.

By Mrs. Alla M. Foster.

Elsie sat with eyes opened wide in amazement. "Oh, I guess Indians don't ever scalp folks," she exclaimed. "My teacher was telling us a nice story about Indians. They are good, I know."

Teddy laughed boisterously. "Oh, 'course your teacher wouldn't tell you anything scary. But the only good Indians are dead ones. You bet they do scalp folks. I read it, all right."

Well, if Teddy had read things like that, it must be true. But Elsie hated to think about it. So she didn't ask any questions, but she did think about it for many days.

A few weeks later, she and mother were all excited over daddy's coming home. He was gone from home so long, it was nearly like a party when he came. Daddy was a wonderful being.

When he got off the street car, Elsie was so excited that she didn't see the half-grown boy beside him. After daddy had kissed them both and been nearly suffocated with Elsie's bear hugs, he said: "Well, I nearly forgot somebody I brought along. This is Tim, Elsie. I'm going to help him out a bit."

They walked up the walk and into the house. The boy remained outside on the porch, but Elsie took time now to look him over. Why! what a brown little fellow! He wasn't a Negro, but oh! he was awful dark! Where did daddy find him and why did he bring him here, she wondered. But pretty soon she had to go to bed and didn't ask about the boy.

The next day, in answer to her question, mother said daddy was going to put the boy in school and have him work in the garden and do the chores.

"What makes him so brown, mother—is he sunburned?" Elsie asked.

Mother smiled. "Looks something like that," was all she said.

The next evening Elsie was playing on the porch with her basketful of kittens.

"You're just the dearest kitties in the world," she said as she hugged each one. "When you get bigger we will—"

And then she sprang up in terror. Around the corner of the house came an awful, dreadful—something. Oh! An Indian! Teddy had shown her a picture, and this was just like it. Oh! Oh! What could she do and where could she go? She seemed glued to her tracks and couldn't take a step. And In-di-ans sc-al-ped fo-lk-s!

A piercing shriek brought mother quickly to the door. "Mother, oh mother! look—he'll scalp us! Oh! Oh! Take me away quick!" and a series of screams followed quickly.

Mother carried the trembling little figure into the house and held her close.

"Elsie, where did you hear such things as that?" she asked. "Now listen. That is Tim. He is a poor little Indian lad whom daddy wants to educate. We didn't tell you because we thought it would be funny for him to dress up in his native clothes for you. Elsie—Elsie, you must stop crying!"

The sobs grew fainter, but Elsie was shaking all over.

"But mother, don't they sometimes scalp folks?" she whispered.

Mother patted her gently.

"Years ago in battle, some of them did that awful thing. But they did not think it was any worse than shooting and maiming, as the white men did. They have learned better now, and we should feel sorry for the children. How can they learn, unless we teach them! I hope you will be very kind to Tim."

Elsie raised her head and turned her eyes toward the door.

"I—I, oh, I'm nearly 'frald yet, mother," she said timidly.

Mother led her out on the proch where a huddled-up bunch of feathers and beads met their gaze. The bright feather had fallen from the headpiece of the boy, and the brilliantly colored coat fell apart loosely.

"Tim," mother spoke kindly. "Come here, boy."

Elsie held mother's hand tight—but of course mother knew.

Tim came over with slow step and drooping eyes.

"Me not know," he said humbly.

Then mother told why Elsie was frightened—that she had never seen Indian clothes—and added that she would never be afraid again.

A look of relief came to the brown face and a little smile hovered over his lips.

"Me no want scare anybody," he said simply.

Suddenly Elsie went over to the boy.

"I'm sorry I acted that way," she said, "I like your bright feathers and the lovely beads. And I want to help you lots of ways."

From a deep pocket somewhere, Tim slowly brought forth a pair of pretty beaded moccasins.

"I bring for you," he said as he put them in her hand, "me want to learn all thing."—Pittsburgh Christian Advocate.

HOW PIGEONS FEED THEIR YOUNG.

One of the strangest things in nature, and one that is not widely known, is the fact that for the first six to eight days of their lives squabs are fed entirely on milk. Three or four days before the young are hatched, both the mother and father pigeon secrete a milk-like fluid in a gland in their throats provided by nature for that purpose. The squab thrusts his bill into the parent's mouth and receives its nourishment from the milk expressed from this gland. So far as is known, the pigeons and doves are the only birds who feed their young in this manner.

Pigeons lead a very exemplary life in every respect, and to spend several hours on a large pigeon farm and learn something of their habits is like a step into fairyland.

The courtship and domestic life of Mr. and Mrs. Pigeon, for instance, reads like an old-fashioned love story. There is no infidelity there. Pigeons mate for life. If one dies, the other may or may not take another companion, but as long as both live, they stick together.

When the mother is sitting on the eggs, promptly at 10 o'clock every day the father bird comes to take his turn. And so accurate a timepiece does he carry in his head, one might almost set a watch by his appearance. This change does not consist merely in her getting off and his taking her place, but he first stands outside the nest on the landingboard and coos and bows three times (just three), and kisses her. Then she goes down into the yard and takes a bath and dresses her feathers. No eating for Mrs. Pigeon until she is well groomed. Then she is ready to eat, sun herself, and probably exchange views with the other lady pigeons on household topics. She enjoys herself this way until exactly 4 o'clock, when she flies to the nest, and the bowing and scraping, billing and cooing take place again and the transfer is made. In a pigeon home there is always time for politeness.

There is perhaps no uglier thing in all birddom than a newly-hatched squab, but to those fond parents he is beautiful. By the time he is two weeks old, however, he has feathered out and is very pretty.

The father continues to take his turn on the nest until the children are two weeks old, at which time they require no further hovering. He then brings material for a second nest, which the mother bird builds. The children are left entirely to the father's care, and he is a very busy bird indeed. Instead of sitting six hours a day on the second nest, as he did on the first, he spends twelve hours out of each twenty-four there, and rustles food for the first brood also, for the older children are not yet out of their nest.

When the second family is two weeks old, the mother builds another nest out of the material provided by the father, and hatches a third family. Each family, by the way, consists of two squabs. Unless the oldest squabs have been taken away for market, as is done on commercial farms, when the third litter of eggs is being incubated the father pigeon has young ones to feed in two nests, spends half his time on the third nest, and somehow finds time to teach the first family to fly and feed themselves. When one considers that an average pair of pigeons raises ten families a year, it is apparent that Father Pigeon is not a union man.

Everything seems done in a spirit of love, and a man who has worked with pigeons for twenty years says he has never seen any quarrelling between Mr. and Mrs. Pigeon.—In Our Dumb Animals.

Man's road
Is one, men's times of travel many.
—Browning.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Mississippi Conference.

Brookhaven, at Meadville, Apr. 9.
Hattiesburg, at Purvis, May 27.
Jackson, at Camden, May 12.
Meridian, at DeKalb, May 12.
Newton, at Philadelphia, April 22.
Seashore, at Lumberton, April 15.
Vicksburg, at Hermanville, May 20.

North Mississippi Conference.

Aberdeen, at Pontotoc, May 20.
Columbus, at Columbus, June 23.
Corinth, at Booneville, June 2.
Grenada, at Abbeville, May 12.
Greenville, at Clarksdale, April 8.
Greenwood, at Carrollton, May 21.
Sardis, at Como, May 20.

Louisiana Conference.

Alexandria, at Lecompte, May 4.
Baton Rouge, at Ponchatoula, June 3.
Lake Charles, at Leesville, April 15.
Monroe, at Delhi, May 13.
New Orleans, at Houma, April 25.
Ruston, at Dubach, May 6.
Shreveport, at Logansport, Apr. 8.

CENTENARY COLLEGE LUNCHEON.

While Dr. George S. Sexton, president of Centenary College, was in New Orleans last week, attending the meeting of the Southern Pine Association, the alumni and former students of Centenary College took advantage of the opportunity to get together, with Dr. Sexton as the guest of honor. The meeting was made the occasion of a luncheon at the Monteleone Hotel. The following were in attendance: Dr. W. Winans Drake, presiding elder of the New Orleans District; Mr. H. H. Ahrens, religious editor of the Times-Picayune; Mr. A. H. Dumas, a leading business man of the city; Mr. O. H. Simpson, recently elected lieutenant governor of Louisiana; Hon. Carter Schwing, prominent in political and business circles; Dr. Ada Kiblinger, one of the leading women physicians of the city; Dr. R. H. Harper, pastor of the First Methodist Church; the editor of the Advocate; Rev. W. L. Doss, Jr., pastor of Carrollton Avenue Methodist Church; Rev. H. W. Jamieson, prominently identified with the Y. M. C. A. work of the State.

The fellowship of the gathering was delightful, and the privilege of meeting Dr. Sexton was greatly appreciated by those whose associations were with the Old Centenary at Jackson, La. In an informal way, Dr. Sexton outlined the plans for the celebration of the one hundredth anniversary of the founding of the college in 1925—an event that promises to be of outstanding interest in the educational world. One feature of this celebration is to be a gathering of the alumni and former students at Shreveport during commencement in June, 1925. Elaborate preparations are being made for this gathering, and it is expected that former students from all sections of the country will be present. Another feature will be a campaign for a thank-offering of $1,000,000, to be used to meet the pressing needs of the college for greater endowment and an increase of its facilities in this period of its marvelous development.

The gathering entered heartily into the plans as outlined by Dr. Sexton, and the interest showed itself in the definite decision to hold similar meetings in the future, Mr. H. H. Ahrens being appointed to make the necessary arrangements. The historic Centenary has never lost its place in the affections of its former students, and the new Centenary has won their interest and support. Unless all signs fail, Louisiana is destined to have one of the greatest educational institutions of the church. Dr. Sexton has dedicated himself unreservedly to the development of a great college, and he is entitled to, and should have, the hearty co-operation of all the friends of Christian education.

PERSONAL AND OTHER NOTES.

Brother W. H. Baker, of Pontotoc, Miss., has been a subscriber to the Advocate for forty years.

A Universal Christian Conference on Life and Work will be held in Stockholm, Sweden, Aug. 11-31, 1925.

Dr. A. F. Watkins is having a happy and prosperous pastorate at Yazoo City, Miss. A great year of success is in prospect.

Mr. and Mrs. D. C. Badger have recently presented a very handsome bulletin board to the First Methodist Church, Columbus, Miss.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, will preach the commencement sermon for the Denham Springs high school on April 6.

Rev. Charles Assaf, Syrian missionary of the Mississippi Conference, reports the addition of forty members to the church during the month of February.

The work of the church makes progress at Hazlehurst, Miss., under the leadership of Rev. W. H. Saunders, pastor. A new church building is being talked of.

Rev. J. H. Brooks, of the North Mississippi Conference, a chaplain in the United States Navy, expects to reach the homeland from an extensive cruise about May 5.

This good news comes from Rev. R. P. Neblett, Durant, Miss.: "First year's quota, $500, for Superannuate Endowment, raised in cash and check has gone forward to Dr. Luther E. Todd."

Rev. H. E. Raley, our pastor at Osyka, Miss., paid the Advocate office an appreciated call on Tuesday of last week. He gave a good account of the work on his charge.

Rev. L. P. Wasson, presiding elder of the Aberdeen District, is publishing a bulletin setting forth the work of the district. It contains much interesting and valuable information.

The work at Wiggins, Miss., has begun well under the leadership of Rev. M. B. Sharbrough, who was appointed to that pastorate at the recent session of the Mississippi Conference.

A telegram from Mr. R. T. Moore, Shreveport, La., states that the contribution of the First Methodist Church, that city, for Superannuate Endowment, taken last Sunday, approximates $12,000. Fine! The total quota of that church is $6700.

Mr. Oliver E. Rayne, grandson of the founder of the Rayne Memorial Methodist Church, passed away at the Touro Infirmary, this city, last week. He was buried from the church, Dr. W. L. Duren, the pastor, officiating.

Great crowds are attending the services conducted by Rev. John Brown in Columbus, Miss. The hearts of the people are being stirred, and the greatest revival ever known in that section is being looked forward to.

Dr. A. J. Benjamin, editor of the Wisconsin Christian Advocate, with his wife and niece, is spending a few days in New Orleans for rest and recreation, and to escape the rigors of the northern climate. He honored the Advocate office with a call on Saturday of last week.

Rev. John W. Robertson recently held a great revival meeting in Friars Point, Miss., Rev. J. M. Guinn, pastor. The whole community was reached by the gospel message, and there were fifteen additions to the Methodist Church and thirteen to the Baptist Church.

Rev. John W. Chisholm, formerly of the Mississippi Conference, is now pastor of the First Methodist Church at Floresville, Tex. Brother Chisholm recently spent two weeks in a hospital at San Antonio, following an operation. His work goes well, the church being well organized and active.

Just before the Advocate went to press, a note from Rev. J. R. Jones, Laurel, Miss., brought the sad news of the death of Brother J. A. Moore, father of Rev. J. A. Moore, Columbia, Miss., and of Rev. H. J. Moore, Forest, Miss., on March 8. He was 91 years old. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Rev. A. L. McQueen, pastor of the Denham Springs charge, Louisiana Conference, gives a good report of his work. There are five Sunday schools and three Epworth Leagues on the charge, all doing good work. A campaign to enlist the laymen in the work is in progress, under the direction of Dr. Rex Singletary, district lay leader.

Bishop Joseph C. Hartzell, retired missionary bishop of the Methodist Episcopal Church, honored the Advocate office with a call on Monday of this week. Although nearly 82 years of age, the bishop is hale and hearty and intensely interested in the work of Methodism throughout the world. He is spending a few weeks in New Orleans as a guest of friends.

Rev. Del Longgrear, pastor of the Central Methodist Church, Columbus, Miss., celebrated a birthday on March 1. Among other remembrances sent him on that day, he mentions especially, in "Methodist Matters," a birthday cake—but he fails to say how many candles were on it. Many more years to him!

Rev. J. D. Nesom, our pastor at Mangham, La., informs us of the death, on March 12, of Brother A. B. Chapman, a man of clean hands and pure heart. He was buried on the following day at Little Creek church, where rest his fathers. The Advocate extends sincere sympathy to the sorrowing family and friends.

The Methodist churches in New Orleans which undertook to raise the first year's quota on the Superannuate Endowment Fund last Sunday, March 16, met with inspiring success. We have had the following reports: Carrollton Avenue, $1,450; Second Church, $345; Rayne Memorial, $1,340; Felicity, $521; Epworth, $500. Louisiana Avenue secured its entire first-year quota on the first Sunday in March. There is no doubt but

that all the New Orleans churches will raise their quotas in full, and most of them will exceed it.

The New Orleans City Epworth League Union, at its monthly meeting last week, presented a very handsome traveling bag to Mr. Edgar Cayard, as a mark of appreciation for his splendid services in connection with the League work. The presentation speech was made by Rev. J. B. Grambling. Mr. Cayard has served the Union for six years as president, and he has just been re-elected for another term.

A Young Men's Christian Association building is in process of erection in Salonica, Greece. It will stand at the intersection of two city thoroughfares, and as a perpetual mark of distinction the city council named one of the streets the "Y. M. C. A. Avenue," and the other, the "John R. Mott Street. Dr. Mott was also decorated by the Greek Government with the Order of the Holy Savior.

Dr. Luther E. Todd announces that the Crestwood Methodist Church, a small country church about thirty miles out from Louisville, Ky., has the honor of being the first church in Southern Methodism to send its full five-year quota for the Superannuate Endowment Fund. Not only did this church send in its quota, $2,195, at one time, but it also overpaid the quota by more than $100. Rev. J. E. Savage is the pastor.

Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, requests us to call attention to the following changes in his quarterly conference announcements: Mt. Pleasant, at Union, from April 6 to April 5, at 11 a.m.; Crenshaw, from April 13 to April 14; Crowder, at Fredonia, quarterly conference, April 30, 11 a.m., preaching, May 4. These changes will appear in due time in the regular announcements.

Rev. M. M. Black reports that Richton, Miss., has already "gone over the top" in the Special Effort for the Superannuate Endowment Fund, the quota for the first year having been oversubscribed and sixty per cent of same paid in cash. Arrangements have recently been made to enlarge the church auditorium at Richton and to build a commodious and well-equipped Sunday school annex, at a cost of from $3,000 to $3,800. Work will be begun within the next few weeks.

The following sad news from Rev. R. A. Tucker, presiding elder of the Grenada District, reached us too late for our issue of last week: "Mrs. Eugene Johnson, wife of Rev. Eugene Johnson, of the North Mississippi Conference, died at the home of her son, Mellville Johnson, in Grenada, Miss., on March 8, at 12 o'clock noon. She was buried at Batesville, Miss, after services at the church in Batesville, conducted by Rev. W. M. Young, assisted by Revs. J. R. Countiss, J. E. Stephens, and R. A. Tucker." The Advocate extends sincere sympathy to the sorrowing loved ones and friends of the deceased.

Our church at Hammond, La., is one of the most progressive in the Baton Rouge District. It could not well be otherwise, with Dr. L. D. McGehee as superintendent of the Sunday school, Prof. L. A. Sims as lay leader, and Rev. J. E. Seife as pastor. The church has a fine official board and a loyal membership. On Friday, Jan. 25, a banquet was served in the annex to the church to more than one hundred people. Dr. McGehee was toastmaster, and several inspiring talks were made on the subjects of Sunday school work, parsonage improvement, and church building, all of which are on the minds and hearts of the people.

On the recent second annual tour of the Mansfield College glee club, the club sang in twelve towns—Mansfield, Gibsland, Homer, Haynesville, Monroe, Ruston, Winnfield, Alexandria, Bunkie, Oakdale, Lake Charles and De Ridder. Crowded houses greeted the club at each place, a total of 8,232 people making up the audiences. The club consists of twenty girls and four members of the faculty, the members of the faculty being Miss Mary Justice, directress; Miss Sara Adams, violinist; Miss Mildred Baggess, accompanist; Miss Jennie North, chaperone. Rev. J. B. Grambling, pastor of the Epworth Methodist Church, New Orleans, acted as business manager of the tour. The club cleared $401, which will be applied to the purchase of a concert grand piano for the college.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. V. M. Millsaps, Harriston, Miss., 6; Mrs. A. R. Bynum, Booneville, Miss., 7; Mrs. H. W. Reynolds, Taylorsville, Miss., 3; Rev. Carroll Varner (by Miss Louise Dunstan), Winona, Miss., 3; Rev. W. B. Inabnet, Lapine, La., 2; Mrs. B. S. Woollard, Crenshaw, Miss., 2; Rev. A. L. McQueen, Denham Springs, La., 3; Rev. Jno. F. Foster, Lake Providence, La., 2; Miss Mollie Higginbotham, Mer Rouge, La., 10; Rev. A. Y. Brown, Fulton, Miss., 2; Rev. R. G. Moore, Coldwater, Miss., 5; Rev. W. J. Dawson, Brandon, Miss., 3.

HURRAH FOR BOONEVILLE!

Paid Centenary Pledge in full—the first of the larger towns to do so! But right close up is New Albany, having paid 127% of her quota, and having made a pledge of 160% of her quota. Then comes Tupelo, with 118% on her quota and 60% of her pledge. Water Valley is coming along, nearing the pay-out point.

Below we give totals paid by several other towns, as well as the above mentioned: Booneville, $11,766 in full; Tupelo, $23,745.50, 60% of pledge; New Albany, $19,084.68, 82% of pledge; Ripley, $7,924.50, or 85% of pledge; Water Valley, $10,858.25, or 74% of pledge; Grenada, $10,661.25, or 75% of pledge; Greenwood, $9,986.10, or 49% of pledge; Amory, $8,640.32, or 60% of pledge; Aberdeen, $1,075.50, or 87% of pledge; Corinth, $7,736.17, or 52% of pledge; Columbus, $7,612.75, or 66% of pledge; Starkville, $6,924.65, or 60% of pledge; Sardis, $6,763.08, or 81% of pledge; Holly Springs, $6,761.62, or 55% of pledge; Lexington, $5,873.30 or 70% of pledge; Clarksdale, $5,869, or 78% of pledge; Greenville, $5,576, or 51% of pledge; West Point, $5,328.17, or 40% of pledge; Winona, $5,260.26, or 80% of pledge.

A good showing made by other towns will be forthcoming. No doubt many will try to pay out in full this spring; and many more this fall. What we can do, we should do. What we should do, by the help of God, we will do. Hurrah for all who will go ahead at once and do like Booneville!

BEN. P. JACO.

Winona, Miss.

SARDIS DISTRICT NOTICE.

At the request of the presiding elder, Rev. R. G. Moore, of Coldwater, Miss., will serve as district reporter for the Sardis District, North Mississippi Conference. The brethren will please give to Brother Moore all possible help in his work, so that his labors will be reduced to the minimum in his new field of activity.

J. TILLERY LEWIS, P. E.

NEWTON DISTRICT CONFERENCE.

The place of holding the Newton District Conference is changed from Rose Hill to Philadelphia, and the date is changed from July 1 to April 22.

The opening session will be at 10 a. m., on Tuesday, and the opening sermon will be preached by Rev. George G. Yaeger, of Rose Hill, at 11 a. m.

Let all the pastors have the delegates elected as quickly as possible, and send the names of same to Rev. J. M. Corley, pastor at Philadelphia, and to the presiding elder at Newton, Miss.

L. E. ALFORD, P. E.

FACING OPPOSITION AND WINNING.

Among the most heroic in endeavor and truest to the faith are our home missionaries. One, Rev. A. J. Martin, of St. Martinsville, La., whose work is among the French, in a recent statement, says: "St. Martinsville has a population of 3,000, with approximately 100 Protestants. It is second to the oldest town in the State and immortalized as 'the Land of Evangeline' by Longfellow. Just recently the secretary of the Masonic Lodge passed away and was buried in our cemetery. Being friendly and of jovial disposition, he had friends by the hundreds in this part of the country, though a Mason and a former Catholic. His Catholic friends came out to his funeral by scores and our church was filled to overflowing, and then all joined in the procession to the grave. The Masons had their ceremony at the grave, and naturally created quite a stir in such a Catholic community. The priest, anxious to save the day, immediately took vehement steps to keep his flock from being further contaminated by the heretics, and even gave out threats of excommunication. A number of Catholics who had never witnessed such a funeral were deeply impressed with the ceremony, and they keenly resented the priest's tyrannical methods. One of the most prominent men in town went so far as to confide in me that he bitterly resented such bigotry. Taking advantage of the opportunity at this psychological time, I got busy at once and began a meeting. I advertised the meeting in every way possible, with special invitation to our French Catholic friends, and it worked. We had the crowds. Just so soon as I could safely approach them in personal work, I assured them that they need not fear, for should the priest refuse them absolution, I was an ordained minister and had as much power as the priest. Step by step, by prayerful and patient work, we are instructing and winning them one by one. It does not take long for them to see the light, and when once converted, they stick through thick and thin."

There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord.—I Cor. 12:4-5.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. AMANDA DELINDA HOLLOMAN was born Feb. 9, 1842, in New Orleans, and died Jan. 3, 1924, at the home of her niece, Mrs. Ada Pettis, in Ellisville. She was the daughter of John McKee and Arinda Fuller. Her father was a merchant in New Orleans at the time of her birth, but later moved to Yazoo County, Miss. Her mother was a daughter of Marvin Fuller, of Washington, Miss., and had spent her girlhood in the territorial capitol of Mississippi. On Jan. 21, 1874, Miss McKee married Thomas R. Holloman, of Yazoo County, and, until his death, more than twenty years later, they made their home at the old Holloman place near Phoenix. Before her marriage she was a member of the Episcopal Church, but afterward she joined the Methodist Church with her husband, and remained within its fold until her death. For some eight years she had been practically an invalid and had made her home with the Pettis family in Ellisville. Here, at noon on Jan. 3, funeral services were conducted by Rev. J. B. Cain, pastor of the Methodist church, and Rev. D. P. McIntosh, pastor of the Presbyterian church. Her body was taken to the Pettis burial ground at Oxford and laid away the following day with a service conducted by Dr. Heddleston, of the University. Mrs. Holloman leaves three sisters—Mrs. Carrie Folkes, of Satartia; Mrs. Belle Pugh, and Mrs. Lula Baldwin, of Memphis. Mrs. Holloman had no children of her own, but became a mother in reality to her husband's children; and their devotion to her was beautiful and touching. Only one of these remain, Mrs. Summerfield Brown, of Lexington, Miss., who makes her home with her daughter and son-in-law, Rev. and Mrs. J. W. Ward, of the North Mississippi Conference. Rev. T. B. Holloman, D.D., of the Mississippi Conference, was a son of T. R. Holloman, and a stepson of Mrs. Holloman. All the relatives in the Holloman family were devoted to her. Her own relatives, and especially those with whom she made her home, were exceedingly kind, and loving hands did all they could to comfort and soothe her last days. A gentle, kindly spirit, typical of the womanhood of the Old South, with the courage of a Christian faith, with loyalty for her church, and love for humanity, has gone from among us.

J. B. CAIN.

Elllsville, Miss.

MR. JOSEPH MARSHALL was born and reared in Carroll County, Miss.; united with the Methodist church at Enon when a child; and passed away at his home in Carrollton on the morning of Feb. 15, 1924. The summons came swiftly and suddenly as he sat with letters in his hand and his typewriter opened before him. Five children survive him: Mrs. C. A. Neal, of Carrollton, Miss.; Alva G. Marshall, Mrs. J. Wofford Tucker, both of Jackson, Miss.; Mrs. Edgar B. Lerew, of Harrisburg, Pa., and Captain Otto Marshall, of Fortress Monroe, Va. Mrs. Josie Marshall, the wife of his second marriage, survives.

In the death of Brother Marshall, historic old Carrollton has lost a most venerable citizen, and our Methodism has sustained a loss that is well-nigh irreparable. The writer knew him as a man who "walked with God." By reason of strength he, in this intimate companionship with the Father, journeyed beyond the distant milepost of threescore years and ten. God said, "You have come a long way, my son; better come in and stay with me." So God took him.

He loved his church with a holy passion. He took an active part in all her interests. As teacher in the Bible class; leader in the mid-week prayer service; an active worker of the Twin Cities Flying Squadron; a devout worshiper at the preaching hour, he found his great joy. Often in his public prayer in a burst of sublime eloquence he would repeat the words of the Psalmist, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

In his death the forces of righteousness have lost a fearless champion. He was not a watchman in the tower; he was a battle-scarred soldier of the field. His visage was set like adamant against every manifestation of evil. He counted it all joy to be persecuted for righteousness' sake. Brother Marshall regarded prohibition in America the greatest single victory for morality the church has won, and so jealous was he of the hard-earned trophies of his church that whenever the forces of intemperance lifted their menacing tentacles, with all his might he struck with his trenchant blade. Had duty demanded, he would have sacrificed his very life and drained his blood for his church and the ideals for which she stands.

"E'en down to old age," he never lost his perspective, but remained in sympathy and touch with the world about him. In the ultimate triumph of the gospel of Jesus Christ he had a faith that was steadfast and sure. He believed that the church is waging a winning fight, and that the gates of hell could not suffice to prevail against it. Retaining his faith in men and possessing a confidence that the right is in the ascendancy, he was optimistic and cheerful at every point of contact. As his former pastor, the writer knew him to be a tower of strength in the spiritual life of his community and a most faithful official of the Methodist church.

A mighty prince has fallen; a good man has gone hence. But the memory of his life will help us in many a hard place and impel us to hold true to the faith when we are tried and tempted. While we are left behind in shadows and toil, he basks in noonday splendor in the Land of the Unsetting Sun. "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

(By request.)

S. CURTIS YATES.

Tchula, Miss.

THE BIBLE FOR JAPANESE ROYALTY.

The American Bible Society is sending from the Bible House in New York two elegantly bound, stamped, and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding, originally scheduled for last November, but postponed on account of the great earthquake, is now fixed for Feb. 8. A committee from representative Japanese Christian bodies in Japan has made arrangements for the presentation of the handsome books.

The widespread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half-century of development. The Christian Sunday is observed throughout the Empire. The Sunday school is already a national institution—the royal family contributed $25,000 toward the expenses of the World Sunday School Convention held in Tokyo in 1920. Christian morals and ethics are permeating and silently working in every phase of life, from Buddha strongholds to commercial circles.

Since but one out of three hundred of the Japanese is a member of the Christian church, the question naturally arises, "Whence comes this Christian influence?" It is largely the result of a widespread circulation of the Bible. For 50 years the American Bible Society has been carrying on work in Japan. During this time it has circulated over five million copies. Each succeeding year has witnessed a large increase in the circulation of the Scriptures. During the first half-year of 1923 more than a quarter of a million copies were circulated, being more than during any previous entire year. The great earthquake has again largely increased the demand far beyond the means of the Society to provide, especially as it is so seriously handicapped by heavy losses of properties, plates, types and stocks of Scriptures, all of which must be replaced before normal supplies can be resumed.—Bulletin, American Bible Society.

According to plans made at the last annual meeting of the Mexico Conference, the new Centenary Hospital at Chihuahu will soon be in operation. Dr. J. H. Ray, who has been serving on the staff of the Monterrey Hospital for the past two years, will pioneer the work.—Missionary Voice.

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—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

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A case costs only $9. You sell the 320 rolls at 5c a roll. Total receipts—$16. You thus make the big profit of $7 on a $9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

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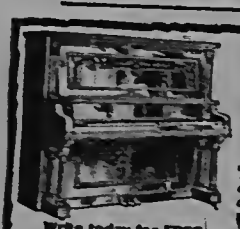

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Quitman, March 23.
Daleville, at Soule's Chapel, March 29, 30; Seventh Avenue, Q. C., March 30, 3 p.m.
Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Vicksburg Dist.—Second Round.

Woodville, Mar. 22, 23, 11 a.m.
Centerville, at Centerville, Mar. 23, 24, 7:30 p.m.
Roxie, at Greendale, Mar. 30, 11 a.m.
Gloster and Liberty, at Liberty, Apr. 6, 11 a.m.
Nebo, at Sharp's Chapel, Apr. 13, 11 a.m.
Vicksburg, Gibson Memorial, Apr. 13, 16, 7:30 p.m.
Utica, at Cayuga, 11 a.m.. April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

Seashore Dist.—Second Round.

Moss Point, March 22, 23.
Pascagoula, March 23, 24.
Carriere, at Byrd's Chapel, March 29, 30.
Picayune, March 30, 31.
Americus, at Rosedale, April 5, 6.
Escatawpa, at Big Point, April 6, 7.
Mentorum, at Alexandria Memorial, April 12, 13.
Wiggins, April 13, 14.
District Conference, at Lumberton, April 15, 17.
Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Florence, at Wesleyanna, March 22, 23, 11 a.m.
Terry, at Spring Ridge, March 23, 3 p.m.
Harrisville, at Rexford, March 29, 30, 11 a.m.
Mendenhall, at Mendenhall, March 30, 7:30 p.m. and March 31, 9 a.m.
Edwards, at Learned, April 5, 6, 11 a.m.
Bolton, at Bolton, April 6, 7:30 p.m., April 7, 9 a.m.
Eden, at Bethany, April 13, 11 a.m. and 2 p.m.
Yazoo City, April 13, 7:30 p.m.
Vaughn, at Ellison, April 18, 11 a.m., April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

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To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

It has become a trite saying that the church of to-morrow is in the hands of the parents and the other teachers of the childhood of to-day; nevertheless, it is true. If we desire to have a praying church, a missionary church, a liberal church, a truly evangelistic church, a church with a passion to establish the kingdom of our Lord, we will find these God-given impulses in the heart of every child of God, but these impulses must be intelligently cultivated, guided, developed, until they come to maturity. Neglect these impulses and they perish; cultivate them and they grow.

The past two weeks were spent in the Greenville District with Rev. J. H. Felts, presiding elder. Brother Felts attended to the business of the quarterly conferences, and I spoke upon the necessity of religious education, the necessity of a trained leadership in the home, in the church, and in the school, that the children of to-day might be rooted and grounded in the teachings of Jesus Christ. These meetings were held day and night straight through the week. The attendance was unusually good at every place, save one or two. The interest in the work of the church was marked in several places. The Sunday school at Alligator, under the supervision of Mrs. R. S. Moore, increased 100 per cent in enrollment and in the quality of work during the past year. This school paid its Centenary pledge in full, raised $385 for all purposes. They have attained six points in the Program of Work and are working on the other four points. They are reaching every man and woman, boy and girl, Jew and Gentile, in the community. Another remarkable report was that of Rev. S. L. Pope, at Tunica. He is giving a high type of religious instruction by having the members of his school commit and sing one of the great hymns of the church. He has selected twelve of the hymns to be used in this way. Of course, he is committing these hymns and leading in the singing of them. Every detail of the church work was reported upon in a way that showed what the people need most is a capable leader.

In this round of appointments it was clearly demonstrated that the Methodists in the Greenville District are ready to respond to the call of their leaders in every good work. Another fact that stands out as big as "a meeting house" is, where we have one trained leader, the Sunday schools are doing 100 per cent better work than where they have no trained leaders. Brother Felts and I had a great time together. We are hopeful of having an attendance of more than a hundred at our training school to be held at Clarksdale, April 7-12.

Have You Indigestion? How's Your Blood?

Perhaps This May Interest You

Atlanta, Ga.—"I had been suffering a good while with indigestion, also very frequently with shortness of breath; and my blood was undoubtedly in very bad condition. I was losing weight and getting weak and thin. My aunt recommended Dr. Pierce's Golden Medical Discovery and I had taken only a little when my health began to improve. I took three bottles, according to directions, and by this time I was relieved of all those ailments. Therefore I can cheerfully recommend Dr. Pierce's Golden Medical Discovery."—Mrs. G. H. Campbell, 685 Woodward Ave.

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MISSISSIPPI CONFERENCE NOTES

The Sunday School Day programs have been ordered sent to each pastor in the Conference. If you do not receive yours, please notify me at once, so that the Board may have others sent and get credit for the non-delivery of the ones ordered. We are going to have an Honor Roll displayed at Conference, with the names of every preacher on a circuit who sends an offering to the Sunday school Board from each of the Sunday schools on the circuit. The names of the station and half-station preachers will appear if they have sent an offering equal to 10 cents per pupil enrolled as reported to the last Annual Conference, also the names of the presiding elders whose districts report an offering from each Sunday school in the district.

We are getting fine reports from the leadership training work. It looks now as if our Honor Roll for leadership training will have a long list of names. The young preacher students at Millsaps asked to be included, and I thought it would be a proper thing to include them. They are going to be 100% it looks like now. Every preacher who gets a credit for leadership training this year will have his name enrolled on the Honor Roll.

The Mission Special work moves mighty slowly—eight days have passed this month and not a single application for a share in the work. It is beginning to appear that our Conference is going to fall down completely. I wish every pastor and Sunday school superintendent would read Chapter 12 in the 1922 Discipline. Perhaps section 2 of paragraph 692 would help to make clear what our effort is all about.

Over 100 schools in our Conference who pledged to the Centenary have not replied. This will mean that the part of the mission work we are responsible for will fail. Can we not see our way clear to rally to this important work?

March 2 was spent on the Satartia charge in their first circuit-wide institute for this year. This was a mighty good institute. The reports, in spite of the winter weather, rain and mud and cold, showed a decided improvement. There was a report from two of the schools. These reports showed a decided gain over the four schools at the last institute. It looks as if there will be two ranking schools now on this circuit. They set the following goals for the next quarter: Points 7 and 8 on the "Program of Work C," and to make a survey and follow it up in a definite way. The carrying out of these goals will mean a forward step that will count.

Brother Porter is busy with the rebuilding of the parsonage. It is going to be a mighty pretty building when it is completed and a most comfortable one, too. They plan to paint and paper it throughout before they stop. Brother Porter likes his work and the folks are pleased with him.

The Canton church building has received more compliments than any other building in our Conference lately. People who have seen it have been astonished that a town the size of Canton would build as ambitious a building as they did. I am glad that the Methodists of Canton built a building in keeping with the plans and programs of the church. It compares favorably with the other public buildings, and will enable them to have an "A" type Sunday school. I am glad that our connectional workers approve and compliment the building.

Please remember that all the missionary work of the Conference, so far as it relates to the Sunday schools, clears through the Conference Board's office now. Please bear this in mind, and when you apply for Specials, if you would apply through the Conference Board, it would expedite matters wonderfully. Out of 216 shares assigned the Mississippi Conference, only ten have been taken. The Sunday schools of the Mississippi Conference owe $18,000 on their Centenary pledges. Can we not do better than $300 on this terrible amount that is due?

March 9 was spent on the Florence charge. Brother Simms is beginning the year well. The parsonage looks like another place entirely. With some more help he will be enabled to fix things in apple pie order.

We were at Braxton morning and night. A man dropped dead in the street about a block from the church just at the close of Sunday school, and it kept quite a number from coming or staying to the services. But we had a good service and the workers pledged themselves to put over the Program "C" as best they might. I know that this school which will work on this Program of Work suitable for their church will find it a means of lifting their work way above its present level. We enjoyed the social part of our visit to Braxton so much. It is always a treat to be with these folks and to share their hospitality.

Sunday afternoon was spent at Wesleyanna. Their Sunday school meets in the morning now in place of the afternoon. They reported an increase in their attendance in spite of the cold weather, and we had a mighty fine attendance at the afternoon service. They ordered a Program of Work "C" and promised to go to work on it. This was the most responsive service we have ever held with these folks. It did our hearts good to be with them and to have the pleasure of speaking to them.

At the night service at Braxton a young lady united with the church from the Baptist Church. We were glad to have her, and pray that she will prove a blessing to the church and the church will prove a blessing to her.

The response to the missionary appeal has been the poorest this month of any months so far. There must be a picking up along this line. If the Sunday schools that owed on the Centenary would be willing to direct the money they are going to pay to a mission special, it would prove educative and helpful beyond words to

(Continued on Next Page.)

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SUNDAY SCHOOL.

(Continued from Page 12.)

the individual pupil in the school. I would like to see our Conference respond in such a way that we could raise Brother Assaf's salary. It would do him good and it would be putting our money to a mighty good use. The Sunday school that is not missionary cannot do the work it ought to do, and certainly cannot produce the well rounded Christian manhood and womanhood it ought to produce.

We have to-day, March 5, ninety-five enrolled for the Jackson Training School. My, this is fine! It is the best enrollment Jackson has ever had. We will have a much larger number if the percentage holds that is usually held in such schools.

Calls are coming from all over the Conference. If we could just do all the promotion work necessary, our Conference would move forward to a higher rank among the Conferences in its Sunday school work. May the day be hastened.

Brother Hull is doing fine work. Pray for him, the work, the workers. Did you get your Sunday School Day Programs?

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

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LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

FROM TIE PLANT, MISS.

Dear Brother Carley: Please change my address from Grenada, Miss., to Tie Plant, Miss.

We have just moved into a niee new bungalow, which I have helped to build with mine own hands. This makes my fourteenth building—either a church or a parsonage—I have put my hand to during my ministry of eighteen years, each one of which is a good building for the community in which it is located. I averaged one each year for my first thirteen years; then my health became such that I had to slow down, and finally to superannuate. I am glad to say that I am improving, and hope to "come back" into effective relation.

Cordially,

H. G. ROBERTS.

Ruston Dist.—Second Round.

Hotner, Mar. 23, 7:30 p.m.
Athens, at Bethel, Mar. 30, 11 a.m.
Farmerville, Apr. 2, 7:30 p.m.
Marian, at Bird's Chapel, Apr. 3, 2 p.m.
Winnfield ct., at Atlanta, Apr. 6, 11 a.m.
Ruston, Apr. 7, 7:30 p.m.
Clay, at New Prospect, Apr. 13, 11 a.m.
Arcadia, Apr. 16, 2 p.m.
Cotton Valley, at Bethel, Apr. 20, 11 a.m.
Minden, Apr. 20, 7:30 p.m.
Jonesboro, at Hodge, Apr. 27, 11 a.m.
Sibley, at Evergreen, May 4, 11 a.m.
Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.

District conference will convene at Dubach, May 6-8; opening sermon, Tuesday, May 6, at 7:30 p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

Franklin, preaching and conference, Mar. 23, evening.
Lafourche, at Griffin, preaching and Q. C., Mar. 30, morning.
Houma, at Raceland, preaching and Q. C., Mar. 30, afternoon.
Bayou Blue, at Point au Chien, preaching and Q. C., Mar. 31, evening.
Morgan City, preaching and Q. C., Apr. 6, morning.
Patterson, preaching and Q. C., Apr. 6, evening.
Felicity Street, preaching, Apr. 13, morning; Q. C., May 21.
Mary Werlein, preaching, Apr. 13, evening; Q. C., Apr. 18.
Mandeville, preaching and Q. C., Apr. 20, morning.
Slidell, preaching and Q. C., Apr. 20, evening.
District Conference, at Houma, April 25.
Berwick, at Donner, Apr. 27, preaching and Q. C., evening.
Parker Memorial, preaching, May 4, morning; Q. C., Apr. 23.
Epworth, preaching, May 4, evening; Q. C., Mar. 12.
First Church, preaching, May 11, morning; Q. C., Apr. 9.

W. WINANS DRAKE, P. E.

Shreveport Dist.—Second Round.

Pleasant Hill ct., at Robeline, Sunday, Mar. 30, 11 a.m.; Provencal, 3 p.m.
Longstreet, at Keatchie, Sunday, Apr. 6, 11 a.m.
Cedar Grove, 7:30 p.m.
District Conference, at Logansport, Apr. 8-10.

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs
Church Pews,
School Supplies,
Blackboards

Southern Desk Co., Hickory, N. C.

Attention, Leaguers!

Chapters in the following Conferences are requested to observe

March 30, 1924,

as

Mount Sepuoyah Epworth League Building Day

LOUISIANA, CENTRAL TEXAS, NORTH TEXAS, NORTHWEST TEXAS, TEXAS, EAST OKLAHOMA, WEST OKLAHOMA, LITTLE ROCK, NORTH ARKANSAS, MISSOURI, SOUTHWEST MISSOURI, AND ST. LOUIS.

FREE SPECIAL PROGRAM, LEAFLETS, ETC.

For Particulars, write your District Secretary, or

CENTRAL OFFICE OF THE EPWORTH LEAGUE,
810 Broadway, Nashville, Tennessee.

Hydro SUPER-POWER

WHAT IT DOES!

"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

INTERCHANGEABLE UNIT BATTERY SYSTEM, INC.,
324 Randolph Building, Memphis, Tennessee

Greenwood, at Bethany, Sunday, Apr. 13, 11 a.m.
Claiborne, 7:30 p.m.
Naborton, Thursday, Apr. 17, 7:30 p.m.
Plain Dealing, at Benton, Sunday, Apr. 20, 11 a.m.
Pelican ct., at Benson, Sunday, Apr. 27, 11 a.m.
Mansfield, 7:30 p.m.
Texas Avenue, Wednesday, Apr. 30, 7:30 p.m.
Vivian, Sunday, May 4, 11 a.m.
Ida, 7:30 p.m.
Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Bossier City, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

The Modern Woman's Favorite Car

Chevrolet Utility Coupe appeals strongly to the bachelor maid or busy matron. Its graceful lines, fine finish, extra wide doors, big, cheerful windows, and deep upholstery meet her aesthetic requirements.

Its sturdy construction, economy, ease of operation, and roomy package compartment convince her of its practical value.

More and more women are becoming owners and drivers of their own transportation units.

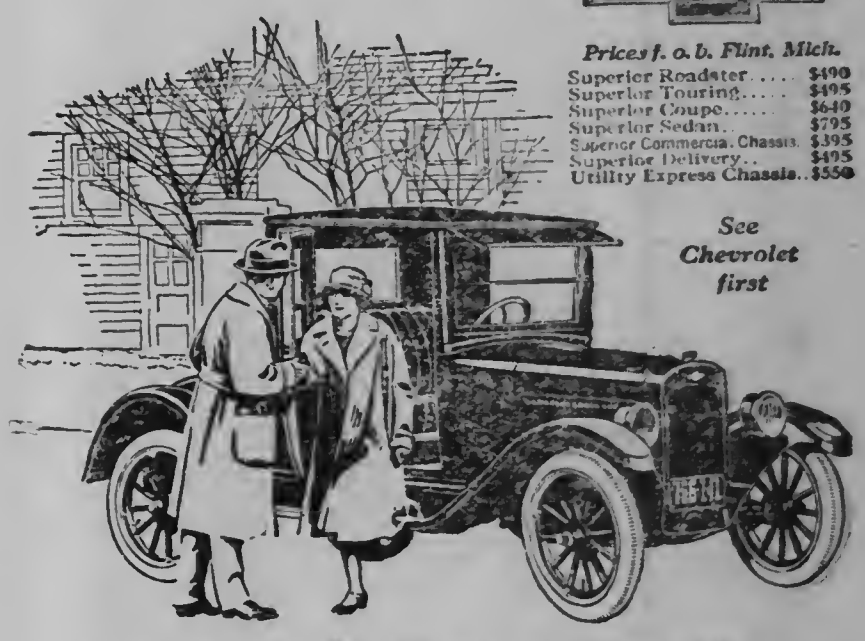
For business, social, or marketing purposes, Chevrolet saves an immense amount of valuable time and conserves the energy of today's busy woman.

for Economical Transportation

CHEVROLET

Prices f. o. b. Flint, Mich.

Superior Roadster	$490
Superior Touring	$495
Superior Coupe	$640
Superior Sedan	$795
Superior Commercial Chassis	$395
Superior Delivery	$495
Utility Express Chassis	$550



See Chevrolet first

Utility Coupé $640 f. o. b. Flint, Mich.

CHEVROLET MOTOR COMPANY
Division of General Motors Corporation
DETROIT, MICH.

INDIGESTION

Relieved of its poignant distress, flatulent (gas) pains, discomfort after meals, belching, bloating and health-destroying constipation with

CHAMBERLAIN'S TABLETS

They make digestion easy, prevent harmful clogging, and cause the regular daily movement so necessary to good health.

Easy and pleasant to take—only 25c

Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c

Elderly People Need More Iron in the Blood

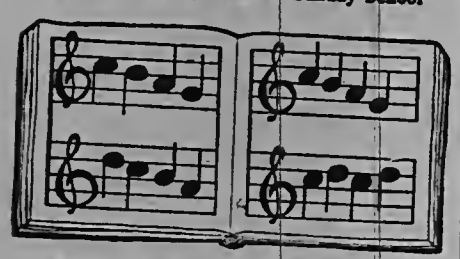
To Give Added Strength, Vitality, and Greater Power of Resistance Against Disease.

IRON is constantly leaving the body, especially toward the period of middle age and you must make up for this iron deficiency if you want to escape disease and be strong and well. When the iron in your blood runs low, signs of old age creep into your system. If there is not enough iron circulating the blood-stream becomes thin, pale and watery, the body weak and run-down. In such cases ordinary iron-containing foods seldom supply a sufficient quantity of this important element to make up for the waste so that many physicians now prescribe a concentrated form of organic iron—Nuxated Iron—which contains iron like the iron in your blood.

Actual blood tests show that a tremendously large number of people who are weak and ill lack iron in their blood. If you are not sure of your own condition, go to your doctor and have him take your blood-count and see where you stand or else make the following test yourself:

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. By enriching the blood and creating new red blood cells Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products, Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

187 New and Old
SPARKLING, INSPIRING
HYMNS and SONGS
For Your Church, Home or Sunday School

MORNING PRAISE

our new book for 1924. Overflowing with the best, inspiring church music, contains the old songs you've always loved and many new, snappy, ringing reviving songs. Send 25c for sample copy. Then order for your class. Address

Teachers' Music Publishing Company
HUDSON, NORTH CAROLINA

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

LOUISIANA CONFERENCE.

Annual Meeting—Please Take Notice.

We think it will help all who are to attend the annual meeting at Bogalusa to know the exact schedule of the N. O. Great Northern trains. The only afternoon train from New Orleans to Bogalusa leaves the Terminal station at 4:30 p. m., reaches Bogalusa at 7:20 p. m. The morning train leaves New Orleans at 7:15 a. m.; reaches Bogalusa at 10:20 a. m. Trains leaving Bogalusa for New Orleans leave Bogalusa at 6:05 a. m., arrive at New Orleans at 8:45 a.m.; leaves Bogalusa at 3. p. m., arrives at New Orleans at 6 p. m. On account of these schedules our President wishes to impress upon all the importance of catching the afternoon train on Tuesday, the 25th, so as to reach Bogalusa in time for the evening meeting, which is an important part of the whole program. Every delegate, if possible, is expected to answer "here" at this meeting. The 26th and 27th will be full days, finishing up the work on Friday morning.

Leave New Orleans over the New Orleans Great Northern from the Terminal Station on the afternoon of Tuesday, the 25th, at 4:30 o'clock.

Fourteenth Annual Meeting, Woman's Missionary Society, Louisiana Conference, Bogalusa, La., March 25, 26, 27, and 28, 1924.

The well known hospitality of the beautiful little city of Bogalusa, and the fact that Mrs. J. W. Perry, of Nashville, is to be our Council guest, almost assure us that this fourteenth annual meeting will be well worth attending.

Delegates to same should be elected at the March meeting of your Auxiliary, and names sent in as soon thereafter as possible to Mrs. J. L. Lipscomb, Bogalusa, La.

For the number of delegates to which your Auxiliary is entitled see page 98, By-law 24, last copy Louisiana Conference Minutes.

In order that no unnecessary reservations for entertainment be made, and in order to avoid confusion at the last moment, please send in to Mrs. Lipscomb only names of delegates who accept their election and expect to attend (Deo volente).

Please also see that delegate is supplied with the following information:

Your Auxiliary pledge for 1924.

Lists of names of those who died during the year, and whose names should be included in our Memorial Roll published in the Minutes each year.

Also—a poster. **Do not neglect having this poster made.**

We expect each District to have a poster from each Auxiliary in the District. In order that the posters may be uniform, please have same made of white cardboard, 1 foot wide, 2 feet long and containing the following information in large letters:

Name of Auxiliary across top.
Number of members.....
Pledge paid in 1923.....
Young People organized.....
Juniors organized .....
Bible Study class .....
Mission Study class.....
Supply boxes sent.....
Social Service work .....
Membership goal 1924.....
Pledge made in 1924.....

These posters will be hung in the church, and we trust every Auxiliary will be represented by a poster, even if same must be mailed to Mrs. Lipscomb at Bogalusa, and she will see that same is placed in proper District.

The meeting opens Tuesday afternoon, March 25, with a Workers' Conference. The Conference will close in all probability Friday noon. Last but far from least—pray collectively and as individuals for the success of this meeting.

Sincerely,
MRS. C. F. NIEBERGALL,
President.
MRS. GEORGE BROWN,
Secretary.

Annual Meeting at Bogalusa.

The Elizabeth Sullivan Memorial Methodist Church of the city of Bogalusa is glad indeed to have the honor of entertaining the State Conference of the Woman's Missionary Society. Bogalusa is a "Convention city," and we hope to prove to the ladies of this great organization both our interest in the work which they represent and in the reputation of our city, by giving them the best entertainment they have ever had as a Conference. The Methodist Church of Bogalusa has made great progress during the years of its experience. We now have nearly eight hundred members, and the city is growing rapidly along all lines, which in itself helps the development of the church. The Woman's Missionary Society of our church, while not one of the largest, is one of the best organized in the Conference. Needless to say, these organizations gladly welcome you as visitors and co-workers.

In addition to this, Bogalusa has many industries well worth seeing. Located here is the largest sawmill in the world, operating under a single roof; and also we have one great paper mill in operation and one under construction. We have the leading reforestation project of the United States under way in Washington Parish. Our schools, Y. M. C. A., Y. W. C. A., Chamber of Commerce, and our civic spirit are second to none.

We welcome you to our churches, to our city, and to our homes.

MRS. G. F. POOLE,
President.
MRS. K. I. BEAN,
Corresponding Secretary.

MISSISSIPPI CONFERENC.

Natchez, Miss., March 3, 1924.

My Dear Collector: Last August a copy of the Conference plans for collecting the Belle H. Bennett Memorial Fund was sent you. Please read over these plans carefully, because now is

(Continued on Next Page.)

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for **BRONCHITIS** or **COLDS** on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.
90 - 92 Beekman Street, New York

ROCHE'S HERBAL EMBROCATION

OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv.

Coughs & Colds?

DR. H. JAMES CANNABIS INDICA
(COMPOUND)

IN USE FOR OVER FIFTY YEARS

An old and well tried remedy for the relief of Bronchial Asthma, Catarrh, Colds, Etc. Send for Circular and Book of Information. Address Craddock & Co., Philadelphia, Pa.

BACK-DRAUGHT FOR 30 YEARS

"IT DID ME GOOD," SAYS PAINTER WHO USES IT FOR HEADACHE, INDIGESTION AND LIVER TROUBLE.

Bowling Green, Ky.—"I don't just remember how many years I have used Black-Draught," says Mr. Frank Burnett, a painter and song writer, of 200 Park street, this city, "but I've used it longer than I've known my wife—that is over thirty years—and I've found it a wonderful friend."

"When a young man," he says, "we kept Black-Draught in our home and I would take it for headache, indigestion and liver trouble. It did me good. I used it on until we married, and then my daughters grew up and they used it, and we hardly know how to get along without it.

"I am a painter and the paint affects the stomach. When I need anything for stomach trouble, I take a good dose or two of Thedford's Black-Draught and I am all right....It relieves indigestion and cleanses the liver best of anything I ever used."

Thedford's Black-Draught has been a well-known, successful liver medicine for over eighty years. Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, it is nature's own remedy for a tired, worn-out liver.

Thedford's BLACK-DRAUGHT LIVER MEDICINE

DICK'S MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

Demand BAYER ASPIRIN

For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

Stops Asthma

Discomfort and Annoyance

Often in 24 Hours

Asthma, Hay Fever and Catarrh are responsible for much misery and failing health. If you are a sufferer from wheezing, sneezing, difficult breathing, hawking, raising phlegm, etc., to prove that you can stop these troubles quickly and easily with the pleasant, scientific Florence Formula, I will send you a $1 bottle postpaid and free of charge or obligation. If it satisfies, tell your friends and pay me only One Dollar, otherwise the loss is mine. Merely send your name to-day for this liberal free introductory offer—good only for 10 days. F. SHEARER, 2381 Coca Cola Bldg., Kansas City, Mo.

"Now I Am Well and the Mother of Two Children"

Just Another Story About the Goodness of PE-RU-NA

Mrs. Anna Linder, R. F. D. No. 1, Box 44, Dassel, Meeker County, Minn., writes: "For two years I suffered with that terrible disease, chronic catarrh. Fortunately I saw your advertisement and took Pe-ru-na. Now I am well and the mother of two children. I owe it all to Pe-ru-na. I would not be without that great remedy for twice its cost, for I am well and strong now. I cannot speak in too high terms of its value as a medicine."

For more than half a century Dr. Hartman's Pe-ru-na has been performing just such wonderwork as this.

Pe-ru-na is sold everywhere in both tablet and liquid form. Insist upon having genuine Pe-ru-na.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Preceding Page.)

the time to put on an intensive campaign.

In section 1 of the guide sheet you will find that your Executive Committee took as the Conference goal "five shares for every member in the Conference." In other words, if your Auxiliary had twenty members in 1922, your Auxiliary quota will be 100 shares—these shares to be paid before 1926. Every member of the Mississippi Conference is responsible for five shares. She can pay for her five shares at once, or she can divide payments through the remaining years, but all shares must be paid before 1926. Is this perfectly clear?

During the months of March and April we are going to run an Honor Roll column in the New Orleans Christian Advocate. All Auxiliaries having paid their quota in full will have their names printed in this Roll. Enlist now so that when your Auxiliary has given her love gift in full you can send name of Auxiliary and total amount of gift to your District chairman.

My dear collector, please don't fail to do this—only through your cooperation can we hope to reach our goal. We are depending on you. I know you want your Auxiliary on the Honor Roll.

Sincerely yours,
MABEL L. PORTER, Secretary.

Mississippi Conference Guide Sheet for the Collection of the Belle H. Bennett Memorial Fund.

Natchez, Miss., Aug. 31, 1923.

Attention, Co-Workers:

The Executive Committee of the Woman's Missionary Conference of Mississippi, in session at Hattiesburg, made the following plans to aid in the collection of funds for the Belle H. Bennett Memorial. Believing that the hearts and minds of the women of the Conference are one in endorsing the Council's plan of establishing "an enduring monument" to the memory of our departed loved leader, and knowing that we would receive your hearty support in service and generous gifts, and also desiring to give a gift worthy of having our beloved Conference name on the Memorial Tablet—your committee took as the Conference goal five shares for every member, or a sum equal to $20,000. This fund is to be raised by the share plan, as explained in the Council Campaign Hand Book.

Since the campaign is to extend through a period of three years, and since the Conference Society and Auxiliaries making the pledges are responsible for the collection of those pledges, a campaign general chairman and seven district chairmen were appointed to assist the Conference President, Corresponding Secretary and Treasurer in raising this fund. This campaign committee is to make plans, collect special gifts, present the Memorial campaign at all Conferences, District and All-Day meetings. In other words, this committee is to have full charge of the campaign and oversee the collections of all funds.

General Chairman, Mrs. G. L. Hawkins, Hattiesburg, Miss.

The General Chairman is to supervise the working of the campaign machinery. She is to keep in close touch with Council Memorial campaign headquarters, passing on to the district chairmen all literature and information covering the Memorial campaign. She is to see that all Council and Conference plans for the campaign are carried out. She is also to keep the Conference President and Corresponding Secretary acquainted with the exact status of the campaign.

District Chairmen.

Brookhaven District—Mrs. A. C. Applewhite, Brookhaven.

Hattiesburg District—Mrs. E. L. Matthews, Hattiesburg.

Jackson District—Mrs. T. B. Gaddis, Jackson.

Meridian District—Mrs. J. W. Alexander, Meridian.

Newton District—Mrs. O. S. Hopkins, Hickory.

Seashore District Mrs. W. L. Hunter, Gulfport.

Vicksburg District Mrs. W. T. Rehse, Vicksburg.

The duty of the district chairman is to send out literature direct to the Auxiliary and keep the Auxiliary collector informed of all Council and Conference plans. She is to keep in close touch with the Auxiliary collector and help her in every way to raise

(Continued on Last Page.)

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

EUROPE $455 to $1390 GREECE
EGYPT Why Pay More? PALESTINE

World's Sunday School Convention **Our Tours** Give as Much as Any / Give More Than Many / Cost Less Than Any

Write Today for Itinerary "Travel Free From Worry" With THE WICKER TOURS, Richmond, Va.

Mr. Rowland will conduct the Palestine Tour

Rev. J. M. Rowland, Editor Richmond Christian Advocate, P. O. Box 584 Richmond, Va.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

JOYS OF MOTHERHOOD

Often Prevented by Female Trouble

Lydia E. Pinkham's Vegetable Compound brings Joy to Homes by Removing Cause of Trouble

Brooklyn, N.Y.,—"I was working after I got married and the young lady who worked next to me asked me if I had any intentions of having a child. I told her I would be the happiest woman on earth if I could become a mother, but I always had terrible cramps, backaches and headaches. She then told me of a woman she knows who took Lydia E. Pinkham's Vegetable Compound for the same troubles and it helped her greatly. I took about a half bottle and found that the following month I did not suffer any pain, so I kept on taking it. I have a wonderful baby boy six months old and he is as strong and fat as any one could wish a baby to be. I still take the Vegetable Compound regularly because I have looked fine all the time and felt fine and my mother told me that was the reason. I will be glad to have you publish my testimonial with my name and address."—Mrs. EDWARD WERBECK, 1824 Greene Avenue, Brooklyn, N.Y.

Free From Old Trouble

Auburn, Maine.—"I suffered with inward weakness for ten years and had doctored all this long time but never got any help. One day I saw my sister and she told me of Lydia E. Pinkham's Vegetable Compound and I went and got me a bottle of it. I took two bottles and a half and I was just as free from my old troubles as I could be. I had only one child and I was afraid that I could never have any more, for I had been told that I never could have a living child for I was not strong enough to carry one. But they were mistaken and I had a nice baby boy and now I have five children. I can't praise your medicine enough. My youngest sister has taken it, too, and praises it."—Mrs. G. L. WISWELL, 43 Mechanics Row, Auburn, Maine.

These cases are similar to many others reported to us. It is well for women to carefully consider such statements and to give Lydia E. Pinkham's Vegetable Compound a fair trial. It may bring great joy to your home.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

That means that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For fifty years Lydia E. Pinkham's Vegetable Compound has been a medicine for women.

For sale by druggists everywhere.

FULL EDUCATION.

The worst thing that could happen for the present system of education would be for it to succeed. Our whole system of modern education is artificial. It aims at training the intellect and does not train the whole mind. We do not live, move, and have our being in the intellect. Intellect is only a subordinate part of the mind, a tool to assist the will to obtain the heart's desire. Emotions, passions, morals, religion, love, and hate—these make up the important part of the mind, the part that feels. Our education does not touch it. Our system is intensely narrow.—Gus W. Dyer.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 15.)

the Auxiliary Memorial pledge. She may make plans for promoting the Memorial campaign in her district, provided said plans do not conflict with Council or Conference plans. She is at all times to keep in close touch with the General Chairman, Mrs. G. L. Hawkins, Hattiesburg, and report quarterly the exact condition of her district.

Auxiliary Collector.

It is important that each Auxiliary at once appoint a collector and send her name to her district chairman. She is to co-operate with her district chairman in securing pledges and in the collection of the funds. The collector shall keep an exact record of pledges made and pledges paid. Pledge cards can be secured from Miss Estelle Haskin, Lambuth Building, Nashville, Tenn., or from her district chairman. The collector is asked to keep the pledge cards in a safe place, as pledge cards must be kept until the pledge is paid in full—then they are to be sent to Mrs. F. H. E. Ross, Lambuth Building, Nashville, Tenn. The collector is responsible for the pledge card.

The collector is to present to her Auxiliary all Council and Conference plans given her by her district chairman. The Auxiliary can appoint a Memorial Campaign Committee to assist the collector. The collector, however, is to report to her district chairman every quarter the status of her Auxiliary.

The collector is also to give a detailed report to the Auxiliary Treasurer. She can secure report blanks from her district chairman. The blank, properly filled, will be given to the Auxiliary Treasurer, to be sent each quarter with her report to the Conference Treasurer, Mrs. Robert Ricketts, of Jackson.

The Conference Prayer League.

Mrs. L. W. Alford, McComb City, shall be the leader of the Conference Prayer League. A loose leaf prayer book shall be made. A page shall be sent to each Auxiliary. The Auxiliary is to appoint a Prayer League committee to visit "shut-ins and those who cannot take an active part in the campaign," and get them to sign their names on the beautiful Auxiliary page—thus promising to be God's remembrances and giving as their pledge an offering of prayer. This Conference Prayer Book will be sent to Mrs. R. W. MacDonell, the Council leader of the Prayer League.

The above plans are to be used in connection with the Council plans as found in the Council Campaign Hand Book. Our Conference plans must not conflict with the Council's splendid program. If you have not a Council Campaign Hand Book, write to your district chairman and get one at once. We have tried to put before you a simple working basis whereby you might more easily collect the money for the Memorial. We, dear friends, want our Conference to give a generous love gift, one worthy of our beloved Conference. I am sure each and every woman in the Conference will do her best to bring Mississippi Conference over the top in this wonderful service. Surely, we cannot show our love and appreciation of such a wondrous leader in a finer, nobler way than by aiding the educational institutions of Methodism. If Scarritt, with so little money, could give the world so great a return in Christian leadership, how much more do you suppose she will mean to the advancement to God's Kingdom, when the dream of Scarritt is a reality and we have completed our Belle H. Bennett Memorial? Friends, catch the vision and pray more about this wonderful opportunity for service with our gifts of prayer and money. Work for the success of the campaign. See that every woman and child of the church has had the opportunity to procure a share in this great Love Gift.

MABEL L. PORTER,
Corresponding Secretary.

IS IT INSURED?

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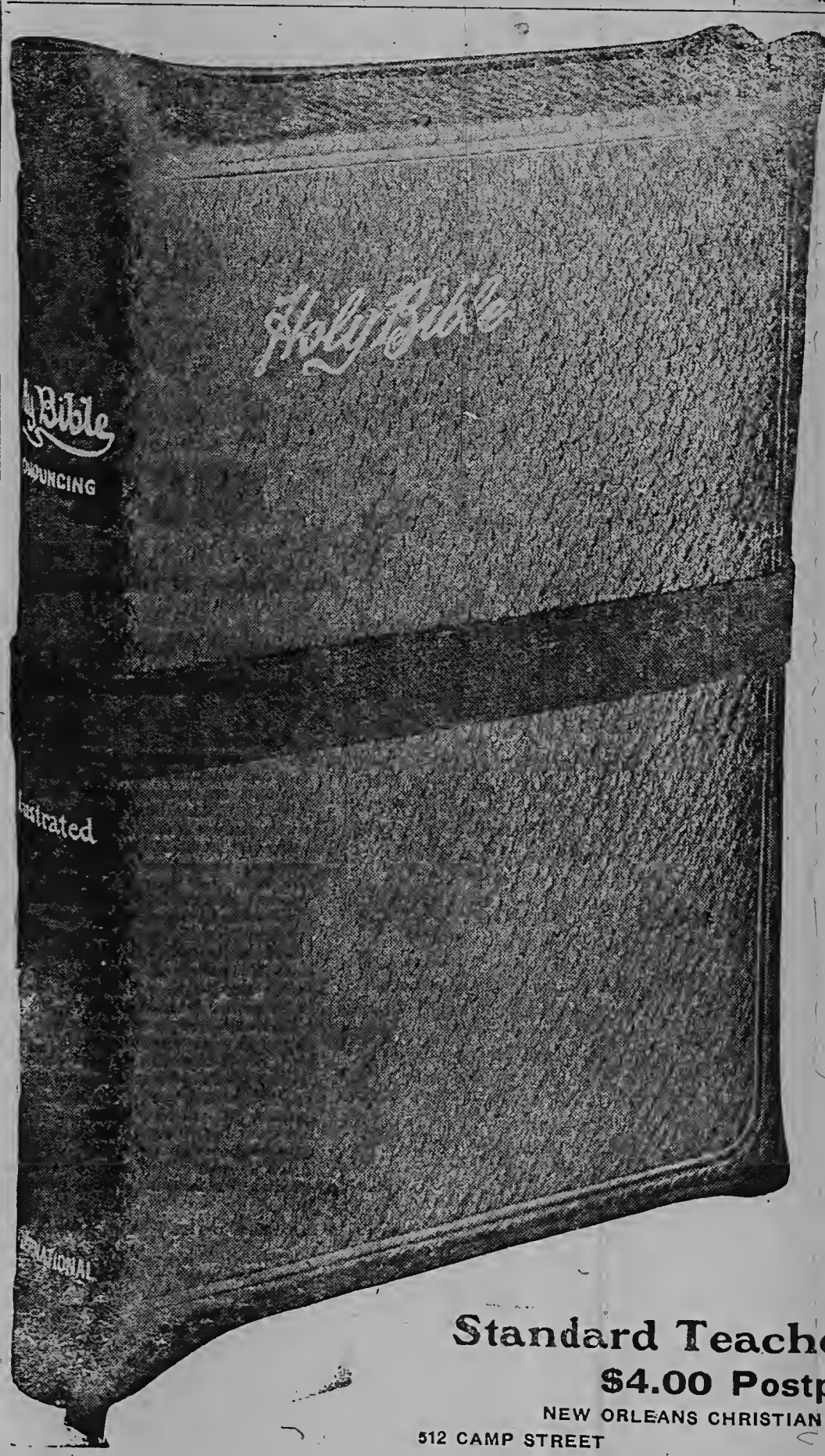

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 27, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

REMEMBERED!

The "Forgotten Man" is no longer forgotten. He was remembered on March 16, and remembered in a way that will forever remove the reproach from Southern Methodism that it has let its ministers live in want after it had profited from their active lives spent in its service. The remembrance was not forced or half-hearted, but spontaneous and loving. The special effort for the superannuates was not looked upon as a burden, but as a privilege. The cry was not, "What, another drive for money!" but, "We are glad to pay a debt that has long been owing." There was a glow in the hearts of the people as they listened to the appeals in behalf of these honored servants of the church, and a tear in many an eye as they heard recounted the heroic labors and the pathetic suffering of these ambassadors of Christ. Many feeble hands, too—hands of those who fought bravely in the thickest of the fight—were raised to heaven in devout thanksgiving for the day of succor, and many a prayer was breathed from their devout lips for blessings upon those who gave so willingly and so gladly. Will the pledges be paid? We almost blush with shame at even the thought of such a question; of course they will be paid—every dollar of them. Blessings upon these great and good men who have at last been remembered!

IS ROME RIGHT?

The Roman Catholic Church claims that it alone, speaking through its councils and through the Pope, has the right to interpret the Bible. It asserts this claim in its teachings and practices in its dealings with its subjects. It is consistently opposed to the reading of the Scriptures by its members, and is constantly endevoring to prevent the circulation of the Bible generally.

Presumably this opposition is based upon the assumption that the ordinary person, no matter how well educated that person may be, is incapable of understanding the truths of revealed reiigion for himself, and that he has no right to undertake to interpret the words of Holy Writ for himself, the church itself having the sole right to say what those words mean and the authority to enforce its pronouncements.

This attitude of the Roman Catholic Church is utterly repugnant to those who believe the individual soul has the right of immediate access to God without the intervention of priests or sacraments, and it is violative of the fundamental principles of the Reformation, out of which Protestantism sprang and which it is supposed to hold supreme to this day.

There seems to be, however, a certain school of theologians, professing to be Protestants and insisting most strenuously upon the acceptance of the Protestant conception of religion, who, in effect, take the same position that Roman Catholicism takes, namely, that the only valid interpretations of the Bible are those set forth in symbols officially promulgated, and that the only right any individual has is to accept those promulgations "verbatim et literatim" if he would be counted among the faithful. In other words, it appears that this school of theologians has adopted the theory of Rome in its entirety, making a difference only as to the nature of the symbols to be accepted.

It must be confessed that this theory makes a tremendous appeal to some people. History is not without shining examples of those who became weary of the search for truth themselves and finally went to Rome for the sake of a body of doctrine that professed to be inerrant and that was enforced by an authority that allowed no question as to its validity. Instead of thinking for themselves and speking for themselves, they preferred to let the church, which claimed the sole right to do so, to do their thinking and their speaking. The authority of the church was accepted as a satisfactory substitute for the exercise of their own reasoning faculties and as the infallible guide of their consciences.

But this is Roman Catholicism, and not Protestantism. Rome is at least consistent when it forbids its people to read the Bible and denies them the right to think for themselves. Its theory, carried to its logical conclusion, leaves no other course to be pursued. Why should an individual read the Bible when it has already been read and authoritatively interpreted for him by an infallible ecclesiastical organization? Why should any individual want to read it, since any interpretation he might place upon it out of harmony with the authoritative interpretation would necessarily be wrong, and would subject him not only to ecclesiastical penalties in this life, but also to doom hereafter? Instead of circulating the Bible, why not circulate the decrees of the church as containing all that any individual ought to know?

With the failure of Rome both as a civilizing and a Christianizing force in the countries where it has been the dominant religious force for centuries staring us in the face, it is strange that there should be those among Protestants who aparently think that Rome is right in theory even if wrong in practice, and who would endeavor, therefore, to set up their own opinions as infallible and their own interpretations of Scripture as inerrant; yet, if we may judge from current theological discussion, there are those among us who have set themselves up as the final judges of orthodoxy and who do not hesitate to brand as heretics those who do not accept their views or agree with their opinions. They have already undertaken to establish an **Index Librorum Prohibitorum**; their next logical step will be to issue formal decrees of excommunication. We hope we shall be spared the horrors of another Inquisition.

CHURCH MEMBERSHIP STATISTICS FOR 1923.

Dr. H. K. Carroll, the eminent church statistician, gives, in a recent issue of the Christian Herald, the results of his study of the membership gains of the churches of the United States for the year 1923. We give the followiug brief summaries from his article:

The grand totals for all religious bodies are 45,457,366 communicants, 206,843 ministers, and 237,404 churches, indicating gains for 1923 of 680,015 communicants, 2,733 ministers, and 2,884 churches.

Some of the figures of the leading denominations are given, showing the present number of communicants and the gain during 1923:

Baptist (14 bodies), 8,237,021; gain, 192,520.

Disciples of Christ (2 bodies), 1,621,203; gain, 68,490.

Lutheran (18 bodies), 2,465,841; gain, 22,825.

Methodist (15 bodies), 8,622,838; gain, 87,683.

Presbyterian (9 bodies), 2,462,557; gain, 61,290.

Protestant Episcopal (2 bodies), 1,140,076; gain, 10,463.

Roman Catholic, 15,750,260; gain, 138,616.

The aggregate number of communicants of the evangelical churches is 27,812,898, a gain of 493,161, as opposed to a total of Roman Catholics of 15,750,260, including a gain of 138,616. Of the Baptist group, the Southern Baptist Convention is reported as the largest, more than 700,000 members having been added during the past five years. According to Dr. Carroll, it is now the largest white denomination in the South. The small increase of the Methodist group—87,683—is attributed mainly to the unusually slim gain of the Methodist Episcopal Church—33,635. The Unitarians report a loss of 71,110 members, 16 ministers, and 8 churches. Dr. Carroll calls attention to the fact that those churches in which the Fundamentalist-Modernist controversy has been most tense seem to have had an unusually large gain in membership, while the Unitarians and the Universalists, who might be expected to profit by the accession of Modernists, report an aggregate decrese of 130,076 members, 61 ministers, and 207 churches.

Among the Negroes, the National Baptist Convention, consisting of two colored organizations reported as one, has far outstripped all other colored denominations in its growth, having considerably over 3,000,000 members. The Colored Methodist Episcopal Church reports a loss for 1923, due to the northward migration of its members.

The grand totals for all religious bodies in the United States are given as 45,457,366 communicants, 206,843 ministers, and 237,404 churches. With less than half the population of the United States belonging to any church, it is evident that there is need for intense and unceasing evangelistic effort on the part of all evangelical churches.

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FLOODS AND FOUNDATIONS.

By Howard W. Pope.

The man who hears and does Christ's word,
Can withstand any shock;
Who doeth what from Christ he's heard,
Is founded on a rock.

If floods should come and wildly beat,
His house would never fall;
For he is well prepared to meet
The floods which come to all.

But if one fails Christ's word to do,
He buildeth on the sand;
If floods should come and if winds blew,
His house would never stand.

For he who does the will of God,
Forever shall abide;
Upon the highway saints have trod,
Their feet shall never slide.

God's perfect will is done in Heav'n,
And on the earth in part;
But grace to us is freely giv'n
To serve with all our heart.

A WORD ABOUT OUR CHINA MISSIONARIES.

By Rev. W. W. Pinson, D.D.

This is answer to letters and inquiries from various sources concerning the orthodoxy of our missionaries in China. To all such and others who may be interested the following statements may not be unworthy of attention:

1. In the range of my knowledge there is no body of people in the church more evangelical in faith, more loyal to Methodist doctrines and traditions, more self-sacrificing in spirit, and more zealous for the kingdom than the men and women who represent us in China.

2. It would be a rash and unwarranted claim to make for any hundred people that they think alike or that none of them hold unsound theological views. Nevertheless, with a favorable opportunity for forming a judgment on the subject, I have no knowledge of a missionary in China teaching or holding doctrines that are hurtful or subversive of our standards.

3. The Mission was given ample opportunity to express its own mind in a full Mission meeting in December, 1922. After a full, free, and unhampered discussion, they declared in part, "In view of the interest of the home church in the theological attitude of the China Mission, be it resolved that this Mission reaffirms its loyalty to the Twenty-five Articles of Religion of the Methodist Episcopal Church, South, as does the church at home as expressed in the statement issued by the last General Conference." Only six voted in the negative. These were the most ardent and outspoken in their orthodoxy, and no one would accuse them of voting in the negative for lack of loyalty to our doctrines. Without evidence to the contrary, it must be taken for granted that those voting in the affirmative meant to express their own convictions and their confidence in one another. Such was their purpose as expressed in the discussion, interpretation, and amendments. Whatever else they lack, these resolutions were meant to convey the almost unanimous agreement of the body on so much as was therein expressed.

4. This agreement on essentials has evidently not been doubted by their bishops, presiding elders, and Conferences. No one having responsibility for them or authority over them has made any complaint, nor has any Methodist body to which they belong failed to give them indorsement.

5. Neither the Board of Missions as a body nor any officer or member of it, by voice or pen, has at any time made complaint or suggested proceeding against any missionary now connected with the China Mission. In spite of all this, irresponsible groups and unauthorized individuals and groups continue to circulate damaging accusations. Investigation reveals the fact that some are denied in toto, others are based on misunderstanding and misquotation, and others on misinterpretation or on disagreement on questions in no sense fundamental.

6. I have refused and still refuse to discuss the personal affairs of our missionaries in the press. The reasons should be manifest. Our correspondence with our missionaries, dealing with their most intimate and personal affairs, renders our relation a confidential one. But for this and the further fact that a newspaper is about the last place to win a fair verdict of guilt or innocence, some interesting facts could here be set down. The sum of all which would mean that when one deals with personality at its best and in its most sacred and solemn aspects one should be patient, be tolerant, believe, hope, and wait till the facts are all in.

7. It is in accord with the literature, laws, and established practice of the church that these missionaries should be acceptable to the church. By these tests they measure up to our best. Which one of them would not be acceptable at home? Indeed, the clamor for them at home is at times embarrassing. The church covets and welcomes them.

8. Let it be known once and for all that we ask no immunity for our missionaries from the fair and dispassionate tests that are applied to others.

We are neither defenders nor accusers of the men and women who dare the hard tasks and cheerfully take the hazards of the far frontiers. We do ask and will insist that they have a square deal and that they have their day in court before we pronounce a verdict of guilty. The same fair play, the same consideration accorded to others is the least we dare demand for them. We have no right to exact of them what we do not demand of others. The distance of seven thousand miles does not neutralize the principle of justice nor destroy the law of consistency. They have shown their confidence in the church by going at its call. They are showing it still by the uncomplaining silence with which they trust the church's sense of justice and our love of the right.

9. The church has provided an orderly, fair, and just method of conserving her doctrine and at the same time protecting the rights and reputation of her teachers. That method is meant to protect the church against the suspicion, ill feeling, and contention engendered by unproved rumors and criticism. That method preserves the inalienable right of every one to a fair and impartial hearing. It is a defense against trial by inuendo and execution by epithet. Has not the time about come when those who accuse their brethren should be required to prove their accusations in a regularly constituted court? The impossibility of trial by referendum, the barbarism of trial by ordeal, and the savagery of lynch law are substituted in the State by trial by jury. Likewise the church has found it necessary to commit to a small, select court that which cannot be judged by the whole body. This method has its inconveniences and is subject to miscarriage, but it has the virtue of being a civilized method and an improvement on the inquisition with its molten lead, its rack, and its thumbscrew.

10. Will it be amiss to say a word for a spirit of toleration? At an hour when the world is torn by discord and the specters of hate and suspicion stalk across whole sections of it, setting races and nations snarling at each other like wolves about their kill, is it not a good time for Christians to show a better spirit? It is said that at Avignon was a chamber of the Inquisition with its deep wells into which hundreds were hurled alive and its horrid instruments of torture in its underground cells where men and women were broken and flayed unpitied and unheard. On the walls of this chamber was a fresco representing the matchless parable of the good Samaritan. What must the gentle Christ have thought of the monstrous incongruity and of the hideous and misshapen ideals that made it possible! From such a spirit John Wesley was as far removed as he was from the recrudescence of the same spirit in other forms, sometimes manifest among his followers. How wholesome, heart clean, and redolent of charity that suffereth long and is kind are his words in the preface to his published sermons: "For God's sake, if it is possible to avoid it, let us not provoke one another to wrath. 'Let us not kindle in each other this fire of hell, much less blow it into a flame. If by that light we could discern truth, would it not be less rather than gain? For how far is love even with many wrong opinions to be preferred before truth itself without love? We may die without the knowledge of many truths and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails with the devil and his angels."

"A GOD WHO IS A HORIZON."

By Bishop Warren A. Candler.

It was the diplomatic and deceitful Talleyrand who said, "words are made to conceal ideas."

In recent years there has arisen a type, or class of men, who go beyond the thought of the subtle Frenchman concerning the purpose of words. They use them as a substitute for ideas, and dote on vague terms and misty phrases to disguise their intellectual destitution.

A considerable number of these men spend their time visiting colleges and universities, and lecturing students on matters religious. Their minds have secreted a number of meaningless words and empty expressions which they have so overworked that their verbal creations have become the cant by which their speech betrayeth them. They gab glibly about "leadership," "visions," "challenges," "the modern mind," "constructive programs," etc., without anything in their heads corresponding to these well-worn words and without conveying to others any definite conceptions. They make sound without sense.

A case in point was a sentence incorporated into a pompous deliverance made recently at one of these "college meets," which ran on this wise: "The student of to-day demands a God who is not a formula, but a horizon."

It is a tolerably ambitious thing for "the student of to-day" to be putting in his order for a God to suit his academic taste, but who can fill the specification set down in this lordly demand? What kind of a deity is "a God who is not a formula, but a horizon?" Where is the theological tailor who can fashion a God by this "horizon" pattern?

"The student of to-day," if his "demand" is truly voiced by this phrase, must see something in the heavens which is as vague as the cloud concerning which occurs this colloquy in Hamlet:

Hamlet—"Do you see yonder cloud, that's almost in the shape of a camel?"

Polonius—"By the mass, and 'tis like a camel, indeed."

Hamlet—"Methinks, it is like a weasel."

Polonius—"It is backed like a weasel."

Hamlet—"Or, like a whale."

Polonius—"Very like a whale."

What sort of cloud did the crazy Hamlet and the garrulous old courtier of Denmark see, which changefully looked like a camel, or a weasel, or a whale with their rapidly shifting moods of

imagination? One can no more tell than he can say what kind of a deity is "a God who is not a formula, but a horizon."

It is not possible for an intelligent man to derive from these high-sounding words any definite notion of God at all; but a vague deity them in the light of the well-known characteristics of some of the leading participants in "the college meet" from which this deliverance issued, it would not be unfair to infer that the kind of God demanded is not such as is set forth in the historic creed of Christendom, but a vague deity of sentimentality. Just the exact kind of God they demand is not clear. They want him on the "horizon," but who can say whether they desire that he (or it) shall appear as a camel, or a weasel, or a whale?

This senseless pronunciamento is an expression of the creed of creedlessness which is so popular among certain classes of men in this agnostic age. They are fond of saying that they want religion without theology, which means simply that they wish an unintelligent faith, if faith it may be called—a faith which is utterly devoid of definite belief, and has no power over conscience or affection.

Religion that controls conduct and inspires worship cannot survive without a creed.

Rev. Edward Garbert, one of the greatest of the famous Bampton Lecturers, has put this whole subject in the clearest light. In the fourth lecture of his able discussion of "The Dogmatic Faith" he says:

"The religious sentiment, deprived of its natural foundation in dogma, loses its definite shape, evaporates and dies. Love cannot exist without a knowledge of the character and quality of the Being to be loved. Fear can possess no intelligent character without definite acquaintance with the object of fear, and the reasons why He should be feared. Gratitude springs from the sense of benefits received and from the contemplation of the generous benevolence of the Benefactor. Desire must be directed to a special object if it is to be real and operative. Worship is the expression of a recognized relation of dependent inferiority between the worshiper and the Worshiped. Reverence and adoration can only be kindled by the consciousness of a Being competent to claim them by the glory of His attributes. In every case, the affection is called out by some corresponding truth. The hand which sweeps away the truth necessarily strangles the affection.

"As the life of the affection depends upon the existence of truth, so also are its intensity and force exactly proportioned to the definiteness and certainty of the truth. The shapeless substance will ever produce a shapeless shadow. * * *

"It is necessary, therefore, in order to keep the religious sentiment alive and develop it into affection, to present religious truth in such a definite shape as the mind can grasp, the memory retain, and the heart appreciate, and at the same time to invest it with certitude. Yet more necessary is this in order to give the sentiment strength and force enough to control the passions, form the character, and regulate the conduct. All loopholes of escape must be stopped, and the conscience brought face to face with realities so sure and great as to abash, before their own majesty, the arrogance of self-will and the selfishness of self-indulgence. The dogmas of the Christian faith are invested to an extraordinary degree with both these characteristics. They are at once broad and simple enough for the comprehension of the most ignorant, and yet have heights and depths about them surpassing the grasp of the profoundest intellect. They come to the conscience invested with a Divine authority. The faithfulness of Him who is the God of truth, the omniscience of Him to whose piercing eyes all things in heaven and earth are open, and the authority of Him who is Creator, Redeemer, Sanctifier, King, Father, and Judge in one indivisible Deity are pledged for their certainty. The evidences constituting the credentials of the faith bear on them the visible signature of God. The inspired records of the faith speak with a confident authority unknown to any human books. Their sanctions are drawn from the highest exercise of enlightened reason and conscience, and from the tremendous interests of a future world of reward and punishment. The dogmatic faith possesses every quality fitted to instruct the reason, satisfy the conscience, and move the affections. But the cause and effect must stand or fall together. The loss of the truth involves the loss of the sentiment evoked by it. To destroy the dogmatic faith, is to destroy Christianity, and to destroy Christianity is to destroy religion."

The distinguished lecturer thus takes a perfectly correct position and sustains it with clear and conclusive statements of the most profound truths.

For the God of the Christian faith these academic tyros propose to substitute "a God who is not a formula, but a horizon," and they "demand a pragmatic religion." If the matter of religion among young men were not so serious these pretentious demands would be positively ludicrous.

This deliverance of creedlessness by a conference of "workers" in colleges and universities has a definite purpose, notwithstanding the vagueness of its language. It means to displace the creed of Christendom in order to make room for the dogmas of doubt. When pressed, one of the leaders in the conference—in fact, the leader pre-eminent—denied the inspiration of the Holy Scriptures, affirmed that the Gospels were full of error and contradictions, repudiated the story of Creation in the book of Genesis, and sneered at the idea of the bodily resurrection of our Lord, frivolously asking how much the resurrection body weighed. He thus proclaimed his own creed while rejecting the dogmas of Evangelical Christianity. He wants no creed but such as he frames himself. It is no wonder he seeks to shelter skeptical doctrines under "a God who is a horizon."

Yet this man wanders through the educational institutions of the country holding his "conferences" and scattering his skepticism among the students.

The authorities of the colleges and universities of the nation should begin to be on their guard against the coming into their institutions of the apostles of creedless sentimentality in opposition to Christian truth. There be many such strolling talkers roving over the land and claiming to be "expert" workers among students. Thereby they make their living.

It is time to close the doors against not a few of them.

Commenting upon the report of the conference which published the absurd demand for "a God who is not a formula, but a horizon," the editor of "The Presbyterian" of Philadelphia says:

"It would appear from this that the chief work of the student pastors and workers is to make God after the conception of the students, or to let each student make a god after his own image. There can be no doubt as to the reliability of this report, because of the excellence of the one making it. That being so, it clearly reveals the anti-Christian character of the work being done among students. When God is represented as "a formula" or "a horizon," and when science, which here means philosophy, is presented as the authority to which religion must be conformed, and when the Bible is ignored as the infallible guide in faith and practice, and religion is presented as chiefly pragmatic, then the resulting influence must be anti-Christian."

It is quite unwise to turn loose among youthful students a lot of raw rationalists kotowing to a God "who is a horizon."

MR. EDISON AND IMMORTALITY.

(An Interview in Hearst's International, March, 1924.)

By Rev. E. N. Evans.

It is a matter of some interest to know just why Mr. Edison should be interviewed and quoted on the question of immortality. Aside from gratifying a morbid curiosity, it may serve to illustrate the value of the "freedom of the press and speech." It certainly can serve no real desire for information on the subject of immortality.

The late Dr. B. M. Palmer said on one memorable occasion that usually "great men have some weak points; and if a man has a conceit, it is invariably at his weakest point." Mr. Burbank need have no conceit about plant life; he is authority in that line, a man of national and international reputation. Mr. Edison is equally an authority in the field of applied electricity. These men are far in advance of their nearest competitors, and have served faithfully and well in their respective fields. Modern civilization owes them a debt of honor and larger material compensation than it has given them, or may ever give them. But suppose they were to exchange fields?

If my child were about to lose his eyesight, or any one of the five senses, would I send for either of these wonderful experts? I would not so much as consult the chiefest of "Christian Scientists." I would seek the best specialist to be had in the line of this physical organ involved. I should want a man who at least professed to know something about the organs of the senses.

I admit that in this land of liberty even a fool has one legal and political right to talk if he wishes to do so; but that an expert in some special line should like to be interviewed and quoted on a subject entirely out of his field of thought and operation, and on a subject which he professedly knows nothing about, is at least strange to my way of thinking.

Now, Mr. Edison in his special line is the biggest man in the world of applied electricity. In science in general, and in botany and in biology he is at variance with the known and accepted facts of material science. He is not so much as a consistent, intelligent materialist. He has notions and ideas inconsistent with themselves. He does not so much as shock us with a surprise to save as from the monotonous protoplasmic rehash of some antiquated and exploded absurdities.

Just what interest intelligent men can have in his notions and ideas on the soul of man, or in general on the matter of immortality, is beyond my ken. It could hardly be an intellectual curiosity. Certain it is that it springs from no desire for real and true information on these subjects.

Here lies a vast field of thought far out and beyond Mr. Edison's farthest outpost of investigation and action, yet not uninteresting to him or any normal man. What is man? Where did he come from? Whither is he going? and how long shall he stay when he finally gets there? Has man a soul? Is he immortal?

Now these are matters of tremendous import, and I want the best and most reliable information I can get. I want at least to think the man who talks to me in these matters knows what he is talking about. I am not even interested in men's notions or speculative ideas. And Mr. Edison states to his honorable interviewer that he does not know if man has a soul. He does not believe, nor yet does he disbelieve that he has. Man's personality may or may not survive the functioning of the physical body which he temporarily occupies as a home. He believes life is immortal and intelligent. He blunders among the functioning organs or cells of the physical body of man and of plant life, and by force of habit mentions "Protoplasms," but gets us nowhere on the main line of the discourse. The biggest and most truthful thing he says is, "I do not know." This we accept as true. His speculative ideas and foolish notions we dismiss as irrelevant and to us unimportant. They are not so much as scientific; nor are they consistent with themselves.

For real and true science, and the whole school of acquired knowledge from times more ancient than authentic history, I have a respect and love. As to matters material and intellectual (not spiritual), these are the best authorities we have as to time and processes not perfect perhaps, yet there is some real truth here. Men, by OBSERVATION, EXPERIMENT, AND DEMONSTRATION have a KNOWLEDGE of the material world and of man as an intelligent being, also of the CREATOR. "The heavens declare the glory of God and the firmament showeth his handiwork." The material universe is but the manfestation of the Creator.

There is in man another man, another nature—the spiritual—not by the mental processes of the intellectual being, but by the touch and quickening of the Father of spirits. The natural man has the cells or potentialities of this immortal life, but the

seed or essence comes from the Father of spirits, comes from the Father of our spirits. Man is an immortal spirit and has a temporary home in a physical body and operates through the intellect. The school of this "subconcious mind," or, more truly speaking, supernatural nature, is different from the school of acquired knowledge. It may be called the school of "inspired knowledge," or REVEALED TRUTH. Its curriculum is that of REVELATION, MANIFESTATION, and EXPERIENCE. The Author and Giver of spiritual life is also the Revealer of the truths of this school, partly in the records of the Book and partly in the spiritual intuitions of man.

I had dismissed Mr. Edison's speculations, but here I recall one—the statement of his authorized interviewer. At this age the great man seems more interested in such meditations of what lies out ahead of this life—THE CALL OF THE INDWELLING SPIRITUAL NATURE, so long neglected and unfed. It is as beautiful and pathetic as the interview of the great and devout Greek masters who made their application for terms of matriculation in the school of Jesus. Masters in all the schools of acquired knowledge, they yet were burdened with "THE WHY OF IT ALL." What the Purpose and Final Objective? And Jesus pointed out to them that IMMORTALITY was the only answer. The way of life eternal is by way of death. He went to them on their own ground. "Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that cometh after me, let him deny himself and follow me." The self-surrendered life, the sacrificial death, are the gate to immortal life. THE CALL OF THE SPIRITUAL, or divinity within, is disturbing the great genius and inventor. May that Quickening Spirit touch those spiritual cells in his heart, or seat of moral consciousness, and open the gates into a larger, higher and better kingdom, where man dies no more. Jesus loves and seeks such souls. May he be found and learn how blessed are those who trust the Savior of men!

THE TEXAS MEXICAN MISSION.

By Dr. A. J. Weeks, Editor, Board of Missions.

For more than a year I have had it in mind to visit some sections of the Southwest to make a personal inspection of our work among the Mexicans out there, that I might tell the church at large something of the importance of this work, the size of our task, and what we are doing to meet our responsibility in that field. Early in February I found it possible to visit a part of the field, although nothing like a complete inspection could be made in the time I could devote to it.

That I might make the best use of the time at my disposal, I wrote my friend, Dr. Frank S. Onderdonk, superintendent of the Texas Mexican Mission, that I could spend a few days with him if he had the leisure to be bothered with me. His field is the nearest to me and much of it could be seen in a few days. Then I knew that field fairly well a dozen years ago and felt that I could get a better estimate of our progress in the Mexican work by visiting there than to go elsewhere, inasmuch as I could compare conditions now with conditions those other years. Onderdonk wired me to come on, and made his plans to take me in his car for almost a thousand miles through that section where our Mexican people are most numerous.

When I reached San Antonio I found that this hard-working missionary had planned to rest that very week and that it would be many weeks before he would get a rest if he did not take it then. When I found that my visit was to deprive him of this anticipated rest, it made me rather uncomfortable. The church has no servant who works harder and maintains a bettter spirit under it all than Frank Onderdonk. His meat and drink and recreation are to do the will of God. He is a man of one work. To him the winning of his Mexican people to Jesus Christ is the most important thing in the world, and when some one offers to help him, it gives him great joy. So when he found that a visitor would come with a typewriter and go with him to his Mexican churches and schools and meet his people, and then tell thousands of Methodists about the work and its needs, he was already rested.

I knew I would enjoy the fellowship of such a friend and guide and instructor; but when I learned what the schedule was to be, I confess that I had some misgivings. I knew he had an old Ford that he had driven about eighty thousand miles. A Ford with that many miles behind it usually has ailments, and it never whispers when telling you of them. When you ride it, you may not know where you are going, but you always know you are going. Being ten years older than I was five years ago, it is not strange that I wondered just what that trip would mean to me and which hospital I would be taken to after my collapse. When Dr. Onderdonk rolled out a new Dodge touring car, fitted up with every equipment to make passengers comfortable, not to say vain, I experieneed a distinct relief. The car was a Christmas present from San Antonio friends, under the leadership of Rev. Arthur J. Moore, pastor of Travis Park Church. It is an expression of the confidence and love of those who know better than any others the work Onderdonk is doing.

Reaching San Antonio Tuesday morning, that forenoon was spent visiting the Mexican church and Wesleyan Institute. The present church building was made possible with aid from the Centenary. When I lived in San Antonio, twelve to twenty years ago, the Mexican Methodist Church was not very prepossessing. It was an unattractive little frame building poorly furnished and with a hopeless looking little congregation worshiping in it. The wonder is that we ever made any impression on the Mexicans of the community with such equipment. Now our church is a beautiful and well arranged building. It does not represent a large investment, but it is well constructed and adequate. A comfortable parsonage stands by the side of the church. The membership is about two hundred and the church is self-supporting. San Antonio probably has the largest colony of Mexicans anywhere in the United States. At the lowest calculation, they number fifty thousand. We next visited Wesleyan Institute, a school for boys, situated in a suburb where conditions are ideal for such an institution. The enrollment at Wesleyan is about seventy-five at this time, and they are a fine lot of boys and young men. A number of them are preparing for the ministry, and four of them are serving charges adjacent to the city. The new building is a Centenary enterprise. It was constructed at a cost of approximately $50,000, and it would be a creditable building at any of our schools. This new institution, with its better equipment, will be of wonderful service to our Mexican constituency in Southwest Texas, and will transform many lives by its influence. Mr. W. W. Jackson, the devoted principal, is putting his life into that institution. He is entitled to the confidence and support of the church to the utmost limit.

By noon we had completed our inspection of San Antonio and were ready for the longer journey. Mrs. Onderdonk and my boy, Jack, Jr., accompanied us. That afternoon we drove to Corpus Christi, a distance of 150 miles. Wherever one journeys these days he is impressed with the tremendous amount of road building that is going on. Good highways will soon connect every part of the United States with every other part, and this is going to destroy sectionalism. I had not visited Corpus Christi since the great storm of a few years ago. Much of that beautiful little city was destroyed by the tidal wave that swept over it, but with great courage its people are rebuilding it, although there are yet many signs of the appalling disaster.

Wednesday morning we drove out to the old site of Epworth-by-the-Sea, where for a number of years a great assembly was maintained by our church. Nothing remains to remind one of the old Epworth except the sandy beach and the ever-rolling waves. We have just completed a splendid Mexican church building at Corpus Christi, and it is being furnished and fitted up for real church work. The church and parsonage cost about ten thousand dollars. The membership is small, but the work is very hopeful, now that we have good equipment.

From Corpus Christi we drove to the Rio Grande Valley. It was an hour after dark when we reached Pharr, which is the gateway to the Lower Valley. We spent the night at Valley Institute, our Mexican school for girls. Notwithstanding the lateness of the hour, we were expected, and found gracious hospitality. The Institute is another Centenary enterprise and one destined to serve a growing constituency in a worthy way. The enrollment this year is about one hundred. About twelve years ago I was at Pharr when there were but a few buildings there. I held the first public religious service in the town. Now there is a modern little city, with banks, business houses, good streets and every modern convenience. The Town Company donated the ten-acre campus for our Mexican school, and the land was probably worth a thousand dollars an acre. The building was erected at a cost of approximately $50,000. Miss Georgia Swanson is the principal of Valley Institute, and has associated with her a capable and earnest faculty.

I have never been in any section where there has been such marvelous transformation in so short a period as there has been in the Rio Grande Valley within the last fifteen years. Twenty years ago it was a wilderness of cactus and mesquite, with ebony trees here and there, and inhabited by coyotes. Land was worth from ten to twenty-five cents an acre. Then its population consisted of a few pioneers of American stock, and many Mexicans of the peon class. Today it has fifteen thriving cities, with their fruit and packing sheds, cotton gins, grain elevators, banks, churches, accredited high schools, and is dotted with well improved and thriving farms. Land is worth as high as fifteen hundred dollars an acre, so I was told. It is a land of sunshine, produces cotton, corn and other staple crops, but its great wealth is in its vegetables and citrus fruits. Its oranges and grapefruit cannot be surpassed, and more acreage suitable for citrus is contained in the valley than in the entire State of California. There are thousands of Mexicans in that section. They are skilled in farming by irrigation and do most of the work of cultivating and harvesting the valuable crops.

We have Mexican churches at a number of places other than Pharr in the valley, and of these we visited McAllen and Mission. The Centenary enabled us to build better houses for our Mexican people in most of these places. None of these buildings are expensive, but they are neat and attractive, and in every case the local congregation raised a worthy part of the cost. I found at every place visited that the people were so happy over their new church buildings.

The benefits of timeliness of the Centenary can be seen in our Mexican work as well as anywhere in the world. These people are poor to a degree that we Americans know nothing about, and yet under the impulse of the Centenary their giving has been greatly developed. Ten years ago the Texas Mexican Mission raised for all purposes $4,781; last year they raised $17,617, an increase of over four hundred per cent. During the Centenary period nine churches and six parsonages have been built. There are now four self-sustaining charges, and all of the others are partially self-supporting. There are thirty pastoral charges, and all but three of the pastors are Mexicans. Since the organization of the Mission ten years ago there have been four thousand additions on profession of faith, although the present membership is below that number. Many of these returned to Mexico, while others went elsewhere in the United States.

Thursday we drove across the lower end of

Texas to Laredo, on the border. We reached Holding Institute two or three hours after dark, but found Dr. Skinner, the president, looking for us. Holding is the oldest mission school maintained under the direction of the Department of Woman's Work. It has done a great work in the past and is doing a great work to-day. It is coeducational, and the present enrollment is about four hundred. The life of the institution is orderly. Dr. and Mrs. Skinner are greatly beloved, while the large faculty is evidently effective. After a good rest Thursday night, I had the privilege of speaking to the students Friday morning at chapel. I have rarely looked upon a more alert student body. It was a great relief to me when Dr. Onderdonk told me that it would not be necessary for me to address them in Spanish. My Spanish vocabulary is short. I do not know more than about a dozen words of that musical language, and these were not learned with a view to their use in addressing college students. But those Holding students understand English, and for forty minutes they were as attentive and responsive as any group I have spoken to in recent times.

We drove across the Rio Grande into Mexico for about an hour. I never like to fool around in a foreign country when a revolution is going on. I never voluntarily attend a revolution or an earthquake. If revolutions and earthquakes had to depend on me for an audience, they would nearly always play to empty houses. But when I go into a foreign country that is running a revolution and a policeman looks at me twice, I am nearly sure to act suspicious and to look just like a revolutionist. It is because I am so bashful, so imaginative. I couldn't be induced to go to Washington now, for half the people I would meet on the streets would look like they thought I was mixed up in that Teapot Dome affair. In view of my personal feeling I was glad when we turned our radiator toward the United States.

Friday afternoon we drove from Laredo to San Antonio—did it in less time than it used to require for me to make the trip on a railway train when I was presiding elder there.

With the great start we have in our Mexican work and with the great leadership of Frank Onderdonk, we are in position to make history down there in the next decade if the church will sustain the work in a worthy way.

Surely Southern Methodism will not falter in the face of such an opportunity and such a duty. Think of such men as Frank Onderdonk, Dr. D. W. Carter, Rev. W. D. King, Rev. J. H. Estes, Dr. J. M. Skinner, and Mr. W. W. Jackson putting their lives into work for a people so poor and needy as our Mexican people are. These men could have had the comforts we others have enjoyed—and they are entitled to these comforts; but for Christ's sake they have toiled in hard places without the applause other men have had to hearten them. Then think of a great rich church withholding from them the tools they need with which to work!

Some men who read this could send Dr. Onderdonk five hundred dollars for the library at Wesleyan Institute, or write him that a scholarship for a worthy Mexican boy would be provided, and in that way bless an increasing number of lives. We have not done a very worthy part by these millions of Mexicans who live in our land and do much of the hard work on our railroads and streets and farms. Some day the judgment throne is going to be set and we will stand before it to answer for the way we have ministered to the least of these. It will be commendation or condemnation for us in that day. May its decisions bring us only joy.

PAUL AS A PREACHER.

By Rev. M. B. Sharbrough.

The Apostle Paul has always been regarded as one of the greatest preachers of all the ages, this estimate being determined by his great success and his matchless epistles. In this article I shall consider some of the moral qualities which characterized his ministry, and contributed to its success—qualities which are simple, but basal to any ministerial excellence. These qualities stand out in that portrait which he so modestly and so frankly draws of himself in his first letter to the Thessalonian church.

Prominent among the qualities is courage. Notwithstanding his having been stoned at Lystra, scourged and imprisoned in Philippi, he carries his message to Thessalonia; and he continues to preach from place to place despite the dangers which continually haunt his footsteps until he seals his testimony with his blood. Courage is requisite to success anywhere, but especially in the pulpit. A timid, temporizing ministry is a failure in itself and is useless, not to say hurtful, to the church. Paul declared the whole counsel of God regardless of consequences. Nevertheless, Paul was prudent. When he could stay no longer in any place without certain peril, he left it, and sometimes even secretly; but while he stayed he never compromised the truth for safety. Only on his last journey to Jerusalem did he go into known danger, and then seemingly under Divine impulsion. May God ever give us brave men, and prudent, in our pulpits, and men of like spirit in our pews; for brave men are often sacrificed by churches cowardly preferring tranquility to truth.

Paul made prominent the fact that his message was without deceit. He did not preach anything of which he was not assured, or support his declarations by false or specious arguments or appeals. In this he was wholly unlike the Pagan priests, who practiced all manner of deceptions to bolster up their systems. He was also unlike some of the leaders of certain modern cults. Christianity is founded on truth and needs no falsity to sustain it. Hence thoroughly honest men are essential in its pulpits and on its tripods. Whatever limitations any Christian teacher may have, there should be no falsehood in his make-up nor any false note in his utterances.

Paul also assures us that his ministry was without guile—that is, without ulterior purpose of any kind, such as the gaining of wealth or applause. All such ulterior motives weaken and corrupt a ministry. Hence Paul bears witness that he had not sought the praise of men. The preacher who sacrifices or holds back the truth that he may win the approbation of his hearers, or one who seeks to please rather than edify his congregation, is recreant to his sacred trust, and becomes a mere weakling in the holy office which he profanes. Paul affirms that he used no flattering speech. He praised where praise was just, and blamed where blame was merited; but never praised falsely, to win approbation or favor. The church may well beware of the man of flattering lips. Such a preacher will please not a few, but his ministry will prove an opiate, tending to spiritual insensibility and death. Nor did Paul seek to make gain of his ministry. In certain places he even sacrificed his right to be supported, lest his motives should be suspected, and his work hindered. In our day when a minister may both rightly and prudently claim a comfortable living from his congregation, he may at least learn from Paul not to grow greedy for salary and perquisites. Only an unworldly ministry can be strong. An avaricious man, like a pleasure-loving man, in the pulpit is a contradiction to the gospel which he preaches.

Paul emphasizes the fact that his ministry was not of uncleanness. Both his life and teaching ministered to chastity—to purity in thought, word, and deed. He puts stress here, because paganism, which he was seeking to overthrow, had consecrated uncleanness. Hence its priests and philosophers, as well as its masses of adherents, were rotting of this moral plague. Christianity is the one religion with a moral foundation and a complete ethical content whose one purpose is to make men pure in all things, and to perfect them in holiness. Hence no man has any place as a Christian teacher whose life is not white, whose words are not clean, and whose thoughts are not pure.

Such basal moral attributes as those herein reviewed will, of course, not make every minister great; but there can be no greatness in the pulpit without them, no matter how talented or brilliant or learned one may be, and withal no worthiness.

Wiggins, Miss.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENC.

I mailed to each Centenary Treasurer in the early part of February a questionnaire; the answers to the questions asked would have given me information concerning the Centenary, and this would have been very helpful. Quite a number of the Treasurers have not replied. Please let me have reply to the questionnaire as early as possible; if the blank has been misplaced, we will be glad to furnish you another. Your prompt attention to this will be very much appreciated, and will very materially aid the Centenary cause.

Thanking you in advance, I am,

Yours for service,

W. D. HAWKINS,
Field Secretary-Treasurer.

C. M.

By J. P. Wash.

Oh for a hope that will not fade
Like fleeting things below!
That, tho' this trembling soul, dismayed,
In Christ may be aglow!

These things of earth will soon decay,
Which doth my soul molest;
Sometime, somewhere, some happy day,
May I lean on Thy breast!

Amid these conflicts on this sphere,
My troubled soul sought peace;
But vainly did all hope appear,
Until I found release!

When I survey that world unknown,
Oh may my soul have rest,
And there, like John in days of old,
Lean close on Jesus' breast!

Meridian, Miss.

CHILDRENS SAYINGS.

It was his first Sunday at church. He watched the proceedings with unconcealed interest, frequently asking questions, until his fond parent at last replied:

"Donald, don't ask questions. Decide for yourself and do as you think best."

Donald silently continued watching, when finally the collection was announced. As the box came to him, he looked up and murmured politely:

"No, thank you; I have some."—Chicago Daily Journal.

• • •

When baby Muriel woke up one morning she saw her first snow-storm. Running to the window, she gazed out upon the swirl of big snowflakes. "Oh, mamma, come quick!" she called in great excitement, "the outdoors has flewed all to pieces."—Boston Transcript.

• • •

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"Ive tried that already, mamma. They never do stop."—Selected.

• • •

"Why," asked the school inspector, "should we celebrate Washington's birthday more than we do mine?"

"Because he never told a lie, sir," shouted one of the pupils.—Selected.

See to it that creed and deed quadrate with each other.—Methodist Advocate.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

EVERY DAY, EVERY WAY, THE SPECIAL EFFORT GETS BETTER AND BETTER.

The wonderful movement in behalf of the "Forgotten Man" is gripping the church tighter and tighter. Practically every message coming to the Board of Finance brings good cheer. The bishops, presiding elders, and pastors are faithfully doing their duty by the plan, and the lay members are co-operating in a manner that is most heartening. Victory seems assured.

ENCOURAGING MESSAGES.

A wire has just been received from J. E. Riddell, Crescent Hill charge, Louisville District, Louisville Conference, which reads as follows:

"Crescent Hill to-day subscribed fifty-four hundred on quota of thirty-four hundred. We believe remaining subscribers will increase subscription to nearly double quota. Considering large building program on hand this is, I think, extra good."

While in Louisville, Ky., recently to fill a speaking engagement in behalf of the "Forgotten Man" I received a long distance telephone message from Rev. J. E. Savage, pastor of Crestwood charge, Shelbyville District, Kentucky Conference. He said that he had asked his people that morning to subscribe to the Special Effort for Superannuate Endowment, and had raised in cash $2,200 on a quota of $2,195. Two days afterwards, having returned to St. Louis, I received from the Crestwood charge check for $2,200, and about a week later $75 more, making a total of $2,275 paid. This is the first charge in the whole Connection to pay its full quota for the five years in cash. His name may be "Savage," but his "bite" is pleasant!

THE MESSAGE OF THE PINKS.

At this writing, March 8, 1924, 5,500 Pink Leaf reports have been received out of a possible 6,400. The Baltimore Conference has not yet been held, and of course they are not yet working the program. Two Conferences in the great State of Texas postponed organizing for the movement until the second quarterly conference, and of course they have not done much on the Pink Leaf report as yet. Considering these facts it is splendid to have within 900 reports of a 100% Connection on this important matter. I believe that within a month practically every charge in the whole church will have sent in this report.

The following Annual Conferences are now 100% Pink in the order named: Louisville, Missouri, Illinois. Many other Annual Conferences are very near the perfect mark, some of them not lacking more than from three to six reports. Two or three of the Episcopal Districts are close to the point of 100%. I am curious to know what Episcopal District will be first to go over the line? Bishops Darlington, McMurry, Denny, and DuBose seem now to have the best chance to lead in this matter—but you never can tell.

I wish it were possible to list every Pink Leaf report which shows an addition to the minimum, but space will not allow. However, the following are listed as being a very good sample of what is happening:

Bradentown charge, Tampa District, Florida Conference, adds $110 to the minimum, accepting a quota of $3,500.

Paris Station charge, Paris District, Memphis Conference, adds $129 to the minimum, accepting a quota of $3,000.

Okeechobee charge, Orlando District, Florida Conference, adds $133 to the minimum, accepting a quota of $1,500.

Conway charge, Conway District, North Arkansas Conference, adds $200 to the minimum, accepting a quota of $6,000.

Tallulah charge, Monroe District, Louisiana Conference, adds $240 to the minimum, accepting a quota of $2,500.

Winter Haven, Orlando District, Florida Conference, adds $276 to the minimum, accepting a quota of $3,000.

Lake Providence charge, Monroe District, Louisiana Conference, adds $305 to the minimum, accepting a quota of $2,000.

Aberdeen-Voss charge, Rockingham District, North Carolina Conference, adds $319 to the minimum, accepting a quota of $3,500.

Galloway Memorial charge, Memphis District, Memphis Conference, adds $410 to the minimum, accepting a quota of $3,000.

First Church charge, Little Rock District, Little Rock Conference, adds $600 to the minimum, accepting a quota of $7,500.

Trinity charge, Sumter District, South Carolina Conference, adds $600 to the minimum, accepting a quota of $5,000

Madison Heights charge, Memphis District, Memphis Conference, adds $800 to the minimum, accepting a quota of $6,000.

Winfield Memorial charge, Little Rock District, Little Rock Conference, adds $810 to the minimum, accepting a quota of $6,000.

Hyde Park charge, Tampa District, Florida Conference, adds $932 to the minimum, accepting a quota of $5,000.

Wesley Grove charge, Baltimore District, Baltimore Conference, adds $1,061 to the minimum, accepting a quota of $3,000.

First Church, Jonesboro charge, Jonesboro District, North Arkansas Conference, adds $1,572 to the minimum, accepting a quota of $5,000.

Inman Park charge, North Atlanta District, North Georgia Conference, adds $1,700 to the minimum, accepting a quota of $5,000.

Ripley Station charge, Dyersburg District, Memphis Conference, adds $1,720 to the minimum, accepting a quota of $5,000.

St. Mark charge, North Atlanta District, North Georgia Conference, adds $5,640 to the minimum, accepting a quota of $12,500.

Kobe charge, Japan Mission, J. S. Oxford, sends $50 cash to pay his subscription to the Superannuate Endowment Fund.

Kabinda Methodist Episcopal Church, South, Congo Belge Mission, Rev. Thomas E. Reeve, sends $100 as a contribution from himself and wife for Superannuate Endowment.

THE HONOR ROLL OF THE PRESIDING ELDERS.

In addition to the sixty-four presiding elders whose names have already been sent to the Church Press as entitled to a place on the Honor Roll for having their Districts 100% Pink, the names of the other braves who have reached this distinction are now presented in the order of their accomplishment, as follows:

65. North Georgia Conference, Augusta District, Rev. J. W. Sullivan, P. E.
66. North Mississippi Conference, Aberdeen District, Rev. L. P. Wesson, P. E.
67. Upper South Carolina Conference, Greenville District, Rev. A. N. Brunson, P. E.
68. St. Louis Conference, Cape Girardeau District, Rev. A. G. Johnson, P. E.
69. Little Rock Conference, Texarkana District, Rev. J. T. Simmons, P. E.
70. North Arkansas Conference, Searcy District, Rev. Jefferson Sherman, P. E.
71. Upper South Carolina Conference, Rock Hill District, Rev. George C. Leonard, P. E.
72. Western North Carolina Conference, North Wilkesboro District, Rev. J. W. Williams, P. E.
73. Western Virginia Conference, Ashland District, Rev. W. M. Given, P. E.
74. South Georgia Conference, Valdosta District, Rev. C. W. Curry, P. E.
75. West Oklahoma Conference, Oklahoma Coty District, Rev. S. H. Babcock, P. E.
76. Western Virginia Conference, Beckley District, Rev. F. S. Pollitt, P. E.
77. Little Rock Conference, Arkadelphia District, Rev. L. E. N. Hurdley, P. E.
78. Alabama Conference, Pensacola District, Rev. D. P. Slaughter, P. E.
79. Alabama Conference, Marshall District, Rev. E. F. Marshall, P. E.
80. Little Rock Conference, Monticello District, Rev. J. A. Parker, P. E.
81. Louisiana Conference, Monroe District, Rev. W. A. Kleinschmidt, P. E.
82. Memphis Conference, Lexington District, Rev. R. L. Norman, P. E.
83. Missouri Conference, Hannibal District, Rev. W. M. Alexander, P. E.
84. North Alabama Conference, Birmingham District, Rev. W. F. Price, P. E.
85. Holston Conference, Big Stone Gap District, Rev. E. A. Shugart, P. E.
86. Illinois Conference, Odin District, Rev. W. T. Mathis, P. E.
87. Western North Carolina Conference, Mount Airy District, Rev. J. H. West, P. E.
88. North Georgia Conference, Marietta District, Rev. S. R. England, P. E.
89. South Carolina Conference, Kingstree District, Rev. C. C. Derrick, P. E.
90. West Oklahoma Conference, Ardmore District, Rev. R. E. L. Morgan, P. E.
91. Western North Carolina Conference, Shelby District, Rev. C. S. Kirkpatrick, P. E.
92. South Georgia Conference, Waycross District, Rev. J. C. Flanders, P. E.

A WORD OF CAUTION.

In making payments on quotas to the Board of Finance, treasurers of the Special Effort Committees should be sure to use the book of remittance forms which has been sent to them by the Board. If this request is observed, every treasurer will be able to keep the account of his charge clearly before him, and it will save labor and confusion in the office. We have a good plan and we should work it without exception.

The Home Circle

THE WISHING SWING.

I wish this swing
  Could go so high
I'd touch the thing
  They call the sky.

I'd find the moon,
  Though it might hide
Behind a cloud,
  And on it ride.

I'd pluck a star
  For in my hair,
As I should be
  A queen up there!

I'd see where rain
  Is made, and snow,
And how they fall
  To us below.

Oh! wouldn't it
  Be jolly fun
To touch the stars
  And moon, and sun?

—Child Life.

IT NEVER HAPPENED.

There never was a little girl by the name of No-One-at-All, for of course no mother would think of giving her child such a name as that; and the little girl whose name was No-One-at-All did not live in a country called the Land of Nowhere, for there is no such country on any of the maps, even in the farthest and least-known parts of the world.

The little girl whose name was not No-One-at-All did not live on the edge of a forest, and so she did not go for a walk in the woods one day. The forest paths did not grow darker and narrower as she went on, and she did not see a big lion coming just as she got to the narrowest and darkest place. There are no lions in the country that is not called the Land of Nowhere.

The lion did not say to her, "Little girl, I am very hungry, and, if I cannot get anything else, I must eat you," for you must remember that there wasn't any lion, and, if there had been one, lions cannot talk.

The little girl whose name was not No-One-at-All did not say, "Mr. Lion, do you like rabbits? I know where there are plenty of them. We eat them for our dinner, so I suppose it is all right for you to eat them;" and she did not say to herself, "Father won't like it if this lion eats any of our rabbits, but he would feel still worse if the lion ate me;" and she did not lead the way to where the rabbits were feeding, for her father had no rabbits and she had never tasted rabbit meat in her life.

The lion did not say, "I have a great deal better right to them than you have, for they eat the grass and leaves that grow in my woods. I was king of the Land of Nowhere long before you were born."

The lion did not take one of the rabbits by the neck as a cat carries her kittens, and he did not shake it as a cat shakes a mouse, for, as I have told you, there were no rabbits. Now, the little girl whose name was not No-One-at-All did not say, "Mr. Lion, do you like your rabbits cooked? I will take one home and ask mother to cook it for you."

The lion did not say, "No, I always eat my food raw."

Then the little girl whose name was not No-One-at-All did not say, "Oh! you don't know how much better they are cooked," and she did not catch one of the rabbits up by its hind leg and run with it as fast as she could for fear the lion would eat her.

Oh, no! As I told you in the first place, not one of those things ever happened, but it did happen that a little girl whose name was Marian Louise woke up one night in her own little bed in the alcove of her mother's room and found that she had been dreaming about those things about the lion and rabbits.

She knew that her father and mother were asleep in their own bed in the farther part of the room, for she could hear them breathing; she knew that with them to take care of her she need not be afraid of anything; and she knew that nothing that could hurt her could get into a large strong house like that. So she did not call out to waken her mother, but turned over and went to sleep again like a sensible little girl. Then she had a pleasant dream that perhaps I shall tell you some other time.—Kate Lawrence, in the Youth's Companion.

THE FROG PEOPLE.

Have you ever heard the story of the Frog People? It is a "once-upon-a-time" story which Greek mothers long ago told their boys and girls.

Once upon a time the beautiful goddess Latona, fleeing from the wrath of Juno with her twin babies, Apollo and Diana, came to a place called Lycia. Wearied with her burden and almost dead with thirst, Latona saw in the distance a lake of clear, sparkling water on the banks of which peasants were cutting bulrushes.

Running to the lake Latona stooped down to drink, but the peasants rudely stopped her and bade her be gone. "Why do you refuse me water?" she said. "Is not nature given it freely for all? Let me drink, I pray you. I do not wish to bathe my dearie babes, only to quench my thirst, which is so great that I can scarcely speak. By letting me drink you will be giving me life itself."

The peasants still refused to allow her to drink. Then Latona said: "See how my helpless little ones hold out their arms in entreaty. If my misery does not stir your pity, have pity upon them."

You would think that even the roughest and most cruel would have been touched by such pleading, but the peasants remained unmoved. They only threatened greater punishment if Latona did not go away, while they made the clear water muddy and unfit for drinking about in it and stirring it up.

Anger banished thirst and weariness from the goddess. She raised her hands to heaven and cried: "May you never quit that pool but pass your lives therein!" And as she wished it came to pass. They plunged beneath the water, then, raising their heads, they swam on the surface; they came to the banks of the lake and sat on them for a while, only to plunge again into the water. As they did so a wonderful change came over them. The rude, harsh voices of the peasants turned into croakings, their jaws became wide, their necks swelled, and their bodies shrank in size; they became frogs leaping about in the muddy pool.

I don't know all the lessons the Greek mothers taught their children through this story, but there is one we should all learn. It is this: a selfish spirit in a boy or girl not only makes them cruel but makes the face ugly and the voice hideous—in fact, a selfish person belongs to the "Frog People."—Irish Christian Advocate.

CATCHING A PYTHON.

I read an interesting story the other day of the way in which people catch pythons. Now the python, as you know, is an immense serpent found in certain tropical countries, that kills its victims, not by poisoning them, but by winding the great coils of its immense body around them and squeezing the life out of them. When the natives see the smooth trail made by one of them near the river, they know, of course, that he is in the neighborhood, and this is the way they go about catching him. They tie a pig near a wall through which they have made a hole. On the other side of the wall they fasten another pig. During the night the python comes and finds pig number one and proceeds to swallow him. Of course, the pig doesn't like being disposed of this way, and he sets up a great squealing about it. This starts pig number two to squealing also, and the python hearing it, after swallowing the fat pig, gets enough of his body through the hole in the wall to swallow the second one, although one would be enough to last him four days. But there he is, with his long body through the wall, and a pig within him on either side of it so that he can neither get forward nor back. And the next morning the natives come an cut off his head, and his killing days are forever at an end.

"So are the ways of every one that is greedy of gain; it taketh away the life of the owners thereof."—J. R. Wilkie, in Christian.

The world delights in sunny people.—Henry Drummond.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Mississippi Conference.

Brookhaven, at Meadville, Apr. 9.
Hattiesburg, at Purvis, May 27.
Jackson, at Camden, May 12.
Meridian, at DeKalb, May 12.
Newton, at Philadelphia, April 22.
Seashore, at Lumberton, April 15.
Vicksburg, at Hermanville, May 20.

North Mississippi Conference.

Aberdeen, at Pontotoc, May 20.
Columbus, at Columbus, June 23.
Corinth, at Booneville, June 2.
Grenada, at Abbeville, May 12.
Greenville, at Clarksdale, April 8.
Greenwood, at Carrollton, May 21.
Sardis, at Como, May 20.

Louisiana Conference.

Alexandria, at Lecompte, May 4.
Baton Rouge, at Ponchatoula, June 3.
Lake Charles, at Leesville, April 15.
Monroe, at Delhi, May 13.
New Orleans, at Houma, April 25.
Ruston, at Dubach, May 6.
Shreveport, at Logansport, Apr. 8.

THE SEASHORE DIVINITY SCHOOL.

The sixteenth annual session of the Seashore Divinity School will be held at the Seashore Camp Ground, Biloxi, Miss., beginning on June 17, and ending on June 26, 1924.

The program is now being arranged and every effort is being made to maintain the high standard of excellence that has obtained in the past. Bishop William N. Ainsworth has already accepted an invitation to be one of the principal speakers.

We call the special attention of the undergraduates of the three patronizing Conferences—the Alabama, the Louisiana, and the Mississippi—to the fact that they may complete their courses of study at the Divinity School and take examinations that will be accepted by their Annual Conference examining committees. In order to do this, however, it is absolutely necessary that they read all the books in their courses before taking the work at the School.

For those who have completed their courses of study, the School offers an unusual opportunity for inspiration, recreation, and good fellowship. Those who are competent to judge say that there is no more delightful section on the American continent than the Mississippi Gulf Coast—and the Seashore Camp Ground is the most beautiful spot for location and surroundings of the whole section.

Ample provision will be made for the comfortable entertainment of attendants upon the School at the lowest possible expense. Boarding facilities will be furnished on the grounds, as well as in first-class hotels and boarding houses nearby.

Remember the date—June 17-26. Further announcements will be made in due time. Begin to plan now to attend the Seashore Divinity School this year.

PERSONAL AND OTHER NOTES.

Dr. Theodore Copeland has recently held a very successful revival meeting at Waters, Oklahoma.

Dr. T. D. Ellis, Secretary of the General Board of Church Extension, spent last Friday in New Orleans.

The Shreveport District Conference will convene at Logansport, La., at 10 a.m., April 8, and close at 4 p.m., April 9.

The Southern Methodist Press Association will hold its meeting for 1924 at Mount Sequoyah, Fayetteville, Ark., August 5-8.

The Epworth League at Zwolle, La., Rev. Floyd W. Dick, pastor, has launched a campaign for money to be applied to a new church building.

Rev. W. D. Bennett, pastor at Merigold, Miss., writes: "We are now laying brick on what will be a very handsome church when finished." Congratulations!

Rev. E. J. Buck, our pastor at Haughton, La., reports progress in his work. He serves a loyal and optimistic people, and they are expecting great things this year.

Mrs. H. M. Banks, wife of Rev. H. M. Banks, local elder, of Chatham, La., writes us of the very serious illness of her husband, and asks the prayers of the readers of the Advocate that his life may be spared. We are sure this request will be heeded.

Dr. A. S. Lutz, Louisiana Conference Secretary of Education, is spending several weeks at Hot Springs, Ark., recuperating from a severe attack of rheumatism. He is being greatly benefited by the baths and expects soon to be in splendid physical condition.

Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, has accepted invitations to preach the following commencement sermons: De Soto Agricultural High School, Olive Branch, Miss., April 6; Consolidated High School, Arkabutla, Miss., April 13; Coldwater High School, Coldwater, Miss., May 18.

In the recent contest held by the Big Brothers' Class, Greenville, Miss., for the best answers to questions concerning the best methods of increasing attendance, securing new members, making the services more interesting, and securing prompt attendance, the following, in order, were declared the winners: C. R. Johnson, M. P. Massey, DeWitt Walcott, C. H. Fullerton.

We quote from a personal letter from a friend at Oxford, Miss.: "Our church activities here at Oxford are gratifying. Brother Dorsey is a great preacher and a successful organizer, and his fine wife is a close second." As the seat of the State University with hundreds of students, Oxford is one of the most important places in Mississippi, and it is gratifying to know that the work of the church prospers.

The pamphlet, "The Messiah According to the Old and New Testaments," written by Mr. B. A. M. Schapiro, managing director of the Hebrew-Christian Publication Society, Inc., has been made available for free distribution through the kindness of Mrs. Finley J. Shepard (Helen Gould). A copy will be sent, free of all charge, upon application to the above-named Society, 83 Bible House, New York City.

Rev. E. P. Craddock, of Iuka, Miss., requests us to say that he is available for meetings during the spring and summer anywhere in Mississippi, Alahama, and Louisiana. He has served as pastor in these three States, and is acquainted with many of the preachers. He gives as references Rev. W. W. Jones, Iuka, Miss.; Rev. J. B. Randolph, presiding elder of the Corinth District, Corinth, Miss., and Rev. W. M. McIntosh, evangelist, Columbus, Miss.

A chain of District Epworth League Institutes has been arranged by Rev. Julian S. Duncan, president of the North Mississippi Epworth League Conference, for April 15-19. The schedule is as follows: Greenville District, at Leland, Tuesday, April 15; Grenada District, at Grenada, Wednesday afternoon, April 16, and Thursday morning, April 17; Sardis District, at Senatobia, Friday, April 18; Corinth District, at Baldwyn, Saturday, April 19. The institutes will be presided over by the district secretaries of the respective districts, and representatives from the Central Office and from the Conference Epworth League Board will have part in the programs.

Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training and Life Service, has just had printed in pamphlet form an article that appeared in the Saturday Evening Post, "The Self-Supporting Student." The pamphlet teems with suggestions for students who have to finance themselves through college, and it is written in a style that makes it hard to put down before reading it through. Dr. Bennett has rendered a real service to the thousands of ambitious boys and girls who are eager for a college education, and we wish every one of them would write to him at 810 Broadway, Nashville, Tenn., for a copy of the pamphlet—it will be sent free.

We commend the following, taken from a recent issue of the Brookhaven District Bulletin: "The Methodist who does not take and read his church paper is defeating his own larger outlook and greater usefulness—he is dwarfing his Christian life and influence. The pastor who does not realize what great help the church paper will be to his people, with its added information and stimulus to increased efficiency, and give himself to an earnest effort to get it in the homes of all his members, is deficient in a fundamental element of success. 'My people are destroyed for lack of knowledge,' said the Lord. Have your committees get the New Orleans Christian Advocatet in every Methodist home in your charge. It is worth great effort."

COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT.

The General Conference of 1922 appointed a committee to arrange for the meeting place and entertainment of the General Conference of 1926. The committee is composed of Rev. S. H. C. Burgin, D.D., San Antonio, Tex.; Rev. R. S. Satterfield, Nashville, Tenn.; Mr. W. E. Brock, Chattanooga, Tenn.; Mr. W. R. Cross, Salem, Va.; and Judge J. M. Rogers, of Savannah, Ga. This committee is called to meet in Louisville, Ky., on May 1, 1924.

For good reasons the committee is not inviting representatives from cities asking for the Conference to come before it at the meeting in Louisville.

At the proper time the committee will give every city that desires to entertain the Conference a chance to be heard. The offers of all will be carefully considered.

S. H. C. BURGIN, Chairman.
R. S. SATTERFIELD, Secretary.

A CALL TO PRAYER.

An Invitation to All Churches to Unite in Meditation and Intercession During the Pre-Easter Season.

The Federal Council of the Churches of Christ in America and the agencies of evangelism in the various denominations unite in this call to all people who love the Lord Jesus Christ to give themselves with sincere devotion to faithful prayer. Prayer, ever needful to the life of the Christian, in these times of desperate world need, must receive still greater emphasis. To it we turn for those deep spiritual forces which alone can regenerate the world.

The call is twofold: (1) For a prolonged period of concerted personal and family devotions, and (2) for a week of public worship and prayer preceding Easter.

Personal and Family Devotions.

The Pre-Easter or Lenten season is observed by many communions as a special period of penitence and prayer. Many other Christian fellowships which do not so greatly magnify days and seasons have found rich spiritual benefit in approaching Easter with concerted prayer and evangelistic endeavor.

Let us during this Lenten period seek unitedly to enter into a fuller understanding of the meaning of Christ's suffering for the sins of the world. If we are "to know the power of his resurrection," we must also "know the fellowship of his suffering." As we come to a better appreciation of Christ's life, the beauty and wonder of it draws us irresistibly to himself, and in such fellowship the inner springs of our life are refreshed.

In order that we may have this blessing it is necessary that we plan our time, our reading, our thought, and that we break for a little while "the power of the world over us." We should have a fixed time for prayer and Bible reading, be regular and constant in church attendance and be wise in the use of the hours of recreation and social intercourse. It is a time to plan definitely to give more to God and fellowmen, to teach our children what it means to be followers of our Lord Jesus Christ, and to maintain faithfully the practice of prayer in the family circle.

Public Worship and Prayer.

Let the week preceding Easter, known in the church calendar as Holy Week, be observed by public services of worship, consecration, and prayer, in the several churches independently or in combination with other churches.

So far as may be possible, let us all direct our thought to the same great central issues of our Christian life and faith. There is high value in the sense of comradeship and the knowledge that other churches are following the same themes. The consciousness that hundreds of thousands of our fellow-Christians are uniting in the fellowship of prayer cannot but be an inspiration to those who know the Master's wish that we should agree on earth as touching the things we should ask of the Father.

Suggested Copies for Sermons, Easter Week of Prayer and Service.

THE WAY OF THE CROSS.

Sunday, April 13—Jesus, the Lord of Life, Matt. 21:9: Blessed is he that cometh in the name of the Lord. See Psalm 118:26.

Monday, April 14—Jesus, the Foundation of Character, Matt. 21:42: The stone which the builders rejected, the same was made the head of the corner.

Tuesday, April 15—Jesus, the Christ, Matt. 22:42: What think ye of the Christ?

Wednesday, April 16—Jesus, Obedient Unto Death, Matt. 26:42: My Father, if this cannot pass away, except I drink it, thy will be done.

Thursday, April 17—Jesus, the Bread of Life, Matt. 26:26: And as they were eating, Jesus took bread, blessed and brake it; and he gave to the disciples, and said, "take eat; this is my body." And he took a cup, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

Friday, April 18—Jesus, the Crucified Redeemer, Matt. 27:35, 36; And when they had crucified him they parted his garments among them, casting lots; and they sat and watched him there.

Saturday, April 19—Jesus, the Son of God, Matt. 27:54: Truly this is the Son of God.

Easter Sunday, April 20—Jesus, the Constant Presence, Matt. 28:20: And lo, I am with you always, even unto the end of the world.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. H. W. Reynolds, Taylorsville, Miss., 2; Rev. J. M. Corley, Philadelphia, Miss., 8; Rev. W. M. Williams, Magee, Miss., 2; Rev. W. D. Bennett, Merigold, Miss., 14; Rev. E. J. Buck, Haughton, La., 5; Rev. A. J. Davis, Hattiesburg, Miss., 2; Rev. H. L. Norton, Fernwood, Miss., 2; Rev. W. H. Giles, Kurthwood, La., 3; Mrs. S. F. Wilkerson, Bryceland, La., 2; F. A. Howell, Durant, Miss., 5; Rev. O. A. Clark, Caledonia, Miss., 2; Mrs. Margaret Tarpley, Vicksburg, Miss., 2; Mrs. O. W. Nixon, Tchula, Miss., 2.

A NEW LEAF.

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was gone;
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled:
"Do better now, my child."

—Selected.

TO-DAY AND TO-MORROW.

Part of to-day belongs to to-morrow, as the seed belongs to the shoot, as the foundation belongs to the building. So to-day owes its best to to-morrow, for not to do right to-day may ruin to-morrow; but the reverse is not true. To-morrow cannot ruin to-day. Time's wheel does not run backward. Banish, then, foreboding and anxious forecast, and fill to-day with faithful work, with kindness and courage and hope; and so you will keep to-morrow from becoming a marplot, and make it a good, honest to-day when it comes.—Maltbie D. Babcock.

A FINE WORKMAN.

Rev. R. H. B. Gladney was with me some twelve days, covering practically the whole of the Greenville District, second round. His presentation of sound teaching and sane methods was just about all that could be desired. At times he amazed me. Occasionally he gripped me as few men have. He was never dull for a moment. He was never idle. When I was trying to give attention to belated correspondence and keep the way open a few days ahead of our coming, he was having personal interviews with capable teachers and leaders, pleading, pushing, scotching, commending, planning. He is a bundle of energy and as definitely consecrated as any man I know. **I have a new appreciation of Brother Gladney.** He is doing a work among us second to no man.

My people enjoyed him, were greatly helped by him. He is leading us in the direction of a new and better day. If the approaching S. T. S. meet at Clarksdale, April 7-12, **even approximates the** success we both anticipate, it will be largely to his credit. Brethren of the Conference, this man is entitled to every helpful consideration, and should be given every opportunity to reach our people. He should not be hampered save by the multitude of our calls, and those calls should be preceded by the kind of preparation that counts.

He does not obtrude himself. He never gets in the way of a pastor. His attitude to his brethren, judged by my close contact with him recently, is so brotherly as to be outstanding. There is never a word of unkindly criticism or complaint. He appeals to me as a man who has studied, prayed, absorbed, until he has become saturated and obsessed with a passion for great and intensive teaching in our churches. He knows how the work should be done. He should be kept in this work and given a moral and financial support commensurate with what he is putting into it. May he live to see the new day he is dreaming of and working for.

JAMES H. FELTS.

Greenville, Miss.

CLASSROOM "HOWLERS."

In a recent physiology examination in a certain Massachusetts junior high school, the following were among the answers given by the pupils to the questions asked by the teacher:

Question: Number of teeth, kinds, and uses.

Answer: An adult has 24 or 6 teeth, the different kinds are the eye teeth, (2) the stomach teeth, (3) Wisdom. (1) The stomach teeth help to chew food for the stomach. (2) The eye teeth help to chew the food that strengthens the eyes. (3) The wisdom teeth chew food to help the mind and strengthen it.

Question: What is the allmentary canal?

Answer: The alimentary canal is a canal inside of the backbone in which the nerve is protected.

Question: What is the esophagus?

Answer: The esophagus is the canal which leads the fresh air to the heart.

Question: Give the reason why one should eat slowly.

Answer: Three reasons why you should eat slowly are: To digest the food. To keep the jaws from getting tired, and because it looks better to eat slowly.

Question: What is digestion?

Answer: Digestion is when you eat food to eat it slowly chew food well then it won't get cought on the chest and give pain across it.

Question: Kinds of teeth?

Answer: There are 4 different kinds of teeth, (1) jaw teeth, (2) eye teeth, (3) stomach teeth and permanent teeth. The jaw teeth grind, eye teeth chew, stomach teeth bite.

Question: What is the work of the liver?

Answer: The work of the liver is to investigate the stomach.—Exchange.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARY SELSER SPEER was born, May 29, 1886, near Brandon, Miss.; was married to Mr. Lee Bennett, Sept. 22, 1917; died at the Baptist Hospital in Jackson, Miss., Jan. 16, 1924. These dates mark the life of a beautiful Christian character. She was the daughter of Mr. and Mrs. James A. Speer. In early life she was bereft of a mother's love and care; but was devoted to her stepmother, who bears this testimony: "She was a daughter to me." She was ever thoughtful of the happiness of her parents, brother, and sisters. She united with the Methodist Episcopal Church, South, at Mount Carmel, at 14 years of age, and remained a faithful Christian until death. She loved God, loved the church, loved good people. She always stood for the right, and abhorred sin in any form. For many years she taught school, and was always conscientious in discharging her duties. She was always ready to help one in need; and never was there a truer friend. Her own little ones died in infancy; but she bestowed a mother's love on her little adopted son, Leo. She was a faithful, devoted wife and mother, and although their hearts, and those of other loved ones, are broken, yet her influence lives, to urge them to a higher, nobler life. May this dispensation of God's providence draw them nearer heaven, and may they so live that they will be an unbroken family in the "Home over there," where she, with other loved ones, will be "waiting and watching for you."

A friend who loved her,

IDA ROBINSON.

MRS. ELIZABETH SMITH was born, April 27, 1839, and quietly slipped away from earth to heaven, Feb. 10, 1924. She was married to James Smith in 1865. To this union six children were born—three girls and three boys—all of whom survive her. Her husband preceded her to the beyond a few years ago. Their home was a home of prayer. Mrs. Smith joined the Methodist Church seventy-four years ago, and lived a devoted Christian life to her death. She was always found at her post, never missing a service at her church as long as her health permitted. She was often heard to shout the glories of God. Her last words were: "I'm ready to go, have been ready seventy-five years, just anxiously waiting the summons." Joyfully she has entered the rest remaining for the children of God.

A friend and former pastor,

REV. L. FAYARD.

MRS. ELIZABETH VIRGINIA GRICE (nee Knight), was the daughter of John E. and Marion Amanda Knight. Born in Lawrence County, Miss., Feb. 3, 1853, under the preaching of Rev. A. B. Nicholson, late of the Mississippi Conference, she was soundly and gloriously converted and made full surrender of all her powers to the Master, to be used for his glory and the good of humanity. On Dec. 23, 1876, she became the wife of John J. Grice, to whom she gave all the riches of affections and crowned his life with joy and happiness, revealing her high sense of Christian companionship in its relation to the home. Her husband preceded her to the Father's house by several years, but she is survived by five sons and three daughters: Rev. J. H. Grice, pastor of the Methodist church at Lauderdale, Mississippi Conference; Mrs. Julia Crawford, Laurel, Miss.; Luther, an attorney at Monticello, Miss.; Philip Grice, of Crystal Springs, Miss.; Mrs. Mary Bilbo, of Picayune, Miss.; Mrs. Jennie Russell, of McComb, and Frank, of Louisiana. One little boy, M. L., died in infancy. Sister Grice gave the very best service to the community in which she lived her long and useful life, in and through the church. Her influence will abide like a benediction upon the community. Bahala Chapel was God's tabernacle largely because of her holy and saintly life. Her richest contribution to humanity is the family of fine Christian children, two of whom are ministers of the gospel, serving successfully as pastors in the Mississippi Conference. To be with her and hear her talk, one would soon find out that she was more delighted to have the honor of having two sons preaching the gospel than if they had been serving humanity in any other way. Howard and Paul, her preacher boys, were often objects of her prayers, and their success gave her great pleasure. Both these rising and successful pastors realize that they owe much to this godly mother, as well as the children. The Methodist Episcopal Church, South, was her ideal of what the kingdom of God was and is on earth. She knew and loved its doctrines, understood its polity and Discipline, and as a loyal, old-school Methodist, supported its institutions. It did not take long to find out that her heart was in the church, that her life was established in the spiritual realities of God, that she had partaken of the Divine Nature, and that she loved and honored God. She went to her rich and abundant reward in the early afternoon of March, 3, 1924, at the home of Mrs. Russell, in McComb, and was buried at Bahala Chapel the next day at 3 p. m., with a large congregation present, and the pastor, J. H. Moore; H. M. Ellis, presiding elder of the Brookhaven District; J. A. Wells, pastor, McComb (La Branch); G. H. Thompson, Crystal Springs, and the writer of this sketch, present to take part in the funeral ceremonies. She has a crown with many stars, and many will rise and call her blessed as the days come and go; and when we are all called to meet God, we confidently expect to see Sister Grice.

W. H. SAUNDERS.

Hazlehurst, Miss.

MRS. FRANCIS CAROLINE KING, aged 81 years, 7 months and 24 days, died at the home of her daughter, Mrs. John Stewart, near Finley, Saturday afternoon, Feb. 16, after an illness of about three weeks. She was the daughter of Tarpley Hester, and was left an orphan when quite a child, making her home with relatives. She was married in 1856 to C. M. King, a Confederate soldier. She was the mother of thirteen children, ten of whom survive her. She joined the Methodist Church over forty years ago, and was a devoted, consistent Christian the rest of her life. Hers was a life of sacrifice, devoted to deeds of charity and kindness to her fellow-men. She nursed the sick throughout the country and never asked or expected compensation. Nothing but family sickness prevented her from responding to any call for help. She was left a widow thirty-five years ago, with a large family of children. Notwithstanding the hard struggle of trying to sustain her family, she was always cheerful and ready to administer to others. She was a mother to be proud of indeed. She was laid to rest in old Coalville cemetery, Sunday evening following her death. Scores of friends and relatives witnessed her burial. The services were conducted by Rev. Louis Fayard, assisted by Rev. John Patton, of Florida.

Her former pastor,

REV. L. FAYARD.

MRS. AMANDA HERRING (nee Roberson), daughter of J. H. and Martha A. Roberson, was born in Panola County, Miss., July 8, 1858; was very happily married to Mr. S. A. Herring, Dec. 30, 1890, and passed to her eternal reward, Feb. 3, 1924. The writer has known Sister Herring nearly all of his life, and I do not think I ever had a better friend. She joined the Methodist Episcopal Church, South, in early childhood, and remained a faithful member to the end. For many years before her death her health was very bad, but she bore suffering very patiently to the end. She leaves to mourn her going away her husband, Mr. S. A. Herring, and four brothers. Her home was always her pastor's home, and the writer has always felt that her home was his. Sister Herring was an affable, congenial spirit, a lover of home, and a most excellent neighbor. A noble, sweet spirit has gone to its reward.

Her friend,

R. S. LAWSON.

Cedar Bluff, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Taylorsville, at Fairmount, Mar. 30, 11 a.m., 2 p.m.
Eucutta, at Newhope, Apr. 5, 11 a.m., 2 p.m.
Heidelberg, Apr. 6, 11 a.m., 2:30 p.m.
Magee and Sanatorium, at Cohay Camp, Apr 13.
Sumrall, Apr. 16, 7:30 p.m.
Purvis, at Talawah, Apr. 20, 11 a.m., 2 p.m.
Mount Olive, at Seminary, Apr. 27, 11 a.m., 2:30 p.m.
Prentiss, at Bassfield, Apr. 30, 11 a.m.
New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.
District Conference, at Purvis, May 27-29.

W. W. GRAVES, P. E.

Newton Dist.—Second Round.

Mar 28, 11 a.m.
Shiloh, at Johns, Mar. 29, 30.
Harperville, at Central, Apr. 5, 11 a.m.
Harperville, Sunday, 11 a.m.
Lake, at Lake, Wednesday, Apr. 9, Q. C., 5 p.m.; preaching, 7:30 p.m.
North Neshoba, at Hope, Friday, 11 a.m.
Neshoba, at Mars Hill, Apr. 12, 13.
Raleigh, at Barns, Friday, Apr. 18.
Homewood, at Carrs, Apr. 19, 20.
Newton, Wednesday, Apr. 23, 8 p.m.
Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

The Newton district conference will be held at Rose Hill, beginning at 2 p. m., Tuesday, July 1, and closing about noon, Thursday, July 3.

Every pastor should keep that date in mind, and let no other engagements keep him from attending.

L. E. ALFORD, P. E.

Brookhaven District—Second Round.

Georgetown, at Providence, Mar. 29, 30.
Wesson and Beauregard, at Beauregard, Mar. 30, 31.
Bayou Pierre, at Pleasant Ridge, Apr. 5, 6.
La Branch St., McComb, Apr. 6, 7.
Meadville and Bude, at Meadville, Apr. 11.
Monticello, at Sontag, Apr. 13.
Pearl River Ave., McComb, Apr. 13, 14.
Fernwood, at Kokomo, Apr. 16.

(Continued on Next Page.)

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AN APPRECIATION—SARAH OLIVE JONES.

By Her Brother.

Sarah Olive, daughter of the late B. F. and Esther J. Jones, passed from earth to her home in heaven on the night of Dec. 17, 1923. She made profession of faith in Christ as her personal Savior early in life, after which she lived a consistent, exemplary Christian. Modest and guileless, she filled her station in life with unswerving fidelity.

Her home life was beautiful in its unostentatious habits and simplicity of appointments. Here she exhibited those qualities which gained for her the purest affection of those who knew her most intimately. Unselfishness was her predominating characteristic. She was possessed of the highest religious and ethical sense, which combined to make her the best type of womanhood. She was not demonstrative by nature, hence her Christian life was not noted for its ecstatic experience on the mountain-top of religious joy; but rather for its quiet, steady and constant attendance upon her Christian duties.

She was partially paralyzed five years before her death. Most of the time she was largely helpless. She suffered intensely, but she endured the ravages of the disease most patiently. Despite the attention of skilled physicians, and the tenderest care of a younger sister whose devotion through the five years of physical suffering was beautiful, in the waning hours of the night of Dec. 17, 1923, while nature lay sweetly sleeping beneath the receding light of the silent stars, she closed her eyes to earth, and while we thought her quietly sleeping her gentle spirit slipped from its tenement of clay as silently as the crystal dewdrop slips into the shining sea; and she passed into the abode of the blessed which she was so ready to enter. But she leaves the fragrance and beauty of a consecrated, unselfish and self-sacrificing life as a rich heritage to those whom she loved.

We relinquish our grasp upon her earthly form reluctantly. Her charming presence has vanished from our view. Her beautiful life has been terminated on earth to begin its glorified existence in heaven. Brave, heroic, consecrated woman.

"Gone to begin a new and happy story,
Thy bitter tale of earth, now told and done,
These outer shadows for their inner glory
Exchanged forever, O thrice-blessed one."

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Momence, Illinois.—"I surely can recommend your medicine to other women who have female weakness, as it has helped me very much in every way possible. I was working in a dining room in town, and sometimes I could not do my work; had pains in the lower part of my body and had to stay in bed. One of my neighbors told me what good Lydia E. Pinkham's Vegetable Compound did for her, and it has surely done wonders for me. I hope all women who suffer will take my advice as the Vegetable Compound has done so much to bring back my vigor and strength."—Mrs. ALBERT E. DESCHAUD, Momence, Illinois.

Over 121,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?" 93 per cent. of these replies answer "Yes."

That is 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it. For sale by druggists everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

(Continued from Tenth Page.)

Brookhaven Dist.—Second Round.

Amite, at Ebenezer, Apr. 19, 20.
Bogue Chitto and Norfield, at Bogue Chitto, Apr. 23.
Seeland, at Hawkins' Chapel, Apr. 24.
Foxworth, at Hopewell, Apr. 27.
Pel'rown, Apr. 27, 28.
Oaklet, at Audie Springs, Apr. 30.
Wesley, Apr. 29, 7:30 p.m.
Sprat t and Tod law, May 1.

District Conference will convene at Meadville at 2 p.m., Wednesday, April 9. Send name of delegates to Rev. S. F. Horkey, Meadville, for entertainment provision, and to me, that I may make up the official roll. Pray for the conference.

Let the Friday before your quarterly conference be observed as a day of fasting and prayer. Magnify the Lord.

Secure subscriptions and cash during this quarter to fully cover all conference and general work funds.

H. M. ELLIS, P. E.

Jackson Dist.—Second Round.

Harrisville, at Rexford, March 29, 30, 11 a.m.
Mendenhall, at Mendenhall, March 30, 7:30 p.m. and March 31, 9 a.m.
[illegible] Learned, April 5, 6, 11 a.m.
Bolton, at Bolton, April 6, 7:30 p.m. April 7, 9 a.m.
Ellen, at Bethany, April 13, 11 a.m. and 2 p.m.
Yazoo City, April 13, 7:30 p.m.
Vaughn, at Ellison, April 18, 11 a.m. April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soul's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Pearlington, May 24, 11 a.m.
Brandon, May 25, 11 a.m.
District Conference opens at Camden, May 13, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Lenten offering will be completed at the forenoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

Seashore Dist.—Second Round.

Carriere, at Byrd's Chapel, March 29, 30.
Picayune, March 30, 31.
Americus, at Rosedale, April 5, 6.
Escatawpa, at Big Point, April 6, 7.
Meatorum, at Alexandria Memorial, April 12, 13.
Wiggins, April 13, 14.
District Conference, at Lumberton, April 15, 17.
Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coolville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Catlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

CONSTIPATION

A congested colon, inactive lower bowel, result in harmful clogging, and prevent the daily movement so necessary to good health.

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HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow.

Good Looks Throughout Life If You Keep Clean Internally

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

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Don't give disease a start. Adopt this habit of internal cleanliness. Nujol is not a medicine. Like pure water it is harmless. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)

Name..... Address.....

Sunday School

LOUISIANA SUNDAY SCHOOL ITEMS.

By Rev. C. D. Atkinson, Conference Superintendent.

The recent eighth annual meeting of the Louisiana Sunday School Conference, at Homer, La., was pronounced one of the best in the history of our work. The Homer folks did more than their part in making it a success.

This conference had the honor of the presence of one of our bishops, Bishop Hoyt Dobbs, and a great inspirational address from him.

All the presiding elders were present at the opening session, and helped to make this conference a great one.

We had one leader from the Central Office staff, Miss Marie Parham, who represented the Elementary Department. Other leaders, district and Conference-wide, were our own Sunday school workers who have, during the last few years, given much study to the Sunday school work. Among the Conference leaders were Mrs. R. H. Harper, Conference chairman of the Elementary Council; Rev. H. L. Johns, Superintendent of Intermediate-Senior work; Mrs. J. M. Henry, Superintendent of Young People; Dr. W. W. Drake, Superintendent of Missionary Education and Extension. All rendered efficient service in their special department.

The chairman of our Conference Board, Mr. W. S. Holmes, and the following members of the Board were present: Rev. Alonzo Early, Rev. J. C. Price, Rev. J. L. Evans, Rev. R. M. Brown, Mr. A. M. Mayo, Mr. J. H. Carter, and Miss Ella Hooper.

Every district in the Conference was represented. The Lake Charles, Ruston, and Baton Rouge Districts had their district secretaries present, respectively, Mr. A. M. Mayo, Mr. E. E. Gill, Mr. D. B. Tally. The Monroe District had its assistant district secretary, Mr. C. W. Scates, formerly a member of the Conference Board.

"District Night," a new feature introduced at this conference, was a great success. The Ruston District was awarded first honor, and the Lake Charles second honor, by the committee of judges. The Ruston District featured the "Adult Bible Class work," and the Lake Charles District featured the "Sub-district work" in reclaiming the rural church. The educational message in each feature was very profitable.

The round table discussion in the Administration Department was presided over by the former Conference Superintendent, Rev. Alonzo Early. The leaders in this department were: Rev. J. B. Peters, of Mansfield; Mr. Van Carter, of the State Association; Rev. P. O. Lowrey, Rural Specialist, and Miss Margaret Ragland, deaconess, Shreveport, La.

One of the outstanding inspirational addresses was made by Dr. Robert E. Goodrich, pastor of First Methodist Church, Shreveport, on the opening night of the conference. The educational institutions were represented by Dean Smith, of Centenary College, and President Bratton, of Mansfield, both of whom brought helpful messages. "The Place of Worship in the Sunday School" was ably presented by the much beloved pastor of Noel Memorial Church, Rev. W. W. Holmes.

The two pageants, "The Spirit of the Gray Moss," and the "Road to the King," the Sunday School Day pageant for 1924, were put on by the Homer Sunday school. Each of these pageants was full of information, inspiration, and beauty.

The following officers were elected for 1924: Mr. D. B. Tally, of Bogalusa, president; Mr. S. H. Porter, of Zwolle, vice president, and Rev. Larry Armstrong, of Baton Rouge, secretary.

The conference adopted the following report:

"We, your Committee on Findings, beg leave to make the following recommendations:

"1. That we commend the earnest and tireless effort of our Conference Superintendent, Rev. C. D. Atkinson, in making the program, and successfully carrying out of same.

"2. That we go to our respective districts to become responsible for one-seventh of the Conference goals, viz: District Standard Training School; two one-week, one-teacher, one-unit school; forty-three Bible classes registered.

"3. That we put forth every effort to have every Sunday school represented in District Standard Training School.

"4. That we stand back of the observance of Sunday School Day, and ask every school to make a liberal offering to the Conference Sunday School Board.

"5. That every Sunday school be checked up on Program of Work, and that a chart be placed on wall with proper seals.

"6. That we give enthusiastic support to the educational program of our denominational Sunday School Board, both General and Conference Boards.

"Rev. Alonzo Early, Dr. R. H. Wynn, Mr. D. B. Tally, Mrs. R. H. Harper, Rev. J. B. Peters, committee."

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Will Positively Relieve Pain in a Few Minutes.
Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.
A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.
This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.
Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Virginia Thomas, Elementary Superintendent.

Time is passing rapidly, and orders for Sunday School Day programs are coming in much more slowly than we like. To date there have been received thirteen orders from the Aberdeen District, fifteen from the Corinth, nine from the Columbus, ten from the Greenville, eight from the Greenwood, eleven from the Grenada, and eleven from the Sardis. What is YOUR District doing for its children, what is YOUR charge doing, what is YOUR school doing? At the meeting of the Annual Conference, recognition will be given those schools which have observed the Day and sent in their offering. One-half of the offering from your District goes for work in your District. Are you interested in your children, their religious and moral development? Send in your order for Sunday School Day programs to-day. Do not wait! Order from Virginia Thomas, Grenada, Miss.

We are making every effort to increase the efficiency of our schools, to see that some of our schools attain the standard by following the Program of Work. In attaining the standard, we do not want to make that our end; it is only a means to an end—the development of the impulses that God has given the little child. What do you want for your children—the VERY BEST of everything? Co-operate with us in obtaining the "very best" of religious training for your children.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

On the Honor Roll for Leadership Training there have already been twelve members of the Annual Conference to take credit so far. This does not count the young preachers in Millsaps College. This is three times as many as last year. Who will be the next one?

The Jackson District Standard Training School had 180 students enrolled. The weather conditions eliminated quite a number from the school; 140 attended as many as four periods; 99 credits will be issued. I did hope to get 100. Twenty different Sunday schools were represented in this enrollment; 12 members of the Annual Conference were in the Training School, and 10 of them took credit. Brother Burton was sick the first two nights, and this kept him from getting credit, and Dr. H. Walter Featherstun could not come all the time, and this eliminated him. Both had real reasons. My, how glad I am over this—words cannot really tell it! Think of 20 different Sunday schools represented in the District School! One young lady, Miss Alice Glover, would have made the 100 receiving credit, but she was under age and could not be granted credit. Another one missed one too many periods, without knowing.

Mr. W. E. Harris, who has been teaching in Sunday school for fifty years, drove forty-four miles each night to attend the school. He took credit on the course. Mr. D. B. Morgan and his wife, of Canton, drove fifty miles each night to the school and took credit work. The faculty gave wonderful satisfaction. They seemed happy to be with us and we were very, very happy to have them here. Brother Bowen, the president of the Sunday School Board, worked hard in his local Sunday school, and his work told. All the committees did good work. They were interested and in earnest. The local pastors were backers of the school to the limit and did all they could humanly do to put it over big. Dr. Brooks was happy in his relations to the school and delighted us with a very impressive devotional period. Brother Applewhite took credit in the school and brought nine from Grace Church to get credit. Dr. Mitchell, from Millsaps Memorial, gets an office credit, and three from his church got credit. Brother Means, the dean of the School, endeared himself to each and every one and brought us all under obligations to him and his people. The success of this school has put iron in our blood, and we face the coming days with higher hopes and more courage than ever before.

Many reports are coming in this month on Mission Specials. Good! Let the work go on. Pray over the matter and then turn to paragraph No. 392 in chapter 12 of the Discipline of 1922 and read the second section and try to carry it out. Sunday School Day is near. I wonder who will be the first to send in an offering?

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

Resolutions.

We, the undersigned committee, wish to express to Dr. Means, as dean of the Standard Training School, our appreciation of his hospitality and untiring efforts, which contributed so much to the success of this effort; to Brother John C. Chambers and Brother M. L. Burton for making this training possible; to Dr. Howard, Dr. Stephens, Professor Bowen, Professor Summers, and Mrs. Templeton for their instruction and inspiration, which has been the vital force of the school.

We wish to thank Galloway Memorial Church for the hospitality and generosity in opening its doors for our use. We also thank Dr. Brooks,

(Continued on Last Page.)

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
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JAMES R. ANGELL,
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AT ALL DRUGGISTS

TREE POISON!
Why pay $1.50 per gallon, when you can make it yourself at from 25c to 50c. Formula free, with material for 5 gallons, prepaid, for $5, with complete directions. This preparation absolutely guaranteed to kill tree, both root and branch in from 2 to 60 days or money refunded. Address
B. E. BOYETT & CO.,
1379 Tutwiler Ave., Memphis, Tenn.

"A WHOLLY CHRISTIAN TOWN."

By Rev. M. J. Rodriguez.

We will gladly tell you about the religious work in this little town. I wish i knew how to write English correctly, so I could go into details. I will tell you now the principal facts:

We have a nice church here (for a small town) that now is being repaired by a special collection done by soms faithful workers. Our prayers are answered, thank the Lord, and we see a great revival in our work. This work has branched out to some little towns near this one: Polverillo, Matagua and Manicaragua. in the last place a house has been bought to hoid services; in Matagua they have made donation of the place to build the church. We are satisfied of this part of the work.

We have a Sunday school of 130 members, divided in five classes. The children are very enthusiastic about bringing their friends and making them stay. We have a prize every Sunday for the class that has more pupils and the one that has the highest collection. We have thirty-five iittle children in the Beginners' Department, for the organization of which we need material to work with and thirty-five little chairs. Their teacher is a girl educated in "Irene Toland School" in Matanzas.

There is a private school in this town whose principal was a pupil of that same school for many years, and she is doing splendid work for our church. She is president of the Woman's Missionary Council, which has fifty members, distributed in four groups. Though the majority of them are very poor, they all do their part, and have not failed to send regularly 40% of the money to the treasurer in Cuba, Mrs. San Pedro. They are all working and co-operating towards our ideal, which is to make this a wholly Christian town.

During the Centenary campaign our superintendent promised San Juan de los Yeras a house for the preacher, and we are waiting and praying for it. We need it very much.

it is so good to know that we have real friends in the United States, and that we are included in your prayers.

San Juan de los Yeres, Cuba.

FROM FLORA, MISS.

Dear Brother Carley: It is not my intention to worry you with letters from Flora; at the same time, I believe you will be glad to learn that since writing you last week Brother Wood has added thirty-seven more to the church, making in all seventy-seven members since his coming here, and we feel good over what the Lord is doing for us here.

Brother Wood held a ten-days' meeting at Smith's Schcolhouse, preaching at nights, and the outcome was a new Methodist church there, with approximately thirty-five new members. I understand that the next quarterly conference will be held at Smith's Schoolhouse.

The preacher's salary has been raised from $1,450 to $1,800 at Flora and Vernon, and with Smith's Schoolhouse we feel that Brother Wood will easily get $2,000; if we could pay him $1,500, we would then feel that we were doing our duty towards this man of God.

With Brother Wood preaching and Mrs. Wood praying, we are looking for great things this year.

B. C. HEIDELBERG.

"CHARACTER CLOTH."

By way of bringing the Orient to the Occident, a distributing branch for the famous Korea Mission cloth, manufactured by the students of the higher common school in Songdo, Korea, will be opened this month in Spencer, N. C., according to announcement of Miss Winnie D. Deal, who will have charge of the American branch. The address of the new office will be Textile Department, Songdo School, Spencer, N. C.

"East is East, and West is West, but here the twain shall meet," says Miss Deal, in speaking of this new venture. "Although the East has now come to the West," adds Miss Deal, "this Eastern invasion is but a by-product of Christianity, following in the wake of Southern Methodist missionaries to Korea, and the establishment of the Anglo-Korean school by the Board of Missions of the Methodist Episcopal Church, South, at Songdo under the direction of Baron T. H. Yun, of international fame."

The textile department of the school was established thirteen years ago, and is under direction of C. H. Deal, a North Carolinian, who received his training in the Textile Institute of Spartanburg, S. C.

Mr. Deal says that he has found "the gospel of plaid gingham" one of the most effective ways of putting across Christian teachings; that as students learn to produce a cloth that is strong, beautiful, and fadeless, that neither shrinks nor wears out, they are taught that they must weave the pattern of their lives with the same painstaking care and skill if they would produce strong and beautiful Christian character; hence this cloth is known as "character cloth."

Acting upon a suggestion of Mr. Deal, Candler Yun, the young son of Baron Yun, president of the Songdo School, is now in the United States, studying improved methods in textiles at the Spartanburg plant and elsewhere. Mr. Yun expects to introduce these modern methods into Korea, in the belief that they will greatly improve industrial conditions there.

The Korean Mission cloth is made by Korean Christian students, who work half time in the textile department of the school in order to pay for an education. It is a unique product, a gingham soft and silky, and fine as linen, which, it is claimed, "never fades or shrinks and seldom wears out." it is made in plaids, stripes, checks, and solid colors, and is an excellent material for shirts, dresses, etc. It is sold in twenty-four different countries, and it is said that wherever it goes it makes a name for itself.

Solicitude sometimes is best society.—Milton.

Attention, Leaguers!

Chapters in the following Conferences are requested to observe

March 30, 1924,

as

Mount Sequoyah Epworth League Building Day

LOUISIANA, CENTRAL TEXAS, NORTH TEXAS, NORTHWEST TEXAS, TEXAS, EAST OKLAHOMA, WEST OKLAHOMA, LITTLE ROCK, NORTH ARKANSAS, MISSOURI, SOUTHWEST MISSOURI, AND ST. LOUIS.

FREE SPECIAL PROGRAM, LEAFLETS, ETC.

For Particulars, write your District Secretary, or

CENTRAL OFFICE OF THE EPWORTH LEAGUE,

810 Broadway, Nashville, Tennessee.

HOLMES

82nd Birthday Sale Begins Monday March 31.

Hydro SUPER-POWER

WHAT IT DOES!

"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

INTERCHANGEABLE UNIT BATTERY SYSTEM, INC.,

324 Randolph Building, Memphis, Tennessee

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

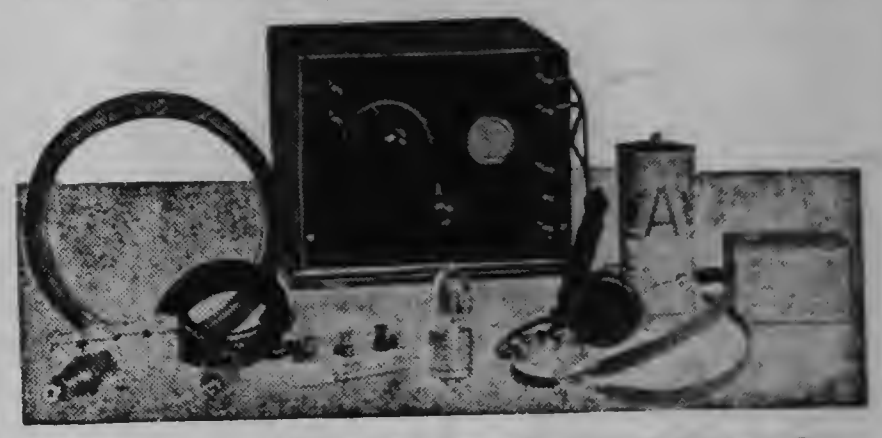
New Orleans Public Service,
INCORPORATED

THE TREGO "BABY GRAND" RADIO

A COMPLETE $100 RADIO FOR ONLY $21.95

FROM 500 TO 1200 MILE RECEIVING RANGE.

The Lowest Priced Long Distanbe Set in the World



Trego Baby Grand Set, $21.95 Complete. Nothing Extra to Buy. Ready for Use. To get this Price, mention this advertisement.

Never before in the history of radio has there ever been such a tremendous value in a complete long-distance radio set as the "BABY GRAND."

Positively the Biggest Bargain in Long-Distance Radio Sets Ever Offered.

This set consists of Baby Grand Radio, a $5 Radiotron Tube, a $5 set Trego Headphones, "B" Battery, "A" Battery, 100 feet Aerial Wire, 25 feet Ground Wire, 1 Switch, 6 Insulators, 1 Full Set Directions and blue print.

The Baby Grand Radio Tuner is furnished in a high-grade solid walnut case, with bakelite panels and dials. The batteries are packed and already wired inside of radio cabinet.

TREGO RADIO MANUFACTURING CO.,

1427 to 1445 Chestnut Street, Kansas City, Mo.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

Third Annual Assembly, June 9-15, 1924.

We are glad to be able to announce to the Leaguers that Mr. E. C. Harbin will represent the Central Office at our Assembly this year. To those who have met Mr. Harbin, this will be glad news indeed; we feel very fortunate in having him assigned to us for this Assembly. Mr. Harbin, of course, will have charge of the directed play, and will no doubt teach one of the classes. We will also have with us for the Assembly, Dr. F. M. Stites, a missionary from Korea, who will represent the Board of Missions.

Mr. W. D. Hawkins, our president, recently organized an Epworth League at Scooba, in the Meridian District. This gives the Meridian District an Epworth League Chapter on every pastoral charge in their district. Who says Rah! Rah! Rah! for the Meridian District! We congratulate them. And we wonder what their goal will be now—possibly a League Chapter in every church on every charge, with a representative at the Assembly for every church.

Epworth Leaguers will be sorry to learn that our president lost his home by fire a few days ago. This occurred the last Sunday in February, and the house was a total loss.

No remedy can cure all ailments of the human body, but an immense number of people suffer from aches, pains and diseases symptoms when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

NUXATED IRON

is an eminent physician's best blood prescription, standardized. It is recommended for all anaemic and run-down conditions. It has helped thousands of others. It should help you. Ask for it at any drug store.

Whooping Cough

Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.

The most widely used remedy for whooping cough and spasmodic croup. The little Vapo-Cresolene vaporizes the remedy while the patient sleeps.

Introduced in 1879

Vapo-Cresolene

"Used While You Sleep"

Send for descriptive booklet 41A. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

The Broad Street Chapter, Hattiesburg, certainly had a great treat on Sunday, March 9. Miss Ocie Saunders spoke to that Chapter on this date, bringing them a message that the Broad Street Leaguers will not soon forget. Miss Saunders is a very forceful speaker, and her message was certainly enjoyed by those who heard her. Those who attended the 1923 Assembly cannot soon forget Miss Saunders.

Advertising posters for the 1924 Assembly have been mailed to the district secretaries and pastors. If any pastor did not receive enough of these posters, we would be glad to supply you, if you will write a card to J. H. Weems, 308 Second Avenue, Hattiesburg. It is our desire to have one of these posters placed in each church within the bounds of our Conference, and we earnestly solicit the co-operation of our pastors in bringing this about.

Remember, you do not have to have an Epworth League Chapter in your church in order to have representatives at the June Assembly. We are anxious that you send two or more young folks from each church to this, one of the greatest religious gatherings within the bounds of our Conference.

Mr. Hawkins has received the following letter from Brother W. N. Ware:

"Kabengale, Near Wembo Nyama, Africa, Nov. 15, 1923.

"Dear Brother Hawkins: Your letter of July 25 was forwarded to me at Kabinda and I received it, together with the check for $25, on my arrival at Lusambo, Nov. 6. We got quite a lot of mail on our arrival there, and to-day is my first opportunity of answering any of it. Your letter was quite a pleasant surprised for us, and we are very grateful to our dear Leaguers for remembering us so kindly. Please thank them for us. I am sorry we were so long getting the letter, but I am glad of the check now. You see, it isn't spent and looks much better to us here in Africa than it would look at home. You can tell your people not to worry, that United States dollars are good the world over.

"I guess you received my letter written on the ship from Antwerp to Matadi. I shall be glad to follow it with another in a few weeks, and in the meantime you might let your Leaguers know that they have three happy representatives in the heart of Africa. If you could see our baby playing in the sand and watching the natives at work and at play, you would doubtless think she was the happiest of the three.

"We landed at Matadi, Oct. 1, and arrived at Kinshasa, Saturday night, Oct. 6; boarded the river boat the 17th, and landed at Lusambo Nov. 6. We found Dr. Moore in Lusambo and were happy to make the acquaintance of Mr. and Mrs. Higgins of our church, but at present with the A. P. C. M. there. Mr. and Mrs. Schadel were in Lusambo with the "Texas" Friday, and landed at Kabengele last night, Nov. 14. We are very much pleased with Africa so far.

"Of the twenty-two missionaries actually on the fields now, five of them are from Mississippi, and still another Mississippian is at home on furlough. This gives Mississippi a total of six missionaries to Africa, and four of these are from the Walnut Grove circuit. In thinking of missions, don't forget Walnut Grove. Let this suffice till my quarterly letter arrives. With love and peace and happiness."

Will the pastor please have this letter read to his Epworth League Chapter? J. H. WEEMS.

"I WISH MY NAME DROPPED."

By Garfield Evans.

It was only a footnote to a letter from the name of a volunteer on our files. The letter was short and courteous. Her statement was this: "I enjoy the dance and other worldly pleasures too much to live the close life of a volunteer. I wish my name dropped."

Oh yes! We dropped her name. We could not do otherwise with the thousands of names on our files. But it was not dropped without a heartache.

We admired her for her candor and honest statement. How many hundreds more failed to reply who felt the same way as she did, but did not say so!

We wonder if her Christian friends have been as interested in helping her carry out her early purposes for Christian service as they were to get her to sign a declaration card.

Nashville, Tenn.

A VISIT TO SHREVEPORT, LA.

Mr. Editor: A few days ago I returned from Shreveport, where I had the pleasure of attending the greatest religious revival of my life, conducted by Rev. W. A. Sunday and his seven helpers. The weather conditions were extremely bad, but the interest was wonderful—from four to seven thousand people hearing this noted evangelist. The fundamental truths were preached with divine power and with plainest Anglo-Saxon words that could have been spoken, resulting at every service in the acceptance of our Lord by hundreds of men and women. His sermons required from one and a half to two hours to deliver; his system of soul-winning cannot be excelled—nothing sugar-coated or artificial, but natural. Some of the language he uses could not be used by the local ministers.

It is remarkable what influence he has over an audience of a mixed multitude of people. The messages delivered uncover all classes of sinners in the church and out of the church, in the pew and the pulpit, rich and the poor—all are the same to him.

He is 62 years of age, but as active in his movements on the platform as a young man. He possesses a wonderful voice and eyesight—always pleasant, laughing nearly all the time when he is preaching. The harder he hits the sinner, the more he enjoys it. No one knows the value of his services until one hears him.

Grove's Tasteless Chill Tonic

Stops Malaria, Restores Strength and Energy. 60c

He has been preaching for thirty years; preached in thirty-three States; there is said to be an average of four thousand converts at each meeting. He has held a total of two hundred and three meetings in the same number of cities up to date during thirty years.

Shreveport and the country for a hundred miles around will never forget Mr. Sunday for the great good that will be accomplished, in the churches especially. Methodists of Shreveport are rapidly coming to the front. The First Methodist Church has a large membership, and the attendance is fine. Dr. Robert E. Goodrich is an excellent speaker, much admired by his people. The Four-Square Men's Bible class of First Church is composed of a body of fine men, numbering nearly six hundred. Dr. Smith, dean at Centenary, is their teacher, doing a fine work. Their orchestra consists of an organ, piano, cornet, and seven violins.

I had the pleasure of worshiping with the Noel Memorial people. Dr. Robert H. Wynn preached, and also administered the Lord's Supper. They are a fine body of people, and it was good to be there and worship with such people.

JAMES H. WALKER.

Pollock, La.

For Ailing Women

Here's a Suggestion Worth While

Pensacola, Fla.—"When I was a young woman I suffered terribly at certain times. I had headaches and dizzy spells, and I just hurt all over. My health was very poor. I began taking Dr. Pierce's Favorite Prescription (after I had tried several other remedies and was no better) and began to improve right away. I was soon entirely relieved of the feminine trouble and was enjoying good health; gained considerably in weight also. I am happy to say I have never been ill to any extent since that time." —Mrs. Bertha Butler, 412 E. Belmont St.

Health is wealth. Do not neglect the most valuable asset you have. Go to your neighborhood drug store and get Favorite Prescription in tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y., for trial pkg. tablets and receive good medical advice, free.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

COUNCIL MEETING.

My Dear Mrs. Snelling:

The meeting of our Woman's Missionary Council, to be held in Tampa, Fla., April 9 through 16, will be one of special interest. Very careful plans are being made for the program. The great hope is that we, as women, shall be able to mark at this time a great forward movement in spiritual things.

The Council Bulletin will be published as usual, carrying with it as nearly as possible the full proceedings and the spirit and power of this meeting. Every member of the Woman's Missionary Society should subscribe for this paper. It is only 35 cents, and will be mailed to its subscribers within about a week or ten days after the close of the Council Meeting. Will you call attention in your columns to the opportunity that the women have to get in vital touch with this great meeting through the Council Bulletin? I shall greatly appreciate whatever you can do to give this publicity.

Yours most cordially,
ESTELLE HASKIN.

MISSISSIPPI CONFERENCE.

Active Society At Cedar Bluff.

The Woman's Missionary Society of the Cedar Bluff Methodist Church was organized less than a year ago and has thirteen members.

We meet twice a month. The first Wednesday is a business meeting and "Bible Study" class, and the third Wednesday is a social meeting at which we take up a "Mission Study."

There is quite an interest shown in these meetings and we thoroughly enjoy the work.

During the year our Society has spent $125 on local work, this including electric lights for church and articles of furniture for parsonage. The sum of $12.50 was sent to Conference Treasurer, and a Christmas box to the Jackson Orphans' Home, valued at $20.50.

We rejoice over the year's work and expect greater things in the future.

MRS. G. M. LYONS,
Secretary.

LOUISIANA CONFERENCE.

From Bossier City.

Dear Mrs. Snelling: I am writing you to tell you about our Missionary Society. On Tuesday March 18, we elected our officers for the coming year, as follows: President, Mrs. G. B. Smith; Vice President, Mrs. M. C. Bledso; Corresponding Secretary, Mrs. J. T. Tilman; Recording Secretary, Mrs. Y. W. Wilson; Treasurer, Mrs. Lamar Mabrey; Assistant Treasurer, Mrs. F. J. Hanks; Superintendent Young People, Mrs. Hal Alston; Children's Work, Mrs. (Dr.) Gibins; Mission Study, Mrs. H. P. Moor; Publicity, Mrs. C. G. Howse; Social Service, Mrs. W. J. Owsley; Superintendent Supplies, Mrs. M. A. Brown; Local Work, Mrs. J. H. Shepherd.

MRS. C. G. HOWSE.

FAITH IS THE VICTORY.

And this is the victory that overcometh the world, even our faith.—I John v. 4.

Look full into thy spirit's self.
The world of mystery scan!
What if thy way to faith in God
Should lie through faith in man!
—Bright.

LADIES' SILK HOSE

3 Pair $3

Delivered Fresh From Our Factory

You save $1.50 on each box of 3 pair, and get real, genuine silk, beautiful well-fitting hose in any of the new shades: Black, brown, bobolink, thrush, fog, mule, grey, meadow lark, airdale, tanbark, oriental pearl, biege, champagne, bamboo, otter, log cabin, mandalay covert. Box of assorted colors if desired.

4-thread heel and toe, tight-fitting ankle, with fashion marks, 18-inch silk boot with mercerized double cotton top. Stockings run full 28 inches in length. Sizes 8 1-2 to 10.

Send check or money order, specifying size and colors. After examining hose if not satisfied, money will be promptly refunded.

Pisgah Maid Hosiery Co.
HENDERSONVILLE, N. C.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

DICK'S MUL-EN-OL

Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Ruleville, at Doddsville, March 29, 30.
Sunflower, March 30, 31.
Indianola, April 1.
Itta Bena, April 2.
Moorehead, April 5, 6.
Swift Town, at Morgan, April 6, 7.
Inverness, at Isola, April 8.
Belzoni, April 9.
Dublin, April 11.
Lambert, at Marks, April 12, 13.
Tutwiler, at Rome, April 14.
Webb, at Sumner, April 15.
Greenwood, April 20, 21.
Sidon, at Cruger, April 22.
Tchula, April 23.
Black Hawk, at Coila, April 26, 27.
Carrollton, at North Carrollton, April 27, 28.
Schlater, May 3, 4.
Minter City, May 4, 5.
Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.
The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Longtown, at Cypress Corner, March 28, 11 a.m.
Arkabutla, at Strayhorn, March 29, 30; Q. C., 11 a.m., Saturday.
Horn Lake, at Poplar Corner, April 4, 11 a.m.
Mount Pleasant, at Union, April 5, 11 a.m.
Como, April 9, 4 p.m.
Charleston, April 10, 7 p.m.
Oakland, at Enid, April 11, 11 a.m.
Crenshaw, at Crenshaw, April 14.
Tyro, at Tyro, April 19, 20; Q. C., Saturday, 11 a. m.
Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, Q. C., April 30, 11 a.m.; preaching, May 4.

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Second Round.

Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.
Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Buena Vista, at Ebenezer, a.m., Mar. 29, 30.
Houston, preaching, p.m., Mar. 30.
Tupelo, preaching, a.m., April 6.
Prairie and Strongs, at Prairie, p.m., Apr. 6, 7.
Woodland, at Prospect, a.m., Apr. 12, 13.
Houlka, at Wesley Chapel, a.m., Apr. 19, 20.
Okolona, preaching, p.m., Apr. 20.
Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The Pontotoc Conference will meet at Pontotoc May 29 to 31, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Sturgis, at Bethel, March 29, 30.
Starkville, March 30, p.m.
First Church, Columbus, preaching, Feb. 17, p.m.; Q. C., April 1.
McCool at Bowie's Chapel, April 5, 6.
Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching, March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Second Round.

Poplar Creek ct., at Wesley, March 30.
Vaiden and West, at West, March 30, p.m., March 31, a.m.
Duck Hill ct., at Mars Hill, April 5.
Waterford ct., at Asbury, April 6.
Water Valley, Main Street and Taylor, at Palestine, April 12.
Paris ct., at Pine Flat, April 13.
Oxford, April 13, p.m., April 14.
Lexington, April 18, 7 p.m., April 20, a.m.
Ebenezer ct., at Ebenezer, April 19.
Winona, April 20, p.m., April 21.
Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co. 707 Gray Bldg., Nashville, Tenn.

Demand BAYER ASPIRIN

For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

Stops Eczema

Relieves the inflammation, itching and irritation, soothes and softens the skin and leaves it smooth and spotless.

TETTERINE

The complexion's best friend
60c at your druggist's or from the
SHUPTRINE CO. :: :: SAVANNAH, GA.

FROM KILMICHAEL, MISS.

Dear Brother Carley: Any one who has been to school to Prof. Lin, Millsaps College, has learned one thing among many others, and that is having something to say is the most important element in speaking or writing. (And I wish I might be allowed to say more about that great man, who is a part of every boy who has attended his classes. Long may he live and teach.)

I believe that we deserve space for a brief message from the Kilmichael charge. This is an encouraging field for a young minister, for the people are responsive to worthy requests. We have just held the second quarterly conference, which, I am told, was the best quarterly conference that has been held on this charge in several years. Besides a good report from every church, the stewards raised the pastor's salary. We have recently had a revival of church and parsonage fixing, and as a result the pastor and family are enjoying some very convenient improvements. Our plans for the year are in progress and we are hoping at the end of the year to report "columns level." Brother "Swede" Wilson will begin a revival at Stewart on the fifth Sunday in March. Plans for our other revivals are not yet completed.

Please allow this one other item: I am thinking about our Divinity School at Seashore Camp Ground, to be held in June, and I hope all the old boys will be back, especially the class of the Third Year, whose names are as follows, if you will permit: H. H. Wallace, Olive Branch, Miss.; H. T. Morgan, Texas City, Tex.; J. A. Bridges, Gonzales, Fla.; W. M. Pickard, Chatoon, Ala.; C. C. Norton, McComb, Miss.; C. W. Avery, Crawford, Miss., and possibly a few others whose names I do not recall. Let us all be sure to have our books read and be present.

R. T. HOLLINGSWORTH.

SUNDAY SCHOOL.

(Continued from Page 12.)

Brother Applewhite, and Dr. Mitchell and their respective congregations for their hearty co-operation in every detail.

We respectfully recommend to the district conference at Camden that provision be made for smaller training schools of one or two units each, to be held in each county throughout the district, and that a Standard School, providing for directors in each department, be held annually, and that this school be supported by an assessment on the district of at least $300, in order to underwrite the school.

Respectfully submitted,

Mrs. H. N. Austin, Mrs. D. W. Bufkin, Mrs. D. C. Cox, Mrs. B. F. Lewis, Mrs. W. B. Baines, committee.

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards.

Southern Desk Co., Hickory, N. C.

A GREAT BIBLE CLASS.

Dean R. E. Smith, of Centenary College, is leader and teacher of a great Bible class. It is known as the "Four-Square" or Busness Men's class of Shreveport, and is one of the chief factors of the First Methodist Church Sunday school. This weekly gatbering of many of the leading business and professional men of this city means much to its spiritual and moral development. Every Sunday morning from four to five hundred men meet in the auditorium of the City Hall. Most excellent music is rendered by a stringed orchestra, as well as songs by well trained voices and the audience. It is a well organized body and for the coming year will adopt a budget and plan, to do Christian and benevolent work, in a more direct and efficient manner. The Dean must have dwelt some time in the House of the Great Interpreter, judging from his easy familiarity with the Holy Scriptures and his happy and valuable appreciations of the subjects under his consideration. Last Sunday, March 16, he discussed the main features of King David's life and character, introducing this doughty warrior, poet, statesman, singer, to the busy, strenuous years of this present growing century. On this occasion the wives and daughters of the men constituting the class were given a gracious invitation to attend and some availed themselves of the opportunity. At the close of tbe meeting, there was a general expression of gratitude and approval on the part of these guests. "Yes sir, believe me, the Dean and his class are 'great.'" Pass on, brother, and bulld another like it. The saving feature of our present civilization lies in the fact that men are studying the Bible as never before in all the history of tbis country. "The entrance of Thy Word giveth light."

S. J. DAVIES.

The Biblical Seminary in New York, Dr. W. W. White, President.

SUMMER SCHOOL

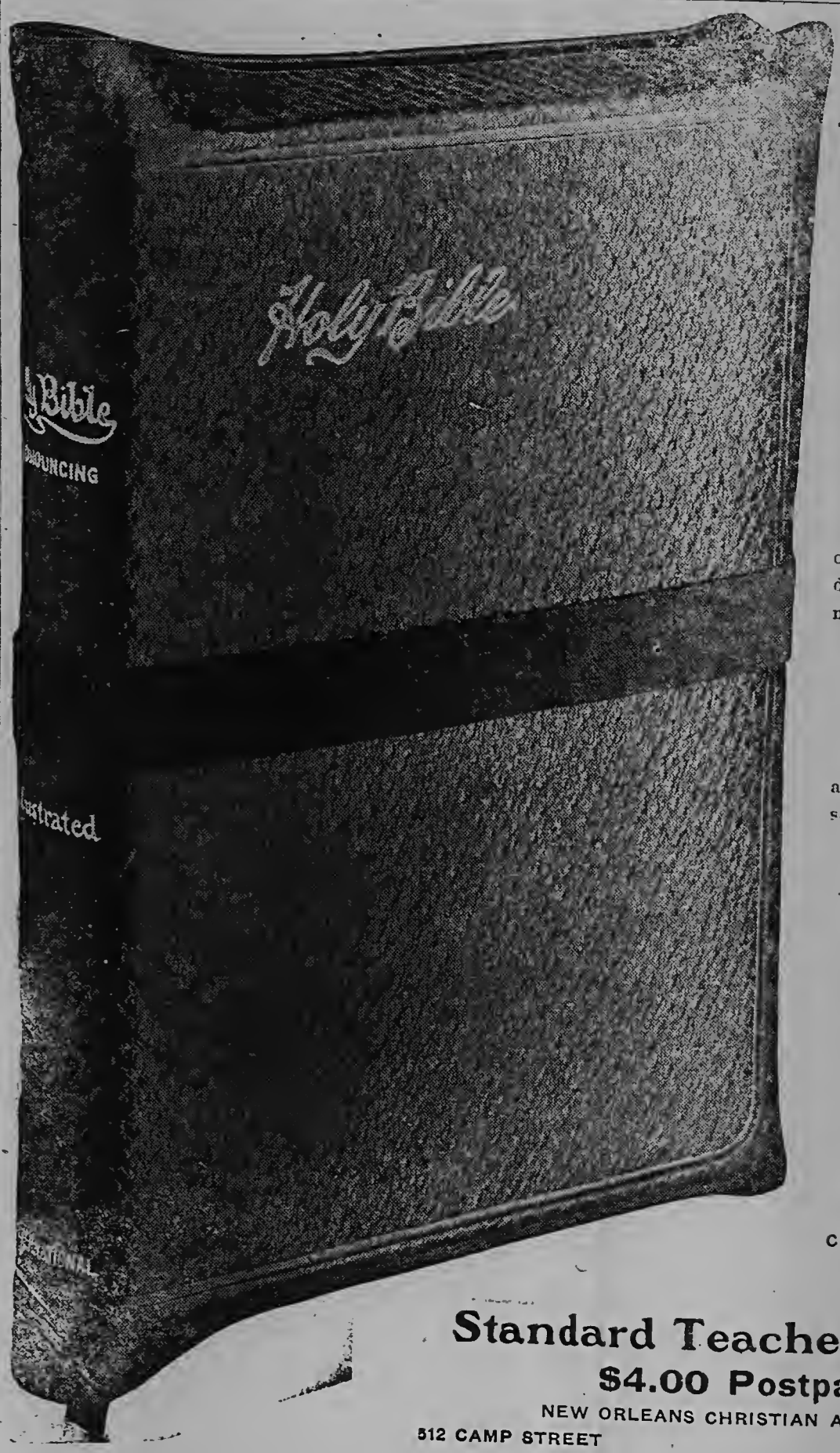
June 18-July 29, 1924

Courses for Pastors, Missionaries, Missionary Candidates, Theological students and other leaders and workers. Missionary Conferences.

A STRONG DEPARTMENT OF PHONETICS AND MISSIONARY LINGUISTICS.

PASTOR'S DEPARTMENT of Four Weeks Begins July 2.

Write to JOHN ANDERSON WOOD, Dean, 545 Lexington Ave., New York



Standard Teachers' Bible

FLEXIBLE LEATHER BINDING

5½ x 8½ inches

SELF-PRONOUNCING EDITION WITH

Concordance

Beautifully Bound with overlapping cover, red under gold edges; 16 colored maps of BIBLE Lands.

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price.

Price, $4.00

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SEND ORDERS TO NEW ORLEANS CHRISTIAN ADVOCATE

Standard Teachers' Bible

$4.00 Postpaid

NEW ORLEANS CHRISTIAN ADVOCATE

512 CAMP STREET NEW ORLEANS, LA.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3556.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY APRIL 3, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MISSIONS, HOME AND FOREIGN.

The proper emphasis that has been placed upon the foreign missionary work of the church for many years has resulted in the establishment of Christian institutions and the creation of a Christian sentiment in practically all the lands that were formerly looked upon as heathen; at the same time, it has resulted, unfortunately, in the feeling on the part of a great many people that the real missionary work of the church is being carried on only in foreign fields.

We are coming now to realize, however, that the need for missionary endeavor is as great in the homeland as in foreign fields, and that the success of the work abroad is largely dependent upon the maintenance of an aggressive missionary program at home. The homeland is still, in a very real sense, the base of supplies for the work abroad; and it is as important to maintain the strength of the base as it is to man and equip the far-flung battle lines. In addition to this fact, it is also true that forces and influences are at work at home that are constantly threatening to make less the Christian life of the United States, and it is as important to preserve the Christian character of our own nation as it is to Christianize the heathen nations.

In order to impress upon the church at large the scope and the urgency of the home mission task, the Home Department of the Board of Missions, Dr. R. L. Russell, Secretary, has recently issued a pamphlet that will accomplish both purposes admirably if it can have the circulation and reading that it deserves. We consider this pamphlet of enough importance to justify a summary of its contents on this page.

The work of the Home Deartment of the Board of Missions is divided into twelve sections, as follows:

1. City Work.

The cities of the South are growing in number and in size. It is true that in these cities great churches are being established and maintained, and that these churches—many of them—are doing a magnificent work in evangelizing the communities from which they draw their membership; but it is also true that in practically all these cities there are down-town sections and neglected regions that constitute a menace to the whole community unless they can be provided with religious facilities which they are unable to provide for themselves. Realizing this menace, the Home Department of the Board of Missions is aiding in the erection of suitable buildings and in the supplying of trained workers for the evangelization of these needy places. Even a brief survey of any of our larger cities will convince the most skeptical of the wisdom of this policy of helpfulness on the part of the Board of Missions.

2. Rural Work.

We are hearing a great deal nowadays about "the problem of the rural church." We may have heard so much about it that it has ceased to interest us to any great extent; but the problem exists, nevertheless. Careful investigation has shown that the church in many rural sections is growing weaker and weaker, due to the movement of population toward the cities. This weakness shows itself in unattractive and poorly equipped buildings, and in poorly paid and insufficiently trained pastors, so that what was at first an effect has become a cause, and the process of weakening goes on with increasing rapidity. The Board of Missions, through its Rural Department, is endeavoring to solve the problem by strengthening the hands of the country preacher and by making more attractive the work of the country church.

3. Frontier Work.

By frontier work is meant the work in those States—principally Montana, Idaho, Washington, Oregon, California, Illinois, West Virginia, Maryland, New Mexico, Arizona—where we have large groups of workers ministering to a type of people peculiarly susceptible to the appeals of our church, but largely unchurched. These people are neither poor nor ignorant, and they constitute a tremendous force in the development of our civilization, and they must be given the church, with its refining influences and its saving ministry. The Home Department of the Board of Missions is endeavoring to meet this need.

4. Industrial Centers.

Almost unobserved, the South is undergoing a transformation from a section almost wholly devoted to agriculture to one that is predominantly industrial. In the mining regions, oil sections, cotton mill communities, great centers of industrial population are being established, and the gospel must be preached to them. The Home Department is undertaking to meet the religious needs of this industrial population.

5. Work Among Aliens.

America may be the "melting pot" of the world; but unless the principles of evangelical religion are instilled into the hearts and lives of the thousands of immigrants already in our midst and the thousands that are still coming, the product of the crucible will not be of a kind to advance our civilization or promote the interests of the Kingdom of God. These foreign groups must be Christianized if America is to remain Christian. The Board of Missions is taking up this important and urgent task.

6. Indian Work.

The Indians are increasing in numbers, instead of decreasing, as was the case a few years ago. The least we can do for them is to give them the gospel. This we are trying to do through schools and missionaries.

7. Negro Work.

There are about 12,000,000 Negroes in the United States, and the vast majority of them are living within the borders of the Methodist Episcopal Church, South. They are loyal American citizens, and they need to be trained for Christian citizenship. It is well enough to send the gospel to Africa—but we must not neglect the Africans at home. What is called the "Negro Problem" will be a problem no longer when the principles of Christ are employed in all our dealings with those who have so strong a claim upon our sympathies and to whom we owe so much in the way of helpfulness in their efforts for normal development. The Home Department is assisting them in the maintenance of five schools and in the support of more than one hundred of their preachers.

8. Summer Schools.

The Home Department is enterprising a system of summer schools that will ultimately enable all our pastors to come into contact every year with some of the best trained workers in the land, from whom they will receive inspiration and information that will largely increase their own efficiency.

9. Mission Schools.

The six schools maintained by the Home Department in strictly mission territory are filled to capacity this year, and from them are coming some of our most promising preachers and church workers. The value of this work cannot be overestimated.

10. Annual Conference Mission Enterprises.

Practically every Conference Board of Missions is assisted in the solving of some of its problems by the aid of the General Board. If this help should be withdrawn, the work in our very midst would suffer beyond measure.

11. Work for Soldiers and Sailors.

The Home Department of the Board of Missions is doing a definite work in ministering to the religious needs of the army and navy by maintaining camp pastors, by assisting the navy chaplains in their difficult task, and by keeping workers at the hospitals for ex-service men.

12. Evangelism.

In the Bureau of Evangelism, the Home Department of the Board of Missions has listed more than fifty general evangelists, with a large group of evangelistic singers, and this Bureau is at the service of the whole church in developing and carrying on a program of evangelism that will do much toward maintaining the spiritual life of the church.

We have given this summary of the activities of the Home Department of the Board of Mis-

(Continued on Eighth Page.)

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THE HAVEN OF PRAYER.

By Lawrence G. Gates.

In the days agone a ray of light
Beamed across my soul's brief day;
But my soul would grope for the ray of hope—
'Twas a duty for me to pray.

My soul now enter'd th' haven of prayer,
Secure from the stormy day;
But still I strove for the light of love,
A privilege for me to pray.

But now I kneel to the King of souls,
Tho' falt'ring the words I say,
A flood of light illumes my night,
And now 'tis a joy to pray.

—Western Christian Advocate.

REPENTANCE.

By Rev. Charles E. McLean.

Text: Mark, 6:12—"And They Went Out and Preached That Men Should Repent."

Let it be observed at the outset that repentance presupposes free grace. The Divine command to "repent and believe the gospel," is unto all mankind, and, therefore, God has provided all with the opportunity and capacity for obedience. The majesty and magnitude of divine love and the delicacy of divine justice afford sufficient logic for this statement. The conception of even one individual tormented by a consciousness of the exceeding sinfulness of sin and a premonition of impending doom, but unable to obey God's commands looking to redemption because of the unrelenting pressure of sin and because of a merciless limit to divine grace, is too strained for belief. When God commands, he desires obedience, and obedience is entirely possible.

We are not to be confused by the term, "Repent," as applied to God in the Scriptures. Its use there is an example of the incompetency of human language when used to express divine truth. "God is not a man that he should repent" —there can be no reaction in his own heart responding to his own Spirit and grace. There is no sin within him that he should loathe, or any higher life that he should aspire to. But though he cannot change in heart, he can change in his dealings with men. Therefore, we may understand repentance when applied to God to mean the substitution of his mercy for his judgment or the substitution of his judgment for his mercy, since that is what actually occurred in many instances where he is said to have repented.

Nor are we considering here that type of repentance that persists in the lives of twice-born men whereby they are kept helpfully conscious of their frailties and of their continual need of divine grace to render their lives and offerings of service acceptable. As we use the term in this study it means that repentance immediately necessary to salvation, being the stem upon which blossoms that saving faith, the fragrance of which reaches high heaven and links our lives to God himself.

A cursory examination of the whole of the Scriptures ought to reveal to the most careless of us that God has been seeking in every age to provide men with the inclination as well as the ability to live holy lives in communion with himself here on earth, this being his method of preparing them for eternal life and communion with himself in the world to come. Left to itself, an impure nature must remain impure, and, as a result, will nurture impure thoughts and motives which in turn beget unrighteousness in every relationship of life. And it is in this obvious uncleanness of nature which poisons the whole life of man that Jesus has rooted his claim for the necessity of repentance and the new birth, and not in any idea of reformation of conduct which may or may not be superficial.

God seeks to achieve his aims in every human life by besetting the course of that life with unmistakable tokens and evidences of his grace and outpourings of his love. Aiming at the best and highest and purest of which the regenerate man is capable, he pours out himself in unstinted devotion and care unto every child of man. He leaves no stone unturned that the unredeemed should fail to see the folly and danger of sin and "seek the Lord while he may be found." But it is patent that howsoever God may exercise himself on behalf of the lost man, the lost man can never be transformed and redeemed unless there is a reaction within him to the gracious mercies of God operating upon him and within him for his salvation. And when God has mercifully brought one to a consciousness of sinfulness and consequent hopelessness without God, the first reaction that should occur in that heart and life should be what we call repentance.

Repentance, then, has to do with the preparation of mind and heart immediately necessary to the change from sinfulness to righteousness embodied in justification and regeneration. In redeeming the sinner, God has not only to forgive for reprehensible guilt (Justification), but also to make anew a corrupt and tainted nature (Regeneration), so that on the one hand the sinner may be treated as though innocent, and, on the other hand, may enjoy fellowship and communion with God through the Holy Spirit, whence he shall draw the strength and understanding necessary for the new and holy life he is now to live. And since salvation is purely a gift from God, those who receive it must do so in accordance with the conditions he lays down. Nor may God grant forgiveness and a renewed heart to those who do not repent, without doing violence to his own dignity and to the foundations of moral government. To the individual who is content with guilt and uncleanness, divine pardon is undesirable and divine communion preposterous. If redemption is to result, in every case there must be a response to the outbeaming influences of divine grace expressed in terms of far-reaching changes in attitudes, desires, and will, wherein they are made compatible with the new experience of life the sinner is seeking. God will not act to pardon or to regenerate until that response is what it should be.

We will exploit no definition of repentance here. Definitions are relative things and are not always the best aids to comprehension. Not only so, but it is evident that only God is able to decide just what shall constitute repentance and works meet for repentance for each individual. True, we may search the Scriptures for general and particular instruction and for the illustrations given in the experiences of the saints; and this we must do. But we may likewise get a glimpse of the dynamics of repentance if we note the place it occupies in individual redemption.

Thus if we say that sin is a disease of the soul, repentance would cover the whole scheme of feeling and action between the recognition of the real nature of the disease and the confident acceptance of the one possible remedy. By this, it will be seen that repentance shades out of conviction on the one hand and into faith on the other. But the tremendous energies of the act of repentance are evident when we comprehend the array of emotions lying between the two extremes. What vehement desire for spiritual health must there be that enables the casting out of complacency, the overthrow of prejudice, the uprooting of fear, and the yielding of the will, that the disease and the remedy may come together!

If we say that sin spells slavery and death, what revulsion of feelings, and re-direction of aspirations and purposes are necessary before one who has been content in and even pleased with his thraldom can appreciate the meaning of life and liberty and assume the responsibility of freedom!

If we say that sin is rebellion against God, what vital changes must take place before the enemy rebel can banquet in the presence of his misused Lord! What must there be of vanquished pride, of sorrowful acknowledgment of wrongdoing, of self-surrender, and of renouncement of self-chosen ways, before the insurgent and his affronted Chieftain may commune in peace!

Let us imagine a man borne down by a consciousness of sin—sin that has seared and blighted his soul, sin that has blasted his peace and destroyed his hope, sin that has poisoned every relationship of life, sin that has wrung with grief the devoted heart of God himself. Then let us imagine the same man humbly, confidently, kneeling at the feet of Jesus, clutching the border of his garment while his quivering heart opens to receive the joy of pardon and the inrushing of divine life. What effectual change has come about in this man's attitudes, in his desires and in his direction of his will which brings him from habits and haunts of sin to a place at the mercy seat of God? Whatever the change is it is repentance, and whatever it may involve in any life constiutes repentance for that life.

Let us note briefly the major changes in this man's experience—namely, that of attitude, of desires, and of purposes.

First of all, his attitude toward God has changed. Surely this suppliant posture does not bespeak the same attitude toward God that was once so evident or so real in the days of sin and rebellion. Perhaps this new attitude may be traced to a new conception of God. We believe so. We know that wrong conceptions of God are nourshing to sin, just as sin breeds false conceptions of God. A tremendous deal depends upon one's notion of God. "I am, and there is none else," saith the Lord. "I am that I am," he says again. And, "Worship God," cries the angel. Whether God is thought of as a God of mercy and love or a God of implacable sternness, justice and wrath, may have much to do with one's attitude towards him. The nearer one comes to the conception of God as he is, the more accurately will one understand just what attitude to maintain toward him.

Growing out of this new and right conception of God and the new related attitude, is a changed estimate of self. "I have played the fool," one may well concede when he sees God "high and lifted up," and, like Isaiah, one may say, "Woe is me, for I am undone," or with Job, "but now mine eye seeth thee. Wherefore, I abhor myself—." Not much room remains for pride or confidence in self when one perceives what God means to one in terms of love, patient forbearance, and saving mercies.

When a man glimpses the majesty, the beauty, and the purity of God, he perceives the black loathsomeness of sin. Light estimates of sin always go hand in hand with cheap and ordinary notions of God. And when one's attitude towards God shifts from independence, rebelliousness, contempt, neglect, or what not, to one of deep appreciation and seeking after favor, naturally those contrary things tainted by sin become obnoxious and a source of deep regret. The deeper the new appreciation for God is, the more profound and sincere is the sorrow for sin that has grieved him and separated the sinner from him and his saving benefits. Who, with his eyes upon God exalted in all of his purity, power, and Father-love, can fail to loathe the spirit and act

of sin that has made him an alien to all that God means?

We next observe the change of desires in the penitent man. Perhaps nothing is more indicative of one's real character than is one's desires. Nothing is more certain to result in action if opportunity is offered. If, then, one could begin a new life with God and still nurture within himself those fond desires of evil, we should not be surprised to see that "the last state of that man was worse than the first." But sin has been exposed. Its disguise has been torn away by the hand of God and its visage with the aspect of death and the pockmarks of shame stands out in bold relief. Who in his right mind can now desire it? But repentance goes deeper than merely losing one's taste for sin. Man is not negative but positive, and if he turns from evil aspirations he must substitute others for them; and there is but one other type of desires possible—those that reach out toward holiness and God.

There is evident, also, a radical change of purposes on the part of the repentant man. Purposes, which are the focal points of the human will, serve as an adequate index to the nature and strength of one's aspirations. And granting that there may be a change of attitudes and desires without a change of purposes, there could be no virtue therein so far as the requirements of personal salvation are concerned. There must be a proportionate change in the expressions of the will so that there will be a terrific downward thrust against sin resulting in its being forsaken, and an outward leap towards the clear, pure atmosphere of righteousness. God will test these new purposes and will honor none save the sincere and unbending. Purposes looking to righteous living but which are easily thrust aside, have no part in repentance and will not meet with favor at the hand of God.

We conceive these remarks to be entirely in keeping with the notion of repentance embodied in the expression, "the saving grace wrought in the soul by the Holy Spirit, from which arises a godly sorrow for sins and an earnest turning away therefrom towards righteousness." We conceive them to be in keeping with any other expression of effectual repentance from whatever source. We recognize that repentance is first of all "toward God," and that on this change towards God hangs every other change needful in preparation for the investment of eternal life and the privileges of sonship.

We consider the command to repent as a sight-draft against the treasury of divine grace, whence come all the impulses, strength and understanding necessary to obedience. It is the duty and privilege of man to present himself at the treasury before the time-limit of this draft expires. No man can save himself by any act however meritorious it may seem. But every man may act in a manner that God may save him. The reactions to God's grace and the response to the woolngs of God's Spirit are the vital points of issue in life. Here hangs balanced the arrow indicating destiny—it may point over the precipice into the nameless despair of fathomless darkness, or it may gently swing toward the marvelous inheritance of the sons of God in the glorious light of his presence. Man decides.

"Men should repent;" therefore, repent thou! Turn through the Holy Scriptures and seek God's revelation of himself—not as you wish him to be or as you think him to be, but as he is. See there, also, a transcript of yourself as you are in your innermost heart. Seek also the divinely wrought portrait of sin in all of its power and reality. Then let your response be as God directs you. You need make no mistake, and if you are deeply sincere you will make none. God leaves no earnest disciple groping by the roadside. Only remember that your repentance must be real, or God will not accept your sacrifice. When you kneel at his throne seeking saving faith, you must have left sin behind you, and the one consuming desire and purpose of your heart must be pardon and fellowship with the God of salvation.

Are you deeply conscious of your sins and weary of their domination? Are you sensible of the tremendous reality of God and do you recognize his just claims against you? Do you feel the grim horror of sins of which you have been guilty and the end to which they are hurrying you? Then yield to those impulses the Spirit of God plants within you. Yield to them when they come and as they come, and God will send them as they are needed. You will find yourself gently but surely led into the spirit and act of repentance, from which will spring, in answer to the whisperings of the Divine Spirit, that faith which makes the salvation of promise the salvation of fact. Only be certain that you are sincere and that you will not be denied. The end of obedience will amply reward you—God will speak, and in his voice will ring the music of full forgiveness, and from his great heart will flow into your soul the reality and the evidences of everlasting life.

OUR MISSIONARIES IN CHINA.

By Dr. W. W. Pinson.

There are about 159 missionaries in China representing the Methodist Episcopal Church, South, including wives of missionaries. About fifty of these are men. Of these missionaries, a few have been brought under suspicion of some form of doctrinal irregularity. This has been the outcome of much rumor industriously circulated, often based on unverified or misunderstood quotations, supposed or actual private conversations, and much industrious agitation. Along with all this, there have been real differences of view among missionaries, just as there are differences here at home. This no one has or can truthfully deny. Sometimes they use descriptive terms which may or may not be complimentary, according to the attitude of the one using them. But these names add nothing to the sum of human knowledge, and carry no magic that can render one immune from error, or be an infallible test of character or opinion. Whatever one is, believes, or thinks must be determined by some other than the catalogue method. We must judge people by what they are and not by what they are called.

I shall in this article attempt to describe the outcome of those cases that have come under my observation. In the nature of the case I shall deal with the men of the Department of General Work. Of these, I can recall five or six at whom rumor first or last has pointed her accusing finger. It is not strange that good people who love the Kingdom should be disturbed, even though only a few of these missionaries are mentioned in this connection.

One who was present at the meeting of the Board in 1912, when various accusations were elaborated at length, asked the privilege of speaking. He stated that although he and the brother who had just made the statements involving him had worked in the same field and lived for a time in the same city, this was the first time the brother had ever mentioned the matter in his presence or given him an opportunity to reply. He then denied ever having uttered or thought what had just been attributed to him on hearsay testimony. Later, the writer heard the same missionary, in conference with a score of his fellow-missionaries with a bishop present, make a statement concerning his faith. The conference lasted for hours, and yet so far as I heard no one took issue with him. Later still, he spoke before the entire body of his fellow-missionaries. I heard hearty endorsement and gratification, but no words of criticism. This same missionary has just been honored by the votes of the various denominations electing him for the third time to the presidency of the Christian Education Association of Eastern China.

One of our missionaries was disturbed because a well-known evangelist was quoted as having said the missionary had revealed his heresy to the evangelist during a visit he had made to China. The missionary wrote the evangelist, who promptly replied that he had not said any such thing, nor had he ever had any such conversation with the missionary. So much for a rumor that has gone where the denial may never reach.

One of our teachers in a union institution has been accused of unsound teaching by certain one not of our church. This was done during his absence from the field, while he was not there to answer for himself. Those making the complaints joined the authorities of the institution in making an investigation a short time ago. The result was an entire vindication of our missionary.

A missionary wrote a letter to me stating that he held liberal views and was out of harmony with several doctrines of the church. Naturally I wrote him at once and referred to that statement, raising the question as to the doctrines referred to. He replied promptly, that after thinking it over he had concluded the statement was hasty and ill-considered and wished to retract it. His communications indicate that his difficulty has arisen out of his inability to believe certain peculiar teachings of some of his brethren rather than the real doctrines of Methodism. His letters breathes a spirit of devotion, a devout faith and abounding joy in missionary service.

Another missionary denies in emphatic terms the correctness of views attributed to him based on a private conversation, and is not able on ordinary grounds to account for the distorted interpretation put upon his words. In cases of this kind one must choose between the two. I, for one, prefer to trust the word of our missionary.

One other missionary originally set down in the catalogue of heretics is not now on the field. In his case nothing was ever urged against his teaching, his character, or his devotion to the work. On the other hand, his manly, conscientious and candid attitude has been altogether admirable, and to this alone is due all we know of what was in his mind and heart.

This is written solely on my own responsibility and in the interest of truth and justice. I am not defending the Board of Missions. It needs no defense. Nevertheless, a final word may not be amiss to those who harbor a suspicion of dangerous carelessness or indifference on the part of the Board, if there be any such. Let any one take the trouble to read over the list of those composing the Board, and ask himself whether or not it is likely they would conspire or consent to defraud or betray the church. If the men and women in that group cannot be trusted, then the cynic and the pessimist are the prophets of our day, and the apostles of hope have lost their commission.

WE SHOULD KNOW WHERE TO FIND THE FOLLOWING:

The Lord's Prayer (Matt. 6).
Ten Commandments (Exod. 20).
The Beatitudes (Matt. 5).
Paul's Conversion (Acts 9).
Christ's Great Prayer (John 17).
The Prodigal Son (Luke 15).
The Ten Virgins (Matt. 25).
Parable of the Talents (Matt. 25).
Abiding Chapter (John 15).
Resurrection Chapter (I Cor. 15).
Shepherd Chapter (John 10).
Love Chapter (I Cor. 13).
Tongue Chapter (Jas. 3).
Armor Chapter (Eph. 6).
Travelers' Psalm (Ps. 121).
Bible-study Psalm (Ps. 119).
Greater Verse (John 3. 16).
Great Invitation (Rev. 22. 17; Isa. 55. 1).
Rest Verse (Matt. 11. 28).
Consecration Verse (Rom. 12. 1).
Workers' Verse (II Tim. 2. 15).
Another Workers' Verse (Ps. 126.6).
How to Be Saved (Acts 16. 31).
Should I Confess Christ? (Rom. 10. 9).
Teachers' Verse (Dan. 12. 3).
The Great Commission (Mark 16. 15).
Christ's Last Command (Acts 1. 8).

—Selected.

ONE MILLION DOLLARS FOR THE ENDOWMENT OF SOUTHERN METHODIST UNIVERSITY.

By President Chas. C. Selecman.

Southern Methodist University calls upon her friends to rejoice with her in the consummation of the campaign for an additional million dollars in her Endowment Fund.

This campaign was begun in 1920 and was carried forward under the leadership of President Boaz, Vice President Whaling, and with the efficient co-operation of loyal and liberal ministers and laymen, among whom special mention should be made of Bishop John M. Moore, Bishop E. D. Mouzon, Judge Joseph E. Cockrell, Mr. R. H. Shuttles, and Rev. H. D. Knickerbocker, D.D.

The contract with the General Education Board, New York, reads in part as follows: "For the purpose of adding one million dollars to the resources of Southern Methodist University, located at Dallas, in the State of Texas, and in consideration of the endeavor of the institution to secure subscriptions by others to the same fund, the General Education Board hereby agrees to pay, in the manner hereinafter described, to said Southern Methodist University, three hundred thirty-three thousand dollars for endowment of said institution, for its College of Applied Arts and Sciences:

"Provided, that the said Southern Methodist University shall secure on or before June 15, 1922, not less than one million dollars, including the contribution of the General Education Board, in legally valid subscriptions. One million dollars shall be invested and preserved inviolate for the permanent endowment of said Southern Methodist University, for its College of Applied Arts and Sciences; and

"Provided, that no legacies shall be counted toward the fulfillment of the above condition; and

"Provided, that the contribution of the General Education Board may be paid in the manner hereinafter described and only when the said Southern Methodist University has no outstanding debts."

The pledge was executed pursuant to a resolution adopted by the General Education Board on the 27th of May, 1920.

Prior to this agreement, on February 20, 1920, Secretary H. A. Boaz, of the Board of Church Extension, of the M. E. Church, South, had been induced to resign that high position and accept the presidency of Southern Methodist University with the distinct understanding that his rare ability for raising money would be heavily drawn upon in relieving our young University of a most distressing financial situation. With a very meagre endowment, a large and increasing floating indebtedness, and a student body out of all proportion to our equipment and resources, it was evident that if immediate steps were not taken to remedy our situation, disaster awaited us.

Many factors have contributed to the achievement which we to-day celebrate. It would require a long list of names to mention the most conspicuous servants of the cause, which I will not undertake to compile. The history of the movement is that the subscriptions were secured and collections begun upon the same.

Despite the period of deflation that followed, such progress was made that by January 1, 1924, we found ourselves within $358,000 of the goal, having raised $300,000 on endowment, and liquidated approximately a half million dollars of indebtedness.

Today, March 22, 1924, we are sending forward our balance sheet to the General Education Board, New York, showing that the entire $666,666.66 has been raised, and that all debts have been paid, and we expect in the course of mails to receive from the General Education Board their check for $333,333.33.

Including the Pires bequest and the Allen bequest that have come to us during recent months, with a joint value of about $425,000, and the Arnold gift, secured January, 1924, this will give Southern Methodist University a total productive endowment of $1,845,000.

In addition to this, we have an undivided half interest in 720 acres of land lying one mile beyond the city of Dallas and Highland Park. Our campus of 132 acres, with building and equipment, is conservatively valued at $3,000,000.

The University has no outstanding debts or accounts. Yesterday the Executive Committee adopted a resolution of economy, providing that the appropriation for any year should be limited to the income of the preceding year. If followed, this will prevent financial disaster or embarassment in the future.

Three large gifts have come to us since April 1, 1923, viz., $100,000 for the building of the School of Theology, by R. Harper and Annie Kirby, of Austin, Texas; $120,000 for the endowment of the Chair of Statesmanship in the School of Citizenship, by Mrs. Geo. F. Arnold, of Houston, Texas; $325,000 for the McFarlin Memorial Auditorium, by Mr. and Mrs. R. M. McFarlin, of San Antonio, Texas.

The final campaign in Dallas for $50,000 cash, new money, was one of the most satisfactory efforts of the kind with which the writer has any acquaintance. Led by a Committee of three, consisting of Messrs. Lynn P. Talley, of the Federal Reserve Bank, Gordon Perry, of the Investment Finance Corporation, and Everett Owen, of the Geo. W. Owen Lumber Company, ably assisted by the publicity of the newspapers, notably the News, Journal, Times-Herald, and Dispatch, the campaign awakened general interest and was a clean-cut success. The final check for $3439 came voluntarily from a person who had not been approached.

IN BEHALF OF THE "FORGOTTEN MEN."

By Mrs. A. F. Calloway.

While much is being said and written of our dear pioneer pastors, "the Forgotten Men," I, too, humbly beg the privilege of witnessing for them, and to pour out, if I may, a portion of my heart's love and appreciation at their blessed feet while a few of them linger where kind words and tender considerations take away the sting of adversity and sweeten their days.

I wonder what the condition of this world would be to-day, since men have developed so much of self-sufficiency, were it not for the influence of these anointed of God, written indelibly upon countless human hearts all through the centuries, teaching them that there is a living God to worship and to serve, and a heaven to gain?

If our Heavenly Father deemed this cause vital enough to send his only Son into the world to teach and preach, and to pour out his precious life-blood for, how glad and thankful you and I, who have obtained salvation, should be for the privilege to befriend, comfort, and remunerate in every possible way these chosen ones who, when Jesus called them to be "fishers and shepherds of men," and "Sowers of the Word," abandoned their nets, their threshing floors, and their sheepfolds, and became "obedient to the heavenly vision," going here and there, among friends and foes, breaking to all the "Bread of Life," smoothing dying pillows, comforting the sorrowing, burying the dead, and often suffering discomfort and manifold privations in order that Christ's kingdom might be built up!

Oh! the blessed, blessed influence of the pastor in the home!

My heart often longs for those dear days of the past, when Brother Jones or Brother Smith came and cheered the family circle with his charming spirit and perhaps a gentle pat upon the head of some little lad or lassie, looking into their trusting eyes and whispering, "God bless you!" And then that hallowed season when the old Book was brought out, read and tenderly explained; then upon humble knees a talk with the Father about the family, often calling each by name.

Ah! those sweet, blessed days. There is nothing comparable to them this side of heaven; and nothing in the mind or achievement of man can equal such benedictions and privileges, and to this state of grace all must come, both small and great, ere they become heirs of God and joint heirs with Jesus Christ. All honor and blessing upon those who have given their lives for this sublime purpose!

To me, there was nothing so beautiful in the character of King David as his generous and outstanding consideration of "God's anointed," and I fain would be like him in this respect. May his tribe increase.

I thank God for the just and timely move to render unto them their due, and for a princely spirit like Dr. Todd to general it. My devout hope is that it may be an overwhelming success, and that from henceforth the earthly pilgrimage of these worthy saints may glow with that light that illumines the pathway of the just, and shineth more and more unto the perfect day. "How beautiful the feet of him that bringeth good tidings, that publisheth salvation, that sayeth unto Zion, Thy God reigneth!" Isaiah 52:7.

They are thine, O righteous Father,
Keep them near thy precious side;
Let them feel thine arms beneath them,
Grace and love and joy bequeath them,
From earth's chilling blasts, O shelter them,
Till they are called to "Come up higher."

When their sun at last is setting,
And thy call comes sweet and clear,
Blessed Master, when they hear it,
Grant not one of them may fear it,
But that each may gladly cheer it,
Answering sweetly, "Lord, I hear."

Then when in that heavenly kingdom,
With its mansions rich and fair,
May their cups of bliss run over,
As they meet and greet each other,
Paid for every blest endeavor
With the "well done" of their Lord.

Oxford, Miss.

CRITICS AND THEIR CRITICISMS.

By Arthur Madison Shaw.

Criticism, when it is honest and intelligent and wisely proportioned, is not only legitimate, but useful and in every way wholesome. Our critics are our best friends. When they are magnanimous, they inspire us and point the way to better accomplishments; when they are malignant, they help us to correct our faults, incite us to clearer thinking and more guarded expression, and they increase our influence by calling attention to our work. An exchange of fair and friendly criticisms is an interchange of points of view, and ought not only to clear up the issues involved but actually to bring men closer together.

Unfortunately, the criticisms of strongly prejudiced men can hardly be honest and intelligent; and they are usually greatly out of proportion to everything else that such men do. Such criticisms still have the merit of advertising whomever or whatever they assail; but they are quite as liable to popularize a bad cause as a good one. And beyond this they produce nothing but discord and confusion. However, confusion itself brings some comfort to the "rule-or-ruin" type of man, who leads the forlorn hope of a weak and unworthy cause. I wish to cite two or three criticisms, which are dishonest and silly, yet capable of awakening suspicion and creating confusion in some minds, as illustrations of the tactics of some men who are just now vocal with censure and blatant with calamity.

The first is from a well-known preacher who evidently wants to dangle an episcopal scalp at his belt. He "marks with his eyes for slaughter" one of the greatest bishops our church ever had, selects a few short sayings from his writings, and parallels them with saylngs from the writings of a great Unitarian preacher. Here is a specimen:

"1. Christ makes the law of the cross to be the inner principle of discipleship to him."

"2. Expect nothing from the cross unless a power come from it strengthening you to bear his cross."

Now can you tell which of these the bishop wrote, and which the Unitarian? Possibly you cannot; but what of it? There is nothing objectionable in either statement, and any intelligent Christian might conceivably have written either or both. But how horrible it is for a Methodist bishop to be caught in such company!

Let us see how much such criticism is worth. Here is a still closer parallel which I will offer.

1. "I had rather be a beggar and spend my last dollar like a king than to be a king and spend my money like a beggar."

2. "I had rather be a pauper and spend my last penny like a prince than to be a prince and spend my money like a pauper." Sam Jones said one of these, and Bob Ingersoll said the other! Can you tell which is Sam's and which is Bob's? How horrible! Yet, who ever accused Sam Jones of believing like the great agnostic? In 1912 I saw certain planks of the Progressive and Socialist platforms, wrenched from their connections and paralleled in the same way; but nobody is fool enough to believe that the Progressives under Roosevelt, and the Socialists under Debs were of the same political faith.

Another critic is excoriating the editor of a church publication for commending the "Shorter Bible." What merit this book possesses I do not know, for I have not seen it; but, thanks to this criticism, I shall have to buy it. The head and front of its offending, according to our critic is that it "was not simply a selection of Scriptures made and presented to the public as such, but that it purported to embody in it all of God's Word that was valuable, leaving out what was unimportant." And he quotes a bishop as saying of it: "Whole books of the Bible are dropped out: I and II Chronicles, two of the Minor Prophets, and four books of the New Testament. Eighty-two of the Psalms are excluded, and many of the sixty-eight which are left are mutilated beyond recognition." All of which appears very serious. But I dare affirm that there has long been need for something of the kind. The Psalter in the Methodist Hymnal and the Scripture Readings in the Ritual furnish some good examples of omissions and mutilations; and thereby the doctrinal emphasis and general teaching and devotional value of the readings have been considerably improved. Might not the entire Bible be profitably treated in the same way?

If some pope or council were attempting to prohibit the reading of the eliminated portions, determined opposition would be justified. But the "Shorter Bible"—judged by these criticisms—seems to be an attempt to put the essential teaching portions of the Bible into easily accessible form. Such an attempt is calculated to popularize the Scriptures with ordinary readers. Who uses the entire Bible, anyhow? Not a layman in ten thousand. Not one preacher in a thousand makes any actual use of more than a greater or less portion of the whole. Many a common reader has been utterly discouraged by trying to read and understand all of it; and then by trying to pick out parts that will really help him. Who has not seen a conscientious layman worrying over a passage that he could not understand, and that the pastor could not explain—and that would have done him absolutely no good if it had been made clear to him? Whoever can put the essential teaching elements of the Scriptures in form available for the general reader will render a service to the cause of religion. If the "Shorter Bible" does this, it is a step forward. The scholar and technical student still has the whole body of Scripture to work upon.

Another critic is dealing with Bosworth's "Thirty Studies About Jesus." This may be a very vicious book. I have not read it. I am merely writing a study in criticism: and if this book is vicious, the criticism does not show it, but simply seeks to discount it by an appeal to prejudice. The burden of his indictment of the book is as follows: "The writer begins with the second chapter of Luke, and thus evades the subject of the Virgin Birth. In all the 'Thirty Studies' there is not a syllable about miracles of Jesus. The whole stress is put on his parables and sayings. He glides smoothly over the resurrection." Study these four sentences in the light of the following four numbered replies: (1) The second chapter of Luke tells how Jesus was born of Mary, who was "betrothed" to Joseph. Her virginity is implied. Studies in the lives of men usually begin with their birth—not earlier. Mark begins far beyond the second chapter of Luke. Was he "evading?" (2) Bishop Haygood's "Man of Galilee," one of the greatest defenses of the Divinity of Jesus ever written, has not "one syllable about miracles of Jesus," I think. Is it therefore a "Unitarian book?" (3) In a brief compendium of "Studies About Jesus," for Christian students, not everything about him can be stressed. What, then, is most important to stress; the wonders he performed, which none can imitate, or his teachings, which all may understand and follow? (4) Can any one tell what the critic means when he says, "He glides smoothly over the resurrection?" Why put it just that way? Why not be a little definite? Does the author of the "Studies" deny the resurrection? Does he omit all reference to it? Certainly not; for then he could not be said to have "glided smoothly over" it. He evidently touched it. Why did not the critic tell us what he said about it? It evidently suited his purpose better simply to create a general impression of distrust about the book.

Such are the tactics of some of the men who are seeking to stamp the pope's brand of "Modernist" and the bigot's brand of "Rationalist" upon the devout scholars and thinkers who are freeing the modern democracy of Christian thought from the tyranny of dogma entailed from the Middle Ages! It is enough if they know that the man is not of their own faction. They delight to isolate some utterance of his from its connection, and, ignoring the body of a writing that may be excellent as a whole, condemn both man and writing by what they can make appear hideous in the passage which they have warped from its intent and meaning. I have deliberately chosen criticisms upon books which I have not read, and concerning which I have no bias, in order to show the utter worthlessness of such criticisms when they are analyzed. They are neither intelligent nor honest; and they ought to predispose the thoughtful reader in favor of the writings criticized.

Oakdale, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

In a sense, the church is now living and thinking anew the life and thought of the third century. History is indeed repeating itself, and that very strenuously. Again the battle lines are drawn and the conflict rages about the person of our Blessed Christ. Arian and Athanasian are only the elder terms for Modernist and Fundamentalist. If the latter means "the faith once for all delivered to the saints," count me as one; if it means bold, crass literalism, a mere machine-kind of blind credulity without will and thought, count me out. Faith and not superstitious acquiesence to tradition is the crowning glory of Christianity. And it requires faith, born of God, sealed by the Holy Spirit, to receive and accept the supernatural things of our holy religion. Now faith is a big factor; it is no child's play to catch the vision of glory and peace involved therein. It is in this sense the gateway of life, where the Christ stands. Let us, then, go back of his advent, back of his virgin birth, and believe, yes believe, accept, confess, to a doubting world that the Eternal Son of God, in accord with the Father's will, chose his own way of coming into this world. The Christ of the ages preceded in personality the Child of the Virgin. They are one and the same—"Before Adam was I am." Eternal life is ever more greater than physical life. Biology is all right in its place, but its place is not in the Kingdom of God. Paul made a very convincing statement about spiritual things being spiritually discerned.

Again, John links the divine conception of Jesus with his Sonship and Deity—"The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." What means that clause, "the only begotten Son," used repeatedly by John and others, if it does not mean divine conception? Luke, I presume, knew more biology than any other of the evangelists, being a physician; yet he gives the fullest account of the miraculous conception and virgin birth of the Christ. We thank you, Dr. Luke, for that masterful poem, which enshrines the faith of the church in the immaculate, crystal Christ of the ages.

• • •

The old teacher or apostle who coined that triad of sin, "the world, the flesh, the devil," showed a deep knowledge of human nature, for he placed "the world" first in his category. I never cease to wonder at the folly of worldliness. How empty of the real values of life must be the soul that finds its joys at the card table, the dance, the play that appeals to the sensual, the race track, or any of those excitements that war against the nobler and spiritual qualities of our being! The fabled apples of Sodom, are but a feeble figure to show the emptiness of such misdirection of immortal energy. Beautiful without, ashes within, is the pitiful fruitage from such barren fields. The soul hunger is too vast and real to be fed with such mockery. Out of the depths of its need it cries for God, the living God, and like a mothered child, will have none other instead. But the tragedy of many lies in the fact that only through suffering and sorrow will the voice of the Helper be heard. Siren songs are more appealing than the call of the soul's need. The raging billows of worldliness overwhelm them, and they see not or heed not the rescuing bark on the wild tide. The sordid blindness of those given over to the spirit of this world is the heart-breaking, world-wide drama of this present age. It would require the genius of a Shakespeare to picture it, and the tears of a Jeremiah to mourn its folly. The church and world are too closely linked together for the good of either. There are too many like the acrobat in the circus riding two horses, standing with a foot on each. It may do for the show, but would be a poor method of travel. I am quite sure no progress could be made on this wise along the heavenly road. These only run around the ring. The world, my friend, and the things of this world are given of God, to be used and not abused. The glory of life lies in choosing wisely.

Shreveport, La.

NOTICE—SEASHORE DISTRICT CONFERENCE.

The District Sunday School Institute will convene at Lumberton, Miss., Tuesday, April 15, at 9 o'clock, and will be conducted by Rev. John C. Chambers and his workers. There will be preaching Tuesday night by Rev. J. A. Smith, of Picayune, Miss., and the District Conference will open Wednesday morning, April 16, at 9 o'clock. Let the following committees be prepared to do their work:

Committee for License to Preach and Recommendation to the Annual Conference for Admission on Trial and Readmission—J. A. Smith, J. E. Gray, O. S. Lewis.

Committee on Recommendation for Orders—M. B. Sharbrough, J. A. Moore, and W. W. Moore.

Let all pastors be sure that their delegates are elected and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and to me at Gulfport.

L. L. ROBERTS, P. E.

The heart unclouded by selfishness is like the open sky, it cannot help letting sunshine through. —Selected.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

A REAL CHANCE FOR THE WHOLE CHURCH TO BE 100% PINK.

To date (March 15, 1924,) there have been received 5,668 Pink Leaf Reports. This is a most remarkable showing, as it means that this many charges have officially undertaken quotas for Superannuate Endowment. Not counting a number of charges that are supported exclusively by missionary money, there are probably about 900 more charges in the church that have not sent in the Pink Leaf Report. Included in this number are 225 charges of the Baltimore Conference, which Conference has not yet been held to launch the Special Effort. So it appears that we are faced with a glorious opportunity to make the entire church 100% in this important matter. Surely we will not let up in our persistent toil until this goal is reached. In order that my readers may see just where the missing Pink Leaf Reports are located, I will list the Episcopal Districts in order, showing how many of these reports the Annual Conferences in each Episcopal District have yet to send to the Board of Finance in order to be 100%:

Episcopal District No. 1—Bishop W. A. Candler.

Baltimore Conference: Pinks out, 215; Louisiana Conference: Pinks out, 20; Virginia Conference: Pinks out, 62; total Pinks out for the First Episcopal District, 297.

Episcopal District No. 2—Bishop Sam R. Hay.

Little Rock Conference: Pinks out, 24; North Arkansas Conference: Pinks out, 48; total Pinks out for the Second Episcopal District, 72.

Episcopal District No. 3—Bishop Collins Denny.

North Carolina Conference: Pinks out, 27; South Carolina Conference: Pinks out, 9; Upper South Carolina Conference: Pinks out, 2; Westence: Pinks out, 26; total Pinks out for the Fifth total Pinks out for the Third Episcopal District, 44.

Episcopal District No. 4—Bishop W. B. Murrah.

Alabama Conference: Pinks out, 14; North Alabama Conference: Pinks out, 40; North Georgia Conference: Pinks out, 59; total Pinks out for the Fourth Episcopal District, 113.

Episcopal District No. 5—Bishop Edwin D. Mouzon.

Holston Conference: Pinks out, 17; Memphis Conference: Pinks out, 28; Tennessee Conference: Pinks out, 26; total Pinks out for the FiFfth Episcopal District, 71.

Episcopal District No. 6—Bishop John M. Moore.

East Oklahoma Conference: Pinks out, 16; North Texas Conference: Pinks out, 79; Texas Conference, Pinks out, 125; West Oklahoma Conference: Pinks out, 17; total Pinks out for the Sixth Episcopal District, 237.

Episcopal District No. 7—Bishop W. F. McMurry.

Denver Conference: Pinks out, 8; Missouri Conference: Pinks out, 0; St. Louis Conference: Pinks out, 4; total Pinks out for the Seventh Episcopal District, 20.

Episcopal District No. 8—Bishop U. V. W. Darlington.

Kentucky Conference: Pinks out, 7; Illinois Conference: Pinks out, 0; Louisville Conference: Pinks out, 0; Western Virginia Conference: Pinks out, 0; Western Virginia Conference: Pinks out, 10; total Pinks out for the Eighth Episcopal District, 17.

Episcopal District No. 9—Bishop H. M. DuBose.

Arionza Conference: Pinks out, 10; Northwest Conference: Pinks out, 4; Pacific Conference. Pinks out, 21; total Pinks out for the Ninth Episcopal District, 35.

Episcopal District No. 10—Bishop W. N. Ainsworth.

Florida Conference: Pinks out, 29; Mississippi Conference: Pinks out, 9; North Mississippi Conference: Pinks out, 18; South Georgia Conference: Pinks out, 49; total Pinks out for the Tenth Episcopal District, 105.

Episcopal District No. 13—Bishop James E. Dickey.

Central Texas Conference: Pinks out, 65; New Mexico Conference: Pinks out, 22; Northwest Texas Conference: Pinks out, 50; West Texas Conference: Pinks out, 17; total Pinks out for the Thirteenth Episcopal District, 154.

Keep on Saying It With Pinks.

With the foregoing facts clearly before us the bishop, presiding elders, and pastors of every Episcopal District are challenged to reach the perfect mark. A great deal has been stated on this page concerning presiding elders who are 100% Pink, that is, elders whose Districts have sent in the Pink Leaf Report from every charge. Why not have all the bishops 100% Pink? Wouldn't it be lovely? I am sure our great leaders who are at the head of the Episcopal Districts will be just as eager in this matter of being perfect on the Pink as are the presiding elders and pastors.

Two or three of the bishops are very close to the mark even now, and just a little loving persuasion will cause those outstanding Pinks to find their way to St. Louis.

The Trail of the Pink Getters.

Live Oak charge, Gainesville District, Florida Conference, adds $50 to the minimum, accepting a quota of $3,500.

Adrian Mission, Dublin District, South Georgia Conference, adds $100 to the minimum, accepting a quota of $200.

Navasota charge, Navasota District, Texas Conference, adds $100 to the minimum, accepting a quota of $3,500.

Kirby-Bonner charge, Beaumont District, Texas Conference, adds $100 to the minimum, accepting a quota of $762.

Sherrill and Tucker charge, Pine Bluff District, Little Rock Conference, adds $102 to the minimum, accepting a quota of $1,800.

Baker charge, Baton Rouge District, Louisiana Conference, adds $125 to the minimum, accepting a quota of $1,500.

Wesley charge, Greenville District, North Texas Conference, adds $125 to the minimum, accepting a quota of $3,500.

Kathleen charge, Bartow District, Florida Conference, adds $217 to the minimum, accepting a quota of $1,200.

Exeter charge, Fresno District, Pacific Conference, adds $275 to the minimum, accepting a suota of $2,500.

Pakokee charge, Orlando District, Florida Conference, adds $319 to the minimum, accepting a quota of $1,000.

Trinity charge, Memphis District, Memphis Conference, adds $372 to the minimum, accepting a quota of $3,000.

Sarasota Station charge, Tampa District, Florida Conference, adds $466 to the minimum, accepting a quota of $2,500.

Brookhaven charge, Brookhaven District, Mississippi Conference, adds $670 to the minimum, accepting a quota of $4,000.

Boston Avenue charge, Tulsa District, East Oklahoma Conference, adds $1,600 to the minimum, accepting a quota of $10,000.

First Church charge, Orlando District, Florida Conference, adds $2,960 to the minimum, accepting a quota of $7,500.

From the Dallas District, North Texas Conference, comes a cheering wire stating that at the joint quarterly conference of all the charges in said district the presiding elder, Dr. H. D. Knickerbocker, presented the Special Effort for Superannuate Endowment in a very froceful and convincing manner. As a result every charge in the district officially approved a quota and made plans for securing the subscriptions. Many of the charges added materially to the minimum amount expected from them, and some of the charges voluntarily agreed to pay 8% on the entire amount of their quotas until they are paid in cash. Other charges determined to raise their entire quotas in one or two years.

This is a very happy report coming from the great city of Dallas, and it serves to give us new courage and determination to go forward with the work in behalf of the "Forgotten Man." What Dallas can do any other enterprising city in the church can do if it makes an honest try. Also, any smaller city or town or countryside can do its part in this wonderful movement if the men on the ground will give it a virile and hopeful leadership.

Though Superannuated Yet Pink

About three years ago Bishop Mouzon needed a preacher to establish a new mission at East Newport, Ark. He could not find a man. Upon the suggestion of the presiding elder, the superannuated preacher, Rev. M. B. Umsted, was given the task without salary, parsonage, church building, or a single member of the church with which to make an effort.

In one year this "Forgotten Man" built and dedicated a commodious church building, organized a considerable class of members for the charge, organized all the usual societies, and reported everything in full at Conference.

And now, three years later, Brother Umsted, who is still the pastor, sends the Pink Leaf Report from what is now known as the "Umsted Memorial Charge." The Pink shows that they have accepted a quota of $700 for the Superannuate Endowment; that the Missionary Society has assumed one-fourth of the amount; the Epworth League one-fourth; the Sunday school one-fourth; and other members of the church one-fourth. This is the type of man for whom I am crying my heart out to the church in order to provide for him and his kind a comfortable support in the time of old age and physical disability. Something must be wrong with any member of Southern Methodism who will not heartily cooperate in such a movement.

The Home Circle

SNARLES AND TANGLES.

By Margaret C. Lysaght.

Comb and Brush and Ribbon Bow
Went out to take a walk;
Said Comb to Brush, "It seems to me
We ought to have a talk.

"You know my whole life I have given
To straightening others' tangles,
And yet I meet but snarls and scowls
And cause full many wrangles."

"But, brother," said the bristly Brush,
"You always show your teeth;
I show a back that's always smooth,
But bristle underneath.

"I work and work with steady stroke
To smooth all snarls away;
But you're inclined to pull right through—
A plan that doesn't pay."

"Why can't you two," said Ribbon Bow,
"Enjoy your lot in life?
Now, I'm so bright and cheery
I banish tears and strife."

—The Youth's Companion.

GRANNY'S GIFT.

Aunt Nell looked up from her sewing to see what it was that made her two little nieces and her nephew so quiet.

They were standing in a row by the window watching the flurrying snowflakes as they came tumbling one after another down from the sky.

Then Aunt Nell got up and started to look around as if she were hunting for something.

"Have you lost something?" inquired Donald. "Tell us what it is, and we will help you hunt it."

"You may all help me," answered Aunt Nell. "I can't find your smiles. They seem to have been misplaced."

"Our smiles?" echoed Janet. "How could we have lost them?"

Then they began to laugh.

"Why, there they are. You have found them for me. Now let's see who can keep them the longest," said Aunt Nell.

"Well, it's pretty hard to smile to-day," replied Donald. "We wanted to go coasting this morning, and now we can't go."

"But just think how much better the coasting will be when it stops snowing. I don't think it will last much longer, so let's think of something nice to do indoors," comforted Aunt Nell. "Bring your chairs over here by me while I put on my thinking cap."

Pretty soon she exclaimed: "Oh, I know! We will give Granny Martin a birthday surprise. She told me last week that her birthday is to-day. She never receives any presents, although she climbs the hill to her mail-box every birthday."

"Oh, goody! goody!" cried the children, clapping their hands. "But what shall the presents be?" asked Edith.

"Oh, I'm sure we can find something," answered Aunt Nell. "Donald, you bring me those boxes out of the top of my trunk. Janet, get me a pair of scissors; and, Edith, bring that tissue paper and ribbon from my room, while I see what I can find."

In a few minutes they were all back again.

"Now," said Aunt Nell, as she started cutting some gay paper, "let me show you how to wrap these oranges to make them pretty. Donald, you pack these pieces of candy neatly in a box while Edith wraps these handkerchiefs in pretty red paper. I will put this shawl in a box, and then you may wrap it, too."

"There!" exclaimed Edith as they finished tying the ribbons, "aren't they lovely?"

"See! it has stopped snowing. Shall we take the packages out now and put them in Granny Martin's mail-box?" asked Donald. "We will let Janet sit on the sled and hold the packages, while Edith and I pull." And away they trudged through the snow.

"Here we are," said Donald. "I guess I shall have to stand on the sled, for the box is pretty high. You girls can hand me the packages."

"Be careful of that loaf cake," warned Edith.

"Now let's run home and watch from our window," said Janet.

They had no sooner reached home than they saw Granny start slowly up the hill. Her eyes grew wide with surprise when she saw something in the box."

"Look!" said Aunt Nell. "She has found something else in the mail-box."

"What is it?" asked Janet.

"She has found the smiles that you put in the box for her," answered Aunt Nell.

"Oh, I never thought of that!" exclaimed Edith. "I'm going to see if I can't find some smiles for every one I see all through this whole year."—Exchange.

MAKING JANE UNDERSTAND.

The moment Jane appeared in the doorway, says a writer in The Youth's Companion, Nora knew with a sinking heart that the thing she had been dreading for months had come. Jane's face was white.

"I've just heard why I lost the election," she said. "The girls think I'm not a good sport on the team. Nora, did you ever hear anything so unfair? There isn't a girl on the team who has made so many sacrifice plays as I have. And then to say I'm not a good sport!"

Nora could not bear to hurt Jane any more. "Why don't you ask the ones who said it?" she pleaded.

"Because I prefer to ask you. I can trust you. I am almost ready to believe that you are the only one I can trust." Jane's tone was bitter.

"O Jane, you splendid big Jane!" cried Nora. "Don't you see that that's exactly it—the way you feel about the girls? You do make sacrifice plays, but you are so quick to blame everybody for blunders. It makes lots of girls nervous with you; they fumble just because they are so desperately afraid of what you will say to them if they do! Don't you see, dear?"

"No," Jane said, turning away coldly, "I don't."

Half an hour later as Jane was turning into her own yard an excited small boy met her. "Janey, Janey, we're going to play the Giants! Come and root for us, won't you?"

Jane's face relaxed; she had a soft spot in her heart for this small brother. "All right, Phil, I'll be there," she promised.

"Hurrah!" Phil responded joyously. "We're goin' to run 'em off the face of the earth. Hi, Blister!" he shouted to another small boy who had just appeared, and the two tore off together.

And then after all they were beaten, seven to one. Jane, watching Phil fight, set her teeth over the blunders. As soon as the game was ended she went over to the losers. Phil was talking to his sorrowful team.

"Aw, what's one game! Never mind, Rod. You couldn't help it, muffing that fly. We'll beat 'em next time, you'll see!"

Jane saw the look of courage come back into Rod's dejected face—courage and loyalty and big resolve. Girls never looked at her as he was looking at her small brother. Was it possible that Phil understood life better than she?—Christian Advocate.

A LOOMING DANGER.

"The fool has said in his heart, There is no God." And some foolish people who are unable to understand all the suffering of this present time are inclined to neglect the things of the Spirit. Some in their greater prosperity, others in their increased troubles, neglect the church which stands to offer the only hope we have out of the chaos of the times. True it is that a double portion of the world's work has fallen to our lot. But we are falling into a bad habit if we allow all our strength to go into daily toil and leave no time to seek from the Christ that refreshing which he promised to all "who travail and are heavy laden."—Selected.

I will therefore that men pray everywhere. I Timothy 2:8.

Paul was an optimist because he was a man of prayer. He was in constant communication with the base of supplies. He believed in Christ who said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He leaned on him who said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." With that kind of a bank account why should one ever be anxious?—James I. Vance.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MISSIONS, HOME AND FOREIGN.

(Continued from First Page.)

sions, not with any thought of lessening the interest in the work of the Foreign Department, but with the hope of bringing to our people a deeper realization than they have hitherto had of the need of home mission work, and a better understanding of the tasks that really confront us in the homeland. Shall we make the whole world Christian? We can do it only as we make our homeland Christian, and thus furnish the motive, the workers, and the resources for the world task.

PERSONAL AND OTHER NOTES.

The "Y" Hut at Whitworth College, Brookhaven, Miss., will be dedicated on Thursday, April 3.

"We have a great church here in Amory, and our pastor, Rev. W. R. Lott, is doing a wonderful work," writes a correspondent from Amory, Miss.

Dr. Alfred F. Smith, editor of the Nashville Christian Advocate, recently assisted Dr. S. A. Steel in a series of services at Decatur, Ala.

"The Church Advocate" is the name of a monthly church bulletin being issued by Rev. Porter M. Caraway, pastor of the Methodist church at Ferriday, La.

The contract for the new church at Ferriday, La., has been let, and work has begun. The building will cost approximately $12,000. It will be thoroughly modern in every respect.

Bishop James Cannon, Jr., is now en route to England, where he will attend the Conference on Social Activities to be held in Birmingham, April 5-12.

The current issue of Success contains an article, "Famous Men I Have Met," by Dr. Walt Holcomb, one of our well-known general evangelists.

At the winter term convocation of Emory University, March 15, Rev. Julian S. Duncan, of the North Mississippi Conference, received the degree of Bachelor of Divinity.

Dr. P. A. Baker, for twenty years general superintendent of the National Anti-Saloon League, died at his home in Westerville, Ohio, on March 30. He was 65 years of age.

We take the following from a recent number of the "Big Brother," of Greenville, Miss.: "Rev. R. O. Brown, of Ruleville, Miss., was a recent patient at the King's Daughters' Hospital, where he had his tonsils removed."

The fourth annual Louisiana State Conference for Social Betterment will meet in New Orleans, April 20-23. Among the speakers will be Rev. H. S. Johns, chaplain of the Louisiana State penitentiary.

Bishop W. F. McMurry will preach the commencement sermon for Southern Methodist University on Sunday, June 8, and Dr. A. Frank Smith, of Houston, Tex., will deliver the commencement address on Tuesday, June 10.

The money to pay off a $2000 church debt at Charleston, Miss., has practically been raised. The work of the church prospers, and this bids fair to be a fine year in all departments. Rev. T. M. Bradley is the efficient pastor.

Rev. J. Loyd Decell, pastor of Central Methodist Church, Meridian, Miss., has recently been ill with an attack of influenza; we are glad to learn, however, that he is now able to be about his work.

The Fondren Lectures at Southern Methodist University are being delivered this week by Bishop Herbert Welch, of the Methodist Episcopal Church, on the general theme, "America's Obligation to the Orient." The lectures will be published shortly after they are delivered.

Dr. and Mrs. H. F. Tolle, recently of the Mississippi Conference, but now happily situated in Tampa, Flordia, are now living in the parsonage of First Church, 1007 Florida Avenue, Tampa. Great preparations are being made in Tampa for the meeting of the Woman's Missionary Council.

Dr. L. J. Miller will begin a revival meeting in the Central Methodist Church, Meridian, Miss., on Easter Sunday. The $16,000 three-manual Pilcher pipe organ for Central is expected to be installed and ready for use by Aug. 1. This organ will be the largest instrument of its kind in the State.

The Baltimore Southern Methodist of March 6 carries a sermon by Rev. Nolan B. Harmon, Jr., of Rockville, Md., on "Hearing the Voice and Speaking Forth the Word"—a study of the prophet Amos. Brother Harmon is a son of Rev. and Mrs. Nolan B. Harmon, of the Mississippi Conference.

Rev. C. Norman Guice, formerly of the Mississippi Conference, now a general evangelist, is with Rev. W. H. Jordan in a very successful meeting at Winnfield, La. Brother Guice has an open date in May, which he would be glad to spend with any brother of the patronizing territory of the Advocate who may desire his services. His home address is Conway, Ark.

The all-day rally services being conducted throughout the Columbus District, North Mississippi Conference, are proving to be most profitable. The presiding elder, Rev. A. T. McIlwain, assisted by such men as Rev. Ben P. Jaco, Rev. W. M. Camphell, Rev. R. H. B. Gladney, Mr. J. H. McKinnon, and other preachers and laymen of the district, is leading in this work, which has already produced fine results.

The latest bulletin of Millsaps College is devoted largely to a pictorial presentation of the buildings and other campus scenes. The old student of the college will linger over many of these pictures and live again through the experiences of his student days. Commencement this year will be May 29-June 4, and the greatest gathering of alumni in the history of the college is being planned.

Rev. J. Henry Bowdon, a graduate of Centenary College, and now taking work leading to the B. D. degree in Southern Methodist University, asks us to say that he will be free after July 24 to do revival work until the opening of the fall term of the university on Sept. 15, and that he would be glad to assist any of the brethren in Louisiana who might desire his services. Brother Bowdon is a consecrated young man of ability, and the editor of the Advocate takes special pleasure in commending him to the brethren of the Louisiana Conference.

The revival meeting in progress at Epworth Methodist Church, this city, is creating a great deal of interest and attracting large congregations. Rev. Dan Kelly—the inimitable Dan—is doing the preaching, and Mr. C. L. Hundley, of Alahama, is leading the singing. The forces of the church are thoroughly organized for a great revival, and the pastor, Rev. J. B. Grambling, is efficiently leading his people in this great movement. The recently completed addition to the church has added largely to its seating capacity. Epworth is one of the most active churches in the city.

Aberdeen, Miss., proposes to pay in full her Centenary pledge soon. The figures given in a recent issue of the Advocate for Aberdeen in connection with other towns were somewhat in error. Aberdeen's quota was $11,500; her pledge was $11,587; and she has paid to date $10,175.50, one hundred dollars having been credited thereon since the previous announcement. This makes a total payment of 87 per cent, leaving only 13 per cent to be raised—and this will soon be forthcoming. Fine for Dr. H. G. Davis, the pastor, W. H. Carlisle, the Centenary treasurer, and the good people of Aberdeen!

In addition to those whose names have already been published, the following presiding elders of our patronizing Conferences are on the "Honor Roll" for having their districts "100 per cent Pink" in the Special Effort for the Superannuates, the figures showing the order in which they reached the goal: Rev. M. L. Burton, Jackson District, 46; Rev. Paul D. Hardin, Meridian District, 47; Rev. L. E. Alford, Newton District, 48; Rev. W. B. Jones, Vicksburg District, 49; Rev. L. L. Roberts, Seashore District, 60; Dr. R. H. Wynn, Shreveport District, 63.

The Woodville Republican has the following to say concerning the visit of Rev. W. B. Jones, presiding elder of the Vicksburg District, Mississippi Conference, to Woodville on March 23: "Presiding Elder Jones, of this district, preached at the morning service on Sunday at the Methodist church here, and conducted the quarterly conference that afternoon. This was Rev. Mr. Jones' first service at the Woodville church since being assigned to this work, and it gives us pleasure to report that he made a most favorable impression here, both as a man and as a minister."

We take the following from the Durant (Miss.) News: "Dr. R. C. Elmore, chairman of the official board of the Methodist church, was honored on his birthday, Tuesday evening, March 18, by a gathering of officials and their wives in the church parlors at 7:45 o'clock. After a brief devotional service, conducted by the pastor, and a report of some special committees, the social committee took charge and entertained the group of thirty-one, concluding with seating the one in whose honor they had come before a table and placing before him a cake and lighted candles. Each one present made a wish and presented him with a present.'"

Dr. Charles W. Crisler, pastor of the First Methodist Church, Baton Rouge, La., is assisting the pastor, Rev. F. B. Hill, in a meeting at McDonoghville, La., just across the river from New Orleans. The attendance has increased steadily

from the beginning, and the services are proving a blessing to the community. On the Friday night preceding the meeting, a service for men was held at the church, at which about 100 men were in attendance. Music was furnished by the De Molay band and by the male quartet of the Algiers Methodist Church. Refreshments were served by the women of the local church. At the Sunday evening service, special music was furnished by some Newcomb College students.

From press dispatches we learn that Mrs. Matilda Holloman, widow of the late Dr. T. B. Holloman, of the Mississippi Conferenee, died at the home of her daughter, Mrs. M. E. Robertson, in Itta Bena, Miss., on March 24. Mrs. Holloman was widely known and greatly beloved throughout Mississippi, and the news of her death will be received with great sorrow. She is survived by six children: Mrs. M. E. Robertson, Itta Bena, Miss.; Mrs. F. H. Scott, Greenwood, Miss.; Dr. T. B. Holloman, Jr., and John Holloman, of Itta Bena; Dr. Frank Holloman, of Morgan City, and L. C. Holloman, of Memphis, Tenn. The Advocate extends sincere sympathy to the sorrowing loved ones and friends. We trust we shall have a suitable memoir for publication in due time.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. W. Tucker, Homer, La., 33; F. A. Howell, Durant, Miss., 3; Rev. E. C. Gunn, Bogalusa, La., 5; Rev. N. Maxey, Iuka, Miss., 2; Rev. W. C. Mattox, Houlka, Miss., 3; Rev. A. A. Simms, Florence, Miss., 5; Rev. T. L. Oakes, Dumas, Miss., 2; Rev. H. P. Lewis, Belzoni, Miss., 3; Rev. L. P. Moreland, Jena, La., 4; J. G. Anders, Gloster, Miss., 5; Rev. J. L. Greenway, Mendenhall, Miss., 2.

AGAIN—OUR REPRESENTATIVE CHURCH, WASHINGTON, D. C.

To the Members and Preachers of the Mississippi Conference: At the annual meeting of the Conference Board of Church Extension, held in Gulfport, Rev. H. A. Gatlin was appointed to visit all the district conferenees and raise the balance due our Washington City church.

Rev. A. S. Oliver was appointed to raise the balance due on our church at Columbus.

The Conference has placed the responsibility of raising the money to liquidate our indebtedness to these two institutions upon the Board of Church Extension. As chairman of the Board, I call attention to these matters and bespeak for Brothers Gatlin and Oliver, not only a hearty welcome and respectful hearing, but an enthusiastic co-operation in collecting the cash to pay this debt of more than three thousand dollars which we have owed for several years. Bishop Candler writes that the creditors are pressing their claims against our Washington City church, and that this debt must be paid. I call upon you laymen whom God has blessed with sense enough to make money, to help your Conference and your church to pay this debt, and pay it now.

W. M. WILLIAMS, Chairman.

Magee, Miss.

THE REPORT OF REV. CHAS. ASSAF FOR THE MONTHS OF FEBRUARY AND MARCH.

In February, 48 people joined the church; 27 of these were Syrians and 11 were Greeks; four women joined the Missionary Society; 250 rededicated themselves to the Lord. I held ten services.

In March, the first of the month was spent in Yazoo City, where I held two services and had 15 come to the altar and reconsecrate themselves to God.

I visited Greenwood, Miss., during the Gipsy Smith revival, and visited all the Syrian and Greek places of business and invited them to the meetings. Many of them came.

At Sunflower, Miss., I found a Syrian family, and the father, mother, and three children joined the church.

At Moorhead, Miss., I found two Mohammedan men and five Greeks. I talked to them. One of the Greeks joined the church and the rest promised to do better.

I visited Itta Bena, Miss., twice; 5 Americans and 8 Italians joined the church, and 135 people came forward to the altar and reconsecrated themselves to God.

At Pelahatchie, Miss., 20 people came forward and reconsecrated themselves to God at the altar.

At Jackson, Miss., in company with Dr. H. F. Brooks, we visited two families, and four united with the church.

I held 7 services this month; 23 joined the church; 170 came to the altar and rededicated themselves to the Lord.

I work with all kinds of people, with all races. Call on me. I will do my best for God and the church.

Pray for me and my work.

C. ASSAF, Missionary.

LAYMEN MEET AT VICKSBURG.

A meeting of the Methodist laymen was held at the Crawford Street Methodist Church, Vicksburg, Miss., March 28, 1924. The meeting was called to order by S. W. Sharbrough, District Lay Leader. The following were present: Dr. J. M. Sullivan, S. W. Sharbrough, Rev. W. B. Jones, A. R. Artz, Rev. Robert Selby, Rev. G. P. McKeown, and D. S. Hogg.

The service was opened by a song, "A Charge to Keep I Have." The opening prayer was offered by Rev. W. B. Jones, and others took part in the service as follows: Round table talks, address by Dr. Sullivan, who stressed these points: 1. We must have confidence in the work; 2. Hold conferences; 3. Use the men; 4. Stress stewardship and tithing; 5. Distribute the "Methodist Layman." Talk by S. W. Sharbrough on "Prayer is the Secret of Success." Rev. G. P. McKeown made some helpful suggestions.

An excellent luncheon was served at the church, which was presided over by Mrs. George C. Christy, Mrs. R. W. Boult, and Mrs. J. J. McCain.

D. S. HOGG, Secretary.

THE BUREAU OF SPECIALS.

By C. R. Porter, Secretary.

What It Is.

The Bureau of Specials is that office in the Board of Missions, Methodist Episcopal Church, South, authorized by the Executive Committee on April 22, 1917, and confirmed by the Board of Missions in annual session May 1-4, 1917, for the assignment and cultivation of Missionary Specials.

How it Operates.

The working staff of the Bureau of Specials, located at 627 Lambuth Building, Nashville, Tenn., has grown from two to nine; from one room to four; from 925 separate Missionary Specials totaling $170,945 per year, to 10,386 Missionary Specials, aggregating two million dollars per year. The pronounced increase was accentuated by the Centenary, of course, but the permaneney of the majority will be seen as monthly reports appear. Every pledge is entered on a master card, for the convenience of Administrative Secretaries, and kept in a fireproof safe; three reference duplicates are made—one by Conferenees and Districts for the convenienee of pastors and other church leaders; another by charges for the convenience of the Secretary of the Bureau and the holders of Specials; and the third by fields and units of work for reporting. All correspondence is carefully filed in strong cabinets under a well-thought-out and satisfactorily tested system. Every news letter and report from the mission fields, home and foreign, is catalogued on cards, and cross indexed numerically, so that, at any time, any one may find without extensive research what the Board of Missions has on any subject entered to date. Thus a history of world missions is in the making for the church at large.

So important are the details of this office that each is given personal attention by splendidly trained assistants who have the true missionary spirit.

Its Purpose.

The purpose of the Bureau of Specials is to help in the making of a greater missionary church—greater in missionary intelligence, in giving, in earnest activity, and in bringing to pass a clearer and more helpful understanding between Americans and the people of other countries; and this is accomplished through a continuous increase in contacts—contacts through intercession, study, co-operation, friendliness. The Missionary Special is the medium for such contact, and has long since proved its adequacy for this distinctive service. "And what is a Missionary Special?" you ask. It is a unit of the annual appropriation of the Board of Missions definitely assumed for support by a church, Sunday school, class, department, Epworth League or individual as their own personal responsibility. Each unit is directly connected with a missionary or native associate, and the acceptanee of these units means the establishment of delightful, continuous and far-reaching service partnerships.

Its Future.

The future of the Bureau of Specials presents a superb challenge:

1. To provide annually three-fourths of the Board's budget for home and foreign work.

2. To help 18,000 churches and 15,000 Sunday schools, and an unlimited number of laymen, to choose the mission field and missionary task for which they will become responsible, in answer to the Great Commission.

3. To encourage and enlist every correspondent for a Missionary Special, and their constituencies in the fellowship of intercession—first, for the missionaries and their work in Southern Methodism's twelve mission fields, and, second, for the Christianization of the world.

Through these efforts, the Bureau of Specials represents and co-operates with both the home and foreign departments of the Board of Missions, General Work, with all of the missionaries in active service, and with Methodist men and women and children throughout our Southland.

Consecration is not something done once for all, but is a maintained habit of the soul. A conseerated day is a framework ready prepared, in which God alone has to act in us, and through us.—Adolphe Monod.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. NANCY C. BUFKIN, daughter of S. C. and Mrs. Martha Heidelberg, was born about seven miles south of Paulding, in Jasper County, Miss., March 2, 1847, and died at the home of her daughter, Mrs. Henry G. Turner, in Laurel, Miss., on Jan. 8, 1924. She was nearly 77 years of age at the time of her death. Mrs. Bufkin was one of fifteen whole and five half-brothers and sisters. She was married to John L. Bufkin, of Jasper County, Miss., at the home of her father, about two and one-half miles from Vossburg, in Clarke County, Miss., on Aug. 23, 1866. She was the mother of nine children, all of whom survive her except one, Fleta Bufkin, who died in infancy. Her surviving children are: Mrs. Harvey C. Carter, of Ellisville, Miss; Oliver N. Bufkin, of Selma, Ala.; Mrs. B. B. Davis, of Laurel, Miss.; John E. Bufkin, of Gulfport, Miss.; Esca O. Bufkin, of New York City; Mrs. Clara B. Mahoney, of Fayette, Ala.; Mrs. Henry G. Turner, of Laurel, Miss., and G. T. Bufkin, of Birmingham, Ala. Mr. John L. Bufkin, husband of Mrs. Nancy C. Bufkin, died at the home of his daughter, Mrs. B. B. Davis, at Buckatunna, Miss., on March 27, 1909. Mr. and Mrs. Bufkin were members of the Methodist Church, and reared all of their children in that church. A Methodist preacher was always welcome to their home, where they were often invited. Never were children more devoted to a mother than were the children of Mrs. Bufkin. Never did a mother live more for and make greater sacrifices for her children and grandchildren than did she. Her children loved her with a tender affection and did all in their power to make her declining years comfortable and happy. If true Christianity consists in living for others, rather than for self, Mrs. Bufkin has a high place among the saints of Heaven. When the writer, her brother, was a boy without a mother or a home, she welcomed him to hers; and upon his return from school to spend his vacations he always found a hearty welcome in her home. A brother never had a more tender sister than did he, nor children a more self-sacrificing mother. She was interred in the Heidelberg cemetery, about two and one-half miles from Vossburg, where are interred her husband and only deceased child, and also her mother and father and most of her deceased brothers and sisters. May the winds sigh gently, and the birds sing sweetly and the flowers bloom brightly over the grave of our dear sister.

D. W. HEIDELBERG.

Shubuta, Miss.

In memory of MRS. A. C. COLLINS, who died at the family residence in Lecompte, La., March 4, 1924, at the age of 93 years: "Grandma Collins," as she was best known, lived a long and useful life and was a devout member of the Methodist Episcopal Church, South.

When my parents moved to Lecompte, just the bayou was between our house and hers, and I suppose she was the first to call on my mother, and they were close friends as long as mother lived. I well remember how faithful she was during my mother's illness, coming in so often to see what she could do and how she and others helped in the sad going of her mother.

I remember her, too, as a Sunday school teacher; how we little fellows sat around her and listened to her tell about Jesus and his works. Those stories, her Christian character, and her never tiring efforts to do the Master's work, have been a benediction to my life. I went to see her just a short time before I left that part of the country; and what a great privilege it was to look into that sweet face and answer the questions she asked about myself and mine! When I went to leave she said, "Rupert, how are you living?" It was a great pleasure to me to tell her that I was trying to live right. I shall never forget that smile as she bade me goodby with the expression, "God bless you." How good I felt from having gone to see her! There is sadness and loneliness in the earthly home, but what a joy to know that she rests with Jesus and other saints who have gone on before! May God's richest blessings rest on the bereaved ones.

R. A. CARROLL.

Santa Anna, Tex.

WILLIAM CICERO WAGGONER was born in Madison County, Miss., May 11, 1847, and died in Leake County, Miss., near Carthage, on Jan. 25, 1924. He moved many years ago from Madison County to Leake County, a few miles north of Carthage, where he reared a large family of eight boys and one girl. The beloved wife preceded him by several years to the better land, and only four of the boys and the girl are left to mourn his departure. He was a Confederate soldier, a law-abiding citizen and a high-toned gentleman. He joined the Baptist Church early in life, but in about the year 1900 he joined the Methodist Church, becoming one of the charter members of Bethel Methodist Church, of which he lived a faithful member until he was stricken and left an invalid for the last two years of his life; but he still held on to God with a faith that takes no denial. Brother Waggoner was truly an exemplary Christian character, and all who knew him join in saying, "A good man has gone from our midst." The children will remember his life, for he leaves with them a heritage that is far greater than gold. Truly in his passing there is no death, no tragedy, but a happy translation, a joyous entering into rest, an arrival, after a weary journey, home, where he is no stranger, for he intimately knew his Lord, and many loved ones and friends were awaiting him there. The writer counts it a great privilege to have been his pastor for four years, and recalls many a delightful visit where he enjoyed the rarest Christian fellowship, and felt always the stronger for the visit. Friendly hands laid him away after the funeral services conducted by the writer, in the Bethel cemetery. Let us all be faithful and join with him again where partings are no more.

His pastor,

T. B. WINSTEAD.

Carthage, Miss.

RESOLUTIONS.

Whereas, in the all-wise Providence of God, our dear Sister, MRS. MATTIE HOELL, has passed from earthly labor to her eternal reward; therefore, be it resolved:

1. That the Woman's Bible Class of the Grand Cane Methodist Church has lost a most worthy, loyal and true member, whose faithfulness was an inspiration to the other members of the class.

2. That the Sunday school has lost a faithful and diligent attendant and worker; the church, a true and thoroughly consecrated member, and the community a loving and sympathetic friend, whose kindly ministrations will be sorely missed.

3. That while we sorrow because of her having left us, yet we bow in humble submission to the divine will of our Heavenly Father, who "doeth all things well," and with gratitude to him for her "upright walk and godly conversation" while among us.

4. That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to the New Orleans Christian Advocate for publication, and one to the sorrowing husband.

Signed: Mrs. H. P. Dowling, Mrs. I. T. Reames, Mrs. G. W. Dixon, committee on resolutions, Woman's Bible Class, Grand Cane Methodist Church.

On Sept. 11, 1830, there came into the home of Mr. and Mrs. C. E. M. Robinson a little girl, whom they named, MARTHA ELVIRA, who proved a blessing to them. She was an affectionate, obedient daughter. When she was three or four years old she was afflicted with white swelling, which caused her to be a cripple the remainder of her life. In early life she gave her heart to God, and united with the Methodist church at Lynwood, Kemper County, Miss., and remained a consecrated Christian until death. In 1871, the angel of death entered the home and claimed her mother, and the responsibilities of the home fell on her, she being the oldest of eleven children, which she bore cheerfully. No sacrifice was too great for her to make for father, brothers and sisters. She loved her church, and as long as she could see to read her Bible was her companion. She always stood for the right and condemned sin. Nothing gave her more pleasure than to entertain her pastor in her home. She died Aug. 31, 1923. She is gone, but her influence still lives. May we all meet her and other loved ones in Heaven.

Her sister,

IDA.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Letter Regarding Our "Special" In the Congo.

I have before me a letter from Rev. Ansil Lynn, at home on furlough from the Congo, in which he is giving the information regarding the Specials assigned to the Louisiana Conference Epworth League for this Conference year, beginning June 1, 1923. May I quote just exactly what he says:

"The Bible School Department is for the training of our native evangelists and teachers. (The evangelist is the teacher in the village he serves.) Usually there are fifty or sixty young men in training at Wembo Nyama at the Bible school or in the day school preparatory to the Bible school. These young men do work on the compound in the afternoons and are given a small wage with which to buy their food and clothes while in training. The larger part of the $1,000 asked for is for that purpose. The building for the Bible school is also repaired and furnished with this fund, as well as slates, tablets and other equipment.

"The $675 'itinerating expenses' is largely for the evangelistic missionaries who visit the out-village churches and untouched villages of the tribe. None of this is for the native helpers unless it is necessary to draw from it to supplement other phases of the work."

It gives me pleasure to enclose some recent articles and news letters from the Congo and our two new folders. If you can use more of the folders in your correspondence, and more of these stories from the Congo, I shall be glad to send you just as many as you need.

Cordially yours,
Signed: C. R. PORTER,
Executive Secretary.

Mansfield Assembly.

There are very few Leaguers who have not already given vacation time and where to spend it some thought. I would call your attention to a wonderful place to go—the Mansfield Assembly, Mansfield, La., which meets this year from June 10 to June 17.

To those Leaguers who have been to Mansfield, nothing need be said, because I don't think there is one who wouldn't gladly go again; but to those who have never attended a League Assembly—if you would mingle with Christian people, meet Leaguers from all over the State of Louisiana, become more efficient in League work, be able to discuss your local problems with instructors who can advise you, and also have ten days of real fun—Mansfield is the place to go to get it.

The roads are reported to be in much better shape than they were last year. Why not plan a motor trip, thus adding a little more enjoyment to your vacation?

Every League should send at least one delegate, and I'm sure others will plan to go.

Let's meet at Mansfield—June 10!

NORTH MISSISSIPPI CONFERENCE.

League Institutes.

A chain of District Epworth League Institutes has been arranged by Rev. Julian S. Duncan, of Pickens, President of the North Mississippi Epworth League Conference, for April 15-19. Representatives from the Central Office of the General Epworth League Board at Nashville, and Conference officers will be with those who will have part on each of the programs.

The Institutes, which will be under the direct supervision of the district secretaries, are to be held from 9:30 a.m. to 3:20 p.m. on the day and

(Continued on Last Page)

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FOR INDIGESTION

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Hot water
Sure Relief
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HERBAL
EMBROCATION

The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

Always keep a bottle handy. All druggists or
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Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves; in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

Packed in tin—keeps the strength in

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

If you have not received your Sunday School Day programs, write Miss Virginia Thomas, Grenada, Miss. Much of our progress depends upon the way the day is observed. Stick to the program as nearly as possible.

What about your Centenary pledge? Why not take a new Special if your pledge has been paid? By all means give the missionary instruction.

You can very well measure the worth and the life of a church by the number and ability of its leaders. The Greenville District Standard Training School for leaders offers an opportunity to give training to such as would lead in building the kingdom of our Lord. Let every charge in the Greenville District have at least one representative at Clarksdale, April 7. Dr. Clovis G. Chappell is to give four great messages. Do not fail to hear him.

The Rallly Day services for circuits promoted by Rev. A. T. McIlwain are getting great results. Brother Biffle, pastor of the Chester circuit, with the help of Brothers Buck and Smith, two noble laymen, took Brothers McIlwain, Walter Campbell and myself to Chapel Hill, Salem, Nebo, Chester, and South Union in a two-horse wagon over roads well-nigh impassable. Walking was better than riding up some of the steep, red-clay hills. We sang, prayed, preached, shouted our way through to victory. The best of the people were with us and enjoyed the services. We distributed tracts, organized three Sunday schools, and encouraged the people in the work of the kingdom. We spent the day at each church. The people were greatly strengthened. The church buildings on this, the Chester circuit, are very much like the buildings on other circuits—two of them had no stoves, several window panes were missing, none of them had altars, the song books in most cases were of doubtful value as a means to grace. The circuit preacher has a hard road to travel. As soon as the young people are educated they leave for town, and the local church is forced to struggle along with raw material for leaders. The town churches must go out and lend a helping hand wherever it is possible. The all-day service with a team of workers is thoroughly worth while. The Lord gave victory at every place.

To Mr. B. G. Webb, superintendent of our Sunday school at Kosciusko, is due the credit of a most successful County Institute held at Kosciusko, the 25th. Four pastors, three superintendents, and twenty-five teachers were present. Every charge in Attala County was represented by one or more workers. The institute adopted the Program of Work as the goal for this year. The County Institute is one way to help town and country churches do better work. Is there another man who will do what Mr. Webb has done? The next institute will be held at Sallis, the latter part of May.

SOME LOUISIANA CONFERENCE SUNDA SYCHOOL ITEMS.

By C. D. Atkinson, Conference Superintendent.

Many good echoes are reaching the Conference office from the recent Homer conference. The president of this conference, Mr. J. H. Carter, of New Orleans, writes: "We had a good conference, and I enjoyed it. District Night was a great success, showing much interest in conference and district organization. I think it will bear repeating at our next meeting." Mr. Carter will be remembered by the delegates of the conference by his able message at the opening session, and his administrative ability as presiding officer.

Rev. N. E. Joyner, of the Ruston District, which district featured Adult Work at the Homer conference, says: "My men were greatly encouraged by their visit to Homer. We had forty-six out last Sunday." The former Conference Superintendent, Rev. Alonzo Early, who has attended and taken part in at least six out of eight annual Sunday school conferences, says fine work was done in bringing to pass a most helpful Sunday school conference. Rev. H. L. Johns, Superintendent of Intermediate-Senior Work, and a member of the Conference Sunday School Board, writes: "Enjoyed Homer very much. I believe much good was done. It was very good to be there."

Our Conference-Wide Elementary Superintendent, Mrs. R. C. Culpepper, regrets so much that she was not able to be at the Homer Conference, due to sickness.

Rev. Porter Caraway, the popular young pastor of Ferriday, and one of the leading Sunday school workers in the Monroe District, was kept away from the Homer Conference on account of sickness. He writes: "It was a disappointment to me not to be able to get to Homer. It seemed that Providence decreed otherwise. I am sure you had a great conference. We are beginning the work on our church building this week. Will have a nice place to work in in a few months." Brother Caraway is to check up the Wisner Sunday school next Sunday.

Rev. J. C. Price, of Rochelle, a member of the Conference Board, a pastor who has given a great deal of study to the circuit Sunday school, writes: "I consider we had a great Federation, and I enjoyed it immensely." Brother Price sends us a program of his fifth Sunday Institute for his circuit, to be held at Olla. This program includes many interesting features.

The pastor at Colfax, Brother Thomason, will organize his circuit, and hold the Fifth Sunday Institute at Colfax this coming Sunday. Presiding Elder C. C. Wier has promised to be present and assist in the organization and promotion of the Circuit Sunday School organization. Without doubt, the Circuit Sunday School organization can be made one of the greatest factors in the promotion of Sunday school work in our Conference, if the pastors and leading workers would try out this organization.

At the last meeting of the Sunday School Board, Rev. J. L. Evans, of West Monroe, was elected a member of the Executive Committee. The other members are: Mr. W. S. Holmes, Rev. O. W. Bradley, Mr. A. M. Mayo, and Rev. Alonzo Early.

Sunday school session at each of the coming district conferences promises great co-operation and interest.

RESOLUTIONS.

Whereas, it has pleased God in his divine wisdom to call unto him REV. J. H. SMITH; and,

Whereas, we are sorely bereaved in the loss of our pastor and friend; therefore, be it resolved:

1. That we have suffered a great loss and shock in the passing of this good man.

2. That we appreciate the well-rounded conception of Christian character as was exemplified in his personal life.

3. That the Methodist church of Tchula, of which he was pastor, will greatly miss his wise and consecrated leadership; and,

4. That we extend to the bereaved wife and son our deepest sympathy, and commend to them the Comforter who has never forsaken his children.

Resolved further, That these resolutions be spread upon the minutes of the Tchula quarterly conference, and that a copy be sent to both the local paper and the New Orleans Christian Advocate for publication.

Signed: Mrs. Bessie F. Whitehead, Mrs. O. W. Nixon, Mrs. Wm. Henry.

I Jesus have sent mine angel to testify unto you these things in the churches.—Rev. 22:16.

Miller's Antiseptic Oil, Known as
Snake Oil
Will Positively Relieve Pain in a Few Minutes

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

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CURED in 6 to 14 Days
All Druggists are authorized to refund money if PAZO OINTMENT fails to cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days.
PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application. 60c.

HOLMES
82nd Birthday Sale Begins Monday March 31.

MISERY IN HEAD, COULDN'T REST

Ohio Lady Was Suffering From Womanly Weakness, But After Taking Cardui She Grew Strong and Well.

Chillicothe, Ohio.—"Cardui is my standby as a tonic," says Mrs. Mary Smith, of 677 Orange St., this city, after relating her experiences in the use of that well-known medicine for women.

Some years ago, Mrs. Smith says, she found herself in such a serious condition from some womanly weakness that she could do no work and scarcely could get up or down.

"I had misery in my head," she says, "and just ached at times till I couldn't rest. I would have dizzy, fainting spells and just stagger. I didn't have an appetite.

"Some one told me I needed a good woman's tonic. I asked and was told Cardui might help me. I began to use it and, after a short time, I could see I was being gradually made stronger.

"I quit having the weak spells. I ate and seemed to relish what I ate. I could sleep without waking up at night. I grew strong and well, and I had very little trouble."

For sale everywhere.

Try your drug store first.

Take CARDUI The Woman's Tonic

TREE POISON!
Why pay $1.50 per gallon, when you can make it yourself at from 25c to 50c. Formula free, with material for 6 gallons, prepaid, for $5, with complete directions. This preparation absolutely guaranteed to kill trees, both root and branch in from 3 to 60 days or money refunded. Address
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No Habit-Forming Drugs Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

FROM SENATOBIA, MISS.

My Dear Dr. Carley: I just want to say that most things are going well at Senatobia. We had almost a full house at prayer meeting last Wednesday night. We have received six on profession of faith since Conferenee, and we have had no protracted meeting this year—three eame in from the Sunday school. Efficient and godly teachers look well after gathering in the lambs.

Our Woman's Missionary Society continues to function in a most satisfactory way. They are the most resourceful bunch of women it has ever been my lot to work with. Sinee Conference they have paid $325 on church furnace, which was their last payment; have had the church beautifully painted, which of course included the recently built Sunday school annex; have ordered art glass windows for the chureh, and have done and are doing substantial improvements on the parsonage. They will soon have spent something like twelve hundred and fifty dollars since Conference.

Our Leagues are doing exeeedingly well, under the efficient leadership of Brother Pate, Mrs. McCreary, Mrs. East, and Mrs. John Thomas. Intermediates and Juniors furnish the music for the Sunday evening service. I tell you, Doctor, it puts much pep into Mister Shipman when he comes in and sees about fifty of those fine youngsters in the choir loft. He also feels that the devil is going to have a hard fight to take the ehureh and get away with it as long as sueh have the interest that this young company manifest. Miss Lucille Martin, daughter of our Brother A. A. Martin, is very efficient with her violin with the evening choir. Miss Martin is teaching in the high school here, and has proved to Prof. Brinson to be one of his most valuable teachers. Brother M. W. Gabbert's little boys are very efficient with their horns with the League choir. I tell you, Doctor, they raise the rafters.

Dr. Estes, of Memphis, is to hold our meeting for us in June, and of course we are expecting a good meeting, and hope to have a large ingathering. This is my third year, and the longer I stay, the better the water tastes.

Our board of stewards have a unique method of looking after their work—they meet once a month at some home, and the lady of the home sets up the eats, which is no small incentive to the gathering of the clan.

Very cordially,

"MISTER" SHIPMAN.

FROM REV. W. D. BASS.

Dear Brother Carley: Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, is doing a fine work. He takes great interest in helping the pastors plan for their revivals. He is an able preacher on the gospel of tithing, and does faithful and effective work on all the important ealls made on the church. He and his faithful class of pastors will do a great work this year.

With the permission of the Ki Editor, I desire to make an announcment in regard to one part of f future revival work. First and la in many places wher I have helpe in meetings, a good deal of money ha been raised for worthy church ente prises, from $500 to $5,000. Owing the present prevailing condition things, the great need of the peo spiritually, and other reasons, I sh give my whole attention to the co version of men, women and childre and their addition to the chur Then I will be in line with oth evangelists. Special efforts to help a vance finances, pay off debts, etc., are cut out of my revival work.

I am making some nice engagements to hold meetings. I shall preaeh the Holy Ghost religion, in the apostolic, or good, old-fashioned way, and save the people. God is my witness that through Christ I have never had a failure in a revival meeting where we had half of a showing. But there is one important duty in every preacher's work I shall never fail to aid by word and deed as opportunities are given, and that is the circulation of church papers and other religious literature. In a career of many years I do not remember one single instanee of a pastor's having trouble, or having to combat disloyalty in any home that took Christian Advocate papers and attended Sunday school. "O Lord, revive thy work."

Corinth, Miss.

MARRIED.

On Sunday morning, March 16, 1924, at the Methodist parsonage, Foxworth, Miss., MR. ANSEL ANDREWS and MISS TERA SUMMERS, Rev. J. W. Prlee, officiating.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Porterville, at Chapel Hill, April 6, 7.
Vimville, at Toomsuba, April 12, 13.
De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chieora, May 4.
DeKalb, at Marvin, May 9:
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Harperville, at Central, Apr. 5, 11 a.m.
Harperville, Sunday, 11 a.m.
Lake, at Lake, Wednesday, Apr. 9. Q. C., 5 p.m.; preaching, 7:30 p.m.
North Neshoba, at Hope, Friday, 11 a.m.
Neshoba, at Mars Hill, Apr. 12, 13.
Raleigh, at Burns, Friday, Apr. 18.
Homewood, at Carrs, Apr. 19, 20.
Newton, Wednesday, Apr. 23, 8 p.m.
Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Preeley, May 10, 11 a.m.

The Newton district conference will be held at Philadelphia, beginning at 10 a.m., Tuesday, April 22. The opening sermon will be preached by Rev. G. G. Yeager, of Rose Hill, at 11 a.m.

Let all the pastors have the delegates elected as quickly as possible and send the names of same to Rev. J. M. Corley, pastor at Philadelphia, and to the presiding elder at Newton, Miss.

L. E. ALFORD, P. E.

Demand BAYER ASPIRIN

For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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REMOVES DANDRUFF
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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
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When washing hair always use Parker's Shampoo

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

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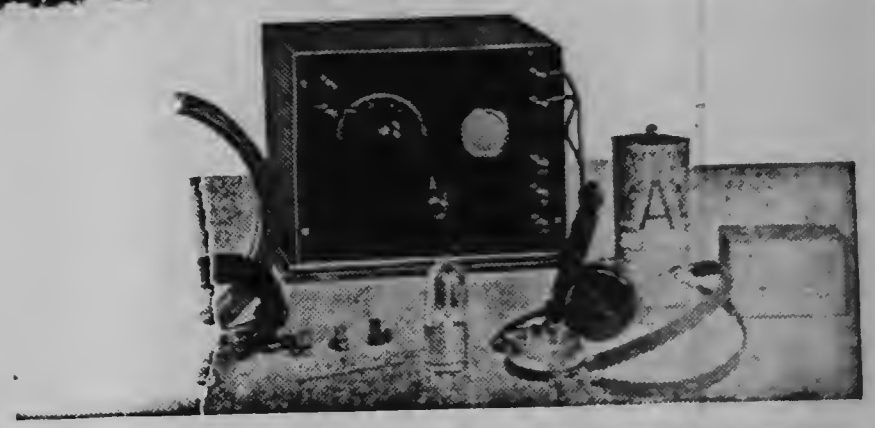

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Positively the Biggest Bargain in Long-Distance Radio Sets Ever Offered.

This set consists of Baby Grand Radio, a $5 Radiotron Tube, a $5 set Trego Headphones, "B" Battery, "A" Battery, 100 feet Aerial Wire, 25 feet Ground Wire, 1 Switch, 6 Insulators, 1 Full Set Directions and blue print.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

MISSISSIPPI CONFERENCE.

The Thirteenth Annual Meeting of the Woman's Missionary Society, Mississippi Conference, convened in the splendid Court Street Methodist Church, Hattiesburg, Feb. 26-29, the initial service being a Workers' Conference at 2 o'clock, Tuesday afternoon.

The first evening service was held at 7:30 o'clock. The worship was conducted by Rev. J. T. Leggett. The speaker of the evening, Mrs. R. W. McDonell, of Washington, D. C., our Council visitor, brought the Conference a most inspiring message, "Polished Shafts." Some of the "Polished Shafts" of missionary efforts are: Belle H. Bennett, our great leader; Laura Haygood, in China; Nannie Gaines, in Japan; Kate Cooper, in Korea; and down in the end of the earth, Kathrine Wilson, in Africa. Some of our Home Workers: Dorothy Krim, Mattie Wright, and others.

Too much cannot he said ahout the music rendered hy the musicians of Hattieshurg during each session of the Conference. Much credit is due to the untiring efforts of the efficient organist, Mrs. J. C. Tompkins.

The second evening, service was in charge of the Juniors and Young People. A beautiful pageant, "The Call of the New Year," was presented. Each and every one carried out his or her part in a splendid manner.

Each day Dr. Edward Leigh Pell, noted Bible lecturer and writer, conducted the Quiet Hour. These services were the most inspiring of all. Dr. Pell says he is a man of many messages, but only one suhject, "Love of Christ."

Dr. Pell delivered the address of the last evening service, his message being on "This Life of Ours"—the only problem in the world that really gives us trouble. We never understand life until we sit at the feet of Jesus.

At this Conference it was shown that we have advanced in every department of the work, having a good net gain in auxiliaries, also in finances. More auxiliaries are on the Honor Roll than ever before. The Conference Pledge was increased fifteen per cent, also the Council Pledge.

Among the visitors attending Conference were: Dr. Edward Leigh Pell, of Richmond, Va.; Mrs. R. W. McDonell, Washington, D. C.; Deaconess Addie Greeley, of Galloway Memorial Church, Jackson, Miss.; Deaconess Maud Fail; and Miss Alexander of Biloxi Wesley House.

The only new officers elected were: Mrs. L. W. Alford, McComh, Vice President; Mrs. C. L. Lampton, Magnolia, Superintendent Social Service; and Miss Lily Hartwell, Port Glhson, Superintendent of Young People's Work. Mrs. O. C. Hunt, of Laurel, was elected District Secretary of Newton District.

The next Annual Meeting will be held in Crawford Street Methodist Church, Vicksburg, Miss.

Mrs. R. W. McDonell offered the closing prayer of the Thirteenth Annual Conference, and we adjourned.

ELLA WAYNE ORMOND,
Recording Secretary.

THE TRAFFIC IN OPIUM AND ITS DERIVATIVES.

Resolutions adopted by the Foreign Missions Conference of North America at its recent session at Atlantic City, January 9, 1924.

I. The Foreign Missions Conference of North America herehy expresses its appreciation of the advance that has heen made in recent years in the enactment of legislation by the Government of the United States for the more effective control of the trade. More particularly, it rejoices in the results already achieved through the active participation of the representatives of the Government in conferences with the Advisory Commission on the Opium Trade appointed hy the League of Nations. These results are recorded in the resolutions adopted hy the Assembly and Council of the League embodying the following principles proposed by the American delegation, namely:

"1. If the purpose of the Hague Opium Convention is to be achieved according to its spirit and true intent, it must be recognized that the use of opium products for other than medical and scientific purposes is an abuse and not legitimate."

"2. In order to prevent the ahuse of the products it is necessary to exercise the control of the production of raw opium in such a manner that there will he no surplus availahle for non-medicinal and non-scientific purposes."

The Conference recognizes the necessity for some organization or agency which will continuously and without intermission strive to realize the purpose and intentions enacted in the Hague Convention regarding opium, and it therefore heartily approves of the action of the President and Secretary of State in appointing delegates to co-operate with the Advisory Commission on Opium of the League of Nations.

II. The Conference rejoices that the time has come when the governments of the world, with the information now at their disposal, may not only accept the principles stated ahove, hut may consider how hest to make these principles effective in controlling the trade in opium and its derivatives. The Conference welcomes the proposal to hold two international conferences at Geneva in 1924, for this purpose, and respectfully recommends that the Government of the United States appoint suitable delegates with plenipotentiary powers to represent it at these conferences, and petitions Congress to make the necessary appropriations for their expenses.

III. In view of the existing medical evidence tending to show the possibility of completely doing away with the use of heroin in medical and surgical practice, the Conference heartily supports the recommendation that the Government of the United States appoint a committee of enquiry to ascertain the possibility of completely abolishing the manufacture of heroin and its use in the United States.

IV. The Conference recognizes the essential value of an awakened public conscience and of an expression of puhlic opinion for the effective enforcement of legislation concerning great moral evils. It remembers with satisfaction, for example, the part taken by the people of China in the practical suppression of poppy cultivation a few years ago. It therefore appeals to the Christian forces in China to do everything in their power to reawaken public opinion in that country with reference to this matter, so as to make effective the laws that still continue in force and to put an end to the regrettable recrudescence of extensive poppy cultivation. In making this appeal the Conference recognizes the embarrassing difficulties with which both the Chinese Christians and the foreign missionaries must contend, and it pledges to them its sympathetic support. It is suggested that all Boards represented in this Conference working in China request their missionaries to aid in all legitimate and wise anti-opium efforts, and to support the National Christian Council of China in the work that it has undertaken

(Continued on Last Page.)

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Periodic bilious attacks, sour stomach, sick headache, torpid, sluggish liver, and miserable constipation, easily avoided by

CHAMBERLAIN'S TABLETS

They keep the liver healthily active, make digestion easy, elimination regular and satisfactory. Why suffer, when CHAMBERLAIN'S TABLETS may be so easily had.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Denham Springs, at Denham Springs, Apr. 6.
Denham Springs, at Palmetto, Apr. 5, 6.
Ponchatoula, Wednesday, Apr. 9.
Bogalusa, Apr. 12, 13.
Pearl River, at Bush, Apr. 13, 14.
Baton Rouge, Keener Memorial, Wednesday, Apr. 16.
Natalbany, at Tickfaw, Apr. 19, 20.
Springfield, at Holden, Apr. 20, 21.
Kentwood, Apr. 26, 27.
Franklinton, Apr. 27, 28.
Greensburg, at Days, May 3, 4.
Pine Grove, at Pipkin's Chapel, Apr. 4, 5.

H. N. BROWN, P. E.

Monroe Dist.—Second Round.

Crew Lake, at Crew Lake, Apr. 6, 11 a.m.
Rayville, Apr. 6, 7:30 p.m.
Mangham, at Baskin, Apr. 13, 11 a.m.
Gilbert, at Wisner, Apr. 13, 7:30 p.m.
Sicily Island, at Harrisonburg, Apr. 20, 11 a.m.
Ferriday, at Clayton, Apr. 20, 7:30 p.m.
Waterproof, at Newellton, Apr. 27.
Oak Ridge, at Boeuff Prairie, May 4, 11 a.m.
Winnsboro, at Winnsboro, May 4, 7:30 p.m.
Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Pioneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

Pastors and people are urged to do their best in behalf of the Superannuate Endowment Fund.

All Sunday school workers are cordially urged to attend the Sunday School Conference at Homer, La., March 18-20.

W. D. KLEINSCHMIDT, P. E.

Alexandria Dist.—Second Round.

Opelousas, Apr. 6.
Alexandria, Apr. 7, p.m.
Melville ct., at Palmetto, Apr. 13, p.m.
Colfax ct., at Montgomery, Apr. 20, a.m.
Natchitoches, Apr. 19, p.m.
Campti, at Davis Springs, Apr. 27, a.m.
Coushatta, Apr. 27, p.m.
District Conference, at Lecompte, May 4. Sunday will be given over to Sunday school work, with a big rally in the afternoon. The conference will be organized Monday night, and will adjourn Wednesday.
Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Lake Charles Dist.—Second Round.

Maxie ct., at Church Point, Apr. 6, 11 a.m.
Crowley, Apr. 6, 7:30 p.m.
Merryville, Apr. 13, 11 a.m.
Lake Charles, Apr. 13, 7:30 p.m.
Abbeville, Apr. 20, 11 a.m.
Gueydan, Apr. 20, 7:30 p.m.
Sulphur and Vinton, at Sulphur, Apr. 27, 11 a.m.
Lake Arthur, Apr. 27, 7:30 p.m.
New Iberia, May 4, 11 a.m.
Lafayette, May 4, 7:30 p.m.
Kurthwood, May 11, 11 a.m.
Eunice, May 18, 11 a.m.

District conference at Leesville April 15-18. Opening sermon April 15, 11 a. m. First business session, April 15, 2 p. m.

J. B. WILLIAMS, P. E.

Ruston Dist.—Second Round.

Winnfield ct., at Atlanta, Apr. 6, 11 a.m.
Ruston, Apr. 7, 7:30 p.m.
Clay, at New Prospect, Apr. 13, 11 a.m.
Arcadia, Apr. 16, 2 p.m.
Cotton Valley, at Bethel, Apr. 20, 11 a.m.
Minden, Apr. 20, 7:30 p.m.
Jonesboro, at Hodge, Apr. 27, 11 a.m.
Sibley, at Evergreen, May 4, 11 a.m.
Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.

District conferenee will convene at Dubach, May 6-8; opening sermon, Tuesday, May 6, at 7:30 p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

Patterson, preaching and Q. C., Apr. 6, evening.
Felicity Street, preaching, Apr. 13, morning; Q. C., May 21.
Mary Werlein, preaching, Apr. 13, evening; Q. C., Apr. 18.
Mandeville, preaching and Q. C., Apr. 20, morning.
Slidell, preaching and Q. C., Apr. 20, evening.
District Conference, at Houma, April 25.
Berwick, at Donner, Apr. 27, preaching and Q. C., evening.
Parker Memorial, preaching, May 4, morning; Q. C., Apr. 23.
Epworth, preaching, May 4, evening; Q. C., Mar. 12.
First Church, preaching, May 11, morning; Q. C., Apr. 9.

W. WINANS DRAKE, P. E.

Shreveport Dist.—Second Round.

Longstreet, at Keatchie, Sunday, Apr. 6, 11 a.m.
Cedar Grove, 7:30 p.m.
District Conference, at Logansport, Apr. 8-9.
Greenwood, at Bethany, Sunday, Apr. 13, 11 a.m.
Claiborne, 7:30 p.m.
Naborton, Thursday, Apr. 17, 7:30 p.m.
Plain Dealing, at Benton, Sunday, Apr. 20, 11 a.m.
Pelican ct., at Benson, Sunday, Apr. 27, 11 a.m.
Mansfield, 7:30 p.m.
Texas Avenue, Wednesday, Apr. 30, 7:30 p.m.
Vivian, Sunday, May 4, 11 a.m.
Ida, 7:30 p.m.
Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Mangum Memorial, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

Reader Takes Newer Form of Iron—Feels Years Younger

"Six weeks ago I saw a special offer in the paper telling how thousands of people grow old in looks and energy long before they are really old in years, because, as examinations by physicians have shown, an enormous number of people do not have enough iron in their blood. I have been taking Nuxated Iron for two weeks: the results are simply astounding. The roses have come back in my lips and cheeks, and I can conscientiously say that I feel ten years younger."

The above is a typical hypothetical case showing the results that have been achieved by a great many people since we started this "satisfaction or money back" offer on Nuxated Iron. We will make you the same guarantee. If, after taking the two week's treatment of Nuxated Iron, you do not feel and look years younger, we will promptly refund your money.

Call at once for a bottle of Nuxated Iron at

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Massena, N.Y.—"I had terrible pains in both my sides and a dragging-down feeling that affected me so that I could hardly walk, and I got run-down. A friend who had taken Lydia E. Pinkham's Vegetable Compound advised me to try it and I have taken it with the best results. I do my housework and also some outdoor work on the farm. The Vegetable Compound has given me back my health and I can not praise it enough. I am perfectly willing that you should use these facts if my letter will help other women who still suffer."—Mrs. DELBERT BUSH, R. F. D. 1, Massena, N.Y.

The spirit of helpfulness shown in the letters we are constantly publishing is worthy of notice.

These women know by experience what Lydia E. Pinkham's Vegetable Compound will do. Your troubles are the same as theirs. Isn't it reasonable to expect the same results?

If you have pains and a dragging-down feeling and are nervous and irritable, profit by Mrs. Bush's experience and give the Compound a trial.

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A GREAT REVIVAL AT HAWKINS MEMORIAL CHURCH.

Dear Brother Carley: We have just closed a very successful revival in our church. Rev. J. V. Bennett, our Conference evangelist, came to us three weeks ago, and began his work among us. We held a week's meeting at Thirty-fourth Avenue Church, a small church I have in connection with my work here at Hawkins Memorial. We had a good meeting there.

Two weeks ago last Sunday, we began here in this church, and while the weather and several other things got in our way, yet we never missed holding a single service, and the Lord was felt in power at each one. Brother Bennett preached straight from the shoulder. He preaches the pure, unadulterated Gospel of the Lord Jesus Christ without any compromise with the world whatever, and the people crowded the church to hear him. He is indeed a great preacher; our church is fortunate to have such a soul-stirring evangelist in the field.

The church was greatly revived. A very large per cent of the people pledged their support to the church in faithful attendance, by tithing their income, Bible study, and prayer Eighteen united with the church, and many more are to follow. We have some of the best people in the world here in this church—faithful, loyal, and deeply spiritual.

Brother Bennett left here Monday for Baker, La., where he is now engaged in a revival meeting with Brother J. T. McVey.

Yours in His Name,

JAMES M. LEWIS.

Meridian, Miss.

REVIVAL AT AMORY, MISS.

Dear Brother Carley: We closed on last Sunday night a great revival in our church here at Amory. Rev. Frank M. Neal, general evangelist, Amarilla, Tex., assisted by Fred H. Poulter, conducted the meeting. Although there were great handicaps in the very cold weather rain and snow, it did not materially hurt the revival. From the beginning Brother Neal held his audience, and there was an increase every day and night. Brother Poulter is the best in his work that I have ever seen. He is not only a splendid choir director, but as a leader of men's prayer groups and young people's work he is hard to excel. As a result of the meeting, three young men volunteered for the ministry and two young ladies for special work, together with a large group of younger people who professed to be called of God. Eighty-seven gave their names for membership in the Methodist church, and twenty-five in the other churches of the town. Hundreds pledged to become tithers; many family altars have been erected; there is a new spiritual fire in this town. The men of the town are meeting every Wednesday in the City Hall for prayer meeting. Men who have been in the hard roads of life are working in these prayer meetings. Brother Neal was with us last year at Holly Springs, when we had a great revival, but this revival rose to keener interest and resulted in more conversions than last year. The church should be proud of such men as Brothers Neal and Poulter.

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"PEARL RIVER AVENUE PARSONAGE CLUB."

Recently at Pearl River Avenue, McComb, there came into existence an organization known as "Pearl River Avenue Parsonage Club." The object of this "Club" can easily be guessed, and thus far it has worked admirably. To be a member of this Club, each man is to pay $1 monthly, each woman pay 50 cents monthly, and each child pay 25 cents each month. A large majority of the membership are members, and it will just be a question of a little while until the whole membership will be lined, for it has struck a cordial chord in each member thus far. Just as soon as each member is lined up, the debt of the parsonage will become smaller much more rapidly. In spite of the large "lay-off" at the shops here—the largest lay-off in years—our church is ahead financially of what it was this time last year, but we are stressing the payment of the parsonage debt now. With the exception of about $250 that Centenary (McComb) members gave us, the little church has paid all that has been paid, in addition to other added finances, since it became a station. Receiving no help from outside sources, I saw that something definite must be done, or we would have a debt getting old, and it would become a "sore" in the church; therefore, to save ourselves and the cause, we are putting the parsonage first. I have never seen a pluckier crowd than the membership of this church is, but they are overloaded. If any preacher, or any one else, wants to join this Club, we will appreciate it. Can't all the preachers in Brookhaven District especially become members? And fifty or one hundred men and women in the district do likewise? How about it, reader? Can't you send your name to Mrs. H. A. Hayman, 304 North Magnolia, McComb, Miss., and become a member for this year? She is our efficient secretary-treasurer. Or, if you don't want to join the Club, how about helping a crowd that deserves it as much as any crowd you ever saw? I am not begging—no, sir! We don't do that. Most of us are tithers. The whole tithe of this church would not pay our present obligations! God is with us. Souls are being blessed at our regular services, and not a member has an "inkling" of what I am doing now. I am just seeking to get a load lightened by some who read these lines who can lighten it. There are plenty of churches on "easy street" financially in our Conference that could make a nice donation to these tithers over here at Pearl River Avenue, which would certainly be laying up treasures in Heaven. There are men and women scattered over the territory of the Advocate that could be such a blessing to these tithers also.

I didn't start out to write all I have written, but I seem to be unable to stop. You say, "you had just as well stop, there are too many calls like this." Knowing the situation as I do, and knowing how liberal this church is, as a whole, and knowing what a large per cent of them are conscientious tithers, and what sacrifices they are making, I am writing this in the spirit of the old Methodist preacher who didn't know just exactly when to say "Amen," but finally, being unable to hold in any longer, he exclaimed, "Amen, hit or miss!" as a brother preacher was "coming down the line" with an old-fashioned sermon. So, in Jesus' name, for the sake of this heavy-loaded, forward-looking church, I am writing in a vein I never wrote before and am leaving it to Him and you, reader, as to whether I "hit or miss" the mark. I honestly believe it's going to strike the heart of many, and I feel sure our secretary-treasurer, Mrs. H. A. Hayman, 304 North Magnolia, McComb, Miss., is going to be gladly surprised right away.

"Adieu,"

J. A. WELLS.

Epworth League

place anuounced. It will be only a two-session meeting, occupying just one day, except at Grenada, where the program will be given an afternoon and the following morning.

Only four districts will be visited: Greenville District, at Leland, Tuesday, April 15, Miss Pauline Standifer, District Secretary, presiding; Grenada District, at Grenada, Wednesday afternoon, April 16, and Thursday morning, April 17, Miss Edna Locke, District Secretary, presiding; Sardis District, at Senatobia, Friday, April 18, Miss Glynn Moring, District Secretary, presiding; Corinth District, at Baldwyn, Saturday, April 19, Miss Mabel Barnes, District Secretary, presiding.

Program for District Institute.

9:30—Devotionals.

9:45—Election of Secretary and completing of organization.

9:55—"Our District Work," by Rev. Julian S. Duncan.

10:05—Roll call and enrollment of delegates and visitors.

10:15—"The Standard Epworth League," by Rev. R. E. Nollner.

10:50—Appointment of Committees: Policy, Finance, Resolutions.

11—"Work of the Council," by Rev. R. P. Neblett.

11:20—"A Program of Social Service," by Rev. R. E. Nollner.

12—Announcements. Adjournment for lunch.

Afternoon.

2—"The Devotional Department," by Rev. J. S. Duncan.

2:15—"A Program of Recreation and Culture," by Rev. R. E. Nollner.

2:30—"Chapter Finances; Plans; Pledges and Collections," Rev. J. S. Duncan.

2:45—"Our District Goals," by the District Secretary.

3—Reports of Committees.

3:15—"Can It Be Done?" by Rev. J. S. Duncan.

3:20—Adjournment. League benediction.

Woman's Missionary Society

to that end. Similarly, it would appeal to the Christian forces in India to undertake such work as may be necessary to inform the people regarding the evils of the use of opium and its derivatives except for medicinal and scientific purposes, and to secure their support to all proposals to limit the commercial cultivation of the poppy and the trade in opium products in accordance with the principles quoted above in Resolution I. The Conference would request the National Christian Council of India to co-operate in all such work. In Turkey, which has now ratified the Opium Conference, and in Persia, which has not yet done so, the Conference hopes that the Christian forces may also use every legitimate means to secure effective legislation in accordance with the principles stated above and now generally accepted.

V. The Conference requests the International Missionary Council to continue to give adequate attention to these questions and to keep the Conference informed especially regarding the co-operation which it may give to the missionary forces in other countries in seeking to accomplish the abolition of the use of opium and its derivatives for non-medicinal and non-scientific purposes.

VI. The Conference commends to the sympathetic and prayerful attention of the Christian people in North America the task of controlling the traffic in opium and its derivatives so that its abuses may be prevented. The consumption of these drugs has increased year by year since the drawing up of the International Opium Convention at the Hague in 1912, and in spite of that legislation. The menace of this evil to the physical, moral and spiritual life of the world is truly great. The time has come to summon the whole Christian Church to withstand it in the name and power of God.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3557.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 10, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CONVICTION.

We know that Lloyd George, former premier of Great Britain, has said that a "new mind" must be developed among men if the world is to escape a cataclysm worse than that through which it has recently passed; we know that Ramsay MacDonald, the present premier of Great Britain, has said that there is an "ominous, writing on the wall" that foretells another world war unless there is a regeneration of the human heart; we know that Premier Kiyoura, of Japan, has called a series of conferences, including representatives of the Christian faith, to consider methods of changing the "national thinking" with reference to bettering moral conditions; we can see with our own eyes many of the evils that are threatening our civilization to-day. We know that the world is bad enough.

But it is our profound conviction that the world is getting better. The very fact that so many evils are seen and recognized as such and that the leaders of world thought are issuing warnings against them and taking steps to combat them, is proof that all is not lost, and a promise that evil will not triumph. In the face of great evils, there is a developing conscience that feels these evils and that demands their eradication. This has not always been so. The world is getting better.

There is a surer ground, however, than the awakened conscience of mankind for our conviction that the world is getting better; it is the nature of God Himself and the all-prevailing power of Jesus Christ. If the world is getting worse and its moral doom rapidly approaching, it can mean only that evil is mightier than righteousness, that God has been vanquished and driven from the field in his conflict with Satan, and that Christ lived, loved, suffered and died in vain; it means that the prayer, "Thy Kingdom Come," can never he answered, and that the hopes of the good through all the ages are finally to be blasted; it means that the best the individual can do is to look for his own safety and let the devil have the world. We believe nothing of the kind. The Supreme Ruler of the universe has not been dethroned; evil has not triumphed over righteousness, and it will not do so; Jesus Christ has not died in vain. It will yet come to pass that the heathen shall be given to the Lord for his inheritance, and the uttermost parts of the earth for his possession.

VERY CONSIDERATE.

We learn from a news item in one of the secular papers that the entire membership of the Greek letter fraternities of one of our well-known State universities have made a pledge on their "word of honor as fraternity men and gentlemen" that they will not appear at any fraternity dance in an intoxicated condition, and that they will not drink any intoxicating liquor while at a dance or for one hour before going to a dance. The penalty for the violation of the pledge is the publishing of the offender's name in the several fraternity houses and the barring of the offender from fraternity dances during that term and the following term.

We are very forcibly struck by the consideration these students have shown for the rules and regulations of the institution which they are attending. Just think what a sacrifice they have made by determining that they will not appear at a dance drunk, and that they will not drink intoxicating liquor while at a dance or for one hour preceding a dance! It is simply wonderful! And they make this pledge on their "word of honor as gentlemen!" Bravo, young gentlemen, bravo! Now let the university authorities meet the students half-way and make a pledge on their honor as gentlemen that they will summarily dismiss any student from the institution who is found in an intoxicated condition at any other time or place than a fraternity dance, or who drinks intoxicating liquor at any time other than one hour before a fraternity dance, and the problem of drinking at the institution will be in a fair way toward solution.

We are of the opinion that the great majority of fathers and mothers of this country are on the verge of utter disgust with an educational policy that permits, under any circumstances, students to engage in practices that not only are a plain violation of the law, but that also destroy character. Parents would like to find a school where they can send their sons and daughters with some assurance that they would he made to do a reasonable amount of studying, that they would be made to go to bed at a reasonable hour of the night and made to get up at a reasonable hour in the morning, and that they would be protected from vices that damn body, mind, and soul. In our humble opinion, the weakest point in our present-day educational system is in the administration of discipline. Whatever else it may be, a college is not the place for dancing, gambling, drinking, and midnight carousing. If a student body proves itself to he incapable of self-government, authority should he exercised by the president and faculty of the institution, to whom it properly belongs.

SUNDAY SCHOOL DAY.

We suppose it will be this year as it has been during all the years of the past—some Sunday schools, by reason of the failure of their pastors and superintendents to insist upon the observance of the occasion, will allow Sunday School Day to pass unnoticed. But it ought not to be so. We dare say there is not a Sunday school in the connection that could not observe the Day, in some fashion at least, if it would. The law of the church is so clear in providing for the observance that the wonder is that so many disregard it. We suggest that all pastors and Sunday school superintendents read again the Discipline bearing on the subject, and then govern themselves accordingly.

THE EASTER OFFERING FOR THE ORPHANAGES.

As an expression of practical Christianity, the work of the orphanages of the church is to be commended, encouraged, and supported liberally. For many years, Easter Sunday has been looked upon as an appropriate time for making a special offering for the benefit of these worthy institutions. The hearts of the people are peculiarly responsive at that season to the appeals of the Christian motive in behalf of dependent children, and, when given the opportunity, most of them find a real joy in ministering to their needs. Mississippi and Louisiana Methodism both have institutions that are among the best in the church, and their needs are constant and growing. Let us make this a happy Easter for them.

SUMMER GATHERINGS.

We are upon the verge of the summer-gatherings season. District conferences, Epworth League assemblies, standard training schools, preachers' institutes, and other meetings of a similar kind will soon be the order of the day. These gatherings have become established as a part of the regular work of the church, not because they are occasions for social diversion and mental rest, but because they fill a very real need in the lives of those who are vitally concerned for the ongoing of the Kingdom of God. It is no argument against them that most of them do have the vacation feature—but they are not altogether a vacation. Those who attend them bear testimony to their value as a preparation for more efficient work in the months that follow. They should attract multitudes of devout Christians this year.

A "MOVIE" UNIVERSITY.

We read in the secular press that a plan to establish a "moving picture university" in New York is being proposed by certain persons high in the motion picture industry. There is undoubtedly a great deal of good in the motion picture—but if the average screen production hereabouts is to be taken as a fair sample of what might be called the product of the "prep" schools of the industry, we predict that the curriculum of the proposed "university" will not have much to commend it.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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TO CONTRIBUTORS:

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UNIFICATION—THAT "MINORITY STATEMENT."

By Bishop W. F. McMurry.

Bishop Collins Denny has published in the church press what he is pleased to call a "Statement of Minority Bishops on Unification Commission." He says that he "was repeatedly denied the exercise of his right" to send forth with the address of other bishops on the Commission a statement of his reasons for opposing the plan. I do not know any one who has questioned the right of the Bishop to express his opinion on the subject. Speaking for myself, I did not deny him the exercise of any "right." I have had no part in denying him the exercise of any "right." I do not know of any one who tried, or even desired, to deny him the exercise of any "right."

It would require a long stretch of the imagination on the part of any member of the Commission to place Bishop Denny with the other bishops on the Commission in giving to the church an address on any phase of Unification. I think it may be safely stated that Bishop Denny was not expected by any member of the Commission to join in the proposed address. Nothing that he said or did in the Commission could possibly raise such an expectation. He was not present when the motion for such an address was introduced, having retired immediately upon failure on his part to defeat the adoption of the proposed plan. The motion was one of sufficient courtesy not to exclude him explicitly by name. The fact is that the bishops, five of them, who were willing to do the bidding of the Commission prepared the address, and gave it to the church; and that is all there is to it, so far as I have any knowledge. There is no more reason why Bishop Denny should have been shown special favors in connection with the address than any other member of the Commission.

Bishop Denny did not wait for the publication of the address of the bishops to which he objects, to give his position on the plan to the church. It is a matter of record that at the Annual Conferences over which he presided last fall, Conferences some of which met in advance of the publication of the address, he discussed the plan of Unification at length and entertained motions bearing upon the work of the Commission and looking to the committal of the Annual Conferences under his presidency against the plan. I have been unable to learn that he went out of his way, or made any special effort, to have the other side of the question presented to the Conferences at the same time. In my judgment, he is the last man on the Commission with any just ground for complaint on account of being denied "the exercise of his right."

The reasons Bishop Denny sets down for his opposition to the plan are more than familiar to the members of the Commission. Certainly he was denied no "right" in the matter of presenting his objections either in the meetings of the Commission from his own church or in the sessions of the Joint Commission. The published report of the work of the Joint Commission tells this story.

Bishop Denny says: "This plan is a misnomer, it is not Unification, it is not even welding," etc. This is nothing more nor less than an expression of Bishop Denny's opinion. And let it be noted, he does not bring forward a single fact upon which to base his conclusion. I know of no one who claims for the plan, that if adopted, the whole process of Unification will be completed. Therein is its strength. It does not attempt too much. It provides for a beginning and on a perfectly fair and honorable basis to both churches. What more do we need? Under divine guidance we can trust the future.

His statement that, "The two churches are to maintain rival Methodisms in the same communities, existing friction, irritating competitions are to persist," etc., is a prophesy on his part in no wise justified. There is abundance of evidence to show that "irritating competitions" and "altar against altar" and "needless waste and competition" will be cared for by local communities, where the two churches exist, when given the official authority to do so. The removal of official pressure and support, which is inevitable when "the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church with two Jurisdictions under a Constitution with a General Conference and two Jurisdictional Conferences," will solve this problem. Of this, I have not the slightest doubt.

His statement that "the plan endorses what now exists and provides for its spread," cannot be maintained. There is not a line in the plan that supports such a contention. The plan was written by men who do not endorse "what now exists," and these men are the representatives of General Conferences which, judging from their official utterances, do not endorse "what now exists," and are working under instructions from these General Conferences, to provide a better way. To say that these men have so far missed the mark as to "endorse what now exists" and provide "for its spread," on the face of it seems to reflect seriously upon both their intelligence and integrity. Of course, Bishop Denny does not intend to do this. If, however, "the plan endorses what now exists" and provides for its "spread," what is the occasion of the strong opposition that Bishop Denny has shown to it?

His statement that "the plan gives no voice in the government of the church to those chiefly concerned, the people and the preachers," is without foundation, in fact. The plan proposed does not take away from the preachers or people of either church any right or voice that now exists. Each church goes into this agreement with the distinct and explicit understanding that no change can be made in its existing laws or book of Discipline, except by the processes now provided. The resurrection of the General Conference of 1808 and the Bishop's comments on that Conference and what followed, are, therefore, far-fetched and not at all in point. He raised this same question in the Joint Commission. Dr. P. H. Linn (now deceased) replied as follows: "The attitude of the Southern Commision is that the whole matter is sufficiently protected by the provisions of the Restrictive Rules."

I shall not take the time of the readers of this paper to discuss Napoleon, Bishop Joseph Butler, Madison, James Wilson, Sherman, Williamson, Gorman, and the other celebreties mentioned in the Bishop's article. The truth is, I would not give a penny for the opinion of a single one of these gentlemen on the subject of the Unification of present-day Methodism. That they were wise men, and some of them good men, and competent to deal with the issues of their day, in a more or less effective manner, I do not question. I would rather have the opinion of a Missouri farmer, an official in our church, in a village neighborhood where both churches exist, whose children are educated in the same schools as the children of his Methodist Episcopal neighbor, on the subject of two Methodisms in the same small community, than all the wisdom of all the worthies referred to by Bishop Denny.

I did not favor the plan of Unification presented to the last General Conference. One of the grounds of my objection was the arbitrary handling of church membership which it involved. I favor the present plan, not because I think it is perfect, but because it recognizes the right of every member and minister in the matter of his church relationship, and does not involve either church in the unholy task of arbitrarily setting aside or putting away people who have committed their membership to its keeping.

The present plan does provide for points of contact and agreement and union where the way is clear and when the people and preachers give their constitutional consent. It marks out a way to increase these points of coutact and union just as rapidly as the ministers and laymen of the two churches desire it, and no faster; aud this is the strength and glory of this plan. The churches become one only at such points and to such an extent as the constitutional consent of our people and preachers is obtained.

There may be those in our church, and in the Methodist Episcopal Church, who would agree to no plan of Unification that does not provide for humiliating concessions upon the part of the sister church as a vindication of some positions taken in the past, and in repudiation of some official act. I do not belong to that number. All I ask for my church is equal authority and responsibility in the working out of the present-day problems of Methodism. That we are able to care properly for our own on such a basis, I have not the slightest doubt.

When I accepted membership on the Commission, I did so with the full understanding that the action of the General Conference providing for the Commission laid upon the members of the Commission the responsibility and duty of finding a way for Unification. See General Conference Journal, 1922, page 222. I have, therefore, attended the meetings of the Commission of our own church and of the Joint Commission with an open mind. I have listened to every word of debate, and so far as my friend, Bishop Denny, is concerned, I have heard him several times on the points he raises in his article and to an extent that I have heard no other member of the Commission. With confidence in the sincerity of his purpose and with a knowledge of his diligence in searching for facts, I have looked to him for light. The light he has given me is darkness.

Louisville, Ky.

AUTOCRACY VERSUS DEMOCRACY.

By Rev. J. A. Poe.

"O would some power the giftie gi'e us,
To see onrsel's as ithers see us."

As I sit pondering, the notes from the piano, at which my baby is practicing, float into my soul and recall an endless chain of reminiscences—the pleasant and the unpleasant. I know not from whence they come, nor why, but they come like bright angels from celestial realms, with sparkling eyes, smiling faces and dancing feet, warming my heart and cheering my spirit; but, like phantoms, they pass, and right behind them come the goblins of all the unpleasant episodes, and all the regrettable incidents in my life; with frowning faces and horrid grimaces they mock the frailty of my weak humanity. I cannot compel the one to come or the other to keep away. In many things in life man is left without a choice.

He cannot choose the people who are to be his parents, or the race to which he is to belong, or the country that is to be his native land, or the climate in which he is born. He cannot choose his station in life. In fact, there is but very little that he can have his way about. He is largely a creature of environments and circumstances. There is perhaps no sphere of his existence that affords quite so much unrestrained freedom as his relation to his fellow-being. But, ah, what a tragedy of life has he made in the exercise of that God-given privilege! From the days of maternity, when we first see his footprints on the sands of time, even to this good day, he has almost universally shown the spirit of the autocrat. The patriarch of the family, the patriarch of the tribe, the chief of the clan, the queen, the king, the emperor—all proclaim the human autocrat. The

philosophies of Socrates, Xenophon and Plato failed to find a cure for this monster malady of humanity. All the laws of the Solons of earth have been powerless to stay the imperious hand of autocracy. To this day democracy is only an ideal, a beautiful vision seen in the dim distance through the eyes of the "Man of Galilee." All past and all present governments have been and are either monarchies or oligarchies. There is not now, and there has never been, a real democracy of government. This applies not only to the civil governments, but to all organic bodies of peoples. The Ancient Order of Free and Accepted Masons approaches it nearer than any organization with which I am acquainted, but even there the autocrat and the oligarch wield the scepter.

Some churches (denominations) boast of their democratic form of government, but I have yet to find one that is not largely dominated by the "authorities," the "powers that be," and the masses have but a very small voice.

"The mills of the gods grind slowly," but as sure as the Kingdom of God comes, the demigod of autocracy will be ground to powder. It is, no doubt, in the far distance yet. Ritualistic, creedal, theoretical Christianity must give place to practical Christlikeness before we can hope for that golden age. Just as men come to know him who was the great exponent of human democracy, and catch the spirit of him who taught the doctrine of the fatherhood of God and the brotherhood of man, we will witness the growth of real democracy.

I have said the foregoing that I may have the right to say just a few words of admonition, without being misunderstood. I love our great church; I love her form of worship and her form of government; I love her ministers—they are my brothers in the ministry, and they are a heroic band of soldiers of the cross. But there are no perfect men and there are no perfect systems of governments. It is for the spirit of democracy in our church that I am now pleading. It is the one thing that we need to cultivate just at this time. Our system is calculated to foster autocracy, which is perhaps its greatest weakness just now, when all eyes are turned on us to see if, as a church, we are going to fall in with the "new order of things" and modify our form of government. I do not wish a change of our constitutional government, but a change of official function.

We can very easily have three classes of autocrats in our system. First, the pastor can and very often does lord it over God's heritage. Many pastors never give the people the rights that belong to them in the church conference. They appoint and nominate every official that acts on the church board. They dictate every policy of the church and leave the people without a single voice. Some preachers even hold the lash over their congregations and try to whip them into line. Small wonder if we hear of rebellions in certain societies. Let me admonish our pastors to cultivate the will of the people in the affairs of the church. They love the church, and can easily be enlisted in all good and noble enterprises. Let them, as far as possible, choose their own leaders, and representatives in all the conferences. I am learning to do this, and I find it builds up the love of the people for the church and the ministry.

Second—The presiding elder is always in danger of exercising too much authority. The very nature of his office is highly conducive to it. His sphere of authority is larger than that of the pastor, as he can command both pastor and people under the law of the church. I have known this power abused more than once—of course, more from a short-sightedness than from any real arbitrary spirit. I have known pastors seriously hurt, and at least one driven from the ministry, because the presiding elder took things in his own hands, and did not give the man a chance to present his side of the question. I have in mind a congregation that is without a pastor, and is likely to be lost to our church, because the "elder" would not give the pastor and the people a proper hearing. It is a good congregation, with great possibilities for Methodism. Of course, the brother's motives were good, but his judgment was not, and the cause must suffer just the same.

Third—Can I say it, would it be treason even to mention it? Well, I know there is many a man in the ranks of our itinerant system that would not dare to use the name except in obedience, reverence or commendation. But after all, who is the man of highest authority in our church but the creature of her own making? Just a man among men, and I am glad to say our bishops are inclined to be brotherly and democratic. As to being over-lords, they are as far from it as any class of men. Most of them were chosen to the high office that they now occupy because they were considered men possessing those qualifications that would best fit them to exercise rightly the functions of the office of a bishop. But is it not possible that in the exercise of their office they too often take too much authority? Let us grant that they, in every case, do what they think is for the best in exercising their prerogative as the appointing power of our system; might it not be best to divide that power, and shift some of the responsibility to other shoulders?

Would it not be best in the reaches of time if they would, as far as possible, give the people a hearing? I know one in our church who is now holding practically open cabinets, and his work moves on in harmony from one achievement to another. I know of another who holds a session of the Conference cabinet about six weeks, or such time, before the meeting of the Conference, in which the appointments are freely discussed and the presiding elders are instructed to confer with the pastors as to their prospective appointments, and perhaps with the people when he deems it necessary. There is great harmony in that episcopal district, so I have been informed.

Then there is that hydra-headed monster, the oligarchy, that infests almost every body or organization of people, like a den of vipers. Of all the despicable, mean things, I know of nothing in the way of low, underhanded meanness that is comparable to the clique, the ring that bands itself together to get control. It does not seem that such villainy could be possible in the church of the living God, who struck Ananias dead for deceit and lying. Yet I have been told that such a monster has been known in some Methodist Conferences.

The old proverb, "In the multitude of counsel there is safety," is still true. The dust and mists of life are such that no one can see things as they are. The din and noise of things are such that no one can hear the truth. There are a thousand orators shouting platitudes into the air, where there is one philosopher, pondering over the problems of life, and there are a thousand philosophers thinking in endless circles, where there is one seer that is able to look to the final goal of all being. To find the real seer and follow in his train is the hope of the world. Let all who are clothed with authority humble themselves and seek divine aid, and him that is greatest among you, let him be the servant of all. "Give honor to whom honor is due."

Brandenburg, Ky.

A WORD ABOUT SUNDAY SCHOOLS.

By Rev. J. F. Dring.

The writer has been connected with the church for the past twenty years, and it has always been his desire to learn. I am a seeker after spiritual knowledge. I wish to reach that point in life where I may be able to impart some spiritual knowledge, and I am sure that is the wish of every true Christian.

In the Sunday school we have the groundwork of the church. The Roman Catholics say, "Give me the child from infancy to seven years, and it will be Catholic." If this be true, it is also true of the Methodist, Baptist or any other church, if the proper methods are used to influence the child.

I would like to see a method of teaching introduced in our churches that will grip the child, and hold it. "Oh," you say, "we have it." I say we have no such method. Why do we raise the alarm when the girl and boy reach the teen age, and go away from the church to ride around while the preacher is delivering his message? Our method is wrong; we want something that will hold the child when it gets to be a man.

I fear that we are shooting in the air. I had the good fortune to be in a Sunday school meeting some time ago; there was a feast for every one who attended; God did show forth his hand in the leadership, and we all came away with a new vision, a new purpose in life, a greater determination to do the Lord's work. But I was profoundly impressed with this fact: more than one speaker said that we get our helpers, teachers, instructors, and prayers from the rural district; if this is true, why make all our instruction for organized schools? We don't have to help the organized school—we should desire to help the schools to organize.

You cannot apply the methods of teaching as introduced in such conventions to the rural Sunday school. I said in the beginning that we were seeking after knowledge; I cannot read Latin, but I can understand it about as well as the average Sunday school teacher can understand the program as introduced in some conventions.

I call attention to another fact: Why go into a city church and make all of this fuss? The little rural church needs the help. Why force a well man to take medicine? Give it to the fellow that is sick. Put the man or woman out in the country church with a program that they can understand and watch them get into it. Some of our instructors in this work would be about as much at home in the country church as I would be in the city church. Let's get down to business, and work out a program that will meet the needs of the one-room church. Don't think because you live in town and have money to build up-to-date churches that the same can be done out in the country in every place.

One last word: I am ready for a progressive school, but I don't want some little wall-flower from the city to come out and tell me that I am an ignoramus; send them out, but instruct them to teach us fellows how to put this job over in the country church.

Come on, let's make every Sunday school a school of instruction.

ATTENTION, LAYMEN OF SEASHORE DISTRICT.

The District Conference for the Seashore District will be held in Lumberton, Miss., April 15-17.

Thursday, April 17, from 2 to 4 o'clock in the afternoon, will be devoted to the interests of Lay Activities, and Dr. J. M. Sullivan, our Conference Lay Leader, will be with us. Let the delegates to the conference make their plans to be present at this time and participate in these important discussions.

W. E. BARNES,
District Lay Leader.

Know well, my soul, God's hand controls
  What'e'er thou fearest.
Nothing before, nothing behind.
  The steps of Faith
Fall on the seeming void, and find
  The rock beneath.

—Whittier.

Dear friend, you are a prince of blood. You are the son, beloved, of the Almighty Power who rules this world and carries it on to-day. You can and will rule body and mind with absolute control if you choose. If you wish and choose you will be in absolute confidence with your Father, and in the closest relations with him. Tell him everything; ask advice in all difficulty, thank him in all success; come back to him in all failure. You will use his almighty power then for the sway of mind and body; you will be fellow-workmen together with him.—E. E. Hale.

CORINTH DISTRICT NOTES.

We are glad to be able to report progress on the Corinth District. Eighteen of the twenty-nine charges made an advance in salary over last year. Every quarterly conference, on the first round, by formal vote, accepted the quota for the Superannuate Endowment Fund, as fixed by the General Conference. Booneville Church was the first in the District to pay the quota in full for this year. Several churches are in the contest for second place. We shall announce the winner in the next report.

Blue Mountain charge advanced the salary of the pastor, Rev. B. F. Hammond, and they have about paid for their parsonage at Blue Mountain bought last year. Walnut and Faulkner churches have been repaired recently.

Brothers J. J. Garner, Baldwyn, and C. W. Baley, Belmont, are living in new parsonages, recently built, nearly paid for, and are happy in the work.

Booneville station, Rev. E. G. Mohler, pastor, has set a new high record. They have not only paid the Superannuate quota for the year, but the full pledge for Centenary. They have paid about $3,300 on Centenary since the Annual Conference and about $2,500 on Grenada College. The salaries are in full to date, and they plan to build an annex to the church soon, to take care of the growing Sunday school. Several classes hold sessions outside of the church building; among these is the great Men's Bible class, which meets in the bank building of the Booneville Banking Company. This fine class is taught by Hon. James A. Cunningham. One of the leaders in this good church is that generous layman, Mr. John B. Reynolds.

Corinth, First Church, Rev. E. R. Smoot, pastor, advanced the salary of the pastor from $3,000 to $3,600. First Church is taking care of the quota for Superannuate Endowment in the budget. The Sunday school, under the leadership of R. M. Weaver and J. H. Blakemore, as superintendents, is doing good work. Mayor J. A. Lowe is still the teacher of the big class of men.

South Side, Rev. J. D. Boggs, pastor, advanced the salary of pastor, and is planning to repair the church.

Rev. W. W. Bruner is starting well on the Corinth circuit. They advanced his salary $100.

Rev. A. M. West and his people at Chalybeate are about ready to begin the building of a nice brick veneer church, with Sunday school rooms.

Dumas circuit has made a substantial increase in salary, and they plan the building of a new parsonage right away.

Guntown, Rev. W. M. Langley, pastor, has just completed a handsome new parsonage. They also advanced the salary of the pastor.

Rev. R. C. Nanney and his people, of Hickory Flat circuit, have nearly paid out their parsonage.

Rev. W. W. Jones is doing good, solid work at Iuka station.

Rev. N. Maxey and the Iuka circuit people have repaired the parsonage.

Rev. A. L. Davenport is making a good record at Kossuth.

This is Brother G. B. Love's fourth year at Mantachie, and they advanced his salary.

A new church, Friendship, has been organized on the Marietta circuit recently. Rev. E. C. Sullivan is the faithful pastor, but Rev. J. T. Gullett, district evangelist, organized the church.

Rev. Wade Heath is in favor with his people on Mooreville circuit, as shown by the advance in his salary at two churches.

Rev. J. L. Nabors has the habit of doing good work. Myrtle circuit advanced his salary.

New Albany station is a great charge. Rev. J. D. Wroten continues to do good work.

The recent quarterly conference authorized the building of a new parsonage. They plan to build a new church soon, modern in all respects. So far as I know, New Albany is the first church in the district to pay the benevolences for this year.

New Albany circuit made a substantial raise in salary for their pastor, Rev. J. W. York.

Brother McDougal is still "running in high" when the roads permit. He is comfortably situated in the new parsonage at Potts Camp. Macedonia Church advanced his salary.

Brother W. I. White is now using the new church at Thrasher. It is a beauty.

Brother J. A. George seems to be the right man at the right place. Ripley advanced his salary $200, and they are to build their handsome new church right away. They have secured the full quota in cash and subscriptions for Superannuate Endowment for the five years.

Rev. N. G. Augustus seems to be happy at Sherman. They are planning to build an annex to the church there. Bethel church is ready to dedicate.

Brother B. P. Fullilove is in favor with Silver Springs people.

Tishomingo and Paden churches advanced the salary for Rev. W. T. Phillips $225.

Rev. W. C. McKay is doing fine work on Wheeler circuit. He has secured the Superannuate Endowment fund at Wheeler in cash and subscriptions. He has two acres promised to be planted in cotton to pay benevolences in full for the charge.

Evangelists McIntosh, Wilson, Bass, and Gullet give full proof of their ministry.

JOSEPH B. RANDOLPH, P. E.

LAKE CHARLES DISTRICT NOTES.

Beginning at New Iberia, the extreme east end of the district, Rev. Bricoe Carter began the year's work with renovating the parsonage, making it look like new. Things are going well, and a prosperous year is expected.

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Rev. L. I. McCain is busy with the plans of the new church building at Lafayette. He has a fine lot in the heart of the city.

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Rev. R. S. Walton has been kindly received at Rayne, and is looking to a year of great success.

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The work on the Indian Bayou charge has been greatly hindered because of rain and bad roads. Rev. L. E. Crooks is winning the hearts of his people, and every one is expecting a good year's work.

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Rev. Alonzo Early, at Crowley, is hard at work, as usual. He has had Dr. H. C. Morrison with him in a two weeks' meeting, much good resulting therefrom.

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Rev. J. I. Hoffpauir is entering upon his fourth year at Eunice, with prospects of a good year's work.

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The Maxie charge is supplied by Rev. J. H. Hoffpauir, local preacher. He is doing good work.

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Rev. A. A. Bernard is beginnig his fourth year on the Gueydan and Estherwood charge. All goes well with him on his work.

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The work at Lake Arthur is moving ahead under the leadership of Rev. L. C. Wilson.

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Rev. A. W. Waddill, at Lake Charles, is preaching to large congregations, and is planning a tent meeting for May, with Evangelist J. M. Smith, of Mississippi, to do the preaching.

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Rev. T. D. Lipscomb is busy in his second year's work at Sulphur and Vinton.

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Rev. H. T. Young is in the midst of revival services at De Ridder. He is doing the preaching himself. We are expecting to hear of great good being done, and the church greatly revived.

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The people of Many are delighted with Rev. W. W. Perry. The work on this charge has been retarded on account of rain and bad roads, but the pastor has gone promptly to his appointments.

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Merryville is in the capable hands of Rev. S. D. Howard this year. He has been well received by his people, and the work is moving forward.

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With the addition of a new appointment, Rev. C. H. Mayo, at Neame and Pickering, is kept busy and is doing good work.

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Rev. L. N. Hoffpauir reports his work at Leesville in fine shape. In a few days the district conference will be in session at Leesville.

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The two new charges in this district, Barham and Kurthwood, are coming to the front under the good management of Rev. A. K. McLelland and Rev. W. H. Giles.

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The work at Zwolle is moving upward under Rev. F. W. Dick.

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Hornbeck appointment is being served by Rev. R. T. Wright.

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On Saturday, March 29, Rev. A. K. McLelland, pastor at Barham, was painfully injured in an auto accident near Leesville. He is resting as well as could be expected.

J. B. WILLIAMS, P. E.

JACKSON DISTRICT NOTES.

The Jackson District goals for the current year are:

1. A revival in every church.
2. Full collections.
3. One-fifth of the quota of the Superannuate Endowment fund collected.

These objecitves, while fixing for preachers and laymen a large task, are attainable, and every preacher of our district is, without doubt, earnestly engaged in striving toward them.

* * *

District Conference convenes at Camden on May 12. Dr. H. F. Brooks, pastor of Capitol Street Church, of Jackson, will preach the initial sermon the evening of the 12th. Evangelism will be the dominant note of the conference. The selection of this great evangelist-preacher to sound the keynote is eminently appropriate, and all the other features of the program will serve to heighten and carry on the spirit of his message. It will be, we pray, a Pentecostal season. Rev. G. E. Allen is pastor at Camden.

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No sickness of a serious sort among the preachers and their families is reported. Despite severe winter weather and bad roads, appointments have been faithfully met. The new men in the district—Sullivan, Wesley, Wood, Porter, Greenway, O'Briant, and Seymour—have adjusted themselves to their new situations and are forging ahead. We hear good things from the brethren who went from us into other districts this year. Naturally (and inevitably) they could not do otherwise than succeed after "taking training" in this district. Of course, this is not said in a boastful spirit.

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Martin Porter has completed a new parsonage at Satartia and Sims, likewise, at Florence. The Harrisville circuit, under Sells' leadership, will shortly remodel their parsonage.

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The people of Bentonia are on the eve of building a new church. This is Charley Wesley's enterprise. With characteristic energy he has raised the money, and the work will now proceed rapidly. Charley builds a community up—and also down. He always leaves houses and artesian wells to mark his progress.

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Henry Wood has received seventy-five members into the church this year. At Adell he organized a new church with thirty-seven charter members. He found time also to attend the Standard Training School at Galloway Memorial, bringing a carload of teachers with him each

session. Brother Wood is progressive and zealous, and is, indeed, "a workman that needeth not to be ashamed."

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Dr. Roife Hunt has been on the Camden circuit lately, and as a result leaves a newly organized church of eighteen members at Way. This accords with the constructive character of the Doctor's work.

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Capitol Street will have Judge Frank Morris and his co-workers, of Greenville, Tex., to conduct a revival campaign, beginning March 30, and lasting about three weeks. Brother Morris is an exjurist and is said to be eminently successful in evangelistic work. Dr. Brooks has made good preparation for the meeting and is anticipating splendid results. He asks his brethren to remember the meeting in their prayers.

* * *

On April 13, Rev. E. B. Moll begins a meeting in Grace Church, Jackson. This is our new church, just finished. It seems a fitting thing to start off with a revival campaign, and we are anticipating a fine meeting. Brother Moll and Brother Mangum, his song leader, are said to be especially effective with young people.

* * *

The Standard Training School, held at Galloway Memorial, March 17-21, under the leadership of Dr. Means, was a great success. The faculty were: Dr. E. K. Means, Dean; Dr. H. C. Howard, of Emory; Mrs. Templeton, of Memphis; Prof. J.E. Stephens, of Grenada College; Profs. Bowen and Summers, of Millsaps College. The sessions were largely attended, not only by Jackson church workers, but also by workers from various points of this and other districts. There was a spirit of deep earnestness, and hard work was the order of the day. Ninety-eight units of credits were awarded. John Chambers and O. C. Hull were on hand, very busy and apparently well pleased about something. By common consent this school was pronounced the most successful ever held in the district. Credit for assembling such a splendid faculty and arranging the finances are due to Brother Burton, who assumed the financial risk, and Professor Bowen, who made a liberal donation. We hope to have this school every year hereafter, and anticipate for it a more liberal support and a larger attendance.

* * *

Brother Burton's health seems to be improving. He is meeting all appointments now and keeps busy, even when confined to his room. The unusually severe winter and bad roads made it hard for him and "Governor" to meet their appointments, but in most cases they were on hand, and business went on as usual. Now that spring has come and roads are good, they expect to do even greater things.

F. L. APPLEWHITE, Reporter.

MONROE DISTRICT NOTES.

At the first quarterly conferences, the Superannuate Endowment Fund Special Effort was presented, and I am glad to state that every charge accepted the minimum quota; in several instances, an additional sum was added.

The pastors are now busily engaged in collecting one-fifth of the quota. From the interest manifested and the sympathetic expressions, I sincerely believe that the Monroe District will do a gracious part in behalf of the veterans of the cross.

* * *

The church work throughout the rural sections has been handicapped by cold weather, rainy spells, bad roads, and hindrances caused by sickness, especially those diseases prevalent among children. Yet in spite of these drawbacks, we can report in a general way success. In this first report for 1924, I can give only a few of the outstanding items, as it would make the news item too long to give all the facts.

* * *

Two revivals have been held in the district. Winnsboro church had the efficient assistance in song and sermon of Rev. C. K. Smith, of Pineville. As a result of the effort, seven united with the church. Rev. D. C. Kelly did some effective preaching at Waterproof. As a result, they have a Men's prayer meeting at St. Joseph. Quite a number came into church fellowship, and the general interests of the church were toned up.

* * *

Eros charge is doing well under the leadership of Brother D. C. Bennett. It was my gracious privilege to preach the first sermon in our new church at Choudrant. It is a very neat and commodious building.

* * *

Monroe and West Monroe were hindered in the work, caused by the continued illness of Brothers Freeman and Evans. We are all happy to know that they are improving in health and the work is now progressing nicely.

* * *

Rev. G. A. Morgan was returned to Bastrop for the third year. Salary was raised $300 over last year. Bastrop is in need of a new church building, so as to enable them to do the work more effectively. From observation, it will not be many months before that fact will be realized.

* * *

Ferriday church is now in process of a new building enterprise. Contract has been let, materials are on the ground, and in the near future a substantial church building will care for the spiritual interests.

* * *

Calhoun charge is responding very graciously to the leadership of Rev. P. O. Lowrey. The Sunday schools at every point on the charge have taken on renewed life. Two Missionary Societies have been organized. Epworth League interest is awakened. Salary raised $600 over last year.

* * *

Lake Providence is happy in the work of the Lord. Large congregations attend the ministry of the sanctuary. Prayer meeting attendance is the largest in the history of the church. The pastoral labors of the diligent pastor, Rev. John F. Foster, are bearing fruit.

* * *

Rev. H. W. Cudd, of Rayville, has had a siege of measles that somewhat hindered his efforts. However, he has the work well in hand, and the people are talking about the erection of a new church. Rayville has risen to the dignity of a station.

* * *

The Mangham charge has been grievously afflicted owing to the death of Brothers C. M. Noble and Bascom Chapman. Both were true and good men, and the church at that point will sorely miss their noble examples and untiring efforts in the work of the Lord.

* * *

In my next report I will tell interesting facts about the other charges.

W. D. KLEINSCHMIDT, P. E.

THE BOONEVILLE WAY.

By Dr. Elmer T. Clark.

Rev. L. D. Patterson, of Menlo, Ga., one of our general evangelists, spent a week recently at Booneville, Miss., preaching four times daily. As a result of the week's work, a decision service was held, in which four were converted and joined the church. A campaign of personal evangelism was initiated to continue until Easter. A church school of missions was organized, five mission study classes to meet Wednesday nights for two months.

The balance of the Centenary pledge, $2,754, was collected in full, and at the closing service Dr. Patterson made an address on the Superannuate Endowment Fund, and the entire first year's quota was provided for. Dr. Patterson says that if the presiding elder, pastor, and a few leading laymen in any church really want the Centenary pledge paid in full, it can usually be done.

At Booneville great credit is due the presiding elder, Rev. J. B. Randolph, of Corinth, who was on the ground and provided capable and inspiring leadership. The pastor, Rev. E. G. Mohler, laid himself out and displayed fine powers of leadership and constructive ability. The actual collecting of Centenary pledges was done by Brothers Reynolds, Sanders, Taylor, Bell, Spain and Rhinehart. These are great-hearted laymen, and with such a group of men any church can do anything for God's Kingdom that ought to be done.

At the closing Sunday night service the presiding elder stood at the front, the pastor, Centenary treasurer and the entire officiary of the church came forward, the congregation stood, the Centenary treasurer presented a check for the Centenary pledge in full; the presiding elder made a fitting talk, the pastor led in prayer, and the congregation sang the doxology. It was indeed a "hallelujah time," and all hearts were filled with joy and praise at the wonderful manifestations of the presence of God.

The secret of this success is due to the fact that under the leadership of the presiding elder and pastor, the leading laymen of the church made up their minds that the Centenary must be paid in full. They agreed to collect during the week all that was possible to collect of the pledges and to take a public collection for the remainder. This was done. By Sunday morning all had been collected but $465. At the close of the Sunday morning sermon, a public collection was taken, and this amount was secured in cash. If the same methods are followed in every church in Southern Methodism, the same results can be obtained. There is no reason why every church could not do as Booneville has done.

REV. WALDO W. MOORE—AND FORD.

Perhaps a month ago I called attention to the important and self-sacrificing work of Rev. Waldo W. Moore, at Back Bay, etc.

The kind people of Louisiana, Mississippi, Alabama, California, and other places had almost paid for a "Ford"—to be the property of the "charge" he serves. Only $60 was left due. Since I wrote a very few dollars have been given. Could you not make a gift before Easter? God will bless you.

PAYTON A. SOWELL.

Seashore Camp Ground, Biloxi, Miss.

CHILDREN'S SAYINGS.

Teacher—"How many times must I tell you not to be late to Sunday school?"

Pupil—"Once a week, ma'am."—Mount Union Dynamo.

* * *

"Do you like going to school, sonny?" the stranger inquired of seven-year-old Johnny.

"Oh, yes, sir," was the reply, "I like going well enough, and I like coming back, too. What I hate is staying cooped up there between times."—Tit-Bits.

* * *

Two small boys were puzzling their brains to invent a new game. At last one of them said, eagerly: "I know, Billy; let's see who can make the ugliest face."

"Aw, go on!" was the reply. "Look what a start you've got!"—Pathfinder.

* * *

Mother—"Tommy, what are you doing in the pantry?"

Tommy—"Oh, just putting a few things away."—Selected.

* * *

Bobby—"Why doesn't our canary sing any more?"

Mother—"Because its molting, dear."

Bobby—"I wish Aunt Kate would molt."—Boston Transcript.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

SPECIAL EFFORT TREASURERS SHOULD REMIT CASH PROMPTLY TO BOARD OF FINANCE, ST. LOUIS.

Payments on quotas in the Special Effort for Superannuate Endowment must be made direct to the Board of Finance, Security Building, St. Louis, Mo. Treasurers of Special Effort committees in the charges should use the book of remittance forms in making payments; the Board has sent one of these books to every pastor in the church, and he should place it in the hands of the treasurer of his Special Effort Committee for use in making remittances. Money should be sent to the Board of Finance as rapidly as it is collected; otherwise it cannot be set to work to earn income for the support of the "Forgotten Man."

I WISH YOU COULLD SEE MY PINKS.

To date, March 29, 1924, over 5900 Pink Leaf Reports have been received out of a possible 6,500. The charges which have sent these reports have undertaken to raise an approximate amount of $9,500,000 for Superannuate Endowment, and there are yet 600 charges to send in reports. Is yours one of them?

The Kavanaugh charge, Greenville, Tex., Rev. J. W. Fort, pastor, added $500 to its minimum, and accepted a quota of $5,000.

Emory University charge, Atlanta, Ga., Rev. W. G. Henry, pastor, added $250 to its minimum, and accepted a quota of $500.

First Church, Gainesville, Fla., Rev. W. A. Cooper, added $4,556 to its minimum, and accepted a quota of $9,112.

St. Mark's Church, Atlanta, Ga., Rev. J. B. Mitchell, pastor, added $6,560 to its minimum, and accepted a quota of $12,500.

The Memphis District, Rev. John R. Nelson, presiding elder, has made a splendid record on the Pink Leaf Report. This District has a minimum quota of $71,582, but they accepted quotas aggregating a total of $101,994; Buntyn charge added $1,150 to its minimum and fixed a quota of $5,000; Chelsea Avenue added $110 to its minimum for a quota of $1,200; Collierville added $10 to the minimum for a quota of $2,000; Epworth added $3,000 to the minimum for a quota of $6,000; First Church added $11,850 to the minimum for a quota of $17,500; Galloway Memorial added $410 to the minimum for a quota of $3,000; Highland Heights added $68 to the minimum for a quota of $2,000; Rossville added $620 to the minimum for a quota of $2,500; Madison Heights added $800 to the minimum for a quota of $6,000; Southside added $100 to the minimum for a quota of $4,000; St. John's added $8,350 to the minimum for a quota of $15,000; St. Paul's added $72 to the minimum for a quota of $3,000; Trinity added $372 to the minimum for a quota of $3,000; Union Avenue added $2,600 to the minimum for a quota of $7,500. All the other churches of the District approved the minimum quota. Fine, "Uncle John!" Fine!

I have a letter from Rev. Joe F. Webb, presiding elder of the Uvalde District, West Texas Conference and I note that the dear brother traveled 80 miles inland over the worst kind of roads to hold a quarterly conference—but he got the Pink Leaf Report.

I have previously published the names of 92 presiding elders whose Districts are 100% "Pink Leaf." In addition to those already published the following have a right to a place on this Honor Roll in the order as numbered:

93. North Texas, Sulphur Springs, Rev. W. L. Tittle, P. E.
94. Alabama, Dothan, Rev. R. A. Moody, P. E.
95. Florida, Tallahassee, Rev. L. D. Lowe, P. E.
96. Florida, Tampa, Rev. T. J. Nixon, P. E.
97. East Oklahoma, Shawnee, Rev. A. L. Bowman, P. E.
98. South Carolina, Sumter, Rev. E. L. McCoy, P. E.
99. Western North Carolina, Asheville, Rev. H. C. Sprinkle, P. E.
100. Alabama, Mobile, Rev. C. A. Rush, P. E.
101. Louisiana, Ruston, Rev. K. W. Dodson, P. E.
102. South Carolina, Marion, Rev. S. O. Cantey, P. E.
103. South Georgia, Macon, Rev. W. F. Smith, P. E.
104. Western North Carolina, Winston-Salem, Rev. W. A. Newell, P. E.
105. North Carolina, Durham, Rev. M. Bradshaw, P. E.
106. North Georgia, Gainesville, Rev. W. T. Hamby, P. E.
107. West Oklahoma, Chickasha, Rev. I. W. Armstrong, P. E.
108. East Oklahoma, Hugo, Rev. A. P. Johnson, P. E.
109. Florida, Orlando, Rev. R. Ira Barnette, P. E.
110. Western North Carolina, Greensboro, Rev. W. F. Womble, P. E.
111. Florida, Latin, Rev. W. E. Sewell, P. E.
112. Mississippi, Brookhaven, Rev. H. M. Ellis, P. E.
113. North Carolina, Fayetteville, Rev. R. H. Willis, P. E.
114. North Mississippi, Sardis, Rev. J. Tillery Lewis, P. E.
115. West Oklahoma, Mangum, Rev. C. S. Walker, P. E.
116. Pacific, Los Angeles, Rev. S. H. Werlein, P. E.
117. Central Texas, Cleburne, Rev. O. F. Sensabaugh, P. E.
118. Little Rock, Camden, Rev. J. W. Harrell, P. E.
119. North Texas, Sherman, Rev. Oscar T. Cooper, P. E.
120. North Alabama, Albertsville, Rev. R. M. Archibald, P. E.
121. Florida, Miami, Rev. C. F. Blackburn, P. E.
122. North Alabama, Tuscaloosa, Rev. J. E. Morris, P. E.
123. Holston, Chattanooga, Rev. S. D. Long, P. E.
124. South Carolina, Charleston, Rev. F. H. Shuler, P. E.
125. Alabama, Montgomery, Rev. R. R. Ellison, P. E.
126. Florida, Gainesville, Rev. H. A. Spencer, P. E.
127. Tennessee, Clarksville, Rev. John Durrett. P. E.
128. Tennessee, Dickson, Rev. Harvey W. Seay, P. E.
129. Virginia, Danville, Rev. S. J. Battin, P. E.
130. Texas, Jacksonville, Rev. W. T. Renfro, P. E.
131. North Alabama, Gadsden, Rev. W. W. Scott, P. E.
132. East Oklahoma, McAlester, Rev. J. H. Ball, P. E.
133. Memphis, Jackson, Rev. F. B. Jones, P. E.
134. Holston, Tazewell, Rev. W. S. Hendricks, P. E.
135. Virginia, Rappahannock, Rev. D. T. Merritt, P. E.
136. Western Virginia, Fairmount, Rev. B. M. Keith, P. E.
137. North Mississippi, Greenwood, Rev. J. E. Cunningham, P. E.
138. North Mississippi, Grenada, Rev. R. A. Tucker, P. E.
139. St. Louis, Farmington, Rev. J. N. Broadhead, P. E.
140. East Oklahoma, Vinita, Rev. W. Y. Switzer, P. E.
141. North Alabama, Roanoke, Rev. John S. Chadwick, P. E.
142. North Carolina, Rockingham, Rev. J. H. Shore, P. E.
143. Memphis, Paris, Rev. H. A. Butte, P. E.
144. New Mexico, Las Vegas, Rev. W. G. Gaston, P. E.

JUST SAMPLES OF WHAT THE BOYS ARE DOING.

Rev. J. C. Cornett, pastor of Hanes-Clemmons charge, Winston-Salem District, Western North Carolina Conference, wires that with a minimum quota of $1,300 his charge raised $3,100 in gilt-edged subscriptions.

Rev. W. T. McClure, pastor of Lexington, Mo., raised in cash and subscriptions about fifty per cent in excess of the amount needed to pay his charge's first year's portion.

Mount Pleasant charge, Tennessee Conference, Rev. B. F. Isom, pastor, fully subscribed quota, and in addition one member made a personal subscription of $10,000.

Bishop James Cannon, Jr., reports that the Cuba Conference agreed to raise $500 this year for Superannuate Endowment, with the expectation of raising a similar amount each year for five years.

Ozark charge, North Arkansas Conference, Fort Smith, Rev. J. B. Stevenson, pastor, subscribed more than $300 above the Pink Leaf pledge, and the pastor says every penny and more will be paid.

ONE-FIFTH OR MORE OF TOTAL QUOTA PAID.

The following charges have remitted to the Board of Finance enough to pay one-fifth or more of their total quotas:

Stamps charge, Little Rock, Texarkana, Rev. R. H. Cannon, pastor. Total quota, $2,400; amount remitted, $818.30.

Bethel charge (Chester), Upper South Carolina, Rock Hill, Rev. Henry Stokes, pastor. Total quota, $3,303; amount remitted, $667.95.

Franklin charge, Virginia, Portsmouth, Rev. J. D. McAlister, pastor. Total quota, $2,660; amount remitted, $533.20.

Hobson charge, Tennessee, Nashville, Rev. W. V. Jarratt, pastor. Total quota, $2,648; amount remitted, $600.

Earlington charge, Louisville, Henderson, Rev. D. L. Vance, pastor. Total quota, $1,620; amount remitted, $366.

Lenoir First Church charge, Western North Carolina, Statesville, Rev. P. W. Tucker, pastor. Total quota, $2,750; amount remitted, 0586.23.

Briscoe charge, North Carolina, Rockingham, Rev. F. B. Peele, pastor. Total quota, $1,618; amount remitted, $333.64.

East End charge, Tennessee, Nashville, Rev. E. P. Anderson, pastor. Total quota, $3,310; amount remitted, $660.

(Continued on Ninth Page)

The Home Circle

THE UNWISE ROBIN.

By J. G. A. Carter.

I thought I saw a sign of Spring!
A robin on a brown twig swing!

But no, his drooping wings, his feet,
Were stiffened with the cold and sleet.

Some winter-birds that live anear,
Told him, I think, that food was here.

How quick he saw the crumbs and grain;
He ate, and sought the woods again,

With a faint chirp as if to say,
"Thank you, I'll come another day!"

Now, weren't those other birdies nice
To coax him over snow and ice

That he might share their daily feast
While the cold wind and snow increased?

Sometimes a robin is not wise,
And does not seek the warmer skies.

But if he's any sense at all,
That robin will fly South next fall.

—Zion's Herald.

AN EXTRA PIG.

Alice did not have a great deal to do. That is why she stood so long outside the pen and looked at the white pigs.

"Whatdoyouthink of them?" asked Mr. Ginty, who was the owner of the pigs.

"They are little dears," replied the little girl. "But there's an extra one."

"How's that?" Mr. Ginty was a friend of Alice's and always paid attention to her opinion; so now he put on his spectacles carefully and came closer to the pen.

"Yes, sir," said Alice firmly. "There should be only five pigs in the family. Don't you know, one little pig went to market, one little pig stayed at home, one had roast beef, and one had none, and one little pig cried 'Wee, wee,' all the way home?"

"That's a fact." Mr. Ginty slapped his thigh. "Well, now, I hardly know what to do about it. Which do you think is the extra one?"

Alice considered carefully. "I believe it's that one," she said, pointing to a fat little fellow standing off by himself.

"I'm sure you're right. He doesn't look as if he belonged here. I wonder—would you be kind enough to—er—adopt that pig—take him home with you?"

"For good, you mean?"

"Yes," said Mr. Ginty gravely, "for the pig's good. He looks handsome."

"Oh, thank you." Alice had often told Mr. Ginty how much she wanted a live pet. "I should love to have the little extra pig." She was delighted. She clutched the little pig in her arms and started to go home.

She walked fast at first, but after a while the sun grew hot, her legs grew tired, and the little extra pig grew heavier and heavier. And just as she had decided that she couldn't go another step she saw an empty pigsty at the side of the road. At the same time the pig squirmed out of her arms and fell to the ground.

"Oh, you poor little piggy!" wailed Alice, and reached down to pick him up. But the pig was already running toward the pigsty.

"A good place to rest," said Alice. She followed the pig into the sty and shut the gate after her. Then her heart sank, for she heard the spring lock fasten on the outside.

She looked about her. The fence was of boards that ran up and down, too high and straight for her to climb and much too close for her, or for her piggy either, to crawl between.

Now, when the little pig found they were locked in he cried, too; but he didn't fall down to do it. He went about sniffing at every inch of the fence Finally at one corner he found a sunken place. It was only a tiny hole, but large enough for him.

With his little round pink nose he began to root vigorously. Now and then he sneezed the dirt from his nose, but not once did he stop digging. When Alice was tired of crying she looked up and saw him just squeezing his fat little body through the hole that he had dug.

"Oh, don't leave me," she begged.

But the pig gave a grunt and pulled himself under the fence. Then he shook himself and started down the road with a happy little squeal.

"Well, I guess what a pig can do I can do," Alice thought, and began to dig at the hole the pig had made. Some of the dirt got into her eyes, and a great deal clung to her hair; but she kept on digging.

The pig was fat, but Alice was thin; and before long she was able to squeeze herself through the hole, just as he had done. "And I didn't have to use my nose," she thought, with a laugh. Once outside, she shook herself and started down the road just as piggy had started, except that she didn't squeal.

The road led over a brook that had to be crossed on a bridge of slim logs laid together. The pig had started over the bridge, but instead of staying on the logs his feet had slipped into the spaces between. When Alice arrived, there he hung, with his legs dangling on both sides and his fat little body see-sawing across the top of a slippery log. He squealed with all the breath he had left.

Alice could not help laughing at him. But one good turn deserves another, and right here was where she could repay the little extra pig for starting that hole. By that time he had come to look upon her as a friend; so he did not squirm when she lifted him in her arms and carefully picked her way over the bridge.

Once across the brook she set him on the ground. "Now, sir, I'm done with you. You may do just as you please. I'm coming home." She turned at the crossroads. She was so hot and tired and dirty that pigs no longer interested her. She did not even look to see which way he turned at the four corners, nor did she care!

It wasn't far to her home. She ran through the yard into the house, but as the screen door swung shut behind her she heard a forlorn little grunt, and whirled around in time to see piggy caught in the crack.

"Oh, you precious little thing, did you follow me? Do you really want to be my own little extra pig?" She held the door open for him to come in. Together they walked straight into the room where her mother and father were.

"Why?" cried mother. "What have we here?"

"A little extra pig," said Alice.

"Umph! It looks like an ordinary pig to me," said mother. But it did not look at all like an ordinary pig to Alice.—Catha Wells, in Youth's Companion.

HIS GARDEN WILL SEND HIM TO COLLEGE.

One of the big things the United States Department of Agriculture does is to encourage boys and girls on the farms, and in towns where families have more than a formal front yard, to raise something—vegetables, corn, or calves and pigs. And hundreds of youngsters all over the country have made some marvelous records. Here is one, for a sample, and the success of this boy may set some of our readers to thinking up schemes to put into effect this spring.

A boy who had been in garden work in a limited way for several years rented a three-and-a-half acre plot of ground in order to put his garden on a commercial basis. He built a hotbed, raised plants for himself and for sale, and raised and sold vegetables and flowers enough to make his gross receipts amount to $1,265.30. Total costs other than his own labor amounted to $411, so that the labor return to the boy for his season's work outside of school duties was $854.80. On the basis of this work and a competitive examination he won a $250 scholarship to the winter course at the New York State College of Agriculture, given by the State Bankers' Association. Since his attendance at this course he has become so keenly interested in gardening and floriculture that his plans are already laid to earn enough money during the coming season on his gardening enterprise to bring him back to college next fall as a regular student in the four-year course.—Selected.

Marjorie, four, came home from her first visit to a Sunday school.

"What did you do?" asked her mother.

"Oh, we stood up and sat down and sang about tarrying the butter-knife. Mamma, what do they tarry a butter-knife for?"

Her mother discovered that the hymn was "I can tarry, I can tarry but a night."

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

EPWORTH LEAGUE ASSEMBLIES.

Louisiana Conference, Mansfield, June 10-17.

Mississippi Conference, Brookhaven, June 9-15.

North Mississippi Conference, Grenada, June 18-21.

PERSONAL AND OTHER NOTES.

We regret being out of the office on April 1 when Rev. Claude P. Jones, our pastor at Magnolia, Miss., called.

The First Methodist Church, Columbus, Miss., had 250 people at prayer meeting on a recent Wednesday evening.

Mr. W. D. Hawkins, Centenary Secretary-Treasurer of the Mississippi Conference, honored the Advocate office with a call on Friday of last week.

The New England Annual Conference of the Methodist Episcopal Church met last week at Lynn, Mass., in the first church organized by Jesse Lee, on Feb. 20, 1791.

The North Alabama Conference owns thirty-eight homes for superannuated preachers, valued at approximately $130,000. Rev. J. W. Norton is the Superannuate Home Agent.

The Phillathea Class of the First Methodist Church, Greenville, Miss., are planning to erect a building of their own on the east side of the church.

The Big Brothers' Class of Hollandale, Miss., visited the Big Brothers' Class at Greenville, Miss., on a recent Sunday. There were twenty-five in the party.

Rev. J. W. Price, our pastor at Foxworth, Miss., writes that the work is moving along well in all departments. A revival in each church of the charge is being planned for.

Says Methodist Matters: "More of our people ought to take the church papers. The New Orleans Christian Advocate and the Nashville Christian Advocate should each be in every home. Their influence would be worth many times their cost." Thank you, Brother Longgrear.

Billy Sunday, who recently closed a great meeting at Shreveport, La., will conduct a three-day camp meeting at Winona Lake, June 27-29. Winona Lake is his permanent home, and it is said that the famous evangelist is able to attract larger crowds than any other speaker who appears on the platform.

On Sunday, March 2, the residence of Mr. W. D. Hawkins, Centenary Secretary-Treasurer of the Mississippi Conference, burned at Meridian, Miss. The loss was total, with about one-third of the value of the building covered by insurance.

Five General Boards of the church meet during April, as follows: Hospital Board, Atlanta, April 16; Sunday School Board, Nashville, April 16-18; Board of Education, Nashville, April 22-23; Board of Finance, St. Louis, April 28-29; Board of Church Extension, Louisville, April 30-May 1. The Centenary Commission will meet at Nashville on April 24.

Of the nine army chaplains completing the training course at the Chaplains' School, Fort Wayne, Ind., on April 4, two were from the Methodist Episcopal Church, South—Thomas A. Harkins, who has been assigned to the army post at Marfa, Tex., and Samuel O. Wright, who has been assigned to Fort McIntosh, Tex.

Rev. and Mrs. J. S. Rutledge, of the Louisiana Conference, announce the marriage of their daughter, Pearl, to Prof. J. Kline, at Baton Rouge, La., on March 29. The groom is the principal of the high school at Walker, La. The Advocate extends all good wishes to the happy young couple.

Rev. R. P. Neblett requests us to say that the place of holding the Sardis District Epworth League Institute has been changed from Senatobia to Coldwater. The Institute will meet on Friday, April 18, with Miss Glynn Moring, district secretary, presiding. Let all concerned take due notice.

Press dispatches reported the death, and burial at Jackson, Miss., on April 1, of Mrs. Mary Pace Lin, mother of Professor J. Reese Lin, of Millsaps College. Mrs. Lin was the widow of Rev. J. T. Lin, prominent preacher and educator in the North Georgia Conference. She was 80 years old at the time of her death. The Advocate extends sincere sympathy to her loved ones and friends.

The Hattiesburg Morning Herald is a new daily newspaper that has entered the field at Hattiesburg, Miss. It is owned and published by Ben Stone Dever, who has associated with him in the editorial management Dan. E. Kelly, Jr. An interesting article on W. J. Bryan, written by Rev. Dan E. Kelly, appeared in one of the first issues of the paper.

As a result of the meeting at Epworth Methodist Church, this city, in which Rev. Dan Kelly did the preaching, 78 members were added to Epworth and 7 to other churches of the city. Of those joining Epworth, 49 were received by vows, the others by certificate. The meeting was a great one, and the pastor, Rev. J. B. Grambling, and his people are rejoicing over the blessings they have enjoyed.

The board of stewards of the Carrollton Avenue Methodist Church, this city, recently presented Brother Chas. O. Chalmers a beautiful loving cup in recognition of his faithful service as secretary of the board for twenty-five years. Brother Chalmers has been actively identified with the Carrollton Avenue Church from the time it was a small congregation until now it is one of the leading pastoral charges of the city, and he has contributed no small part to its growth.

Rev. J. Early Gray writes from Moss Point, Miss.: "We are in the midst of the greatest revival it has been my privilege to participate in in many years. Howard S. Williams, lay evangelist of Hattiesburg, is leading, with his splendid equipment—3,500 capacity gospel tent, radio broadcasting outfit, splendid choir leader, Mr. Otis Perry. Great results are being achieved—gamblers, bootleggers, other sinners of various types are being saved. Williams has a message, and God is mightily using him."

Upon the occasion of his visit to Whitworth College last week in connection with the dedication of the "Y" Hut, the editor of the Advocate was the recipient of delightful courtesies at the hands of Dr. and Mrs. I. W. Cooper and Professor R. E. Bobbitt. His many friends will be glad to learn that Dr. Cooper's health is improving. For twenty-two years he has successfully guided the destinies of the institution. Many more years to him!

Dr. Edward Leigh Pell, the distinguished preacher and Bible student, will be with Rev. J. T. Leggett, Main Street Methodist Church, Hattiesburg, Miss., in a series of meetings beginning on May 25. A Pell meeting is not an evangelistic meeting, but a development of the Bible conference idea, devoted wholly to helping people to get better acquainted with the real Jesus and his real teaching, and designed to bring about a revival of faith and spiritual life inside the church. Dr. Pell is worth going a long distance to hear.

The following is from Rev. John A. Randolph, our pastor at Sardis, Miss., under date of April 5: "Brother M. L. Lifsey and Brother James M. Smith are just beginning a meeting for me here. Brother Lifsey is one of the evangelistic singers authorized by our General Board, and comes to us recommended by a number of our ministers, including Bishop Ainsworth. He has an open date, beginning April 27, which he could give to some brother in this territory. Brother Lifsey lives in Macon, Ga. Any brother wishing to communicate with Brother Lifsey may write him here until April 20."

The fifth Sunday of March was a great day for the Methodist church at Carriere, Miss. An all-day service was held, with sermons and addresses by the presiding elder, Rev. L. L. Roberts, T. M. Cox, Rev. E. D. Phillips, Rev. J. A. Smith, Mrs. L. W. Locke. At the close of the meeting, a Ford car was presented to the faithful pastor, Rev. A. C. Johnson. The work at Carriere has made great progress during the pastorate of Brother Johnson—the parsonage has been repaired, a piano has been bought, the Sunday school has more than doubled in membership, the Epworth League has reached a high degree of efficiency, and the Woman's Missionary Society, under the leadership of Mrs. Johnson, has grown in numbers and effectiveness.

The dedication of the "Y" Hut at Whitworth College, Brookhaven, Miss., on Thursday evening, April 3, was a very happy occasion. Beginning several years ago with the idea of building a real log cabin at a cost of a few hundred dollars, the students of Whitworth saw larger things ahead, and the log cabin became a beautiful brick building, attractive in appearance and commodious in arrangement, worth $10,000. The last dollar of indebtedness has been paid, the burning of the cancelled note being a feature of the dedication service. Miss Helen Sells, president, and her co-workers in the Y. W. C. A., had arranged a most interesting program for the occasion, including a brief sketch of the development of the "Hut" movement, and vocal and instrumental music. The editor of the Advocate was honored with an invitation to deliver the address. Whitworth College is one of our best institutions for girls, and the "Y" Hut is one of the most attractive and useful buildings on the campus.

The following items concerning the Billy Sunday meeting in Shreveport, La., are taken from the Shreveport Times: "Billy Sunday preached 74 sermons in Shreveport; the average length of

a sermon was one hour; an average of 7,500 words were spoken during each sermon, or an approximate total during the campaign of 600,000 words; the estimated total attendance was 350,000; at least 50,000 persons from out of Shreveport attended the meetings; there were 10,000 conversions and reconsecrations; the gain in membership in the local churches cannot be estimated; the cost of conducting the revival was $22,000, all of which has been paid, with a small surplus in the treasury; for his services, Mr. Sunday received a draft for $23,138.15, which, with several other checks given after the close of the last service, made a total of approximately $24,000. Mr. Sunday and every member of his party received hundreds of gifts of various kinds from persons attending the services; the Billy Sunday revival had the greatest attendance for the period of time of any gathering ever held in Shreveport."

NEWTON DISTRICT CONFERENCE.

Tuesday, April 22, beginning at 10 a.m., will be devoted to the District Sunday School Institute. Preaching at 7:30 p. m. by Rev. G. G. Yeager, Rosehill, Miss., followed by the Sacrament of the Lord's Supper.

The District Conference proper will begin work at 8:30 a.m., Wednesday, April 23.

I announce the following committees at this time:

For License to Preach—H. J. Moore, E. H. Cooley, S. N. Young.

For Deacons' and Elders' Orders—N. B. Harmon, M. R. Jones, P. H. Grice.

Let all pastors and delegates pray for a great conference.

L. E. ALFORD, Presiding Elder.

"THE HIGHWAY": A THEOLOGICAL NOVEL.

By Bishop Edwin D. Mouzon.

It was sure to come. And here it is, a novel discussing the questions at issue between Fundamentalists and Modernists. This, at any rate, is what the publishers say it is intended to be. In their "blurb" they advertise it as follows: "This gripping novel points the way to a better understanding of the real differences between fundamentaiist and modernist." Caroline Atwater Mason has certainly written a good story in **"The Highway."** I read it with increasing interest. In fact, it kept he up till after midnight. My sympathies are solidly with her splendid young hero. And when he declares:

"I believe in a divinely inspired Bible, not simply a collection of inspiring historical records. If the New Testament does not give us Divine Truth, then the Church's foundations is falsehood. I believe that God sent his Son to redeem us from sin and its power, that Jesus was God incarnate, born of a Virgin. I believe that the Cross was not an accident or a sentimental appeal, but was the climax of a plan of redemption for our race, its foundations laid when sin entered the world. I believe in the Resurrection as given in the Gospels, with no desire to explain it away as legend as 'subjective hallucination.' If God is possible, miracle is possible."

I answer immediately: **"This is the very heart of the Gospel, and here all evangelical Christians can unite."**

The fact of the business is, in this story Mrs. Mason does not discuss so much the issues involved between "Fundamentalism" and "Modernism," as the questions at issue between **conservative orthodoxy and extreme rationalism.** As between these two, a Methodist preacher's sympathies would, of course, always be with the most conservative sort of orthodoxy. And I am calling attention to this book because I believe that it will strengthen the faith of those who read it.

There are, however, certain criticisms which must justly lie against Mrs. Mason's presentation of the issues involved.

And first, she has no appreciation at all of the splendid work of social service now being done by the Christian church. Her view is exceeding narrow and one-sided. The sketch she draws of the attempt of modern Christians to apply the teachings of the New Testament to the solution of social questions is, to be perfectly frank, nothing but a miserable caricature. Modern Christians are tremendously interested in saving, not individuals only, but human society also. We have heard the cry of injustice; we have seen the ruin wrought by iniquitous institutions; we have seen great wealth controlling printing presses and subsidizing movements in the interest of a purely individualist interpretation of the gospel. And it grieves us to see good Christians like Mrs. Mason presenting the gospel in so one-sided and imperfect a fashion.

Again, it won't do to charge up all the heresy and immorality in the world in these post-war years to Germany. That is what Mrs. Mason does. Enough evil has come out of Germany, we all know. We Methodists, in particular, can have no sympathy with rationalistic criticism which leaves its spiritual blight wherever it goes. But to capitalize all the present bitter hatred of Germany in the interest even of a good cause, is hardly fair. And this is exactly what our author does—and does with great power. Some good things have come out of Germany. And many great things will yet come, let us devoutly hope.

I am suggesting more especially that **"The High Way"** be read by two classes—by our university professors and by such of our people as have caught the bitter spirit of so-called "Fundamentalism." It should help both.

We had better set fire to all our schools than have them roh our young preachers of their faith. I do not mean to suggest that our own Methodist schools of theology are doing anything of the kind. I know that they are not. Southern Methodist University and Emory are sending out finely prepared young men who are faithful heralds of the cross of Christ. But there are theological seminaries that are giving themselves to the destruction of the foundations of the faith. A young friend of mine attended one of these and lost his faith there. I know another young man who graduated at one of these institutions and is now a Unitarian minister. And this, in passing, is something I cannot understand—how any man can find in Unitarianism anything to develop enough enthusiasm over to be willing to devote his life to its publication! Think of a life given chiefly to criticism and negation! The tendency of schools of theology, however, has always been to make man too academic, and not practical enough—to turn out scholars rather than prophets. If they are not "schools of the prophets," then we have no use for them.

And I think the reading of this book would help the other class also—the class influenced by those who are waging a bitter and relentless war against all who do not agree with them in theological terminology. If all our "Fundamentallsts" were like Mrs. Mason's splendid young preacher, Hardy Shannon, all evangelical Christians would be fighting together—and not fighting one another. As one Methodist bishop said, I would take at once every man of his sort I could get my hands on. Hear what he says about fighting:

"I remember declaring with the confidence of my inexperience that it was my purpose to fight the new Religious Liberalism. Since then I have found out what fighting—what war in any realm of human activity—means. I am not inclined now as I was two years ago, to go in for spiritual bloodshed. We have seen enough of that—have seen it just now, even just here. I have surrendered any design of fighting in this field. Such purposes seem to me as hopeless as they are tragic. I purpose to defend the old faith with every drop of blood in me. But I shall not fight. I have no trust, no hope, save in Christ crucified and lifted up. He is Way, Truth, Life."

The utter and final condemnation of so-called "Fundamentalism" as such, is its unbrotherly, unChristian, and wicked spirit. It is out for war. It is out for blood. It fights men rather than false doctrines. It has forgotten entirely the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his."

What is really needed, and badly needed, is that the evangelical forces of the church should consolidate. In Methodism all who stand for the essential things of evangelical Christianity should stand solidly together. And we should draw closer and closer to all who put in the center of their preaching Christ and his Cross as the one hope of a sin-cursed and ruined world. Not the division of Christ's army, but consolidation—not schism, but union of all who love our Lord Jesus Christ—not the sowing of discord, but the cultivation of confidence—not the whisperings of suspicion, but the open speech of brotherly love—not the casting of doubt and discredit on men and women who have hazarded their lives for Christ's gospel at home and abroad, but prayers and sympathy and hearty good will—**this is what the church needs more than anything else just now.**

Let us dedicate ourselves anew to this high task.

ONE-FIFTH OR MORE OF TOTAL QUOTA PAID.

(Continued from Sixth Page.)

Ocala charge, Florida, Ocala, Rev. J. B. Rooney, pastor. Total quota, $4,000; amount remitted, $1,186.

Williamstown charge, Kentucky, Covington, Rev. F. K. Struve, pastor. Total quota, $1,625; amount remitted, $700.

F. Brock Jones circuit charge, North Carolina, New Bern, Rev. K. F. Duval, pastor. Total quota, $2,160; amount remitted, $432.

Rocky Mount First Church charge, North Carolina, Washington, Rev. H. M. North, pastor. Total quota, $4,000; amount remitted $1,700.

Marletta charge, North Georgia, Marletta, Rev. R. C. Clecker, pastor. Total quota, $3,500; amount remitted, $700.

Fayetteville charge, North Georgia, South Atlanta, Rev. H. L. Byrd, pastor. Total quota, $1,100; amount remitted, $292.

Farmington charge, St. Louis, Farmington, Rev. C. P. Throgmorton, pastor. Total quota, $3,000; amount remitted, $602.50.

Langley charge(, Upper South Carolina, Columbia, Rev. John T. Frazier, pastor. Total quota, $442; amount remitted, $100.

First Methodist Church (Corpus Christi), West Texas, Beeville, Rev. Thomas Gregory, pastor. Total quota, $3,500; amount remitted, $1,100.

IMPORTANT NOTICE.

Just as fast as money accumulates in the hands of treasurers of Special Effort Committees, it should be sent to the Board of Finance, Security Building, St. Louis, Mo. Also, these treasurers should not fail to use the treasurer's remittance form when making these remittances. The Board will send receipts promptly. Come on, everybody, and let us make the money in hand do business for the "Forgotten Man!"

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

HOUISON THOMPSON GRIFFITH was born near Chicot, La., Aug. 20, 1859, and died, after a two weeks' illness of pneumonia and complications, at his home in Oakdale, on Friday night, March 14, 1924, aged 63 years, 6 months, and 6 days. Brother Griffith grew up in a day when educational advantages were small; hut heing a man of fine common sense and quiet, thoughtful hahits, he became much hetter informed than the average citizen. He was past fifty when he united with the Methodist Church; but he won a large place in the affections and esteem of the hrethren. At the time of his death he was a member of the hulding committee having charge of the construction of Oakdale's splendid new church; a work which he greatly loved, and in which he had almost infinite pride. Kindness was a prominent mark of his character. He was the hest of neighhors; and his generosity toward the poor was unmeasured. He loved the young, and nothing gave him greater satisfaction than to be able to help and encourage children and young people. Because of his genial kindness, he will be sadly missed by all who knew him. He was married, June 14, 1887, to Miss Susie May White, and to this union five sons and five daughters were born. He is survived by his wife, four daughters, five hrothers, two sisters, a numher of grandchildren, and a large company of kindred and unnumhered friends. The five sons and one daughter had died hefore him. It will thus be seen that he and his heloved companion have had many sorrows. And now she and the other dear ones have this additional bereavement. May the comforting presence of the Father's gracious Spirit enable them to hear it. I knew Brother Griffith well. He was an unpretentious Christian, and a genuinely good man. I expect to meet him where no pale death angel shall he allowed to interrupt our fellowship.

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The church and community at Mars Hill, Miss., suffered a great loss in the passing away of MR. B. F. REVES, SR., Feh. 4, 1924. He was 76 years old. He joined the church when a young man, and was a faithful worker till his death. He was a member of the hoard of stewards for some twenty-five years, and never missed a quarterly meeting; then he was put on the superannuate list, and served there for five years without missing a single meeting. Mr. B. F. Reves was married about sixty years ago to Miss Catherine Harris, and twelve children were born from this union, ten of whom still survive to mourn the loss of a devoted father, his wife having gone on to glory some twenty-five years ago. Young and old loved him. To know him was to love him. It is a comfort to know he still lives, and will continue to live in the lives of all who came in contact with him. The Savior has called, and he has answered. The Lord has said: "Thou hast heen faithful in a few things, I will make thee ruler over many."

ONE WHO LOVED HIM.

Mrs. ARZALEE C. COLLINS was born in Rapides parish, La., Jan. 15, 1831, and died Mar. 5, 1924, having lived a little over ninety-three years. "Grandma Collins," as she was lovingly called, never knew the exact time of her conversion, hut was ever conscious of the witness of the Spirit to her acceptance with God. She joined the church when she was fourteen years of age, and for seventy-nine years was an earnest, true and faithful memher. For fifty years consecutively she was a teacher of a class in the Sunday school, and when time came to give it up, it was with great sorrow. As an active worker in all the societies of the church, and the prime mover of the first parsonage in Lecompte—the present one is due to her unflagging zeal—she was to the last zealous of the church's welfare. She leaves one son, whose greatest joy was ministering to his mother. We shall miss her, for her life was a henediction to all who knew her. She is gone from us, but there is no doubt of the result of her well-ordered life. She loved Christ, and loved humanity. She was true to the church, and ever rejoiced in a conscious salvation. Of her it can he truly said, "Blessed are the dead that die in the Lord."

Her pastor,
H. W. BOWMAN.

A Beautiful Life of Loveliness—In Memory of Mrs. Mary McDonald Kittrell.

How sweet it is to thus remember,
When loved ones pass from us away,
Their deeds of love and loving kindness,
They gave to us from day to day!
We love to hold of them sweet memories
Of how they used to laugh and play;
And treasure as our choicest treasure,
"Their deeds and what they used to say!"
We find in this, sweet consolation,
When not a fault of them we find,
But every thought is filled with Heaven
And loving deeds they left behind!
Such are our thoughts of one departed
When she had just begun to live
So full of life and every blessing
Of hest that Heaven here can give!
We know her as a snow-white lily
Reflecting all the rays of light
In childish glee as fair sweet maiden
So lovely, pretty, glad and bright!
For one to know her was to love her,
As one so kind and sweet and true—
"A perfect life!" We thus remember,
"Beneath God's Southern skies of hlue!"
To Dr. Kittrell she was married,
And hoth seem'd always glad and gay
Until God called and her sweet spirit
So calmly passed from earth away!
But blessed be the God who made her
And blessed her with his boundless love,
He gave through her a dear, sweet baby
Before she left to live above!

Her habe is now a perfect darling,
So like her lovely mother, dear!
And we shall pray God's holy angels
Shall hless and guard her pathway here!
Each star at night that shines from Heaven
Shall speak to us of her great love
And every thought of her we cherish
Will turn us to that home ahove!
Each hlossom shall reveal her heauty,
Each spring shall thus reveal her life,
A lovely child, a fair sweet maiden;
A darling mother and true wife!

REV. AND MRS. CARL MONROE
Memphis, Tenn.

Mrs. ESTHER SUSAN BREWER (nee Moore) was horn near Cheneyville, La., Aug. 21, 1837; was married to Daniel Brewer, Mar. 6, 1856, and departed from this life Oct. 5, 1923. She joined the church at a very early age, and ever lived a faithful, Chrlstian life. Sister Brewer was keenly alive to all the interests of her church, and reared her children in the fear and nurture of the Lord. In her later years she was afflicted with the loss of her hearing, but her sweet spirit and confident faith never waned. Her Bible and the Christian Advocate were her constant companions, and she kept up with the affairs of the church to the last. Whenever her pastor returned from the Annual Conference, she was anxious to know what was done, and where the preachers were sent. She leaves a number of children, all of whom are members of the church, and while they mourn the separation and miss her from the circle, faith in their mother's God assures them that her life of falthfulness has but advanced her into the church triumphant. A saint in Israel has gone; a host of friends and relatives mourn her departure, and await till that time when once more they shall be united to part no more. "Then are they glad because they be quiet; so he hringeth them unto their desired haven."

Her pastor,
H. W. BOWMAN.

RESOLUTIONS.

Whereas, in the All-wise Providence of God, our dear sister, Mrs. Mattie Hoell, has passed from earthly labor to her eternal reward. Therefore be it resolved:

1. That the Woman's Bible Class of the Grand Cane Methodist Church has lost a most worthy, loyal and true member, whose faithfulness was an inspiration to the other members of the class.

2. That the Sunday school has lost a faithful and diligent attendant and worker, the church a true and thoroughly consecrated member, and the community a loving and sympathetic friend, whose kindly ministrations will he sorely missed.

3. That while we sorrow because of her having left us, yet we bow in humble suhmission to the Divine Will of our Heavenly Father, who "doeth all things well," with gratitude to Him for her "upright walk and godly conversation" while among us.

4. That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to the New Orleans Christian Advocate for publication, and one to the sorrowing husband.

Signed: Mrs. H. P. Dowling, Mrs. I. T. Reames, Mrs. G. G. Dixon.

DICK'S MUL-EN-OL
Will not only impart a delightful fragrance to the breath, but will lessen the inroads of pyorrhea and preserve the teeth and gums. A few drops on the tooth brush or a teaspoonful in a half cup of water used as a mouth wash.

FROM WINNSBORO, LA.

We recently closed a two weeks' revival here, and while this meeting was not a great success as many such meetings are, much and lasting good was accomplished.

Our pastor, Brother L. R. Sparks, did most of the preaching, and it was of that high order that appeals to the best in the best intellects of the audience. Rev. Claud K. Smith, of Pineville, rendered excellent service, both as preacher and singer. Seven were received on profession of faith, making sixteen additions to the church since Conference.

We are delighted with our pastor, who is proving his worth as pastor-evangelist, his sermons being of that deep spiritual type, full of zeal for the cause of Christ, which enables him to present in a most delightful way his subjects. Under his wise leadership the different departments of the church are being thoroughly organized and, as a whole, the way seems bright for the future.

Our new church building program, launched some time ago, is receiving some attention; hence, in the near future, we hope to have our new edifice under construction.

A MEMBER.

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FROM FULTON, MISS.

Dear Dr. Carley: We have just closed a very successful revival meeting here in Fulton. We began the services Sunday, March 9, and continued for twelve days. Brother Wasson, our presiding elder, was with us to preach the first sermon and made the initial service one of power and inspiration with his masterful sermon on "Faith." At the evening service, the pastor of the Baptist church, Brother A. J. Darling, delivered the message, and Brother Alexander, pastor at Tupelo, came out Monday morning and preached a most helpful sermon to a large congregation. Then Brother J. A. George, pastor at Ripley, was present for the Monday night service, and preached throughout the meeting.

By way of preparation for the meeting, we had taken a religious census of the town, and so had some definite information to assist in personal work. We also had prayer services each afternoon for the week preceding the meeting. These services were well attended by those earnestly desiring to see the power of God at work in our town, and God answered the prayers of faith.

Brother George is a forceful and an effective preacher in a revival. He preaches the pure Gospel, not in a harsh manner, but he is not highly emotional and does not tell graveyard stories and death-bed scenes. He upholds Methodism. He preaches the truth fearlessly, backs up his statements with Scripture, and presents his appeal in a logical way. Our people were charmed with his work.

The co-operation among the various churches of the town was perfect. We are knit together here in the bonds of brotherhood, striving against the one common enemy and "for the prize of the high calling of God in Christ Jesus." Brother Darling, pastor of the Baptist church, conducted the singing during the meeting. Before he entered the ministry, he accompanied an evangelist as his singer for several years, and he made the music a feature of the meeting. With the church packed full of worshipers and everybody singing "There Is a Fountained Filled With Blood," the occasion rivaled that of an Annual Conference.

The weather was cold and rainy most of the time, but we did not miss a service, even though it rained and snowed, and our walks and streets are of the muddy variety. Our smallest congregation consisted of twenty-nine people one cold, rainy night. At most of the services the house was full, and at several services I counted as many as fifty people standing, being unable to secure seats.

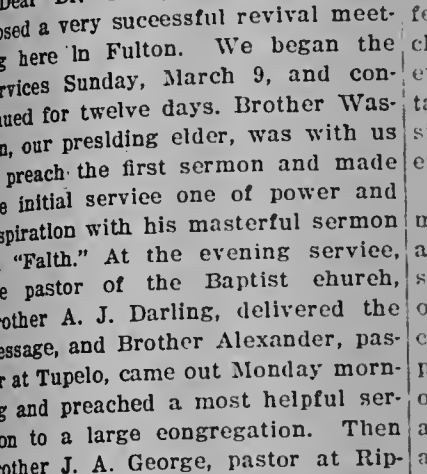
Brother George and I visited in over fifty homes and enjoyed a bountiful table hospitality in twenty homes. We had prayers in every home visited, and spoke to the unsaved and had special prayers with them as often as we could secure an opportunity to do so. We held special services three times in the Agricultural High School and once in a sawmill, the manager stopping the machinery and calling the employees in the office for the service.

Among the visible results of the meeting, we can mention that we had forty-two to accept Jesus Christ as their personal Savior. We took twenty-eight of these into the Methodist Church, and received three others by letter, making a total of forty-four received here since Conference. Three gave their names to join the Baptist Church, and of the remaining eleven, two have given their names to join the Methodist and the others have not stated which church will be their choice. At one morning service, we baptized ten infants. The last day of the meeting we sent out a committee of four men to clear an indebtedness of $800 on our parsonage that was built last year. At the evening service these men reported the debt provided for, one-third cash and the balance secured by notes payable June 1 and Oct. 1, 1924.

The meeting was as fruitful inside the church as it was on the outside. Over a hundred and fifty people came down the aisle and reconsecrated themselves to the Lord, and the whole church has experienced a revival of interest in things pertaining to the advancement of the Kingdom of God. We are looking forward to the building of a modern brick church with sufficient Sunday school rooms to care for the needs in our growing and thriving little city. The meeting was a blessing to the entire town. The power of God was felt, and we offer our thanks to him and are caused to say again with St. Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Cordially yours,

ALBERT Y. BROWN.



A Mother's Advice

Health is Vital to You, Mothers!

Birmingham, Ala.—"After becoming a mother my health gave way. I suffered severely with a pain low down in my right side. My sister-in-law, having been cured of a bad case of feminine trouble by taking Dr. Pierce's Favorite Prescription, advised me to take it, which I did. I am now starting on my third bottle and the pain has all left me. My husband said to me the other day, 'That Favorite Prescription must be a wonderful medicine, I don't hear you complaining any more.'"—Mrs. Ruth Williamson, 4016 First Avenue.

You should obtain this famous Prescription **now** at your nearest drug store, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

REASONS FOR PROHIBITION.

By Henry Rickey.

(Prize Winner.)

1. Alcoholism generates the races and transmits disease, low morals and ideals to the future generations.

2. Alcohol is an enemy to high social ideals. It destroys filial and parental love. It dulls susceptibility to religious influences and causes a loss of the desire for mental and moral things.

3. Alcohol hinders the hygienic, economic and moral progress of the people. It is a cause of many crimes and the breaking up of happy homes.

4. Some of the far-reaching and important things and benefits that have come from prohibition are better living, better clothing, cleaner and better social life, happy and contented homes and more efficient and steadier workers.

5. The efficiency of labor has been greatly increased, and the number of accidents in factories reduced seventy-five per cent by prohibition.

6. Savings deposits have increased more than thirty-three and a third per cent since prohibition went into effect. Prohibition is ninety-five per cent efficient, and will be one hundred per cent so when enforced.

7. Some of the things we are getting rid of by prohibition are money waste, unproductive drain of idle men, bread lines, poor farms, charity claims and many jails and poorhouses, and drunkards.

8. Some of the things that we are getting are a decrease of seventy-two per cent in deaths from alcohol, a lower mortality rate, a saving of human life, a joy in the home, a saloonless nation, and the attention of the world.

9. Evidence accumulates on every hand that prohibition has promoted public health, happiness and industrial efficiency. This evidence comes from manufacturers, physicians, nurses and social workers laboring in many fields.

10. This testimony demonstrates that prohibition is sapping the terrible force of disease, crime, poverty and vice. It strengthens education, religion and law, while the liquor traffic does not.—Times-Pleayune.

J. M. Miller, Ohio druggist, experimented on himself and discovered the home treatment known as

ADDILINE

Anyone with **COUGHS, BRONCHITIS** or **COLDS** may use under plain directions. Send name and address to

Addiline, 595 Arcade, Columbus, Ohio

The Modern Woman's Favorite Car.

Chevrolet Utility Coupe appeals strongly to the bachelor maid or busy matron. Its graceful lines, fine finish, extra wide doors, big, cheerful windows, and deep upholstery meet her aesthetic requirements.

Its sturdy construction, economy, ease of operation, and roomy package compartment convince her of its practical value.

More and more women are becoming owners and drivers of their own transportation units.

For business, social, or marketing purposes, Chevrolet saves an immense amount of valuable time and conserves the energy of today's busy woman.

for Economical Transportation

CHEVROLET

Prices f. o. b. Flint, Mich.

Superior Roadster	$490
Superior Touring	$495
Superior Coupe	$640
Superior Sedan	$795
Superior Commercial Chassis	$395
Superior Delivery	$495
Utility Express Chassis	$550

See Chevrolet first

Utility Coupe $640 f. o. b. Flint, Mich.

CHEVROLET MOTOR COMPANY

Division of General Motors Corporation

DETROIT, MICH.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The fourth Sunday in March was spent in Laurel. We were in the service at West End in the morning. In the afternoon the workers from the three churches met at First Church to consider a Standard Training School. A committee was raised to look into it further and make arrangements. The night services we were with the Kingston people. All three churches are on the up-grade. They are each planning for bigger and better things this year than ever before. I am so glad the church is growing in this thriving center. The three pastors are in favor with the people, and there seems to be a very hopeful and progressive atmosphere.

The fifth Sunday we were at Lake in the circuit institute. We had a good program. The Lake school was checked. This school showed a remarkable improvement over the past year. They are working on Program of Work "C," and if the same gait is maintained, they will be 100% in a short time. The Sunday schools are taking specials right along. I wish every one who has to do with missions in the Sunday school would realize that we are trying to make it easy for those who have not paid what they promised to the Centenary to pay out. It is not for more money or new money with those who are behind in the Centenary, but for the money promised for this purpose.

A uniform program for the district institutes has been worked out. It is not complete. Anything may be taken from it or added to it, as you desire. We are trying to urge the workers to ask questions and help the work in that way. We are going to use the quarterly conference report blanks to report on at the district institutes. Will you please see that they are filled out for the time between the Annual Conference, Nov. 18, to the meeting of the district institute?

The presiding elder of each district will hold the devotional services.

Business That Must Be Looked After.

1. Receiving the reports from the local schools. These reports will not be read at the institute, but will be used in checking the district as to its Conference standing.
2. Reports from the district officers.
3. Election of officers.
4. Reports of county organizations.
5. Reports of circuit-wide institutes.

The following topics will be discussed, depending upon the time allotted for the institute:

1. The Programs of Work.
2. The What and the How of the Wesley Bible Class.
3. The Circuit-wide Institute.
4. Sunday School Day.
5. The 1,000 Study Club.
6. Leadership Training.
7. Missions.
8. The Honor Rolls.
9. The Circuit Standard.
10. Home Department.
11. Tithing.
12. The Story Papers.
13. The Age Groups.
14. The Key Woman.
15. The Necessity of Accurate Reports.

Please suggest topics if you do not see yours here, and let the institutes be helpful and practical.

The Seashore District Institute meets at Lumberton, April 15, at 10 a. m. See that your school is represented.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Sardis is the first on the list to observe Sunday School Day and send in the offering. Please do not wait until the last minute to send for the programs. A man may not have the ability to get the people to teach their children; but when he has the ability and deliberately refuses, he needs a lesson on Christian ethics that he has missed. It is all right to be orthodox in creed; it is also of importance to be consistent in conduct. The law of our church is a guide that has stood the test of years. Observe the law or fight the church.

Some General Suggestions.

"In order that Sunday School Day may be successfully observed, the following suggestions should be followed:

"1. Begin in time. The school that does not commence preparations a month in advaince will be in sore danger of making a botch of the whole business.

"2. Take both the teachers and the pupils of your school into your counsels. Let them know what you want to do and why. Awaken their interest in order that you may secure their hearty co-operation.

"3. Select those who are to lead in the work of preparation with a view to fitness, and then do everything you can to encourage the whole school to stand by them.

"4. Advertise. Let the congregation and the community know what you are about. Let them understand that you are engaged in a big task in which you thoroughly and enthusiastically believe and that you want their intelligent co-operation.

"5. Make the entire undertaking a matter of prayer. The best way to make it a festival of gladness is to make it a vitally religious service."

The church at Booneville has been doing big things in the raising of the Centenary and Educational pledges, but this is small as compared with their program of religious education. Recently a class of eight received credits on the completion of "Organization and Administration." The school has seventy credits in all. A wise layman has offered $2.50 for every credit and $25 for every gold seal diploma, the money to be used in building a Sunday school annex. The church has four classes studying missions. These studies are to continue six weeks, one lesson a week. It takes a great leader to enterprise this type of work, and it takes a great people to follow. In the afternoon Brother Mohler gives an illustrated gospel message in the movie theatre to a large number of people who do not attend any of the church services. He is using the kind of bait the fish will bite. All good fishermen know this trick. Mohler is a fisher of men.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

By Rev. C. D. Atkinson, Conference Superintendent.

Dean Smith, of Centenary College, has accepted the position of Superintendent of Adult Work in our Conference.

There will be a Sunday school session or feature in each of the coming district conferences. At the Alexandria District, the time of the Sunday school session will be Sunday, May 4, at 2:30-5 p. m. The New Orleans District will also give the Sunday afternoon to the Sunday school cause, April 27.

Dr. A. S. Lutz, of Shreveport, Secretary of the Educational Movement of our Conference, will preach the educational sermon at the Alexandria District Conference, on Sunday, May 4, at 11 a. m.

A tentative date, June 2 to 7, has been decided on for the Standard Training School in the Lake Charles District. This school will offer four general unit courses.

The records show that the first Sunday School Day offering for 1922 was from the Springhill Sunday school, March 24. In 1923 it was the Haughton school that was the first to send in their offering, April 21. This year the Homer Sunday school took up an offering of $52 at the annual Sunday school conference, which offering was creditcd to them as their Sunday School Day offering; but the Mansfield Sunday school had its regular observance on March 30, and sent in her offering the first of April, of $44.93.

Rev. J. C. Price, pastor of Rochelle, sends me the following report of his Fifth Sunday Institute, which will be read with interest by all pastors, especially pastors of circuit Sunday schools:

"I am sending you a report for our 'Fifth Sunday Institute,' held at Olla, the fifth Sunday in March. I am glad to say it was a success from every viewpoint. We had sixty or seventy Sunday school workers, and did intensive work in studying the best methods of Sunday school procedure for the day. In short, this is what we studied in our institute: 1. Worship in the Sunday School. 2. Organization of the Elementary Department. 3. How the Organized Bible Class Can Help the Church. 4. Organization of the Sunday School. 5. Teacher Training. 6. From Bethlehem to Calvary. 7. What the Sunday School Has Meant to Me. 8. Questions and answers by Everybody.

Of course, music had a prominent place in the program. The above subjects were faithfully and instructively discussed by those on the program. The spirit of enthusiasm went out until I believe every person present was possessed with it, for the time being, to say the least of it. Compliments seem to echo from all that we have had a great day.

"If you will bear with me, I would

(Continued on Next Page.)

HOLMES

82nd Birthday Sale Begins Monday March 31.

TREE POISON!

Why pay $1.50 per gallon, when you can make it yourself at from 25c to 50c. Formula free, with material for 5 gallons, prepaid, for $5, with complete directions. This preparation absolutely guaranteed to kill tree, both root and branch in from 3 to 60 days or money refunded. Address

B. E. BOYETT & CO.,
1379 Tutwiler Ave., Memphis, Tenn.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results Secured in One Day by Use of K-17, Formerly Known as Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says, "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

Fred McIntyre, a Kansas resident, says: "I have used K-17 for two weeks and can hear a watch tick. It has also nearly removed all evidences of my catarrh."

Head Noises Stopped.

Henry Vertein, a Wisconsin resident, says: "I have used K-17 for only ten days and my head noises have stopped entirely and my hearing has shown a wonderful improvement."

Hears Clock Tick.

Frank Quinn, of Mississippi, says: "Before I used K-17 I had not heard the clock tick in a long time. And after I had taken the treatment two days I could lay in bed and hear the clock tick plainly."

D. E. Bryant, of Georgia, says: "I began using K-17 on Monday and on Saturday of the same week I was hearing and have been hearing ever since. Thank you once, twice, thrice."

Head Noises Stopped in 5 Days.

Mrs. D. C. Wilkins, of Mississippi, says: "K-17 has helped me wonderfully. In five days it has stopped that awful noise in my ears. I think it is a grand medicine."

Mrs. C. Roberts, of Florida, says: "I was entirely deaf in my left ear for two years and then in both. When I got your treatment I could hear in twenty-four hours."

Such amazing reports come from all over this country and foreign countries. The prescription, which is known as K-17, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that K-17 will restore your hearing quickly, and to introduce this remarkable treatmentt to a million more sufferers, we will send a large $2 treatment for only $1 on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kan., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.—Adv.

FROM CENTENARY, McCOMB, MISS.

Dear Dr. Carley: I have been so busy in getting acquainted with my new field since Conference that I have neglected sending some items from here that may be of more than passing interest.

First and foremost is that we have had Dr. Henry Felgar Brooks, now pastor of our Capitol Street Church, of Jackson, with us in a ten-day meeting, beginning Feb. 27 and closing March 9. Dr. Brooks delighted the people of Centenary Church with his strong, stirring and Scriptural sermons. Somewhat dramatic in his presentation of the truth as taught in the Word of God, he holds his hearers with a strong grip, and intensely interests them, while presenting the Word in such a way that the children could understand clearly and were edified and helped.

There were a number of accessions as a result of the meeting, among them being five men of about 40 years of age. Our prayer meetings have been growing steadily since the meeting closed, the attendance running as follows in the four weeks: 107, 90, 133, and 156. It may be that prayer meetings are defunct in some places, but not so in McComb.

The people here have been most kind to me and my family, and we feel that our lines have fallen in pleasant places. My fellow-pastors here, Brothers J. A. Wells and A. S. Oliver, are among the finest I have known, and each is doing a splendid work. Together we are praying, planning and working for some genuine advancement in the interests of Methodism in this growing and enterprising little city.

JAMES L. SELLS.

RESULTS OF LUSAMBO REVIVAL.

By W. W. Higgins.

For Lusambo station the last eight months have been months of trial. Due to the transferring of two families from Lusambo to other stations and the changing about of the program of work to a certain extent, the rumor got out that the mission village and work at Lusambo were to be closed. This rumor had a tremendous effect upon the work of the station, and there started a decline in interest, in attendance and in church offerings. The crisis was reached in February. Special sessions were held with the church officers for the purpose of prayer and instruction. Earnest prayers were made that the spiritual life of Lusambo station might be saved. The backward sweep was checked, but there we stood, seemingly unable to make any great headway in regaining the ground we had lost. Just at this point, in one of the interesting chapters of Lusambo's history, came the news of the special revival services at Mutoto, with its impetus to renewed endeavor on the part of natives and missionaries alike. This was Lusambo's lead and opportunity. A revival was the great need of our station at this particular time.

It was arranged that Rev. Plumer Smith, of Mutoto, should come to us for a series of special services. Friday, the 13th of April, was the time set for his arrival. After a most trying trip, with its temptations to turn back, Mr. Smith arrived on the day appointed. The services, which continued for seven days, began that night.

What were some of the results of the meeting? A general clean-up, let us say, of practically every Christian in the village and many who were not Christians, but who expressed the desire to be instructed in the teachings of Christianity. Two hundred and six confessions were made, first in private and then in open. The most impressive feature about the confessions was the spirit of shame in which a great many of the confessions were made. My two years in the Congo have not caused me to consider genuine shame as a characteristic of the Congo native.

Three months have passed since the meetings closed. Let us briefly consider what has taken place since then. The attendance upon all services and Bible study classes has increased from five per cent to ninety per cent; the catechumen classes, one hundred per cent; the gifts, twenty-five per cent. In addition to these results, we must not lose sight of the genuine interest that has developed in all departments of the work, and a steadiiy increasing demand for Bibles. One of the most common expressions in the village is, "We are happy."

Elisha received the double portion of Elijah's spirit, because he was a faithful and watchful friend, he saw. Allowing ourselves to be lead of the Spirit and remaining faithful to God will enable us to see our opportunities of serving him and humanity.

—From Congo Mission News, published by Protestant missionaries in the Congo.

Congo Belge, Central Africa.

SUNDAY SCHOOL.

(Continued from Page 12.)

like to mention at this time some of the leading features as I see in the "Fifth Sunday School Institute."

"1. There is a permanent good derived from bringing the workers together who are engaged in one common interest. It is like Conference times with us preachers—it is a good place to shed off discouragements, find out what the other fellow is doing and having to go through with. That good fellowship is soil in which we grow and learn more about each other.

"2. Out of this splendid fellowship we get in the 'fifth Sunday institute' that much-needed enthusiasm for a larger and more effective program of work for our Sunday schools. Enthusiasm is to Sunday school workers what steam is to the locomotive—they must have it to make the work go.

"3. Delightful fellowship, with intensive instruction, seems to remove the veil and give an insight into things where the average person has never had the privilege of looking before. Most people want to advance; and when shown where and how, they are, as a rule, ready to make the step.

"Lastly, it is a place that we can bring to our people in a little way the same nature of work that we have in our great 'Federations,' and hand on to them the good things that we get at the larger gatherings. I am much encouraged in our Sunday school program. I think I mistake not when I say i can see the hand of God upon us in this very great work."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Ponchatoula, Wednesday, Apr. 9.
Bogalusa, Apr. 12, 13.
Pearl River, at Bush, Apr. 13, 14.
Baton Rouge, Keener Memorial, Wednesday, Apr. 16.
Natalbany, at Tickfaw, Apr. 19, 20.
Springfield, at Holden, Apr. 20, 21.
Kentwood, Apr. 26, 27.
Franklinton, Apr. 27, 28.
Greensburg, at Days, May 3, 4.
Pine Grove, at Pipkin's Chapel, Apr. 4, 5.

H. N. BROWN, P. E.

Alexandria Dist.—Second Round.

Opelousas, Apr. 6.
Alexandria, Apr. 7, p.m.
Melville ct., at Palmetto, Apr. 13, p.m.
Colfax ct., at Montgomery, Apr. 20, a.m.
Natchitoches, Apr. 19, p.m.
Campti, at Davis Springs, Apr. 27, a.m.
Coushatta, Apr. 27, p.m.
District Conference, at Lecompte, May 4. Sunday will be given over to Sunday school work, with a big rally in the afternoon. The conference will be organized Monday at 2 p.m.
Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Demand BAYER ASPIRIN

For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service, INCORPORATED

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

Ladies Pure Silk Hose
3 Pairs $3
Delivered Fresh From Our Factory

Save $1.50 on each box of 3 pairs, and get real genuine silk, beautiful, well-fitting hose, in any of the new shades: Black, white, brown, bobolink, thrush, fog, nude, grey, meadow lark, airedale, tanbark, oriental pearl, beige, champagne, bamboo, otter, log cabin, mandalay, covert, peach, sunburn, dawn, banana. Box of assorted colors if desired.

4-thread heel and toe, tight-fitting ankle, with fashion marks and mercerized double lisle top.

Send money order or check, specifying size and colors. After examining hose if not satisfied, money will be promptly refunded.

Pisgah Maid Hosiery Co.
HENDERSONVILLE, N. C.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Hydro SUPER POWER

WHAT IT DOES!
"Charges Batteries Instantly and they stay charged longer." DEALERS and SALESMEN write for proposition.

INTERCHANGEABLE UNIT BATTERY SYSTEM, INC.,
324 Randolph Building, Memphis, Tennessee

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1110 Louisiana Ave., New Orleans, La.

LOUISIANA CONFERENCE ANNUAL MEETING A GREAT SUCCESS.

Homeward Bound from the Conference at Bogalusa!

"All aboard," sounded the voice of the conductor Friday afternoon as multitudinous suit cases were thrust in the doors of the train, the hospitable but weary Bogalusa hosts and hostesses waving good-by, and the delegates, over 100 in number, hurrying to their seats. Such a happy time, such an inspirational conference—but, oh, such a rush, and everybody weary! Can you believe it, a body of women almost too tired to talk, for so much of business, of plans, of pleasure has been crowded into these few days! "I just must relax," said the recording secretary, as she drew a deep breath and settled comfortably in her seat, but for a moment only—along came the Superintendent of Publicity and said, "Do write an article for the Bulletin."

And now, with the sound of wheels whirring and the murmur of many delegates, who, having rested awhile, find that the tongue is the least overworked member, we wonder if we can collect our scattered thoughts, and tell in a few words of a Woman's Missionary Conference that held continuous sessions from Tuesday night until Friday noon?

Select the most important and interesting features? An almost impossible task—and yet we would tell of some of the mountain top experiences. First, having with us our vice president (Council), Mrs. Perry, with her words of counsel and advice and her "Quiet Hour Talks," and our dear Mrs. MacDonell, so long our Home Base Secretary, who even now, though retired from active work, is all aglow with enthusiasm and full of determination to fulfill the hope of the Belle Bennett Memorial at the Greater Scarritt; next were our workers from our own St. Mark's and MacDonell Wesley House, so filled with enthusiasm. Mrs. Young told of the converts at St. Mark's—not many, it is true, but, as she said, weighed rather than measured. And then we heard from one of the students at MacDonell Wesley House, who testified as to the miracle of grace in her heart and saw in this French girl won over to Protestantism, a living example of the work that is being done in the French Mission.

Superintendents of young people and children are apt to grow discouraged, for there are so many activities, so many things to interest and entangle outside the church; but after seeing a pageant such as was put on by the Young People of Bogalusa, picturing the life of Miss Bennett, and after hearing a lovely, bright-faced girl so wonderfully tell a Bible story, and after seeing the little tots march in with song and story, there are such rosy visions of the future of the Missionary Society that discouragements give place to congratulations, and those doing this work consider it a privilege to train the young minds and hearts.

The tedious figuring of the treasurer becomes fascinating when assets triumph over liabilities and when the Auxiliaries prove that the money is not just a tax but gifts of love. Some days the Publicity and Bible study superintendents hadn't time to go to lunch; but what mattered if literature was selling and folks were going to be informed about mission work? In demand every moment was our president, and always smiling, always gracious, ever helpful. What wonder that her election was unanimous and brought a storm of applause? Quietly and unobtrusively our Superintendent of Supplies goes about her work, but she "gets the goods," and when she realizes what the boxes mean to the missions she, again shoulders her burden. Not for worlds would we leave out the district secretaries; not much glory in their office, but they are the wheels that make the organization go. Our Vice President, Corresponding Secretary, and Social Service Superintendent were greatly missed.

Dr. Duren, pastor of Rayne Memorial, gave a talk on citizenship that will not be forgotten. He declared that women who neglect to use the ballot are robbing God in that they throw away the opportunity of making a better world.

We would love to speak of the nice lunches at the Y. W. C. A., the interesting journey through the great saw and paper mills of Bogalusa, and so many delightful things, but space forbids. We can only say in conclusion that the fourteenth annual session of the Louisiana Woman's Missionary Society is over, but there will be echoes from it on through the year, for delegates are going home filled to overflowing with new plans, added information, and a desire to have a part in the furtherance of missions. None would murmur at being elected to go to Alexandria next year.

The Louisiana conference feels fortunate in the election of its officers, and each one hopes, by the help of God, to prove worthy of the honor conferred on her and to bring in this coming year many sheaves for the Master.

MRS. GEORGE S. BROWN,
Recording Secretary.

NORTH MISSISSIPPI CONFERENCE

Zone Meeting at Winona.

On March 24, the Moore Memorial Methodist Church was hostess of the Zone meeting in the afternoon.

Representatives from Vaiden and Columbiana Auxiliaries were present, and the meeting was both interesting and inspirational.

Mrs. U. V. Hutchinson, chairman, called the meeting to order, and after the Scripture reading, Mrs. Carroll Varner led in prayer.

Mrs. Lutie Stokes, district secretary from Grenada, was introduced, and gave a comprehensive and instructive talk on the purpose, possibilities, and achievements of the Zone meetings.

Miss Louise Dunstan, local treasurer of the Belle Bennett Memorial Fund, brought to our attention the necessity for earnest prayer for a satisfactory decision regarding the location of Scarritt Bible Training School.

One of the main features of the program was a talk on "Stewardship," by Mrs. J. W. Conger, who impressed us anew with the truth that God requires not only a tithe of our money, but we must give to him a tithe of our lives, our time, our talents, and everything that we possess.

Our next Zone meeting will be held at Columbiana, in June.

MRS. JOHN McDOUGAL.
Publicity Superintendent.

MISSISSIPPI CONFERENCE.

An Occasion Worth Mentioning.

On Sunday night, March 30, the Woman's Missionary Society of Pearl River Avenue, McComb, proved a great blessing to their church and community, as they so effectively and religiously rendered a program on "Stewardship and Tithing." It was in the form of a dialogue and two scenes. There were twenty-two characters, and it was the most convincing Scriptural and practical program on the subject this writer ever witnessed. It was prepared amid serious difficulties, occasioned by rain and sickness, but prayer was so effectively mixed with the practice and performance that it was a spiritual benediction as well as a great hit in our tithing campaign. Our Missionary Society is growing in numbers, but its real growth is in its growing effectiveness in its God-given task. We could but exclaim as this program was finished, "Well done, good and faithful ladies!"

The "Home-like and Growing Church" is "clearing" more new ground, and is happy on its way!

J. A. WELLS.

Our Lord Jesus Christ gave promise to his disciples of the power of the Holy Spirit in his parting message in Acts i, 9. Were it not for its faith in the abiding Holy Spirit, the church to-day might tremble before the unseen future. The world is astir; disaster dire and unforeseen has blotted out cities in a day; strife and dissension imperil governments, and desperate need appals the people of depleted nations. The demands of the coming days—who can meet them? He who gave to the church his great commission can change trembling efforts into deeds of strength as he is "Jesus Christ, the same yesterday and to-day, yea and forever."

As the women study "The Illumined Task" this year, they may rest their souls day by day on the promise of accruing power and make themselves responsible for what they can have in times of stress and peril from the infinite resources of Jesus, the riches of glory in Christ! He helped the timid pioneer women who, with untried powers, obeyed his call to open missionary work in 1878, and he blessed their efforts so greatly that the women of to-day have entered upon their inheritance.

Building on the past and enriched by the experiences of the pioneer women, the women of to-morrow should possess a devotion to the conquering Christ that will enable them as his messengers to reshape civilization and bless community and individual life.

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Attempt great things for God."
—Miss Maria L. Gibson.

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By W. L. Underwood.

Have you paid your Centenary pledge, that you made in good faith more than five years ago? If you have, then you know that God's work as mapped out on the great "Centenary Scale" has not been hampered because of you, and you have a peculiar feeling of joy over a vow kept and a pledge to God paid, enabling his servants to spread the Gospel throughout the land.

But how do you feel, you who can pay, if for some reason you have not paid your pledge, and have broken faith with him who carried our cross to Golgotha's brow and there atoned for your sins and mine with his precious blood?

Suppose he had failed us there, what then, where would we stand now? I shudder to think of it, but, thank God, he did not fail us, but went through with it even unto death. Shall we fail him now, and see him with pierced hands outstretched toward the fields that are "white unto the harvest" and the reapers all too few, because we have failed to keep our solemn vow, on the strength of which mighty forces were to have entered the "harvest fields" and reap hungering and thirsting souls unto him?

How will it be on that great day when we shall stand before the one true Judge? Will we be held accountable for those that are lost because of our unfulfilled pledges and broken vows? How much less have we lied to the Holy Ghost in keeping back all or a part of our pledge than did Ananias and Sapphira of old, who, after having sold a possession, withheld a part of the price thereof, laying the rest at the Apostles' feet? and hear Peter say: "Was it not thine own to do with as ye would before you pledged it to God? Thou hast not lied unto men but unto God;" And to Sapphira, "Behold the feet of them which have buried thy husband are at the door, and they shall bury thee also." Acts 4:34-37 and 5:1-11.

To you who have not paid and can do so, lose not a moment in paying out, that the manifold works of God may be carried on according to the great plan, and feel secure in the knowledge that you have at least kept the faith, and that the work will not be longer delayed because of your failure to pay your pledge.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, 3:10.

Amory, Miss.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.

Meadville and Bude, at Meadville, Apr. 11.
Monticello, at Sontag, Apr. 13.
Pearl River Ave., McComb, Apr. 13, 14.
Fernwood, at Kokomo, Apr. 16.
Adams, at Ebenezer, Apr. 19, 20.
Bogue Chitto and Norfield, at Bogue Chitto, Apr. 23.
Scotland, at Hawkins' Chapel, Apr. 24.
Foxworth, at Hopewell, Apr. 27.
Tylertown, Apr. 27, 28.
Osyka, at Muddy Springs, Apr. 30.
Magnolia, Apr. 30, 7:30 p.m.
Summit and Toplsaw, May 1.

District Conference will convene at Meadville at 2 p.m., Wednesday, April 9. Send names of delegates to Rev. S. F. Harkey, Meadville, for entertainment provision, and to me, that I may make up the official roll. Pray for the conference.

Let the Friday before your quarterly conference be observed as a day of fasting and prayer. Magnify the Lord.

Secure subscriptions and cash during this quarter to fully cover all conference and general work funds.

H. M. ELLIS, P. E.

Vicksburg Dist.—Second Round.

Nebo, at Sharp's Chapel, Apr. 13, 11 a.m.
Vicksburg, Gibson Memorial, Apr. 13, 16, 7:30 p.m.
Utica, at Cayuga, 11 a.m., April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a. m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p. m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Dublin, April 11.
Lambert, at Marks, April 12, 13.
Tutwiler, at Rome, April 14.
Webb, at Sumner, April 15.
Greenwood, April 20, 21.
Sidon, at Cruger, April 22.
Tchula, April 23.
Black Hawk, at Coila, April 26, 27.
Carrollton, at North Carrollton, April 27, 28.
Schlater, May 3, 4.
Minter City, May 4, 5.
Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.

The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Oakland, at Enid, April 11, 11 a.m.
Crenshaw, at Crenshaw, April 14.
Tyro, at Tyro, April 19, 20; Q. C., Saturday, 11 a. m.
Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, Q. C., April 30, 11 a.m.; preaching, May 4.

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Second Round.

Blue Mountain, at Walnut, April 4.
Kossuth ct., at Kossuth, April 12, 13.
Ripley sta., Q. C., April 17, p.m.; preaching, April 20, 11 a.m.
Silver Springs, at Paine's Chapel, Friday, April 18.
Dumas ct., at Jacob's Chapel, April 19.
Potts Camp, at Macedonia, Thursday, April 24.
Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise, Wednesday, April 30.
Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Woodland, at Prospect, a.m., Apr. 12, 13.
Houlka, at Wesley Chapel, a.m., Apr. 19, 20.
Okolona, preaching, p.m., Apr. 20.
Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The District Conference will meet at Pontotoc May 20 to 23, inclusive.

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Columbus Dist.—Second Round.

Noxapater, at Flower Ridge, April 12, 13.
Louisville, April 13, p.m.
High Point, at High Point, April 14.
Shuqualak, at Cooksville, preaching, March 9; Q. C., April 16.
C., April 16.
Macon sta., preaching, March 9, p.m.; Q. C., April 16.
Mashulaville, at Mount Hebron, April 19,20.
Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Second Round.

Water Valley, Main Street and Taylor, at Palestine, April 12.
Paris ct., at Pine Flat, April 13.
Oxford, April 13, p.m., April 14.
Lexington, April 18, 7 p.m., April 20, a.m.
Ebenezer ct., at Ebenezer, April 19.
Winona, April 20, p.m., April 21.
Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

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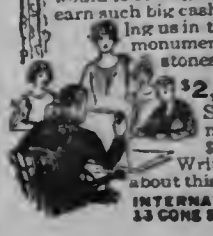

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ANNIVERSARY DAY.

Dear Fellow-Worker: A copy of the program which has been arranged by the Epworth League Department of our church for the observance of "Anniversary Day," has been sent to all pastors.

The time set is April 13; but if for any cause you or your young people will not be able to use that time, a Sunday as near thereto as possible should be used to give your church an opportunity to have a part in this work for our young people.

If there is no League, as such, every church should have "Young People's Day," and let the membership know what is planned, and organize a League if possible.

Let an offering be taken and be sent at once to the Treasurer, Rev. H. P. Lewis, Belzoni, Miss., for use in the extension plans of your Conference Epworth League Board.

The League Conference will be held at Grenada College this year, June 18-21. Send your young people.

Yours in service,

R. P. NEBLETT,
Chairman Conference League Board.

FROM FIRST CHURCH, COLUMBUS, MISS.

We have just passed through the most thrilling period of religious revival this writer ever saw. John Brown, of Siloam Springs, Ark., one of the general evangelists, did the preaching, and his assistants, Mr. and Mrs. Loren Jones, looked after the music, prayer meetings and the many other things incident to a revival campaign. For weeks before the meeting began, the city was getting ready for the great awakening. It surely came, and it was as surely expected. The eight Protestant churches co-operated, and it was a beautiful sight to witness people of all the churches working together for the salvation of a whole community. There were about 225 in the choir, and it was made a most effective agency for reaching the people. Brother Jones is a past master in the art of getting people to sing. Mrs. Jones won the hearts of everybody, old and young. John Brown belongs to a class all by himself. He is strong, unique, entertaining, orthodox, and makes an irresistible appeal to men. He did the church more good than any evangelist I have been associated with in a great while. His sermon on "The Tragedy of Neglect" was a masterpiece. Scores of our best people wilted under the searching appeal of this great sermon. His series of talks on "The Spirit-Filled Life" were greatly enjoyed, and his morning talks the last week on the three great modern religions, Russellism, Christian Science, and Mormonism, were most helpful. The churches of this community are more thoroughly entrenched in the affections of the people than ever before. Between 300 and 400 people were received in the various churches here last Sunday. Many an ancient church letter was dug up and handed in. Prayer meetings were never so large as now. About 225 have been present each night for the past two weeks at the First Methodist, and a large number at the other churches. Tithing and establishing family altars have engaged the attention of scores and scores who had never given any serious attention to these things before. Thank God for a revival that stirs the church and makes the people feel that religion is worth while.

Hundreds of the young ladies at the college reconsecrated their lives, and a number of them joined the church. Christianity is stronger here now than at any former time.

E. S. LEWIS.

THE HUGUENOT HALF DOLLAR.

From the United States Mint comes a new half dollar, which is being eagerly bought up by Americans of Huguenot descent for use as heirlooms. It commemorates the Huguenot-Walloon founding of New Netherlands, the present New York State. On its obverse the coin shows the words: "Huguenot Half Dollar." Portraits are shown of Admiral Coligny and of William the Silent. As is well known, the Admiral was murdered at the massacre of St. Bartholomew. William the Silent liberated Holland from the overlordship of Philip II, who had introduced the Spanish inquisition into Holland.

This name of "The Silent" was given William of Orange because of his power to hold his tongue. At a court festival he showed no concern when informed by the King of France that a secret treaty had been made between France and Spain providing for the massacre of all Protestants within both kingdoms.

The coin's reverse has the wording, "Huguenot-Walloon Tercentenary of the Founding of New Netherlands," with the presentation of the ship that in 1624 first visited what is now the port of New York.

"To educate the reason without educating the desire is like placing the repeating rifle in the hands of the savage."—Herbert Spencer.

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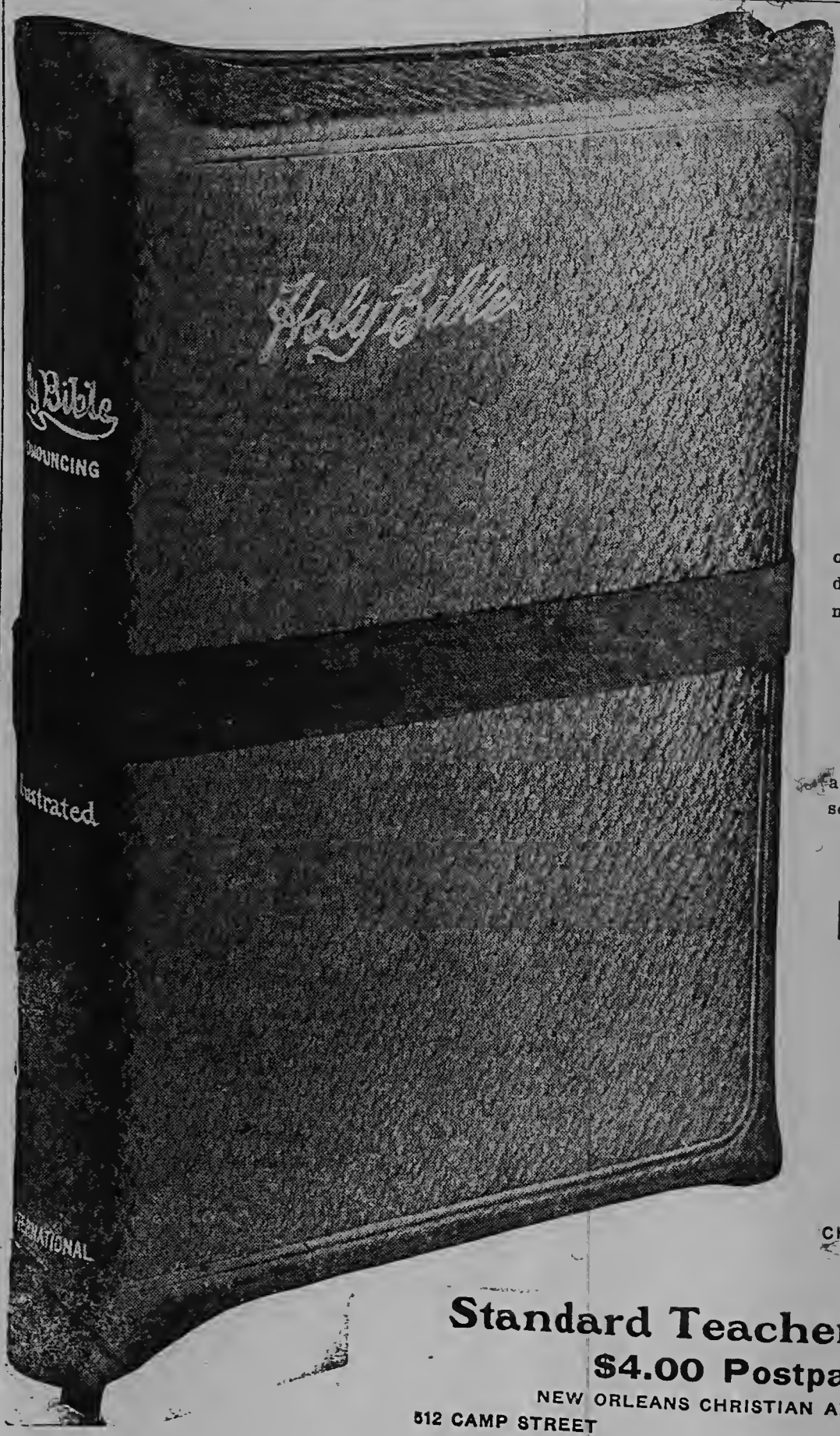

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 17, 1924. CHAS. O. CHALMERS, Manager.

MARTYRS AND MODERNISTS: SUGGESTED BY EASTER.

By Bishop Warren A. Candler.

On Easter the church universal celebrates the fact of the resurrection of Jesus Christ from the dead.

By faith in the risen Lord the heart of the church is transported with joy and her lips with praise. In this faith she goes forth to give solace to the sorrowing, proclaim salvation to the sinful, and impart hope and cheer to the tired multitudes of earth.

But notwithstanding her blessed ministrations through faith in her risen Lord, some who are called Modernists would have her discard her historic belief in his resurrection as unimportant and unessential, if not untrue. Among them are some who wish to be accepted and esteemed as Christian ministers.

The following are extracts from two such persons:

"The physical resurrection of Christ is unnecessary to the faith, and making it so would be fundamental heresy, because it makes the physical more important than the spiritual."—Dr. Leighton Parks.

"The birth, death, descension, resurrection and ascension of all Saviour-Gods, not exceptiug Jesus, are versions of the sun myth. There is no rational doubt about the fictitious character of the divine Jesus. I doubt that he lived. As an objectivity there is no such divinity—meaning the triune God, Father, Son and Holy Spirit. He is a subjectivity existing in the imagination of orthodox Christians.

"If the Anglican creed is not elastic enough to permit one to read into it all that one believes to be the result of modern intellectual progress, then perhaps I ought to be put out. However, I consider that in excommunicating me under such conditions the Anglican communion is, in effect, saying that it is incapable of progress, and does not want intelligent membership."—Bishop William M. Brown.

These are samples of similar utterances of the advocates of creedlessness, and whatever may be said of them, it will not be denied that they depreciate, if they do not, repudiate, that for which apostles suffered and martyrs died.

The primitive church was a witnessing body, and the pre-eminent function of its apostleship was witnessing to the fact of the resurrection.

The great fact was the very heart and life of apostolic preaching, and on it the Christian church was organized. Without it there would be no gospel to be preached, no apostles to preach, and no church to believe in Christ, and become "the pillar and ground of the truth." (I Timothy iii:15.)

It was the essential substance of St. Peter's sermon on the day of Pentecost, and it continued to occupy the central place in all the preaching by which the Apostles "turned the world upside down" as they went everywhere, "with power, giving witness of the resurrection of the Lord Jesus" (Acts iv:33). Whether preaching at Jerusalem or Athens, in Asia or Europe, their message was always the same—"Jesus and the resurrection" (Acts xvii:18).

It was on this account that their first persecutions were inflicted by the Sadducees rather than by the Pharisees; "for the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both" (Acts xxiii:8). If the apostles and first Christians had not borne specifical and unequivocal testimony to the resurrection of Jesus, they would have escaped much, if not all the persecution which was visited upon them. For this cause Peter and John were imprisoned (Acts iv:1-2); Stephen was stoned (Acts vii:54-60), and James was beheaded (Acts xii:1-2). For the same cause Paul was executed, and many thousands of the followers of Christ were put to death during the first three centuries of the Christian Era.

AN EASTER THOUGHT.

By Ruby Langley.

All things proclaim one truth to-day,
"The Stone of Death is rolled away!"
Mute life defies harsh winter's death,
And with spring's first warm, healing breath,
In forceful silence this thought brings,
"He is the Lord of living things."
The birds, with praise of their own,
The Christ, their Risen King, enthrone.
Thus soulless things do thee confess,
Help me, oh Lord, to do no less.

Louisville, Miss.

For witnessing that their Lord had risen from the dead, they suffered all manner of tortures, "not accepting deliverance" at the cost of denying their faith. Hence our word, "martyr," which is derived from a Greek word signifying nothing more than "a witness." Such at first was its significance in the church. To be a martyr meant only witness to the truth of Christ's resurrection, but witnessing to that fact was so generally attended by persection and so frequently followed by death that martyrdom at length came to signify dying for Christ. Hence Paul in his prayer to the risen Lord, said, "When the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him" (Acts xxii:20).

Without the truth implied by the resurrection there would have been in the first century no fierce foes or undismayed followers of Christ. A mild system of genial ethics would not have attracted bitter adversaries nor devoted adherents. In it there would have been nothing worth dying for, and, certainly, no occasion and no motive for dying on account of devotion to Christ. Wherefore Paul, in view of the denial of the resurrection by the skeptics of Corinth, asked with warmth: "Why stand we in jeopardy every hour? I protest by the rejoicing I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die" (1 Corinthians xv:30-32). Thus the Apostle teaches that without the resurrection desperate merriment and not devoted martyrdom is the appropriate end of life. And such is the case.

Faithless men are never martyrs. From their standpoint martyrdom is senseless folly, close akin to suicide. They are never martyrs and never the makers of churches and never the promoters of great spiritual movements among men.

It has been truly said, "the blood of the martyrs was the seed of the church."

The church of Christ was not founded by men of speculative minds befogged by philosophic doubts. Such men have never founded anything great and good. Their fickle intellects do not long maintain their own theories.

Nor was the church founded and built up by the languid children of luxury who believe little and are incapable of suffering for even that little. We cannot account for the existence of the Christian church unless we refer it to the resurrection of Christ. If he indeed has risen from the dead, the death-defying constancy and courage of the Apostles, the joyous sufferings of the primitive Christians, the undismayed faith of the martyrs, and the speedy spread of Christianity throughout the Roman Empire are easy of explanation. For if Jesus rose from the dead, his claim of being the Son of God was established, and his gospel was shown to be "the power of God unto salvation," since "he was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead" (Romans i:4). Such being the case, it is no wonder that his Apostles were utterly fearless of the power of men, and that their courageous and confident preaching wrought conviction in the hearts of multiplied thousands who fell in penitence at their feet, crying, "What shall we do to be saved?"

On the other hand, if Christ did not rise, the faith of his apostolic messengers and the results of their preaching is utterly inexplicable, or we are forced to attribute to delusion or deception the most stupendous and blessed spiritual revolution recorded in the history of mankind.

In the first century a decadent, dying, and despairing world was sinking into hopeless disorder and rayless gloom. But in the midst of its decay

(Continued on Page 9.)

New Orleans Christian Advocate

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USE ME.

Make use of me, my God!
Let me be forgot
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine,
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works,
The meanest things that be,
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant oak, the little rill,
My God! oh use me, too.

Thou usest tree and flower,
The rivers vast and small,
The eagle great, the little bird,
That sings upon the wall.

Thou usest the wide seas,
The hidden little lake,
The pine upon the Alpine cliff,
The lily in the brake;

The huge rock in the vale,
The sand grains by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve thee here,
All things both great and small;
Make use of me, of me, my God!
The meanest of them all.

—Author Unknown.

THE PROGRESS OF METHODISM IN CUBA.

By Rev. A. J. Weeks, D.D.

I had the great privilege of attending the session of the Cuba Annual Conference at Santa Clara, March 7-10, and of visiting a number of places in the island where our principal centers of work are situated. I went solely as an unofficial observer, that I might see how the work committed to our church is going on. Having seen all I could in a brief visit, I feel that I can do the church at home a distinct service by bringing to the attention of our people some of the facts about that work. I am under no constraint to color favorably any report I may make out; on the contrary, I am under the highest obligation to present fairly the facts as I saw them.

My own inclination is to write a gossipy account of a little journey that was full of personal interest and not entirely without amusing incidents; but this inclination must be resisted, inasmuch as valuable space ought to be used for things of greater importance. While Cuba is a distinctly foreign country, it is right next door to us, and to reach it requires an ocean journey of only five or six hours. People who are subject to seasickness tell me that not infrequently that little trip on the water hasn't a dull hour in it. At Key West I met Bishop Cannon and Dr. R. H. Bennett, and made the journey from that point with them. On account of an interrupted boat schedule, we had a full day at Key West. This gave us an opportunity to see our southernmost American city, and it gave our three American pastors there, Brothers Bryant, Wilson, and Ley, an opportunity to show us distinguished courtesies. A bootlegging gentleman tried to sell Dr. Bennett and me some liquor, but failed. In my travels here and there I am rarely ever approached by a bootlegger—but I am usually by myself.

It will be remembered that Cuba was discovered by Columbus on Oct. 28, 1492. He thought it was Asia, and died without knowing any better. Two years after the death of Columbus, a party by the name of Sebastian de Ocampo sailed entirely around it, and decided it was an island. It was. I confess I was surprised at the size of it. I had an idea that I could go all over it in a little while. Leaving Havana at 1:30 p. m., we did not reach Santa Clara until about 10 p. m. The distance is said to be about two hundred miles, and after riding all the way in a third-class car whose seats are as innocent of upholstery as a park bench I admitted it. I was greatly surprised when told that I could travel another twenty-four hours in the same direction before reaching the eastern end of the island. Cuba is a little larger and much longer than the State of Tennessee, and has a population of almost three millions.

The Conference session was not greatly unlike a Conference anywhere else in Methodism, barring, of course, the bother of having to conduct the business in two languages. I particularly enjoyed the love feast Sunday morning, although I could not understand a word that was spoken. As preachers and laymen gave their testimonies, their radiant faces expressed the joy in their hearts. The Holy Spirit speaks a universal language.

My visit gave me a new appreciation of our opportunities and responsibilities in Cuba. Furthermore, it gave me a new appreciation of the fidelity and efficiency of the men and women who represent our church there. I do not think of my own loyalty as equal to theirs. We at home do not begin to know what price our brothers and sisters have to pay for the privilege of serving in foreign lands. They would never mention it, and, in fact, do not realize it, but it is true. There is a degree of loneliness in any foreign country, be it far or near, and a homesickness that puts a tremendous strain upon the normal heart. Missionaries who read this will probably deny it simply because they are so absorbed in their work that they are not aware of any hardships involved in it. I personally know many missionaries, and almost without exception they are contented and cheerful. They are on the King's business and his peace is in their hearts.

We have a membership in Cuba of 5,799, which is an increase of 491 during the last year. There are forty-five organized churches, and all have church or chapel buildings. In every place I visited we have good property for the purpose for which it is used. In most places our churches are ideally located, and while the buildings are not expensive, they are neat and adequate.

After the Conference adjourned, I spent a day at Camaguey, where Pinson College is located, and where we have a self-supporting church. Rev. Ben O. Hill is president of Pinson College, and he is doing a great work with as poor equipment as any man in our Methodism, so far as I know. The enrollment at this school is 215, and the number would be greater if we had room for them. The institution has fine standing in the city and province. The site is valuable and well located, but the buildings are poor—just a few small and unattractive houses. When the Centenary campaign was put on, we agreed to give Pinson College $30,000 for a main building if they would raise an additional $10,000 on the field. They raised the $10,000, but in a bank failure it was tied up temporarily at least. There is hope that it will be made available in the near future. But the money promised by the church at home cannot be realized until Centenary payments are made. Here is a fine school in a fine section of Cuba that has possibilities for good that cannot be estimated, but here faithful and worthy men and women are forced to toil year after year with the poorest equipment. Is there not some one in the church at home whom God has blessed with money who will make an investment at Camagney that will bless coming generations in the great section where the need is so desperate? In addition to the main building, a dormitory is essential, but both can be built for $75,000 or thereabout. I saw many appealing needs in Cuba, but none more appealing than at Pinson College.

From Camagney I went to Cienfuegos, on the Caribbean Sea. It is a delightful city, one of the most beautiful in the island. There, too, we have a school—Colegio Eliza Bowman—and there, too, the need is very great. The site is one of the very best in the city, but the building is wholly inadequate. Miss Frances B. Moling, whom I first knew at San Luis Potosi, Mexico, is principal of this school. The attendance is one hundred and seventy-six, but they are so crowded that porches, hallways and three bedrooms are used for class rooms. At Cienfuegos I found myself alone on the morning of my arrival. I had been with one or more missionaries up to this time. Miss Moling did not know I was coming, so I went to the hotel and had breakfast, which in that country is eaten at noon. Here I had to order my breakfast in Spanish. I did it pretty well, however, as I got twice as much as I ordered. The waiter evidently knew I had exhausted my vocabulary without satisfying my needs, and brought me more than I asked for.

Wednesday night I went to the Cuban church and spoke to a good congregation. The wife of our Cuban pastor interpreted for me, she being a graduate of one of our schools. I think she did it pretty well. The morning I left Cienfuegos, Mrs. Board, the wife of the American Consul, came to my hotel, accompanied by Miss Moling, and took me to my train in her car. Such courtesies in a strange land cannot be estimated. She was emphatic in her praise of our school and its influence in that city.

My next stop was at Matanzas, where the pastor-presiding elder, Rev. R. L. Whitehead, met me and took me to Colegio Irene Toland, out for a drive to a point overlooking the beautiful Yumuri Valley and Matanzas Bay, and then to the parsonage for dinner. How I did enjoy every minute of the time! We also visited our splendid church, which is the oldest we have in the island. It is well situated and pretty well equipped.

Colegio Irene Toland has a splendid property in an excellent location. The new building, made possible by the Centenary, is a gem of a building. It is fireproof throughout and modern in every way. It contains sixteen rooms, and when other needed buildings are provided this will be one of our most complete plants. Miss Rebecca Toland is principal of this school, which bears the name of her sainted sister. It was such a joy to meet Miss Toland, Miss Churchill, and some of the other workers there.

Some facts about Cuban Methodism deserve special mention. They are developing a spirit of self-support. All assessments for general work were paid in full this last year. Our schools are religious. Their purpose is to make Christians of the students who come to them, and splendid revivals have recently been held in more than one of them. Cubans make good Methodists. They are lovable and joyful people, and respond to the gospel as preached by Methodists.

Bishop James Cannon has intimate knowledge of the work in Cuba, and he is patiently but earnestly leading them to self-reliance and self-support.

I was impressed with the need of a literature for our Spanish-speaking Christians. I looked through the supplies of colporteurs and through the libraries of our schools. My one feeling was that the supply of good books in Spanish is pitifully inadequate.

From Matanzas I went to Havana for a day and two nights. This letter is reaching a dangerous length. If the editor will print it, I will promise to write another about the important work we are doing in Havana, which, by the way, is one of the great cities of this hemisphere.

Traveling in Cuba, as in any foreign country, one meets with many surprises. I think my greatest surprise was when I went to bed the first night in the island. The Cuban mattress is not a mattress. It is a quilt. The unitiated would call it a comfort.

Nashville, Tenn.

A LETTER FROM A LITTLE GIRL.

Ruston, La., April 4, 1924.

Dear Methodist People: I am only a little girl, but I wish you to know how much I do appreciate your generous offerings to us. You do not know what pleasure it gives us to feel that we have loved ones everywhere.

I wish you all knew how many things we are learning here at the Home. The girls from 10 to 11 are taught to sew very nicely, and do splendid laundry work and keep house. They also learn to cook, wait on the tables, and keep everything in order. We know this is a fine opportunity for us and we realize it is your money that is helping us and preparing us for our life work.

The boys have as good an opportunity as the girls. They are taught all the principles of farming and caring for poultry and domestic animals. They are capable dairymen and can do anything any other boy is required to do.

We could not do all this without your help, and we hope you will think on Easter time of the many other homeless children to-day waiting for the time to come when they, too, will have these privileges.

There are two new buildings almost finished, but we cannot take possession of them until our people send help and furnish them. These will be finished with everything any child needs to make it happy, and will indeed be a safe and happy home for the homeless.

We children love the Orphanage as our home. We love you, too, because you have given it to us. Again, I want to thank you every one.

Yours sincerely,

OMA EFFERSON.

Louisiana Methodist Orphanage, Ruston, La.

THE CHINA MISSIONARIES AND CENTENARY PLEDGES.

By Dr. W. W. Pinson.

It is reported that some are refusing to pay their Centenary pledges on the ground that there are rumors of heresy among missionaries in China. It is not claimed that all the missionaries in China are heretics, nor that there are heretics in all our eleven foreign fields, nor among the missionaries and pastors who are supported by Centenary money in the home field, nor among the orphans, outcasts, foreigners, Negroes, slum residents, mountaineers and industrial workers who share in Centenary funds.

Bear in mind, it has been denied by bishops, presiding elders, and their fellows who are responsible, not once or twice, but annually and oftener, that the rumors and suspicions have been borne out by the facts. Even if they had been, not more than twelve among all the 150 missionaries in China are even under suspicion. To withhold payment from the twelve, also withholds support from the other 138. That is, for every one at whom this curious penalty, or remedy, or protest is aimed, eleven others are punished. In fact, if one withholds a $100 pledge from China alone, at lest ninety-two dollars of it is withheld from missionaries at whom even rumor has not pointed.

But there are 500 foreign missionaries and 1,000 home missionaries. These 1,500 picked men and women have gone forth risking their all on the solemn pledge of a million Methodists. Now they are to be told there are among these Methodists some who, on the mere charge that about one in every 125 of these missionaries is—or has by somebody been said to be—unsound in the faith, refuse to keep faith with the entire 1,500. It has not been denied that about 1,488 of the 1,500 are faithfully fighting for "the faith once for all delivered to the saints," and also for decency, justice and brotherhood around the world. Their bonds are being weakened and their task made harder by every Centenary pledge card that remains unredeemed. It is said that Stonewall Jackson was shot by his own men. That was a pitiable tragedy. But it was a mistake, and not of deliberate intention. They did not line up and shoot whole regiments of their fellow-soldiers because they had heard there were a few traitors in the Confederate army.

Putting it another way, of the entire amount of Centenary money, that which goes to China is not over 4 per cent, so that if one withholds a pledge of one hundred dollars he is only withholding four dollars from all China. Ninety-six dollars of his money would go to help those still considered worthy of confidence. But only one in twelve of the missionaries in China is in the list of suspects; and if the entire four dollars were levied upon these suspects, it would amount to thirty-three cents apiece out of an entire one hundred dollars. A light penalty for so grave a charge! But when divided among 150 missionaries it is less than three cents each, and yet it has cost the church and kingdom $100 to levy that three-cent penalty on the innocent.

If this were merely the very questionable economy of burning the house to roast the pig, one might be silent. It is far more. It is starving your known allies in an effort to punish unknown traitors, and sniping your own men that you may perchance here and there hit a spy.

I am not now thinking of those fine and devoted Methodists who have become alarmed at the loud and persistent repetition of these rumors, and are seeking some effective way to voice their alarm, and do it with an aching heart and fervent prayer for those who may have lost their way. They may disagree, but they will not destroy. They may protest, but they will not detract. They may plead with the erring, but they will not withhold their support from those who fight the good fight of faith. With them I gladly stand, and would give them good cheer and good speed.

But those who deliberately promote and practice the "profit and loss" method of theological argument, and arrogate to themselves superior virtue in so doing, are not so deserving. Even if a remedy were ever so desperately needed, this is no remedy. In what possible way can the nonpayment of a pledge safeguard sound doctrine or work a change in opinion? Let any one try it on his banker or grocer or tax collector, and see how promptly it will win them to his way of thinking.

After all, the most lamentable phase of this modern method of persuasion is the low standard of value it sets on things spiritual. Unbelief is dangerous and is to be withstood and cured, but a far deadlier thing is a conviction, an opinion or even an honest error that can be bought. Neither the millions of Carnegie, nor the threat of an empty dinner pail can buy or change the least flutter of the soul's inmost thought. That can be done by the love and light that beam from the face of Christ, or reflected in his friends, and only so. That is an achievement at which the angels rejoice. But if the faith even of a heathen could be bought, it would not be worth the buying. If we have anywhere in our ranks a missionary whose opinions can be bought, he does not matter enough to bother with. Bribery has never been a type of persuasion that has made saints of those who practice it or of those who yield to it. No form of terrorism or reward wins genuine converts.

By no means let us minimize the importance of sound doctrine, but let us beware of a zeal that forgets justice, truth-telling, charity and brotherhood. Fight the devil with fire, but be careful with your fire and make sure it does not capture your torch.

I, for one, believe in the church. I have scant hope of some other aggregation or combination, or some individualistic method of weakening or wounding the church as a means of her defense. I do not believe the Holy Spirit has forsaken the church, and prefer to trust my substance and my life to those who represent my church rather than to any other group of people on the planet. This I have done for more than half a century. The outcome has justified my confidence.

If after 1,900 years the church at its best cannot be trusted to conserve its teaching and its fair name, then at least one clause in the Apostles' Creed goes lame—"I believe in the Church of God." I still believe in the church, in the Methodist Episcopal Church, South, to the extent that I prefer to work in obedience to her expressed will, than to take my orders from some other source, and I prefer to be guided by her rather than by any other voice however clamorous or plausible. I carry this confidence to the point of serene assurance that neither my church nor a majority thereof is in danger of losing its head and its religion at the same time nor of neglecting a plain responsibility.

NOTICE.

Pastors of the Jackson District and all Members of Jackson District Conference: We must have your list of delegates to the Jackson District Conference at once in order to provide entertainment.

We would appreciate a note from all persons who expect to attend this Conference, stating when they will arrive; if they are coming via auto, will arrange to meet them at Pickens on arrival of Illinois Central train No. 34, Monday, May 11, and Nos. 24 and 34, Tuesday, May 12. We advise you to come in your car if possible.

G. E. ALLEN, Pastor.

Camden, Miss.

TO THE PARSTORS OF THE GRENADA DISTRICT, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: Our district conference is to be held at Abbeville, beginning May 12. Please see that all of your delegates are elected, and forward names to me at once. By so doing you will help us in arranging for your entertainment. We are anxiously looking forward to your coming, and praying that we may have a great conference, and showers of blessings.

W. O. HUNT.

Abbeville, Miss.

GUARD THE LIFE.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may be actually weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, and yet to allow the eye wide and perilous liberty. Alas, we can practice wickedness in silence! The eye can be enjoying a very harvest of evil while the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed and that others may be left open without danger. It is not the front door only that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a house-breaker he does not seek the strongest part of the castle, but for its very weakest parts.—Joseph Parker.

As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. I view the end of the geographical feat as the beginning of the missionary enterprise."—David Livingstone.

GRENADA DISTRICT NOTES.

Ashland Circuit. Brother Robinson, the pastor, is completing a new parsonage. A meeting, led by Rev. T. M. Brownlee, of Clarksdale, has been followed with fine results. The pastor is a young man, a graduate of A. and M. College, and is full of energy and faith.

* * *

Tie Plant. Although one of the weakest charges in the district, the Tie Plant church is busy this year. Under the able leadership of Rev. H. G. Roberts, a new parsonage has recently been completed. This is a real achievement under the circumstances, and much credit is due the pastor.

* * *

Oxford. Large congregations are greeting the new pastor, Rev. T. H. Dorsey. He is effectively "on the job," and is appreciated by both students and faculty of our State University.

* * *

Durant. This church has the distinction of being the first church in the district to send in the full quota for first year of Superannuate Endowment pledge, on the day requested, in cash. Everything is well organized in this active congregation and running smoothly.

* * *

Pickens. Rev. Julian Duncan has placed all his churches upon the budget basis. The Superannuate Endowment has been accepted by all the churches and placed in the yearly budget.

* * *

Grenada. Grenada has recently reached an eight-point Standard Young People's Department. Sunday School Day has been observed. Revival services begin Easter Sunday, led by Rev. Dan Kelly. The college is closing a great year. The trustees have authorized a four-year A-grade faculty for next year, and are planning to proceed upon an A-grade college basis.

* * *

District Conference will convene at Abbeville, Miss., at 3 p. m., on May 12, and will continue through May 13-14.

* * *

There has been an increase in salaries at Holly Springs, Main Street (Water Valley), Oxford, Grenada, Kilmichael, Sallis, and Ashland.

MELVILLE JOHNSON, Reporter.

GREENWOOD DISTRICT NOTES.

There have been four changes in appointments since Conference, caused by the death of Rev. J. H. Smith, at Tchula, and that of Rev. J. A. Goad at Carrollton. S. C. Yates was sent to Tchula. J. F. Watson, senior at Millsaps College, was transferred from the Mississippi Conference and stationed at Carrollton. W. W. Milligan went from Swiftown to Dublin. Swiftown is supplied by J. C. Nelson. The work goes well, in spite of the fact that each appointment has had two new pastors this year.

* * *

We have twenty-two parsonages that we believe will compare with those of any district in Southern Methodism. The average salary is $2,094, an increase over last year of $2,850 total. Nearly all salaries are paid to date. Every pastor owns a car, or is furnished one by the charge. Seven churches are being built, or are planned to be built, costing $150,000. One parsonage built and paid for. Nine have been substantially improved. So with several churches. (Brown has painted Ruleville red!) A number of new Sunday schools, Epworth Leagues and Missioary Societies have been organized. It is said that interest in all departments was never quite so good, perhaps, in any charge in the district.

* * *

Besides a $40,000 Sunday school annex at First Church, Greenwood is building a church in East Greenwood. This is made possible by Mrs. Chas. Wright, daughter of the late Dr. Price. Before long, a handsome "Price Memorial," we hope, will adorn the lot, with parsonage adjoining. It is altogether fitting it should. Dr. Price was a pioneer Delta preacher. He served many charges in the Greenville and the Greenwood Districts. His work abides. His memory is blessed.

* * *

The revival spirit is on, though only two meetings have been held. Three hundred and fifteen members have been received. District Evangelist Robertson is to assist pastors in several places, beginning soon. One candidate for the ministry reports from Indianola.

* * *

Every charge embraced the first opportunity to adopt its quota (some, more) on Superannuate Endowment. Some have paid quarterly installments; Indianola, for the year.

* * *

Most of the pastors are cultivating some new territory. A number of lay leaders are doing splendid work in helping to care for Sunday school and other services in such places. Special mention is made of Brother Sistrunk, of Lambert. Shaw needs the help. He has the whole county—Quitman.

* * *

The above is a brief summary. Lack of space forbids accounts in detail. Reports from some charges do not appear in the estimate. Couldn't get them. Delinquents know who they are. It isn't anybody else's business.

The District Conference will meet at Blaine, June 4-6. The change from Carrollton was made for reasons satisfactory.

Our forces are pledged to labor and pray for—"A revival in every charge; a Sunday school wherever possible; collections in full."

J. E. CUNNINGHAM, P. E.

NEW ORLEANS DISTRICT NOTES.

The New Orleans District began the year with a whole-hearted acceptance of the minimum apportionment for the Superannuate Endowment by every charge, even the mission churches which had no quota assuming one. Epworth, Carrollton and Lafourche mission each made some increase in the quota, and St. Mark's and Mary Werlein, which had none, assumed each a quota of $500. Nearly all the charges in the district have secured the first year's quota in full or more. Carrollton Avenue and First Church have raised half the total quota; Felicity, Epworth, Rayne Memorial, and Lydia have gone far beyond the first year's apportionment, while most of the others have cleared the first year.

* * *

Berwick appears this year for the first time as a separate charge. Rev. E. V. Duplantis has made a good beginning there, and the results of the new arrangement promise to be excellent.

* * *

Our churches in New Orleans planned for a simultaneous evangelistic campaign during the weeks preceding Easter. Two of the churches have held their special meetings. At McDonoghville, Dr. Crisler, of Baton Rouge, preached to good congregations for ten days, to the delight and edification of the church, and several members have been received as a result. The pastor, Rev. F. B. Hill, planned wisely and worked faithfully, and doubtless will reap lasting results.

At Epworth, the pastor, Rev. J. B. Grambling, had enlisted the men of the congregation in building an addition to the church, which not only doubled the seating capacity of the building, but aroused interest in advance, and gave wide advertising to the meeting. Rev. Dan Kelly led the services for fifteen days and preached to large congregations. At the close there were 85 applications for church membership, most of them coming to Epworth Church. A total of about a hundred members have come into the church there since Conference. This church is making rapid progress toward the building of a great church for that section of the city.

Meetings are now in progress at most of the other churches. Rev. Martin Hebert is preaching effective sermons at First Church. At the other churches the pastors are conducting their own services. At Louisiana Avenue, Algiers, and perhaps others, preparation has been made in advance by the holding of a large number of cottage prayer meetings. We are looking for large results out of these special efforts.

* * *

At Morgan City, Rev. R. M. Brown is doing effective work, and the permanence of the results of the great meeting there last fall is evident in the entire work of the church. Plans are being made for a Sunday school building to care adequately for a growing Sunday school, and progress is being made in every way. Rev. Martin Hebert recently held a ten days' meeting there at the iuvitation of the pastor, and forty were added to the church.

* * *

Rev. T. F. King, at Jeanerette and Patterson, is doing faithful work. He recently preached in Jeanerette a sermon on the "Meaning of Protestantism," which made a considerable impression, and was pronounced by one hearer as a masterly effort.

* * *

Houma is looking forward to the meeting of the District Conference, which meets there April 25 to 27. Brother McCoy and his helpers are making diligent preparation for a great occasion, and the work of the local church goes on successfully.

* * *

Rev. A. D. Martin began services at a new point less than a year ago with five persons present. A few weeks ago he preached there to between fifty and sixty, has a Sunday school organized, twelve church members, and is planning a tent meeting shortly. A committee has been appointed to direct the building of a church at Labadieville. We are also planning to purchase a property at Griffin for our church. First Church, New Orleans, has decided to help in the erection of the Labadieville church, and contributions toward the Griffin property are still coming in from friends throughout the State in answer to our appeal.

* * *

The pastor at St. Mark's and Mary Werlein, Rev. J. A. Alford, reports a fine spirit in the work there. Several promising young people have recently come into the church there, and he is expecting fine results from his special services. The services now going on at Mary Werlein will be followed by a meeting at St. Mark's, conducted by Dr. Cameron, of the Institutional Church in Kansas City.

* * *

Our people at Carrollton Avenue are working diligently on plans for a new Sunday school building, which is made necessary by the growth of their Sunday school. The pastor, Brother Doss, has made a fine impression on the entire congregation, and is moving forward in every department of the work.

* * *

Increases in pastors' salaries have been made at First Church, Carrollton, Algiers, Parker Memorial, Houma, and Morgan City, ranging from $100 to $500.

Other items of interest will have to be postponed till a later date.

W. WINANS DRAKE, P. E.

ST. LUCIA AND MARTINIQUE.

By Chaplain J. H. Brooks.

After a month of strenuous operations, the vessels of the United States fleet were ordered to various ports for "liberty." A sailor's life is one of variety. He must work while his ship is at sea; when port is reached only necessary duties are done and he goes ashore to forget his troubles and get a change of atmosphere. The liberty port assigned the Wright was Castries, St. Lucia. After a 36-hour run from Culebra, the anchor was dropped near the shores of the most beautiful island in the West Indies. St. Lucia is the largest of the British Windward Islands, rugged and peaceful, of little present value but with a checkered history. For 150 years the British and French fought for its possession. More battles

were waged on its treacherous mountain sides than anywhere in the Western hemisphere. It was here that Rodney's fleet lay at anchor waiting to strike the French, here that Moore and Grey led their determined soldiers. Rising 800 feet above the town and harbor of Castries is the Morne Fortune or "Lucky Mountain," which changed hands fourteen times between 1500 and 1814, when it was finally acknowledged by treaty to be British territory.

On Sunday morning, March 2, a hiking party of ninety-five men, in charge of the chaplain, landed in Castries, marched through the town and up the mountain. A good British road now winds its way upward, but it was easy to see what a tremendous task the capture of the mountain must have been. Along the way were bright-colored cottages surrounded by cocoanut, mango, orange, breadfruit and banana trees, and tropical vines and flowers. From the summit a beautiful picture greeted the eye. Far below at the foot of the mountain was situated the little town with its red-topped houses outlined against the green valley and blue harbor; on the other side in Cul-de-Sac Valley were fields of waving cane ready to be cut; seaward, the expanse of ocean was unbroken; in the interior, mountain ranges rose skyward in majestic grandeur. Surrounded by these reminders of the power and glory of God, what could be more fitting than worship? The party was halted under the shade trees and church was held. It was an inspiring service. Near us were the barracks and fortifications built by the British at a cost of $10,000,000, and now unoccupied; before us were the steep slopes once alive with cheering, rushing, fighting soldiers, now green with the undisturbed growth of twenty years—an object lesson in the folly of hatred and strife contrasted with the triumph of peace and beauty.

Another point of interest on the island is Souffrere, a volcanic mountain rising nearly 4,000 feet above the sea, and continually sending up sulphurous fumes. In its crater is a huge lake of boiling sulphur water and all around are deposits of crytallized sulphur, alum and copper. This volcano is regarded as a safety valve for the island, because when in 1902 violent eruptions devastated the islands of Martinique to the north and St. Vincent to the south, only a slightly increased activity was noted in Souffrere, and no great eruption occurred.

On Tuesday, March 4, a trip was made to Martinique, "the Queen of the French Antilles." This island was the scene of the disastrous volcanic eruption of 1902, when the crater of Mount Pelee opened and a dense cloud of fiery vapor came hissing out and shot down upon the city of St. Pierre, snuffing out all life with a breath of flame. An avalanche of boiling mud poured out of the mountain, descended at tremendous speed over the city and into the sea. Before its destruction, St. Pierre was a thriving, pleasure-loving city of 29,000 people, proud of its reputation of being "the naughtiest city in the West Indies." Many ships connected it with the world's ports; beautiful stone buildings housed its industries; tropical trees shaded its parks and drives. After the eruption only one man remained alive—a prisoner in a dungeon on the far side of the city from the mountain. His clothes were burned to ashes and his body severely scorched. Four days after the catastrophe he was rescued. Nature has covered the charred ruins with a thick growth of grass, flowers, and shrubs, and now the once proud city is almost a jungle. Only a few fishermen's huts have been built here and there in the ruins of pretentious mansions.

Another place of interest in Martinique is the birthplace of Josephine, wife of Napoleon Bonaparte. Her father came from France and settled on a plantation near the village of Trois Islets. Here Josephine spent the early years of her life. A statue of the Empress stands in the park in Fort de France; the crown of France rests on her head. Napoleon's picture is in her hand, and her eyes look wistfully toward the childhood home.

Fort de France is a picturesque French town of 25,000 people, situated at the foot of sloping mountains on the Fort de France bay. On the rising hills back of the town the chateaus of the more prosperous citizens are built. In the streets may be seen the native women in gay Martinique costumes which suggest motion picture actresses rather than staid housewives and market women. The contrast from the more sober colors and styles of the British West Indies is very marked.

The sea plane which accompanied the Wright to St. Lucia created a great sensation among the natives. Never before has an aeroplane of any kind been near the island. Crowds assembled from distant villages to see the plane in its flights. The Governor was taken in it to visit the islands of St. Vincent and Grenada (also under his administration), the trip being made in a few hours, whereas usually it occupied three days of his time.

THE APOSTLES' CREED.

By Rev. C. M. Chapman, D.D.

The origin and development of the Apostles' Creed, so-called, is interesting. It is notable for the prominent place it occupies in the order of worship in so large part of Christian churches. It should be a true formula of the church's doctrine and belief. It is not in any sense the Apostles' Creed, as far as we know, except as it is believed to reflect the teaching of the Apostles.

The tradition that each Apostle contributed a clause to form the sum total of the creed is not tenable when we can only trace its use back to the middle of the second century in any form.

The word "Creed" seems to have come to us in two forms—"Credo" to believe, and "Creddha" to trust or act on faith, etc.

The formula now known as the Apostles' Creed was first used in Alexandria as a training test for baptism in 140 A.D. The expanded form became the doctrinal standard as well as entrance requirements into the first theological university in Alexandria before the close of the second century. It served to unify the church and to protect its members from false teaching.

The present form is the result of additions and amendments. In 390 A.D. the clause, "He descended into Hell," was added. In 550 A.D. the clause, "The Communion of Saints," was added. In 656 A. D. the clause, "Maker of Heaven and Earth," was added. All of these additions were not only to express fuller interpretation of what it was thought the Apostles taught, but to counteract errors that were disturbing the church at the time. The Nicene Creed, 325 A. D., and the Athanasian Creed later, were more an exposition and defense of the trinity and incarnation than an expression of full formula of belief. (We refer to this again before we close this statement.)

From the time of the first Ecumenical Council before the middle of the fourth century, the Creed began to occupy a place less than the sum total of a true expression of the belief of all that was necessary for full development in the Christian church. As the doctrine of the Trinity advanced, the existing creed became richer in expressions of the position and work of our Lord and Savior Jesus Christ. It is a most interesting study to follow the Creed's progress through the "shadows and shine" for over a thousand years, but we desist, to look upon it as it breathes life into the Ausburg confession in 1530. Here is the resume of the best of the Apostles', Nicene, and Athanasian Creeds and the fruits of the Reformation to this time. Now we leave the Catholic Church and Apostolic Christian Church, which won its title by becoming "separated from" the ecclesiastical organization that had gathered unbearable traditions and paganistic customs. For instance, the added clause to the Creed, "He descended into Hell," in 390 was the engrafting the Jewish Kaddish custom of ceremonially purifying or cleansing the dead by prayers and baptism through a proxy who, being placed under the bier, would answer for the dead in vows and rites. Read 1 Peter 3:19 and 1 Cor. 15:29. Invocation of saints, extreme unction, and prayers for the dead are among the errors found in the doctrinal standards, but only the clause, "Descended into Hell," which to many means only our Lord's stay in the world of unseen, is found in the Creed at this time.

We will not follow the Creed into the different Protestant churches, but only the English Established churches from which Methodism received its Articles of Religion and its creed in the main. However, we might say that the Prayer Book of 1552 of the English Church was a great reformation in confession and a strict Biblical interpretation of "He descended into Hell." Omitting from its formula anointing for the sick, prayers for the dead, baptism for exorcism of devils, and reducing the seven sacraments to three, it introduced into its confession homilies of Faith, the Commandments, Free Will, and Good Works. While these are not in the creed as is recited by the church, these tell what is meant by the Creed.

Methodism took the Apostles' Creed from the English church, as is stated in our books to day, except that the clause, "He descended into Hell," is left out.

Thus have we a beautiful exposition of our doctrinal belief that has been chosen by years of progress and consecrated by the blood of holy martyrs. And when we recite it in the churches of our free land, let us remember that it once was the price of life so to utter it.

Shelby, Miss.

WHERE TO SEND YOUR MISSIONARY MONEY.

By C. R. Porter.

Now that Centenary pledges are being paid in full the makers of these subscriptions naturally want to know how their money must be handled in future, and to whom it should be sent. Let the following simple direction be your guide:

As soon as a Centenary obligation has been met, make all future checks, drafts and money orders payable to W. M. Cassity, Jr., acting treasurer, and send to him, box 510, Nashville, Tenn. This applies to all missionary money directed to Missionary Specials, as well as to undirected gifts, tithes and offerings.

The regular foreign and home mission assessment should be sent, as usual, to the regular Conference Treasurer, while Epworth League funds continue to pass through the hands of the Conference Epworth League Treasurer, by whom they are forwarded monthly to Epworth League headquarters, Nashville.

If there is any uncertainty yet in the minds of any, please write to

BUREAU OF SPECIALS,
627 Lambuth Building,
Nashville, Tenn.

MONROE DISTRICT CONFERENCE—IMPORTANT NOTICE.

Prevailing conditions necessitate that the Monroe District Conference be held at West Monroe Methodist Church, May 13-15, 1924, instead of at Delhi, as heretofore announced. Opening session on Tuesday, May 13, at 2 p.m. Pastors are requested to send the names of those that will attend to Rev. J. L. Evans. All interested pastors are requested to note the change of place.

W. D. KLEINSCHMIDT, P. E.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

FOR SALE.

Six-hole Majestic Range. Warming closet. Hot water attachment. Burns wood or coal. $25.00 cash puts it on the train. C. C. Wier, Alexandria, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

I WILL TELL IT TO YOU AND YOU CAN TELL IT TO OTHERS.

There are thousands of people throughout the church eagerly waiting for news concerning the progress of the Special Effort for Superannuate Endowment. Let them watch for this page and read it every week, for it will invariably be crowded with paragraphs telling what the "boys in the trenches" are doing.

THE MUSIC OF THE SPECIAL EFFORT.

From the "Thrill of the Pinks" we are advancing to the "Joy of the Gold," as evideneed by many charges paying in full the first year's portion of their total quotas. In some cases the amounts paid are in excess of what is due the first year. Note the following:

First Church, Temple, Tex., Georgetown District, Central Texas Conference: Total quota, $4675; paid, $900, and $100 on the way; Rev. J. H. Stewart is the pastor.

Gary charge, Bluefield District, Florida Conferenee: Total quota, $2,666.67; paid $533.34; Rev. W. H. Harrison is the pastor.

DeLand charge, Palatka District, Florida Conference: Total quota, $2,300; paid, $460; Rev. O. E. Rice is the pastor.

Francis Street charge, St. Joseph District, Missouri Conferenee: Total quota, $5,000; paid, $1,000; Rev. J. F. Caskey is the pastor.

Fulton charge, Mexico District, Missouri Conference: Total quota, $2,200; paid, $440; Rev. R. C. Holliday is the pastor.

Cynthiana charge, Covington District, Kentucky Conference: Total quota, $2,417; paid, $500; Rev. J. E. Moss is the pastor.

Heber Springs charge, Searcy District, North Arkansas Conference: Total quota, $1,368; paid, $453; Rev. O. C. Lloyd is the pastor.

White Avenue charge, Kansas City District, Southwest Missouri Conferenee: Total quota, $2,000; paid, $400; Rev. F. E. Jenkins is the pastor.

Leitchfield charge, Elizahethtown District, Louisville Conference: Total quota, $1,700; paid, $1,145.75; Rev. W. C. Christie is the pastor.

Central Church charge, Kansas City District, Southwest Missouri Conference: Total quota, $6,400; total subscribed, $12,155; paid, $4,399.75; and the balance of the $12,155 will be paid on or before Feb. 1, 1925. Rev. M. N. Waldrip is the pastor.

Italian Mission charge, Bessemer District, North Alabama Conference: Total quota, $110; paid, $50; Rev. S. C. Ceravola is the pastor.

Woodbine charge, Nashville District, Tennessee Conference: Total quota, $2,625; paid, $525; Rev. J. F. Baggett is the pastor.

New Providence and Bethel charge, Clarksville District, Tennessee Conference: Total quota, $2,000; paid, $508.60; Rev. J. B. Spurlock is the pastor.

Chestnut Street charge, Rockingham District, North Carolina Conference: Total quota, $2,718; paid, $573.80; Rev. T. McM. Grant is the pastor.

Brackettville charge, Uvalde District, West Texas Conference: Total quota, $552; paid, $127.80; Rev. W. S. Ezell is the pastor.

Albertville charge, Albertville District, North Alabama Conference: Total quota, $2,743; paid, $548.60; Rev. N. H. Abernathy is the pastor.

Epworth Church charge, Norfolk District, Virginia Conference: Total quota, $10,000; paid, $5,065.83; Rev. J. W. Moore is the pastor.

Holly Hill charge, Orangeburg District, South Carolina Conferenee: Total quota, $2,000; paid, $398; Rev. J. P. Attaway is the pastor.

Dickson charge, Dickson District, Tennessee Conferenee: Total quota, $1,750; paid, $529.20; Rev. N. Burch Tucker is the pastor.

La Feria charge, Beeville District, West Texas Conferenee: Total quota, $642; paid, $128.50; Rev. E. C. Swann is the pastor.

Crichton charge, Charleston District, Western Virginia Conference: Total quota, $1,075; paid, $215; Rev. W. A. O'Dell is the pastor.

Kings Mountain charge, Shelby District, Western North Carolina Conference: Total quota, $1,635; paid, $327; Rev. R. M. Hayle is the pastor.

San Marcos charge, San Marcos District, West Texas Conference: Total quota, $3,450; paid, $736.34; Rev. C. M. Raby is the pastor.

Carrollton Avenue charge, New Orleans District, Louisiana Conferenee: Total quota, $3,000; paid, $813.93; Rev. W. L. Doss, Jr., is the pastor.

Booneville charge, Corinth District, North Mississippi Conferenee: Total quota, $2,715; paid, $543; Rev. E. G. Mohler is the pastor.

Pace Memorial charge, Richmond District, Virginia Conference: Total quota, $3,200; paid, $640; Rev. H. W. Davis is the pastor.

FIRST FIFTEEN WIRES RECEIVED REPORTING SUBSCRIPTION DAY.

1. "Gary did not forget the Forgotten Man." Signed: Rev. W. H. Harrison, pastor, Gary, W. Va.

2. Telegram from Rev. M. N. Waldrip, Central Church, Kansas City. (See contents as reported above.)

3. "Park Church, Hanibal, Mo., raised on subscription at 11 o'clock service $4,000, which is $700 in exeess of quota." Signed: Rev. F. R. Poage, pastor.

4. "Subscribed $2,545 in excess of minimum quota in seventeen minutes. More later." Signed: Rev. W. H. Foglesong, pastor Beckley charge, West Virginia.

5. "Raised $2,500 cash to-day." Signed: Rev. Silas Johnson, pastor of Trinity Church, Savannah, Ga.

6. "Assessed $424 on first year's portion. Subscribed over $900 at morning service." Signed: Rev. James L. Finch, pastor of West End Church, Lynchburg, Va.

7. "On total quota of $1,350, subscribed at morning service $1,728." Signed: Rev. W. P. Fleming, chairman Special Effort committee, Epworth Methodist Episcopal Church, South, Knoxville, Tenn.

8. "Oversubscribed quota at morning service, and will get more during the week. We have never seen anything easier—it just ran itself." Signed: Rev. Bedford Turner, pastor Monticello charge, Monticello, Ky.

9. "Quota subscribed in full—plus." Signed: Rev. Felix K. Struve, pastor Williamstown charge, Williamstown, Ky.

10. "Went over by good margin at morning service." Signed: C. F. Lambeth, chairman Special Effort committee, Main Street Church, Gastonia, N. C.

11. "On minimum quota of $2,430 secured $6,200 and over $1,100 is in cash. Signed: Rev. J. N. R. Score, pastor of Epworth University Church, Berkley, Calif.

12. "On minimum quota of $8,000 subscribed yesterday $12,000, and expect to have a total subscription of $15,000 by end of the week." Signed: Rev. T. S. Hamilton, pastor of Johnson Memorial Church, Huntington, W. Va.

13. "Oversubscribed amount due on quota for first year." Signed: Rev. W. L. Myers, pastor of Arch Street Church, Hannibal, Mo.

14. "We are over the top on Endowment quota. Signed: Rev. J. C. McPheeters, pastor of University Church, Tuscon, Arizona.

15. "Secured in signed subscriptions and cash $8,000, which is $1,000 in exeess of quota." Signed: Rev. S. H. C. Burgin, pastor of Laurel Heights Church, San Antonio, Tex.

THE GRAND JUBILEE CHORUS.

From the weakest Mission in the church to the greatest Cathedral, there seems to be sounding a glorious note of victory. And in every instance the "going over" was attended by a wonderful spiritual blessing. I have repeatedly stated that whoever touches the Special Effort for Superannuate Endowment will touch the God of the superannuates, for God is surely in this movement. Preachers and lay members everywhere are proving the truth of those words. I believe the church will experience her greatest revival as a result of her fidelity to this sacred cause.

I rejoice in every success that has come. Especially is my heart stirred by what is being accomplished in places where the difficulties are many and great. I take off my hat and extend my hand to those of the high-steepled churches who have won in their fields, but my gratitude to those who have achieved success in circuit and mission charges cannot be expressed in words. Suffice to state, that all of the heroes have not perished from the earth: Southern Methodism has a lot of them now living and working to remove from her banner the stain of neglecting her worn-out preachers.

Let the cash in hand be sent at once to the Board of Finance, Security Building, St. Louis, Mo. Remember it is Endowment money, and the Board wants to invest it immediately so that it can begin earning income for the support of the Forgotten Man. When sending payments on quotas, be sure to use the Book of Remittance Forms which was sent to the pastor.

The Home Circle

GRANDMA WHITE'S BEAR.

Before the days of automobiles and when northern Michigan was still new, something happened where Grandma White lives, something unusual. Grandma White has told the story many times to the four little sisters, Vera, Charlotte, Genie, and Baby Ruth, and it never fails, as she tells it, to win their smiles.

It happened that one autumn day late in the afternoon a big boy was passing the farmhouse. He saw Grandma White in the yard. (She wasn't grandmother, though, to the four little sisters at that time.) The boy leaned over the fence to talk with Grandma White about wild raspberries. He said that if he thought he would be safe he would sleep out of doors that night. He had walked many miles before he had found a place where raspberries were plentiful, and he wished to pick both his big pails full of berries before he returned home.

"There is nothing to fear in this well-settled neighborhood," Grandam White said cheerfully.

"That is what I told mother," the boy replied. "I told her not to worry about me because I might camp out to-night. She thinks there are bears in these woods."

"Of course," Grandma White admitted, "when I was a little girl bears used to be common in this vicinity; but they are back in the deep woods now. We haven't seen a bear around here for years."

The big boy thanked her and said, "That's what I told mother." Then he went swinging two big empty pails and whistling cheerfully.

When Grandma White was washing the dishes after supper she said, "I wish I had thought to invite that boy to come back to supper and sleep here to-night."

Later she went to the door for a look into the gathering twilight. The farmhouse is on a hill-top. Just as Grandma White had decided that the night would be warm and that the boy could camp out without feeling cold, she noticed a shadow by the farmyard gate at the foot of the hill. A minute later she believed that she plainly saw Maud at the gate below. Maud was a colt.

After Grandma White went into the house and the lamps were lighted, she forgot about Maud until she heard an animal step up on the porch.

"That is a queer thing for Maud to do!" exclaimed Grandma White. "She must have opened the gate and walked up the hill, but I never knew her to climb the steps and come on the porch before."

Without stopping to think further, Grandma White opened the outside door and walked out on the dark porch to drive the colt away. The next minute she called: "Brother Isaac, bring a lamp quick! This isn't Maud! I believe it is—a bear!"

Brother Isaac instantly stepped to the door with a lighted lamp. Grandma White was just ready to back into the house when the light fell full upon a huge bear with bright and shining eyes.

Now it happened that Isaac was so startled by the sight of that bear that he forgot his sister. Instantly he slammed the door shut, leaving Grandma White outside with the bear.

Fortunately, the bear went down the steps faster than he came up, without offering to hug Grandma White or even to shake hands. That bear ran down the hill so fast that when Brother Isaac went looking after him with a gun a few minutes later he was nowhere to be found.

Grandma White didn't sleep well that night. She didn't blame Isaac for shutting her outside with the bear, because she knew that of course he didn't intend to do such a careless thing. Grandma White didn't sleep well because she couldn't forget that big boy camping out under the shining stars while a huge bear was out for a stroll.

The next morning Grandma White saw the boy coming while he was yet far from the farmhouse. When he came nearer she invited that boy to breakfast. He said he would be glad to come to breakfast because he had been picking raspberries since early dawn and had not taken time to eat a bite.

"I am in a hurry to get home," he explained.

"Well, I am so glad that you are safe and sound this morning that I can't tell you how thankful I am," Grandma White said when she helped the boy to more pancakse, "because a bear came to call on us last night."

"He called to me, too," the boy remarked. "By hard work I had picked one of my two pails full of raspberries before dark. Then I wrapped up in my blanket and made myself comfortable for the night on a bed of pine boughs. I had put my pail of berries on a big stump before I made camp. I had scarcely closed my eyes when I heard an animal walking through the underbrush. Next thing I knew I saw a big bear walk up and lift down my pail of barries. The rascal ate every berry, pawful after pawful. Then he put the empty pail back on the stump and walked away.

"Of course, I was glad the bear didn't offer to touch me, but I was mad enough about the berries. That is why I filled my pails early this morning and started for home.

The big boy said he was glad the bear called on Grandma White the way he did, because he had feared that his story wouldn't be believed. Then how they laughed before the big boy went on his way cheerfully!—Frances Margaret Fox, in The Continent.

WHEN HERBERT FILLED THE WOOD-BOX.

Herbert went reluctantly about gathering up wood and cobs. "O dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs, and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and I hate filling the wood-box. And when winter comes, there will be more chores, and, O dear, I wish I could have a new sled for next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother, you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "Oh, mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending to the turkeys."—Word and Way.

THE LURE OF HAPPINESS.

Everybody feels it. Everybody gauges the success of life by the attainment of some sort of happiness. Human differences are, very largely, differences in conception of what happiness is and how it is to be won. It is sometimes said, in the name of religion, that we ought not to concern ourselves with happiness. This is not true. We ought to concern ourselves with happiness. We ought to demand and command happiness. It was "for the joy that was set before him" that our Lord "endured the cross, despising the shame." He, also, was looking for happiness; and found it, where we can be absolutely certain to find it, in the service of others. So long as we live and serve, we can count upon that. The happiness of health, of large income, of favors, of honors, is precarious. If we gauge happiness in terms of these things we may, like the Psalmist, "Go a-mourning all our days." If we change our conception of happiness, we may have happiness every day.—George Clarke Peck.

SPECIAL OFFER

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Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 412 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

MARTYRS AND MODERNISTS: SUGGESTED BY EASTER.

(Continued from Page 1.)

and despondency and death a new and noble life began to arise and take form in the Christian church. From city to city and country to country it spread, until it had nearly pervaded the known world. And that unearthly type of life sprang from professed belief in the resurrection of Jesus, whom it fervently adored, challenging the cold hand of death to quench the heavenly flame. Through all manner of persecutions and martyrdoms it has persited through the changeful centuries of light and darkness, peace and war, until it has reached the distant age in which we live. Upon its continuance in the earth the only abiding hope of mankind depends.

Suppose its earliest advocates had not believed that Jesus rose from the dead, or had considered his resurrection an unimportant matter, what sort of a world would we have to-day? If in the first three centuries they had been as faithless as "the Modernists" among us to-day, would there be any Christian churches to shelter and support the rationalists who feed upon the Christianity which they fight?

If we abandon the faith of "the glorious company of the Apostles" and "the noble army of the martyrs," and in its room set up the rationalistic speculations and specious skepticism of the Modernists, will we have any churches to-morrow, or any Christianity?

The Modernists are repeating much of the irreverence and infidelity of Celsus, which Origen refuted. Can mankind draw spiritual life from the teachings of Celsus, whether uttered in the second century or the twentieth?

We might as well look for the fragrant flowers and luscious fruits of the tropics amid the ice and darkness of an Arctic winter.

Let us on this glad Easter morning turn away from the deluded and doubting Modernists; salute one another with joyous exclamation, "the Lord is risen indeed!" sing rapturously his praises; and go "traveling home to God in the way our fathers trod."

IMPORTANT NOTICE!

Mississippi and North Mississippi Conferences.

We are now approaching the District Conference season in Mississippi. Men will come together in large numbers—laymen and preachers—from a half dozen to a dozen counties in every instance. Scarcely a corner of any county will be without some representation at these meetings. This makes an opportunity of supreme importance. Every one of them ought to be an occasion of notable power which will register a new outlook and mark the opening of a new day in the efficient ministry of Methodism in its territory.

To this end, permit me to urge upon all our preachers and people to see to it that the attendance is a full 100% of the elected delegates from every church—to be there at the first service and stay to the last. Let the presiding elders provide programs that will feature the outstanding needs and responsibilities of Methodism in their sections and lead to concerted plans to meet them. The routine business of the conferences should be so dispatched as to leave ample time for such important features. Speakers should be provided in advance who can present the great interests of the kingdom with conviction. Outstanding laymen should be sought and generously used on these occasions.

As the Discipline directs, religious services should be magnified. Preachers should be appointed to preach who have a message with definite ends in view. Revival fires should be kindled at these conferences and carried home. There is no better place to project plans for a summer campaign that will bring a revival to bless our land. May the coming round be out of the ordinary and mark a new day of efficiency and saving power in every district!

W. N. AINSWORTH.

PERSONAL AND OTHER NOTES.

Dr. J. Sam Barcus has been elected president of Southwestern University, at Georgetown, Tex.

Bishop William N. Ainsworth will spend Easter Sunday in Gulfport and Biloxi, and on April 27 he will be in Clarksdale, Miss. Bishop Ainsworth is indefatigable in promoting the interests of his episcopal district.

Special attention of those concerned is called to the fact that the place of meeting of the Greenwood District Conference has been changed from Carrollton, Miss., to Blaine, Miss. The dates for the gathering are June 4-6.

Rev W. T. Griffin, financial agent in the Mississippi Conference for the Methodist Orphanage, spent last Sunday at Hazlehurst, Miss., with Rev. W. H. Saunders and his fine people. His message in behalf of the orphans will bear fruit.

The Easter cantata, "Our Risen Lord," will be rendered by the choir of the Carrollton Avenue Methodist Church, this city, assisted by other prominent singers, on Monday evening, April 21, at 8:15 o'clock, under the direction of Mr. T. O. Adams.

Rev. F. J. McCoy, our pastor at Houma, La., reports that the first year's quota from his charge for the Superannuate Endowmcut Fund has already been sent to the General Board of Finance. Fine for Brother McCoy and his loyal people!

Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, writes that the work of the district is moving along well. Preachers and people are in a happy frame of mind.

Rev. and Mrs. Lastie N. Hoffpauir, of Leesville, La., announce the marriage of their daughter, Verdie Eva, to Mr. George Brown Mooneyhan, on Thursday evening, April 10. The Advocate extends all good wishes to the happy young couple.

Rev. H. H. Smith, Blackstone, Va., has written a very fine booklet, "Robert E. Lee—A Character Sketch"—which is well worth reading. It may be had of the author for 15 cents a copy, two copies for 25 cents, five or more at 10 cents per copy.

Rev. and Mrs. R. H. Bamburg, of Junction City, Oregon, announce the marriage of their daughter, Grace Lee, to Mr. Reuben M. Frank, on Tuesday, April 1. Brother Bamburg was formerly a member of the Louisiana Conference. The Advocate extends all good wishes to the happy young couple.

Dr. Laurence L. Doggett, president of the International Young Men's Christian Association College at Springhill, Mass., announces the addition to the faculty of Eugene C. Foster as director of the boys' work course, his work to begin on May 1. Mr. Foster is one of the best known men in boys' work in this country.

In a note in this column in our issue of April 3, the dates for the Millsaps College commencement for this year were given as May 29-June 4; these dates were incorrect, the proper dates being May 24-27, inclusive. Gipsy Smith, Jr., will preach the commencement sermon, and Hon. R. V. Fletcher will deliver the commencement address.

Rev. W. A. Powell, of Liberty, Miss., had the misfortune to fall and break his hip on Jan. 1, and he has been confined to his bed practically ever since. If he lives until June 13, he will be 80 years old. We extend sincere sympathy to him in his affliction. He writes that he finds great pleasure in reading the Advocate.

The work of the church at Haynesville, La., prospers under the leadership of Rev. A. J. Gearheard. The first year's quota of the Superannuate Endowment Fund has been raised. A revival meeting is now in progress, in which the preaching is being done by Rev. D. B. Boddie, of Glenmora, La., the music being in charge of Mr. K. I. Bean, of Bogalusa, La.

Rev. C. M. Crossley, our pastor at Court Street, Hattiesburg, Miss., writes: "Everything is moving along well at Court Street. We have more than met the quota of the endowment fund for our veterans. We have placed the order for our pews and chairs for choir and balcony. We have a co-operative and plucky set of folks, which assures success for the Master."

On Wednesday of last week, the remains of Mrs. Carradine, wife of Dr. Beverly Carradine, were brought to New Orleans for interment, Dr. W. L. Duren, pastor of the Rayne Memorial Church, officiating. Dr. Carradine was at one time pastor of Rayne Memorial, and his wife was a native of this city. We extend sincere sympathy to the sorrowing family.

From "Methodist Matters"—weekly bulletin of the Central Methodist Church, Columbus, Miss., Rev. Del Longgrear, pastor: "An entirely new class has been formed—not by the officers of the school, but by about forty young matrons, most of whom have not been attending Sunday school. They occupy the class room adjoining the Men's Bible class."

Meetings are being conducted in practically all the Methodist churches of New Orleans during this week. In most of them, the pastors are doing the preaching; at the First Methodist Church, however, Rev. Martin Hebert, Conference missionary evangelist, is doing the preaching. The attendance at all the churches is gratifying, and already there have been many additions to the membership of the church.

Rev. W. L. Broome, formerly of the North Mississippi Conference, now Centenary Secretary of the East and the West Oklahoma Conferences, with headquarters at Oklahoma City, has recently undergone an operation at a hospital. He is recuperating satisfactorily, and will soon be able to attend to his work as usual. He keeps in touch with his Mississippi friends through the Advocate.

The corner stone of Kirby Hall, the new theological building of Southern Methodist University, Dallas, Tex., was laid at 5 o'clock Thursday afternoon, April 3. Bishop John M. Moore officiated at the ceremony, assisted by Bishop Ed-

win D. Mouzon, Bishop H. A. Boaz, and Bishop Herbert Welch, of the Methodist Episcopal Church. The building is the gift of Mr. and Mrs. R. Harper Kirby, of Austin, Tex., and is being erected at a cost of $125,000.

Rev. W. J. Wood, our pastor at Oakland, Miss., writes: "Please announce through the Advocate that the revival meeting at Oakland will begin on April 23, at 7:45 p. m., and run for ten days. Rev. J. A. Wells, pastor of Pearl River Avenue Methodist Church, McComb, Miss., will do the preaching. The local choir will have charge of the music. We covet the prayers of all who will pray that this may be a time of great awakening." Brother Wood is happy in his work—he says he is serving some of the very best people in the Conference. He commends especially the work of the Woman's Missionary Society.

For the purpose of evangelism in the neighborhood of Lake Charles, La., where settlements are not sufficiently large to support regular preaching services, for unifying the moral forces of Lake Charles, and for the encouragement and support of all evangelical churches of the city by the Protestant men of the city, there was recently organized the "Laymen's Association of the Broad Street Methodist Church," with John J. Robira as president and H. H. Hebert as secretary. Messrs. McKee, Hale, and Mayo were appointed a committee to confer with other laymen's organizations on the advisability of a central council for correlated activities.

The following news item, taken from the Magnolia (Miss.) Gazette of April 10, will be read with sorrow by the many friends of Brother Jones: "The continued and serious illness of Rev. Claude P. Jones, pastor of the Methodist church here, has necessitated his asking for a two-months' leave of absence, which was granted him by the board of stewards last week. Mr. Jones consulted a New Orleans specialist last week and was told that only by remaining in bed four or five weeks and following a rigid diet could he hope to regain his health." We are sure many prayers will be offered that Brother Jones may soon be restored to health.

Dr. Henry Felgar Brooks, pastor of the Capitol Street Methodist Church, Jackson, Miss., writes: "We are in the midst of a great revival. Judge Frank Morris, his wife, and singer, from Greenville, Texas, are assisting us. We are having great crowds, great attendance, great messages, a great outpouring of the Spirit, and a great response to the call of the gospel. More than 200 have made profession of faith and been reclaimed, and a great number have been received into the church. There has been a general awakening and the meeting is blessing all denominations. We are hoping for greater things."

The American Bible Society announces that at the Stated Meeting of the Board of Managers, held at the Bible House, New York, on April 3, Mr. E. Francis Hyde was elected president of the Society. Mr. Hyde is, and has been for many years, a leader in the financial, musical, social, and religious life of New York City. He is treasurer of the New York Sabbath Committee, treasurer of Princeton Theological Seminary, and a member and elder of the Marble Collegiate Church (Dutch Reformed) of New York City. He will bring to the presidency a wide and varied experience and a deep personal interest in and knowledge of the Society's world-wide program.

Evangelist Earl B. Moll, of the Mississippi Conference, is now engaged in a meeting at the new Grace Church, Jackson, Miss., assisting Rev. F. L. Applewhite. Brother Moll writes that his singer, Prof. T. G. Mangham, of Atlanta, Ga., will have some time during June and July which he would like to give to any pastor who can use his services. Brother Moll has agreed to give some time during these two months to some of the weaker churches in the Conference, and will be unable to use a singer at that time. Prof. Mangham will be associated with Brother Moll after Aug. 14 for the remainder of the year. Those who may desire to get in touch with Prof. Mangham can do so by addressing him in care of Rev. F. L. Applewhite, Jackson, Miss., until April 27, and after that time at 89 Park Avenue, Atlanta, Ga.

BROOKHAVEN DISTRICT CONFERENCE.

At Meadville, 9th inst. at 2 p.m., the Brookhaven District Conference was called to order by the presiding elder, Rev. H. M. Ellis, and after reading the second chapter of Acts and commenting thereon, Brother A. M. Broadfoot led the conference in prayer; the presiding elder also invoked the leadership of the Spirit in the work of the Kingdom throughout the district, and in the deliberations of the conference.

Rev. W. B. Jones being present and having been secretary of the conference last year, was invited to the front, introduced to the conference, and requested to call the roll. Brother Jones is now presiding elder of the Vicksburg District, and from the reports coming from various sections of his field, he is giving great satisfaction.

W. H. Saunders was elected secretary and Brother A. J. Beasley assistant secretary. Notwithstanding Meadville is to one side of the district, there was a most creditable attendance at the opening session of the pastors and lay brethren. It rained that night and all the next day, and no doubt kept many away during the remainder of the session, as a short distance of the road was newly graveled and the river and creek have not been bridged since freshets washed them away some months ago. The good people of Meadville dispensed a most gracious and abundant hospitality, seeing to it that the rain did not interfere with the business of the session and the comfort of the brethren. All the pastors were present except Brother T. J. Weems, of Bogue Chitto, and Brother C. P. Jones, of Magnolia, Brother Jones being prevented by sickness.

Several brethren were present and represented the various interests of the church in the bounds of our Conference. Brother A. G. Ganey represented the cause of Christian Education for Brother J. M. Morse; Dr. A. P. Hamilton spoke for Millsaps; W. D. Hawkins, for the Centenary; Prof. Bobbitt, for Whitworth; Dr. J. M. Sullivan delivered a strong appeal in the interest of the Laymen's work; Mrs. Mamie Myers spoke for the good women, and Brother H. A. Gatlin was present in the interest of the Washington City Representative Church, and Brother A. S. Oliver spoke for the church at Columbus, in which the Mississippi Conference is interested; J. C. Chambers represented the Sunday school work; B. F. Lewis and W. T. Griffin spoke for the Orphanage.

One splendid young man was licensed to preach, Brother Robert Lewis Williams.

The preaching was done by Brother J. L. Sells, Centenary, McComb, and Brother B. F. Ormond, of Tylertown, and both messages came from hearts that felt the touch and power of the Spirit of God.

Hazlehurst will have the pleasure of entertaining the conference next year, and will extend a hearty welcome to the brethren.

The Brookhaven District will be represented at the Annual Conference this fall at Canton by a fine lay delegation composed of: Virgil Youngblood, Wesson; Robert Bennett, Meadville; C. E. Saunders and W. A. Price, of Crystal Springs; Mrs. A. S. Oliver, McComb; Mrs. J. S. Purcell, Wesson; M. L. Everett, Brookhaven, and G. R. Granberry, of Sweetwater.

Reports from the various charges in the district revealed the fact that all the pastors have been diligent, some few revivals have been held, all are planning to hold revivals, and all the benevolent causes are receiving careful attention, with plans to pay up in full, and the spiritual interest showing some advance over the last report a year ago.

This being the last year of the quadrennium of our present presiding elder, Rev. H. M. Ellis, the conference adopted, with rising vote, the following resolutions of appreciation and regard for his faithful service and leadership during these years:

"Resolved, that we desire to record our appreciation of the four years' service of Brother H. M. Ellis as our presiding elder; that we recognize in his service a genuine love for Christ and the church, manifested by labors abundant and self-forgetful zeal, and a deep devotion to the duties required by his official position.

"Our prayers and interest will follow him into whatsoever field his lot may fall, and we commend him to those with whom he may be associated as worthy of all confidence and a workman that needeth not to be ashamed." N. E. Alford, G. H. Thompson and J. T. Abney, Committee.

All the interests were carefully looked into and the conference adjourned at the evening session, after a very happy and profitable meeting, on Thursday at 9 o'clock, by singing "Blest be the Tie that Binds," and the benediction.

W. H. SAUNDERS, Secretary.

A CORRECTION.

In the Jackson District notes published last week, I was guilty of a serious omission when I failed to mention the name of Rev. John C. Chambers, Field Secretary, together with the names of Rev. M. L. Burton and Prof. C. A. Bowen, as deserving credit for our Standard Training School. No one has called my attention to this omission, but I realized my mistake when I read the "Notes," and now hasten to make correction.

John Chambers is doing a great work, and I, for one, desire that it shall be appreciated. No one worked harder and sacrificed more for the school than did he. God bless him.

F. L. APPLEWHITE, Reporter.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. W. Tucker, Homer, La., 4; Rev. J. E. Selfe, Hammond, La., 5; Rev. Geo. H. Thompson, Crystal Springs, Miss., 2; Rev. J. W. Thompson, Collins, Miss., 11; Rev. J. W. Price, Foxworth, Miss., 4; Rev. W. J. Dawson, Brandon, Miss., 6; T. C. Sledge, Sunflower, Miss., 2; Rev. H. J. Moore, Forest, Miss., 2; D. W. McIntosh, Cohay, Miss., 3; Rev. E. H. Cooley, Johns, Miss., 2; Rev. A. J. Gearheard, Haynesville, La., 8.

Only the rays of God can cure the heart,
Purge it of evil; there's no other way
Except to turn with the whole heart to God.

In heavenly sunlight live no shades of fear;
The soul there, busy or at rest, hath peace;
And music floweth from the various world.
—Selected.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

There are times when it is almost impossible for us to realize the work of God as providential; it is hard for us to understand the will of the Father. It was true on the 4th of March, 1924, while anxious hearts and loving hands administered every aid to KIRBY SMITH as he made his flight from this world to one where no sorrow or heartache could reach him. Kirby was just in the bloom of life, only 23 years old, with all of the promise of life before him. He was loved by all who knew him. He believed in the right thing all the time; even from a little boy, he showed a friendly disposition. He was a regular member of Sunday school. Others might go away, but he made it convenient to meet his class. He was a member of the Methodist Episcopal Church, South, having joined with a class of thirty in a revival in his home church (Antioch) in 1917. He might not have lived just as he should through these years, but it is evident that he never forgot his vow. He was faithful to his country, a true American boy. Every one who knew him confided in him. Never has such sorrow come upon the young people of the community before. He is gone from our midst, his chapter has been read, his friends will look with hope to the day when they shall meet again.

One who loved him,

J. F. DRING.

SIDNEY LATHAM was born April 14, 1906, and died Jan. 31, 1924. He was the son of G. E. and A. E. Latham. He was a member of the senior class at the Union High School, preparing, after graduation, to attend the Summer Normal that he might prepare for teaching in order to assist his widowed mother, and the brothers and sisters. "Sid," as he was called, had the high esteem of all who knew him for his noble qualities. He joined the Methodist church when quite small, and lived a loyal member, loving the church and Sunday school. A real gem has gone from us. May we not sorrow as those who have no hope. God bless the sorrowing ones.

J. S. RUTLEDGE.

MARRIED.

In the Methodist parsonage, Bentonia, Miss., on March 22, 1924, by Rev. C. W. Wesley, MR. FREDDIE PALMER to MISS NORA DOZIER, both of Bentonia, Miss.

In the Methodist parsonage, Bentonia, Miss., on March 23, 1924, by Rev. C. W. Wesley, MR. MART A. BELL to MISS ETHEL COOK, both of Bentonia, Miss.

On March 29, 1924, in Baton Rouge, La., MR. J. KLINE and MISS PEARL RUTLEDGE, Rev. Paul Jones officiating. The groom is principal of the high school at Walker, La., and the bride is the daughter of Rev. and Mrs. J. S. Rutledge, of the Louisiana Conference.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

De Soto, at Manassa, April 18.
Matherville, at Salem, April 19, 20.
Waynesboro, April 20, 7:30 p.m.
Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Raleigh, at Burns, Friday, Apr. 18.
Homewood, at Carrs, Apr. 19, 20.
Newton, Wednesday, Apr. 23, 8 p.m.
Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

The Newton district conference will be held at Philadelphia, beginning at 10 a.m., Tuesday, April 22. The opening sermon will be preached by Rev. G. G. Yeager, of Rose Hill, at 11 a.m.

Let all the pastors have the delegates elected as quickly as possible and send the names of same to Rev. J. M. Corley, pastor at Philadelphia, and to the presiding elder at Newton, Miss.

L. E. ALFORD, P. E.

Seashore Dist.—Second Round.

Vancleave, at Mount Pleasant, April 19, 20.
Biloxi, April 20, 21.
Wesley Memorial, at Mississippi City, April 20, 21.
Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

Hattiesburg Dist.—Second Round.

Purvis, at Talawah, Apr. 20, 11 a.m., 2 p.m.
Mount Olive, at Seminary, Apr. 27, 11 a.m., 2:30 p.m.
Prentiss, at Bassfield, Apr. 30, 11 a.m.
New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville, at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.
District Conference, at Purvis, May 27-29.

W. W. GRAVES, P. E.

Jackson Dist.—Second Round.

Vaughn, at Ellison, April 18, 11 a.m., April 20, 3 p.m.
Benton, at Midway, April 19, 20, 11 a.m.
Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

Let the pastors and Sunday school superintendents not forget the Standard Training School, to open at Galloway Memorial, Monday evening, March 17. Let every Sunday school be represented by one or more teachers or officers.

M. L. BURTON, P. E.

Brookhaven District—Second Round.

Adams, at Ebenezer, Apr. 19, 20.
Bogue Chitto and Norfield, at Bogue Chitto, Apr. 23.
Scotland, at Hawkins' Chapel, Apr. 24.
Foxworth, at Hopewell, Apr. 27.
Tylertown, Apr. 27, 28.
Osyka, at Muddy Springs, Apr. 30.
Magnolia, Apr. 30, 7:30 p.m.
Summit and Topisaw, May 1.

District Conference will convene at Meadville at 2 p.m., Wednesday, April 9. Send names of delegates to Rev. S. F. Harkey, Meadville, for entertainment provision, aud to me, that I may make up the official roll. Pray for the conference.

Let the Friday before your quarterly conference be observed as a day of fasting and prayer. Magnify the Lord.

Secure subscriptions and cash during this quarter to fully cover all conference aud general work funds.

H. M. ELLIS, P. E.

Vicksburg Dist.—Second Round.

Utica, at Cayuga, 11 a.m., April 19, 20.
Hermanville, at Pattison, 7:30 p.m., April 20, 21.
Rosetta and Mt. Vernon, at Coles, April 26, 27.
Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

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WINTER EVANGELISM ON THE CAMDEN CIRCUIT.

Dr. Rolfe Hunt, the missionary evangelist, and the pastor of the Camden circuit, spent the entire month of March in a campaign of personal evangelism, going from house to house and talking to people personally about their souls' salvation. Scripture reading and prayer were also a part of each of these visits.

Cottage services were held in all parts of the circuit. These services were very helpful and reached many persons who did not attend church often. Services were held in the churches on Sundays, but on account of weather and road conditions, the other plan was thought best for the week-day services. Dr. Hunt was at his best and brought splendid and helpful messages at all the services. As a result of these efforts, the spiritual state of the churches is very much improved, a new church has been organized, and a few Methodists have been induced to move their letters from the "old home church" and become a part of the church that serves their present location.

This special effort was not without difficulties and hardships, for we carried an ax and shovel in the Ford all the month, and used them several times in getting out of bad places and shoveling the snow out of our way; but Dr. Hunt was a doer of the word as well as a preacher, and he was just as ready to help push the car out of the mud as to push the battle against sin.

I do not believe that we can follow the example of him who gave his life for us unless we are willing to endure hardships if need be in advancing his cause. I am praying for the time to come when we will not feel that all of our efforts in behalf of the country church must be reserved for the months of July and August, and then become a holiday season instead of a Holy Day season.

REV. G. E. ALLEN, Pastor.

FROM ARCADIA, LA.

Dear Advocate: The opening day of the new church in Arcadia, sermon preached by Bishop Dobbs, was followed by a series of meetings, Rev. R. B. Freeman, of Abilene, Tex., doing the preaching. The meeting did much good. Numbers claimed to be blessed, and numbers claimed to be saved. From the meeting we received sixteen members. This gives us a gain of forty since Conference.

I have used several of the general evangelists, first and last. I got the best results from this meeting of any ever held for me by an evangelist. One very serious trouble was quietly settled—a trouble between two of the strongest men of the town. His preaching is attractive. People love to hear him. Brother Freeman is an affable gentleman—one in whose character you readily have full confidence. To those who like to use evangelists, I am pleased to commend Rev. R. B. Freeman, of Abilene, Tex.

H. W. LEDBETTER.

IT'S BECAUSE.

By Garfield Evans.

A woman's laconic reply to something about which she has formulated a definite opinion or to something to which she does not care to commit herself, is that striking couplet, well known to ordinary men, **"It's because."**

You are concerned that the young people of your congregation stay for church after the Epworth League service. The reason they leave may be because they are not given anything when they do stay.

You sometimes wonder why the young people of your congregation seem so distant and cold to you. It may be because you have forgotten to be interested in them and do things with them instead of for them, or better, get them to do things with and for you.

You sometimes criticise the young people for being frivolous and so light-headed as you refer to the problems of the modern youth. It may be because you have forgotten how you were when you were young and the things you did and the more things you wanted to do and would have done if you had been given the chance.

You are deeply interested in their going as missionaries and becoming preachers. But you wonder why they seem soon to get disinterested and seem to forget the idea. It may be because you did not take it seriously any more than to speak about it from the pulpit, and because you never sought personal interviews to help mold the developing conviction.

Youth is not without his faults. He does all the things that are charged against him, but it may be because some one has not recognized that the program of the church and Christian society should adapt itself to the needs of its youth.

Nashville, Tenn.

"FORGIVE THEM."

By Mrs. W. E. Neely.

"Father, forgive them,
They know not what they do,"
Was the language of our Master,
And he suffering so much, too.

The language of that Blessed One
While suffering on the cross—
Shall it not thus be ours,
No matter what the cost?

It matters not how keen the pang,
How deep may be the wound,
We should follow his example
And should do as he hath done,
And say, "Father, forgive them—
They know not what they do."

"Every scholar is something added to the riches of the commonwealth."—John Knox.

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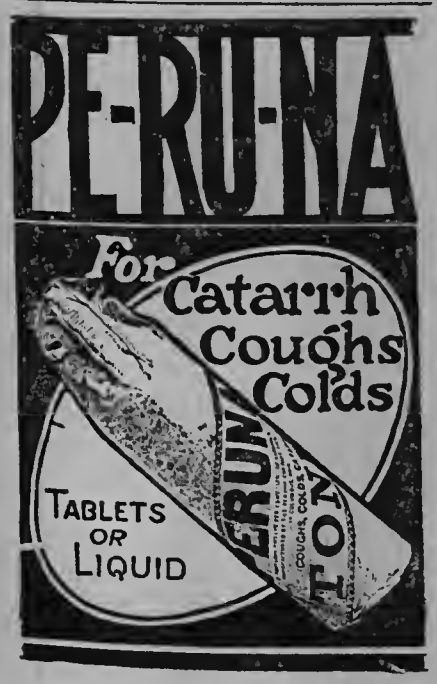
Get Nerve Force from Nuxated Iron

It will strengthen your nerves and increase your vigor and endurance, often in two weeks' time. It contains the principal chemical constituent of active living nerve force in a form which most nearly resembles that in the brain and nerve cells of man. It also contains organic iron like the iron in your blood, and like the iron in spinach, lentils and apples. Organic iron enriches the blood and plenty of rich red blood means more nerve force, so that Nuxated Iron not only feeds what might be termed artificial nerve force to the nerve cells, but it stimulates the blood to manufacture a greatly increased supply of new nerve force. Get a bottle of Nuxated Iron today, and if within two weeks' time you do not feel that it has increased your nerve force, and made you feel better and stronger in ever way, your money will be refunded. Sold by all druggists.



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Everybody appreciates its great value at $795, f. o. b. Flint, Mich.

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Division of General Motors Corporation
Detroit, Michigan

REMARKABLE REVIVAL AT EPWORTH, NEW ORLEANS.

New Orleans conquered the yellow terror of the tropics; drove the stegomyla from her gates; vanquished all probabilities of the bubonic plague; is dealing knock-out blows to malaria and other maladies which imperil her health and happiness; but she is not immune from infection from the good old-time religion, having recently encountered thrilling installments of it through the impelling messages of that noted divine and famous evangelist, Rev. Daniel E. Kelly, conducting a two weeks' revival at Epworth Methodist Church, located corner South Scott and Banks Streets.

The opening service was held on Sunday morning, March 23, and the meeting terminated Sunday evening, April 6. With the slogan, "No man can lead a people further away from a world of sin than he is himself," the evangelist exemplified the fact that Christianity is to him the most real thing in the univers of God by the splendid success which crowned his devoted efforts in his fifteen days' preaching.

Rev. Dan Kelly is a native Mississippian, but his soul-winning program, which he has followed so effectively for years, is not circumscribed by any geographical boundaries. From the snow-capped hills of the North to the flower-crowned shores of Southern seas, this aggressive soldier of the Cross has waged relentless warfare on the powers of darkness, winning hundreds from the shrine of Mammon into the glorious light and liberty of the Gospel of Jesus Christ. Not, "Will there be any stars in my crown?" But, "How many gems will sparkle in my coronet?" is really the anthem he should sing.

The original auditorium of the church building was first used for the services, but, one by one, the partitions of the new annex to the church were opened up to accommodate the ever-increasing crowds. To take care of the throngs Sunday evening, April 6, when the evangelist brought his last message, all available space was utilized; neighboring churches were called on for chairs; saw-horses and planks were requisitioned to help seat the people. Figuratively speaking "Standing room only" signs were finally lowered, for there was no more space left.

The sermons of the evangelist were all masterpieces, and he ever held the hearts of his hearers in thrill, and lured men from the shores of sin. While there was not a tame or listless sermon during the entire series, some are worthy of special mention—standing out in bold relief, "like some tall cliff that mid-way quits the vale."

By special request, the evangelist preached on the "Four horsemen of the Apocalypse." His exposition and application of these symbols of divine revelation threw new light upon the great subject, and furnished a clearer conception of the appalling truths involved.

His sermon, Sunday evening, March 30, on "Social Purity," stands out distinctly as one of his most notable efforts, producing a very profound impression upon his audience. He inveighed furiously and rightfully against the damning idea of a double standard of morals for men and women; he held up chastity as the strength and beauty of the soul and the best gift of heaven; he lashed unmercifully the vice and follies of the age, smiting a terrible blow to the sensuous Terpsichorean goddess, unmasking her, exposing the slimy coils of passion whose lethal trail leads down the scarlet shadow of shame; he called upon men to be as chaste as their wives, sisters, mothers and sweethearts. It awakened a universal chord of approval in his audience, and it was a large one, for when he said, "If you endorse my sermon, and subscribe to my idea, come and give me your hand," the entire assemblage rose in one solid body and moved towards the pulpit. One sermon to which the evangelist applied the title, "The Magnet," was indeed correctly denominated, for lives hardened in sin were drawn to the foot of the Cross by the force and beauty of his appeal.

The Epworth Methodist Church, where this revival was held, located at South Scott and Banks Streets, is in charge of Rev. James B. Grambling, and not to refer to him in this sketch would be to leave out the real man behind the gun. Brother Grambling is a consecrated, aggressive, progressive and constructive leader of his people. He is a young man of engaging personality, absolutely tireless in his efforts; he has the love and esteem of his congregation, and of all who come within the radius of his consecrated Christian life. There is painted on this church, in large and conspicuous letters, "A Growing Church in a Growing Community," and there might be added very appropriately, "With a going preacher at the helm."

There was no lack of variety in the attractions brought into the revival, which was directly attributable to the devotion and resourcefulness of Brother Grambling. As to this phase of the meetings, there were the choir and the music; a grand piano soulfully handled; cornetists, violinists, etc., with twenty-five or thirty trained voices.

Mr. C. O. Hundley, of Alabama, was in charge of the song service; and this consecrated gentleman, with his fine, rich voice, lighted the fires of hope and new resolution in many a dark and desolate soul. The music was a fine factor in the success of the meeting.

The Mississippi Quartet, composed of young men from the Baptist Bible Institute, sang their way into the heart of the revival. The fine melody of their voices as they brought their inspiring messages of song was one of the outstanding features of the revival. They were present on several occasions.

Brother Grambling conceived the splendid idea of bringing special groups and organizations to hear the evangelist. For instance, on two evenings the nurses from the Charity Hospital came in a body, and special seats were reserved for them. They came in their immaculate service uniforms. Then there was the W. C. T. U., and other similar organizations; the children of St. Mark's Methodist Mission attended in a body, and others. The evangelist always had some eminently fitting remarks for each respective group.

The evangelist found time to make special calls and deliver special talks to individuals and institutions hungering and thirsting to hear the wonderful messages of the Way of Life. He went to the City Reform School for delinquent boys, and stirred those erring youngsters mightily with the appeal he made to them. So impressed were these boys with Brother Kelly that they clamored to hear him at the church. Their request was complied with, and they were present in a body on the evening of the last service.

When certain things are taken into consideration in connection with this revival just closed at the Epworth Methodist Episcopal Church, South, it can be said that it was the most remarkable held in the city of New Orleans for many years. This church is remote from the business section, and is not classed as one of the large churches of the city, yet in this series of meetings its influence was felt throughout the city. A total of eighty-five united with the church, and forty-nine of these, or 60 per cent of the total, came by profession of faith. This was a wonderful showing. The "old-time religious revival" at Epworth Church was a success.

Spontaneously and voluntarily at the close of the last service, Evangelist Kelly was remembered with a handsome love offering in the form of a cash donation, as a token of the depth of gratitude for the good he had done in the community.

The real secret of the success of this gospel meeting is the fact that the pastor of the Epworth Methodist Church has got this "good, old-time religion," and the further fact that he lined up with an evangelist who possesses the same brand—the kind that walked in the fiery furnace with Hebrew children; the kind that closed the lions' mouths and kept them from making a meal off Daniel; that inspired Paul and Silas, sustained Luther, and dominated the life of Wesley—the variety which emanates from the Cross of Calvary in its pristine purity.

AN ATTENDANT AND BENEFICIARY.

"It is claer that the benefit of a college education consists not in the abundance of opportunities that have been neglected. It consists in the firmness of moral and intellectual fiber which have been developed in the college."—President Lowell.

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Poor cotton properly ginned will command a better price than good cotton carelessly prepared for market. It pays the ginner—BECAUSE IT PAYS THE GROWER—who operates a—

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SICK HEADACHE WAS RELIEVED

Missouri Lady Says She Was Miserable With Constipation and Sick Headaches Until She Used Black-Draught.

Forbes, Mo.—"I have used Black-Draught, when needed, for the past twenty-five years," recently said Mrs. Emma Grimes, who lives in "Green Valley Farm," near here, "and it has given perfect satisfaction.

"I began taking it for a bad case of constipation. I would get constipated and feel just miserable—sluggish, tired, with a bad taste in my mouth. I didn't feel like doing anything and soon my head would begin hurting, and I would have a severe sick headache.

"I don't know who started me to taking Black-Draught, but it did the work. It just seemed to cleanse the liver. Very soon I felt like new. When I found Black-Draught so easy to take and easy acting, I began using it in time and would not have sick headaches. . . .

"I can recommend Black-Draught very highly for liver trouble, headache or constipation."

Constipation leads to a great deal of sickness among those who neglect to treat it without delay. The poisons which constipation forces your blood to re-absorb may cause great pain and much danger to your general health.

Keep Thedford's Black-Draught in the house and use it promptly for relief at the first sign of constipation.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The third session of the Grenville District Standard Training School is now being held at Clarksdale in connection with the district conference. The present school is in advance of any held in the past. The church at Clarksdale has done all that any one could ask to make it a success. The district has met the expense of the school. The district conference passed a resolution to provide for the school next year. Dr. Clovis Chappell, pastor of First Church, of Memphis, has been the chief preacher for the conference and the school. Dr. Chappell is poetic in his thought, he is witty, he is natural, he is simple, modest, and a prophet of God. He is truly a great preacher. A detailed report of the school will be given next week.

If we mean to do any permanent work in establishing the kingdom of God, we had better begin to enlist the teachers of our schools to attend the Conference Training School to be held at Grenada, June 11-18. It is going to require hard work to get 250 workers to attend this school. but it can be done if we go at it in earnest. Bishop Ainsworth is to be our chief preacher. Bishop Ainsworth is giving his full endorsement of this chief enterprise of the Conference. No one piece of work means more to the future of the church than this training of our leaders.

Is this statement from L. P. Jacks, of Manchester College, true? "To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the preacher and the policeman to bring it back—what fool's enterprise could compare with it?" We magnify the atoning blood of Christ in his saving the life from sin as much as his saving from the guilt of sin. It is wiser to form character from the beginning than to reform and then begin to form character on a faulty foundation.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Only 35 put of 216 shares have been placed so far. Many, many schools that have not paid a cent on their Centenary ought to take advantage of the splendid offer and take a special. We can manage this whole list of specials if we will only rally to the cause.

On April 4, we had the pleasure of meeting with the Men's Bible class of Utica in a social meeting. They had invited the teachers to meet with them. We had a very pleasant and profitable time.

Last Sunday we visited Utica, Carpenter, and Burdenton. The people received us kindly and listened. They pledged themselves to forward steps and the work was outlined by the Sunday School Board. Brother Higginbotham is doing well and the folks are rallying to him.

On Friday, the 11th, we had the pleasure of enjoying the hospitality of the Galloway Memorial Men's Bible Class barbecue banquet. Dr. Geo. Stuart was the guest of honor and the speaker of the evening. It was a great treat to sit down with 300 choice men and to listen to the great man of God.

McComb, Centenary, is the first Sunday school to send in Sunday School Day offering. Their offering was $9 more than last year. If each school will do as well, we will have all the money we need to carry us through this year. It would be a grand and glorious feeling to have this experience. We thank Centenary, McComb, for leading off so well.

Many requests are coming in for non-standard schools. We have several who have voluntecred to teach in these schools. Let us have your dates, and we will do what we can to arrange to help you if you desire it.

Brother Hull is doing a great work. Pray for us.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE.

Young People's Rally in Ruston District.

By Mrs. J. M. Henry.

The Young People's Department of the Ruston Sunday school was the host Sunday, April 6, of a large delegation of young people from Homer, Arcadia, Haynesville, Minden, and Dubach. They had been invited to come promptly at 9:30, so as to see the Ruston department in worship, and also to be present at the lesson hour.

It was an inspiring sight to them—over 225 in number—happy, enthusiastic and eager; it was an impressive sight to see them become very quiet and reverent as the chord sounded for the worship program. None but young people took part in this—a young man led the prayer, a young woman read the Scripture, and a group led the singing of "Lead on, O King Eternal."

Short talks were made on "Definite Class Accomplishments," by the classes represented. Some told of methods in giving the lesson; some of social service work; some of ways of keeping up attendance, etc. Splendid ideas were exchanged.

The lesson was then studied, and the beautiful thought of the day made as impressive as possible. After the benediction, came the church service, and then a light lunch was served. At this time, so many excellent talks were given that it would have surprised those older folks who do not think the young people can really do things.

It was suggested that a chairman and secretary be appointed to assist Mrs. Lewis in her work as district superintendent. Mr. C. O. Holland and Miss Davis, both of Minden, were elected, and plans are already under way for another get-together meeting at either Homer or Minden, during the next quarter.

Mrs. Lewis is thoroughly consecrated to the work of the Young People, and they will make a record this year, under her splendid leadership. Surely God needs these young people; the church needs them, for upon their shoulders must fall the burden of tomorrow. Let us strike, then, while the iron is hot—hot with the fire of ambition and enthusiasm of young manhood and womanhood; hot with the energy and the zeal of youth; let us strike before it is too late, and the iron cools and lies in our hands a lifeless thing, when blow upon blow will avail nothing. Let us, church leaders, give this work of the young people our earnest co-operation.

(Continued on Last Page.)

Hydro SUPER-POWER

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Accept only "Bayer" package which contains proven directions

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL
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PRICE 35c AND 65c
AT ALL DRUGGISTS

Miller's Antiseptic Oil, Known as
Snake Oil
Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. Manufactured by HERB JUICE MEDICINE COMPANY, Jackson, Tenn.

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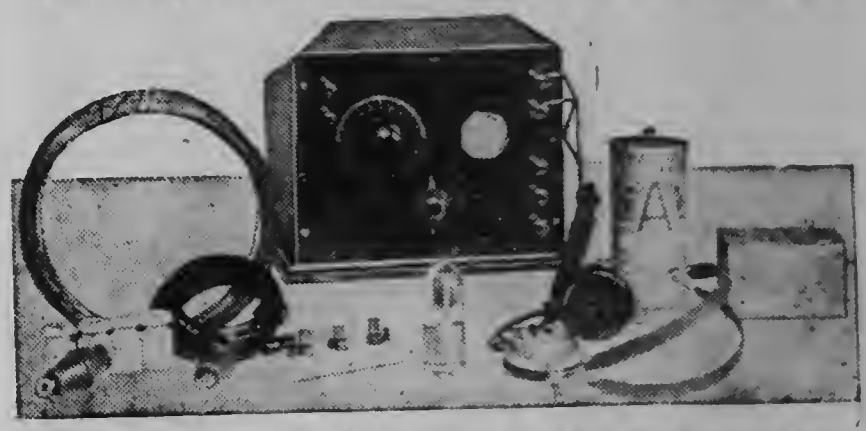

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Positively the Biggest Bargain in Long-Distance Radio Sets Ever Offered.

This set consists of Baby Grand Radio, a $5 Radiotron Tube, a $5 set Trego Headphones, "B" Battery, "A" Battery, 100 feet Aerial Wire, 25 feet Ground Wire, 1 Switch, 6 Insulators, 1 Full Set Directions and blue print.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

Dear Co-workers:

At the beginning of my work as editor of the Woman's page, I want to send Christian greetings and love to all my fellow-laborers and friends. I feel that mine is a very important office, that my work is most important, and I want to do it the best possible way so as to bring honor to our Lord and Savior Jesus Christ.

I want to feel that I have the co-operation of all the members of our great organization so as to make this work a success. Please send articles that can be nsed in this column—tell what you are doing, so others can be benefited.

May the risen, victorious Christ be very real to each one in our organization at this joyous Easter season, and may we pray and work together "to help God save the world."

Faithfully yours,
ADA PARKER BROWN.
5611 Woodlawn Place,
New Orleans, La.

LOUISIANA CONFERENCE.

The Auxiliary at Cheneyville, La.

Dear Friends: As Superintendent of Publicity, I want to call your attention and the attention of the sisters of the Woman's Missionary Society to our Auxiliary, organized only three months ago. We organized with fourteen members, to all of whom the work was new.

We have six subscriptions to the Missionary Voice, have made over $100, have placed a new piano in the church, and, best of all, we are thoroughly enjoying our missionary programs.

Pray for us that we may be truly a missionary society, with love as our motive, that our service may he acceptahle to God.

MRS. S. J. JORDAN.

Echoes from Annual Conference of the Woman's Missionary Society, Held at Bogalusa, March 25-28, 1924.

The delegates left New Orleans on the evening of the 25th, and arrived at Bogalusa at 7:30 p. m., where we were cordially received, and escorted to the beautiful Methodist Church of that thriving city; before entering the church, however, we were treated to a sumptuous lunch, which every one enjoyed.

The interior of the church was tastefully decorated with fresh flowers, which, placed before the grand pipe organ, gave a cordial welcome to the visiting delegates. Quite a splendid musical prelude was rendered hy membors of the church, after which the address of welcome was given hy Rev. E. C. Gunn, the pastor of the church, and responded to by Mrs. C. F. Niehergall, of New Orleans, president of the Louisiana Conference.

Mrs. Niebergall had charge of the devotional service, after which she introduced Mrs. R. W. MacDonell, of Washington, D. C. This gifted speaker gave an earnest, impressive and inspiring talk on "The Belle Bennett Memorial—the Greater Scarritt."

I shall not go into the details of the three sessions held daily, hut let me say, Pause, and think of the self-sacrificing representative women, coming from all sections of our State, to relate what the Lord has done, through them, his servants, in their community, to estahlish his kingdom upon earth; it is indeed inspiring and an incentive to us to "go forward and do more," and try to do likewise.

Mrs. J. W. Perry, vice president of Woman's Missionary Council of Nashville, Tenn., was the conference guest of honor, and her "Quiet Hour" talks each day sank deep into the hearts of her hearers, and each day there existed a feeling of companionship, a fellowship which drew us nearer to each other.

Mrs. C. C. Carver, conference treasurer, of Rayne, La., won the applause of the assembly hy her splendid report of the finances for the year, and her talk on "How to meet the need of an increase." She suhmitted a most excellent plan, which suggested first hy

Prayer—"Pray without ceasing; in all things give thanks."

Love—"Lovest thou me? Feed my lamhs."

All—"It is more blessed to give, than to receive."

Now—"When should we give? Now, now is the accepted time."

On Wednesday, after the mid-day session, the conference ladies were invited to visit the lumber and paper mills of the Southern Lumber Company. This invitation was under the direction of Colonel Sullivan, mayor of Bogalusa. Escorts were in waiting at the mill to show the visitors around, and the trip was interesting and instructive. At night we were entertained at the Y. W. C. A. building with stereopticon slides, giving the particulars from the young trees to full grown, and giving the entire process of hauling, sawing, cutting, making boxes and hauling the waste to the paper mill.

The people of Bogalusa entertained us in every way, made us feel at home, and we were glad to he their guests. By attending these conferences our conception of the missionary work is broadened, and we feel more like putting "our hands to the plow" and going deeper into the suh-soil, into the hearts of all our people as well as our own, and God will do the rest.

Rev. Mr. Duren, of Rayne Memorial, gave a splendid talk on "Citizenship," which was a strong appeal for the women to endorse and support the laws of our country, our State. I am sure every delegate suhmitted this appeal to her Auxiliary, to vote for prohihition, for observance of the Sahhath, and the aholishing of the slot machine.

In conclusion, I must say that the very atmosphere at the conference seemed permeated with His presence; every one happy and filled with more enthusiasm for the future.

When the time for leaving came, and the train bearing all the delegates began to move, a light rain descended, which seemed a "benediction" on the good people of Bogalusa and the Woman's Missionary Conference of Louisiana.

EPWORTH DELEGATE.

IMPORTANT SUGGESTIONS.

1. Program Topics.—The program material for 1924 will seek to set forth the new and unparalleled opportunity offered to the church to-day. This opportunity is as broad as the world, as filled with possibility as the infinite power of the Christ. The task to-day is indeed illumined as never hefore.

2. Program Committee.—Auxiliaries should not fail to appoint a competent program committee. This committee should give time and thought to making and carrying out plans for the program meetings. They should give those who are to take part ample time to prepare, seeking to impress upon them the necessity of putting into their work the best efforts of which they are capable.

3. Bible Lessons, as outlined in the monthly programs, will appear in the Voice. Be sure that the person leading the Bible study really studies the lesson and makes it a vital part of the meeting.

4. Social Service.—Two programs will be given to Social Service Topics—namely, June and December. The Social Service Committee, however, should make quarterly reports of the work accomplished, giving suggestions to the members of the Auxiliary for co-operative effort.

5. The Bulletin.—Give a place on the program for news items, using the Missionary Bulletin for fresh news from the field. Watch the Bulletin for suggestions for the monthly program.

6. Additional Programs.—Some Auxiliaries have weekly programs and others semi-monthly. We wish to call attention to the fact that most of the topics are so arranged that they admit of divisions; ample material may he found for added programs if desired. The Special Belle H. Bennett Memorial Fund Program outlined herein should find a place. An extra meeting should be planned by every Auxiliary some time during the second quarter, or, if desired, it may be used in an all-day meeting in connection with the regular program. The time appointed should be such as will insure a full attendance. Seek through prayer and intercession to make this meeting one of special spiritual power.

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Relieved of its poignant distress, flatulent (gas) pains, discomfort after meals, belching, bloating and health-destroying constipation with
CHAMBERLAIN'S TABLETS
They make digestion easy, prevent harmful clogging, and cause the regular daily movement so necessary to good health.
Easy and pleasant to take—only 25c

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ROCHE'S HERBAL EMBROCATION

FROM BENTONIA, MISS.

Dear Brother Carley: A few lines from the Bentonia charge may be of interest to some of the Advocate readers. I came here the 29th of December last and preached three times on Sunday, the 30th. I found a loyal people, and they received me with outstretched arms. They have been good to me in more ways than one, and I have learned to love them as only a pastor can love his people.

There is no parsonage on this work, so these good people got busy and rented one of the best houses in town for me, and the good ladies here got up the money and bought new furniture and furnished the parsonage throughout. These people believe in doing things on a big scale. They have made this preacher and his wife very comfortable and happy.

We found in the pantry a great quantity of groceries and all kinds of good things to eat, and it keeps coming in from time to time. This is not all—they have given us chickens for the yard, and we are getting all the eggs that we can eat, fresh from the yard. I tell you this preacher is living high.

We have no electric lights here, and this preacher was having a time trying to get used to the kerosene lamp, when, about ten days ago, one of my members gave me a Coleman gazoline lamp, and you should have seen this parsonage the night following—it looked as if the electric lights had been turned on. I can sit any place in the room now and read with all ease.

We have four churches on the work, giving Bentonia two Sundays, and one Sunday to Dover, and one Sunday to Flecher's Chapel, and an afternoon service to Anding. We are praying for and expecting a great revival to come to each church on the work. We are planning to build a new church at Bentonia in the near future.

C. W. WESLEY, P. C.

MRS. J. D. THOMPSON

Need a Tonic?

When Run-down or Recovering from the Grip—or if It Left You in a Weakened Condition, Here's Good Advice

Atlanta, Ga.—"I became acquainted with Dr. Pierce's Golden Medical Discovery some years ago. I had contracted malaria and the 'Golden Medical Discovery' cured me and then kept me in good health.

"My husband had the 'flu' and it left him weak and scarcely able to be around. He took the 'Golden Medical Discovery' and it helped him wonderfully. We find it is a great tonic for the blood."—Mrs. J. D. Thompson, 209 Dalvigny St.

Dr. Pierce's Golden Medical Discovery is a well known tonic and builder that can be procured in tablets or liquid from your neighborhood druggist or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial pkg. of the tablets and write for free medical advice.

BEZOVCE.

By D. P. Melson.

Slovakia is the eastern half of Czecho-Slovakia, which was so oppressed under the Hungarian rule that, educationally and religiously, it is a hundred years behind Bohemia and Moravia, the western half of the Republic.

This sketch describes my visit to Bezovce, a Slovakian town of 1,000 population, about seven miles from the railroad, accompanied by a Slovak colporteur, Jan Huraj. We rode out from Uzhorod on a farmer's sled, seated on hay and wrapped around snugly with blankets, for it was bitter cold. About half way, Brother Huraj and I got off the sled and ran a bit to get warmed up. Arriving in Bezovce, I saw a rather attractive town dominated by three church buildings, Roman Catholic, Greek Catholic and Calvinist, a block apart, forming a triangle. The only other public buildings were small school houses; not a store or business of any kind in the place.

Brother Huraj and I stopped at one of his regular places, the home of one of the wealthiest families in the town, a two-room house, one room of which was occupied by seven head of cattle; the other met all the needs of the family. They gave us a hearty welcome, and the lady of the house proceeded with the preparation of the meal. When it was ready, we were ready also, for the cold wind had sharpened our appetites. "I'm giving you the best we have," our hostess naively remarked, and then with a sudden change, "You must excuse us, that we don't have luxury." The meal consisted of tea and cakes, then cabbage cooked with rice, then noodle soup, then ham and sausage, pickled beets and prunes. Though the customs were very different, the spirit was the same; no Methodist preacher in the South ever received a heartier welcome.

Before time for the evening service, a group of boys, 10 to 12 years old, came in, and Brother Huraj taught them songs. It was my first chance to see Brother Huraj at work among his people. He is a genial, consecrated young man, with one of the brightest faces I have ever seen. Those boys love him like a father, and the people all call him by his first name Jan; few know any other. For nearly two years he has come through all kinds of weather, usually on foot, to hold a service for them every Sunday.

The combination kitchen, dining-room, living-room and bedroom also provided a place where the crowd assembled for the service. They brought in a number of rough planks and arranged seats for a few, but most of the crowd stood during the service. About a hundred people crowded into that little room. The three churches there all have nice buildings, and, being State churches, the people are taxed to support them, but they provide but scanty spiritual food for the people. They sang, the leader "lining" out the songs for them, seemingly with the idea that the chief requisite for good singing was loudness, and on the part of the children shrilliness. In that small room the effect was so deafening that I was compelled to put my fingers to my ears. Then Brother Huraj led in prayer, and they all followed, repeating together every word of his prayer, in a lower tone. After another song, I gave them a brief message in Czech, then Brother Huraj preached a sermon. Then followed three or four songs, during which no vocal chords were broken, but I am sure some were badly strained. Brother Huraj then suggested that the service close, and allow the ladies to go home and do their spinning until midnight, as their custom is. But no, the crowd insisted on having another talk from me and another sermon from Brother Huraj. After that, Brother Huraj delivered the Bibles and other religious books that he had brought with him, and took orders for more, and then bade the crowd "good night." The crowd went home looking none the worse for having stood up all the evening packed one hundred in a small room, with no provision of any kind for ventilation.

Prague, Czecho-Slovakia.

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OPERATIONS FOR FEMALE TROUBLES

Some Are Necessary, Some Are Not

These Women Gave Lydia E. Pinkham's Vegetable Compound a Trial First

Fairview, S. Dakota.—"A year ago I was sick in bed for three weeks and the doctor said I would not be any better without an operation. I had bearing-down pains and sick headaches, with pains in the back of my neck. I felt tired all the time, down-hearted, and got poor and pale and was scarcely able to do anything at all for some time before I took to my bed. The doctor said one of my organs was out of place and caused all my troubles. I was too weak and run-down to think of an operation and as one of my neighbors told me about Lydia E. Pinkham's Vegetable Compound, I began taking it. I have received great relief from it and recommend it very highly. It cannot be praised too much in cases of female weakness." —Mrs. O. M. RING, Box 106, Fairview, South Dakota.

New Jersey Woman Writes

Camden, New Jersey. — "I take great pleasure in writing you this testimonial. I was a great sufferer of woman's ailments and doctors told me 18 years ago that I must have a serious operation to remove some of my organs. I refused to have it done and took a full course of your medicines for six months, then after the full course I took a bottle of Lydia E. Pinkham's Vegetable Compound every week or two, also Lydia E. Pinkham's Blood Medicine every Spring. I am well and stout and still have my organs they wanted to remove. It was while I was in the hospital that I heard your medicines praised by other patients there. I have recommended them to my friends and to my own family. You may use this testimonial far and near, from the smallest paper to the largest, and I will gladly answer letters from women who wish to know what the Vegetable Compound has done for me and what it will do for them if they give it a fair trial." Mrs. J. RICH, 322 N. 46th St., Camden, New Jersey.

Through neglect, some female troubles may reach a stage where an operation is necessary, but most of the common ailments are not surgical ones; they are not caused by serious displacements, tumors or growths, although the symptoms may appear the same.

Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound, after operations have been advised.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound over 100,000 replies were received and 98 out of every 100 reported that they had been benefited by its use. This statement is important to every woman. For sale at drug stores everywhere.

FROM VOSSBURG, MISS.

Dear Brother Carley: The second quarterly conference of the Eucutta charge for the present year was held Saturday, Apr. 5, and in some respects it was the greatest quarterly conference occasion it has been my privilege to attend up till this time. Our very affable and much beloved presiding elder, Brother Graves, was with us presiding in the services of the day with his usual spirit of brotherly love.

The attendance for the day was very good. We were fortunate in having with us Rev. W. A. Terry, pastor at Shubuta, and Rev. Earl B. Moll and his singer, Brother Mangham, who are assisting Brother Terry in a meeting at Shubuta.

Upon the request of Brother Graves, Brother Moll preached at both the morning and afternoon services. These services were times of real refreshings from the Lord. Brother Moll preached with power sent down from on high. The Lord blessed, and our hearts were made to rejoice. As a result, three members were received into the church at the close of the services.

The reports at the quarterly conferences this year are an improvement over last year. Our meetings for the year are planned and we are praying for the coming of His kingdom in a larger way to our hearts and to the hearts of the people over the work this year.

J. C. JACKSON, Pastor.

SUNDAY SCHOOLS.

(Continued from Page 13.)

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The schedule for the Sunday school session in the District Conferences is: Lake Charles District, April 16, 2 to 4 p.m.; New Orleans District, April 27, 2 to 5 p.m.; Alexandria District, May 4, 2:30 to 5 p.m.; Ruston District, May 7, 2:15 to 4:15 p.m.; Monroe District, May 14, 2 to 4 p.m.; Baton Rouge District, June 4, 2 to 4 p.m.

One of the leading topics for discussion at the coming District Sunday school rallies will be, "Co-operating with the District Officers." Each district officer will be expected to make a report and ask for co-operation.

Another interesting feature we hope to introduce in the district rallies will be the roll call of Superintendents and minute reports from each superintendent.

The Conference Superintendent of Missionary Education and Extension, Dr. W. W. Drake, of New Orleans, is putting a great deal of thought and interest in his department. His great message at the Homer Conference was well received. We will be able soon to publish a list of all our Sunday schools which have paid their Missionary Centenary pledge in full.

Mrs. A. K. McLellan, wife of our pastor at Barham, writes in referenee to Brother McLellan's auto accident: "If he does not improve rapidly, he will not be able to attend the Leesville Conference; however, we do hope he can he present."

The Shreveport District is to have an all-day District Sunday school meeting on Tuesday, May 20, at Greenwood.

At some of the district meetings the district superintendents of the Elementary Departments are calling an Elementary District Council meeting, and where it is not convenient to hold such a meeting, these Superintendents will take advantage of the District Standard Training Schools and have their council meeting one day during the school session.

The Monroe Standard Training School will offer the following courses: Three Geueral—Bible, the Sunday School, and The Principles of Teaching; Two Specialization Courses—Primary, and Junior Lesson Materials. The presiding elder, Brother W. D. Kleinschmidt, has been elected Edueational Director of this School, with Mr. S. M. Collins, superintendent of the Monroe Sunday school, as chairman of the Board of Managers.

C. D. ATKINSON,
Conference Supt.

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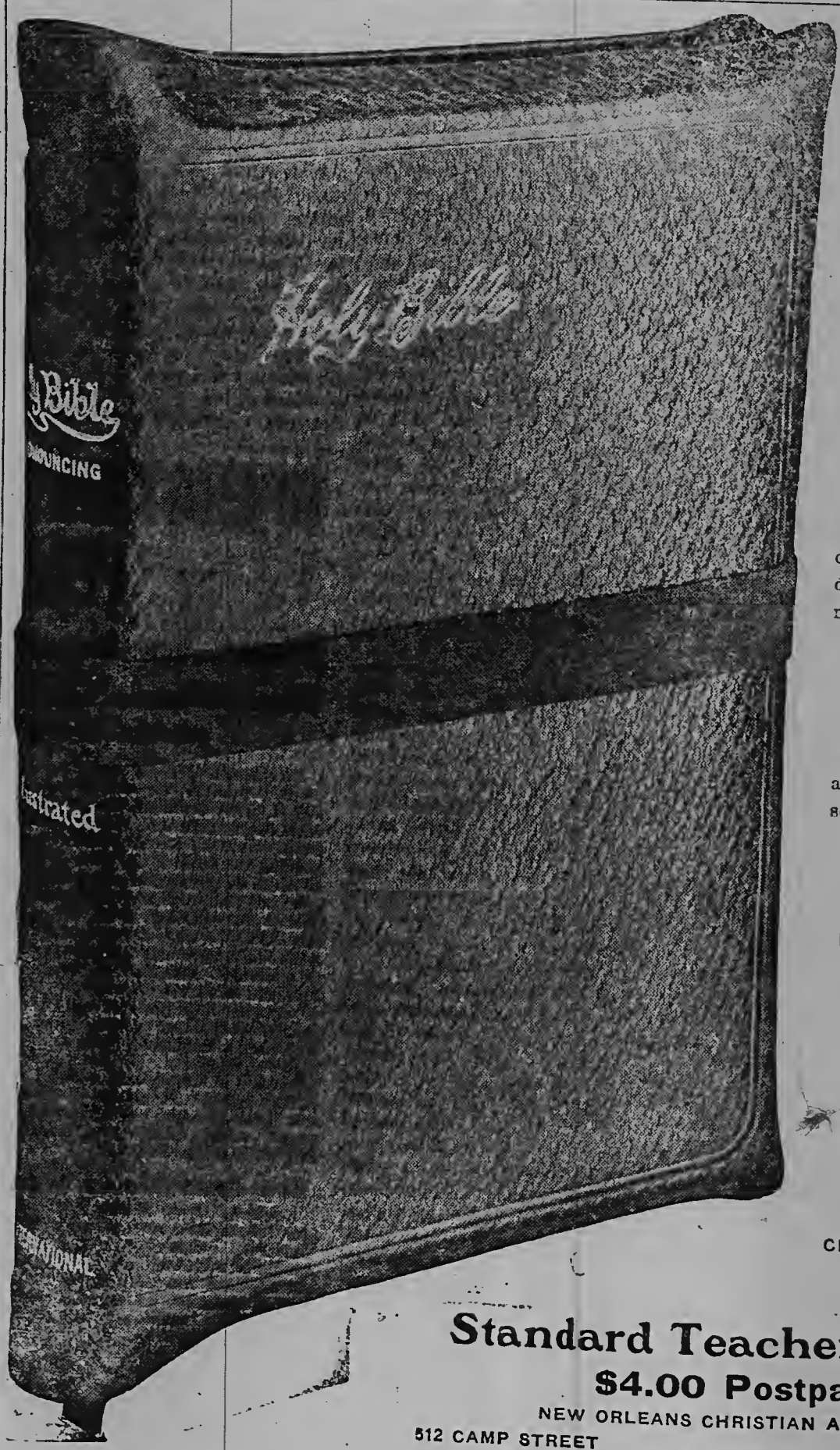

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3559.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 24, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

IT IS EASTER STILL.

We celebrated last Sunday the resurrection of the Lord from the grave; let us not forget that he still lives. The resurrection was not an isolated event—it is a continuous fact. The Lord rose on the third day, and he lives for evermore. We worship not only a risen Christ, but also a living Christ.

PETER.

When Peter denied the Master, he was guilty of one of the cruelest acts recorded in history. He had been one of the most intimate companions of the Lord. He had yielded prompt and cheerful obedience to the call to leave his nets and become a fisher of men; it was from his impetuous lips that those flaming words had sprung, "Thou art the Christ, the Son of the Living God;" it was Peter who, on the Mount of Transfiguration, had said, "Master, it is good for us to be here;" it was Peter who was one of his chosen companions in the Garden of Gethsemane; it was this same Peter who, just a little while before, had said, "If I should die with thee, I will not deny thee in any wise."

But the situation has changed. Jesus is in the hands of his enemies, and Peter, so recently bolder than any of the other disciples in his speech, is content to follow him "afar off." As the crisis approaches, his courage fails, his ardor cools. He even sits down with the enemies of the Lord to enjoy the warmth of the fire they had kindled. What a commentary upon human nature!. How many of us, having grown lax in our devotion, not only are following Christ afar off, but are actually finding pleasure in the companionship and activities of those who are his professed enemies!

The cruelest words that ever fell from human lips were those that fell from Peter's when the maid charged him with having been one of the companions of the Master—"Woman, I know him not." And not once, but twice, thrice, he repeated his denial—so far had he fallen from the estate of a disciple! We wonder that Peter could so soon forget his Lord; but men and women to-day are doing just what Peter did. Their loud protestations of loyalty have faded away into the angry, defiant utterance, "I know him not." They have fallen from grace—and how great is that fall!

But Peter repented. The Lord said not a word to him—he simply looked at him. He might have spoken words of stern rebuke and fierce denunciation—but that is not the Lord's way with a soul trembling upon the brink of destruction; he might have looked upon him with anger and scorn and contempt in his eyes—but that is not the Lord's way. There must have been sorrow and pity and love in that look, for it broke Peter's heart—he "went out and wept bitterly." How many of us need to follow Peter here, as we have followed him in his wavering and his denial! We should weep bitterly if we could only see ourselves as the Lord sees us, and we would exclaim, as Peter did on another occasion, "Depart from me, for I am a sinful man, O Lord." But the Lord would not depart, and in his continued companionship we should find peace, and the courage that would enable us to die for him if need be—even as Peter did.

NO "WET" FOR PRESIDENT.

There is a thoroughly organized, well financed plan to foist upon the Democratic Party a presidential candidate who is pronouncedly "wet" in his attitude toward the Eighteenth Amendment—one who, at the very least, will favor a modification of the Volstead Law to permit the sale of light wines and beer. We have not the slightest personal interest in the political fortunes of any man who has been suggested for the presidency, but we have a tremendous interest in the moral issues that are at stake in the campaign. If the politicians who are so industriously trying to secure the vote of certain sections of the North and the East by promoting a "wet" candidate are successful in their efforts, they may get those votes, but we undertake to say that in so doing they will smash the "Solid South" into smithereens. The time has passed when a party shibboleth will induce intelligent men and women to vote against their deepest moral convictions—and the South is more solid in its support of Prohibition than it is in its adherence to a party simply for party's sake. Make Prohibition the issue and bring on your "wet" candidate, gentlemen—and then watch him go down in the worst defeat ever administered in a presidential campaign.

MORE CHAPLAINS NEEDED.

We are in hearty sympathy with the effort now being made by the General Committee on Army and Navy Chaplains to get Congress to increase the number of chaplains and to remove the discriminations against them as compared with other officers of the same rank. According to the investigations made by the committee, there are now 25 large posts, with garrisons ranging from 100 to 1,224 men, that are without chaplains. In addition to these, there are 130 army posts that have only one chaplain each, when they should have at least two, and, in some cases, three or more. At each of the five general hospitals, there should be two chaplains—one Protestant and one Roman Catholic; at present, there are only two chaplains for the five hospitals. The cost of providing these additional religious privileges for the young men of the army and navy is insignificant in comparison with the advantages to be derived. Congress spends a good deal of money for the advancement of the material interests of the country; it could very well afford to spend a little for the moral and spiritual welfare of those upon whom it depends for protection.

COMMERCIALIZING CHRISTIANITY.

We suppose it is all right for men who are in business to take advantage of favorable circumstances for advancing their interests. We can never be brought to believe, however, that Christmas and Easter should be looked upon as seasons when the business community is especially privileged to exploit its wares as if making money were the principal thing on these sacred days of the Christian calendar. Christ cast the money-changers out of the temple because they had made the house of prayer a den of thieves; some modern business men have come perilously near doing the same thing.

GET ACQUAINTED.

Most of our difficulties with people arise from the fact that we do not really know them. A few people, to be sure, are so constituted that they repel the sincerest advances toward better acquaintance and friendship, so that it becomes impossible to know them well enough to develop a liking for them; but the vast majority of folk will be found to be both likable and companionable if we make the effort to become acquainted with them. "A man that hath friends must show himself friendly," is a fact of experience that has come down through the centuries. If we knew even our enemies better, we might learn to love them—and be loved by them.

POOR DOG!

According to press dispatches, Ignace Paderewski, the famous Polish pianist, recently cancelled a concert tour and hastened to Chicago in his private car in order to be with his pet dog, "Pingy," which a telegram informed him was near death. The specialist in charge of the dog's case stated that there was no hope of its recovery, the trouble being that it "has eaten too much, been pampered too much, and has exercised too little." It is altogether to Mr. Paderewski's credit that he loved his dog, and that he was willing to do anything within his power to save its life; but it is a pity that he allowed his affection for the animal to cause him to do the very things that meant its death. Some parents make the same mistake with their children.

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BISHOP DENNY ON THE UNIFICATION PLAN.

(This article, which appeared as an editorial in Zion's Herald of Feb. 20, 1924, is published at the request of Bishop Edwin D. Mouzon, Chairman of the Commission representing the Methodist Episcopal Church, South, in the negotiations looking toward Unification, and member of the committee that prepared the address to the Church, recently published. This article shows how at least one of the leading Northern publications feels towards Unification.—Editor.)

We publish elsewhere in this issue a statement from Bishop Collins Denny, giving his views of the plan of unification as submitted to the Methodist Episcopal Church, and the Methodist Episcopal Church, South, by a Joint Commission regularly appointed to confer concerning this immense matter. Bishop Denny was one of the commissioners of the Methodist Episcopal Church, South, and was the only one of the episcopal members of the two commissions who did not vote in favor of the plan. He accompanies his statement with a personal letter to the editor of the Herald, asking that as a matter of "justice" his views be published in these columns.

Bishop Denny's colleagues of the Church South can judge better than we concerning any personal equation that may be involved in his views. While we have met the distinguished bishop casually, we have never had with him sufficient conversation to disclose his real inner attitude toward any possible plan of unification. In our own church we doubtless have some men still who would favor no plan that did not mean the utter absorption of the Methodist Episcopal Church, South. They live in the year 1844, and in the years from 1861 to 1865, carrying down into 1924 the animosities which they have inherited and which, too, they have even increased beyond the size of the original inheritance. Not many of these men are left in our Zion. They intend to be good; but they approach the subject of unification with their prejudice disguised as reason.

Now it may be that some such men still abide in the Methodist Episcopal Church, South—good men with whom history, construed after their own inclinations, has far more weight than the prophecy of the day of union and brotherhood. Bishop Denny is a man of wide and varied culture. We are sure that he would not knowingly yield to an unworthy sectionalism. But, save for the printed statement in this issue, we have not material wherewith to judge of his attitude of heart toward unification as such. For a judgment of this personal equation we can only advise our readers to find the printed copy of Bishop Denny's fraternal address as it was delivered to our General Conference in Baltimore in 1908. We regret that we have not had time to read this deliverance and so to judge it as being somewhat an index of the fraternal messenger's heart. It might be well to read in connection with Bishop Denny's fraternal address the addresses delivered at later General Conferences by the lamented Dr. Frank M. Thomas and by Dr. E. B. Chappell, so that comparisons or contrasts of spirit in these three excellent men might be duly observed.

The Right of Free Discussion.

The question as to whether full courtesy was granted to Bishop Denny within the Joint Commission itself does not come to us for decision. Nor could we decide as to the wisdom of publishing with the report of the plan the views of any who voted against the plan. We guarantee, however, that Bishops McDowell, Anderson, Hughes, McConnell, and Thirkield, of our own Commission, and Bishops Moore, Mouzon, McMurry, and Cannon, of the Methodist Episcopal Church, South, Commission, would be even punctilious in granting a dissenting comrade all the usual rights. There are rumors that Bishop Denny had the full play of debate, both in the meeting of his own Commission and in the meeting of the Joint Commission as well, and that the records will not reveal that his rights of speech were in any way abridged. So far as we have seen statements in print in the recent weeks, Bishop Denny's rights to the press have not been denied; for his statement, as published, seems to be about as lengthy as any written argument given by any commissioner representing the majority. We trust, therefore, that there is no real ground for the complaint made by Bishop Denny that his privileges of discussion have been or are distressingly limited.

Concerning the various points urged by Bishop Denny, we would make in each case a brief rejoinder.

Will This Unification Unify?

First, if the plan is not unification, and not "even welding," why should it be taken so seriously? After all, a common constitution and a common Supreme Court would seem to be two very considerable factors in a union. As for the proposal's representing "an unassimilated mixture of two great and prosperous churches," it may be remarked that assimilation is not usually an advance process! If, also, the plan "proposes to experiment with success," it does this with the prayerful hope of larger success.

Second, the plan does not provide for the continuance of existing frictions and irritating competitions, with "altar against altar," because the whole effort of the plan is to bring into existence a mood that will make for one altar. The altars would all be within a church that had declared itself theoretically and governmentally one, and would be at the outset in one church quite as truly, if not quite as much, as Virginia and Massachusetts after many years are in one federal government. We believe, likewise, that any plank in the platform of unification that definitely gave to a quarterly conference a power which a quarterly conference in either church does not now possess, would have made a distracting element. Give this plan of unification its adoption, and we will trust our brethren of both Jurisdictions. Some blunders will doubtless be made; but, as understanding grows, these blunders will be fewer and less meaningful.

The Danger of Prophesying.

Third, we will not quarrel with Bishop Denny's impressive list of quoted worthies by whose discounted prophecies he urges his contention that "in providing a government for state or church, certainty as to results is unattainable, prophecy is childish, only a probable inference is possible." Bishop Denny then proceeds to prophesy in two rather lengthy paragraphs. He has his list of probabilities. His nine episcopal colleagues on the Joint Commission have their list. Inasmuch as this is not a case of the Scriptural lepers, it is at least possible that the nine are right. The bishop asks whether the majority, represented by what is now the Methodist Episcopal Church, would by the usual law of human nature yield in case the minority, represented by what is now the Methodist Episcopal Church, South, should vote against the division of a Conference or the organization of a new Conference. The reply is that, in an honest effort to protect a minority, the plan would bind us to that very thing; and that it would equally bind the minority with reference to the division and extension of work. We have not the slightest idea that Bishop Denny would consent to any plan that would put the minority at the mercy of the majority, and so subject his own Jurisdiction to the possible mastery of the other Jurisdiction! No plan of unification without that assurance embedded in it would have the slightest chance for adoption by the Methodist Episcopal Church, South.

Is the Plan Democratic?

Fourth, Bishop Denny asserts that "the plan gives no voice in the government of the church to those chiefly concerned, the people and preachers." The truth is that the plan leaves preachers and people practically with the powers that they now possess; and that these powers cannot be changed in either Jurisdiction without a vote of the majority in that Jurisdiction. The only possible exception to this might come as a result of a decision of the Judicial Court as provided for in the plan. Even this gives to each Jurisdiction equal representation. A careful study of the scheme of proposed unification does not reveal any point where the powers of the people and preachers are decreased. Nor does the scheme in any way eliminate "the Annual Conference as part of the government of the church." Neither does it make the General Conference "supreme and all-controlling." On the other hand, it limits the General Conference by the Jurisdictional Conferences, as well as by the Restrictive Rules, and does not even take from the Annual Conferences any of their minor powers. We fear that the good bishop in his discussion of this phase is pleading for an imaginary government, fixed up to fit his own personal conception. At any rate, the plan, as submitted by the Joint Commission, nowhere turns the Annual Conference into a nonentity or a weakling.

On the Way to the Ideal.

This editorial rejoinder we think occupies less space than Bishop Denny's statement. We do not regard the plan of unification as perfect; but we do regard it as a thoroughly workable beginning for the mutual life of the two churches to be made into one church. It will involve some difficulties; but these can be met and overcome by the patience of love. The jurisdictional provision is not wholly ideal; but, just as in the republic, the federal idea will win its way as rapidly as safety will allow. We like the plan because it does not attempt too much—leaving the mutual life of the two Jurisdictions to work slowly and surely into a still larger mutuality. If this plan, which provides a living basis of union in a constitution and a Judicial Court, and which still leaves ample room for change and growth, cannot be adopted, we see little reason to hope that any other plan can be realized in this generation. We trust that we may see the day when Bishop Collins Denny will preside over a session of one of the New England Conferences. If that day comes, we shall be glad to join in a fervent doxology; and we shall expect the good bishop to lift his voice in the same glad melody.

A Warning "To Whom It May Concern."

We should add an expression of this personal conviction: The plan of unification should not be used to estop progress in our own legislation. Several times, at the recent meeting of the Council of Boards, changes were adversely discussed on the ground that "we should wait until we see how unification results." In harmony with the address of the nine majority bishops on the Joint Commission, the life of the two great churches should proceed normally and vigorously. If the jurisdictional plan prevails in the united church, large freedom for each Jurisdiction will be the sure result. Our General Conference will duly vote on the plan of unification. We believe that the plan will be adopted by an overwhelming vote. But meantime, and then, let our church work and life go forward; and let each new measure, as proposed, be discussed on its merits and adopted when its worth wins our suffrages.

Boston salutes Richmond and sends salutation to her distinguished bishop and citizen, Collins Denny.—Zion's Herald.

"Oh, where are kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same."

MRS. MATILDA JONES HOLLOMAN—A MEMOIR.

By Rev. V. C. Curtis.

The subject of this sketch, Mrs. Matilda Jones Holloman, was born at the Jones homestead, Jefferson County, Mississippi, March 13, 1847, and died in the home of her daughter, Mrs. M. E. Robertson, Itta Bena, Mississippi, on March 24, 1924.

Sister Holioman came of preacher stock, being the daughter of the Rev. John G. Jones, one of the ploneer Methodist preachers of this State, and was a sister to Rev. J. A. B. Jones, of the Mississippi Conference. Reared in a cultured Christian atmosphere, her mother, Mrs. Jane Ross Jones, being an accompiished and estimable woman, a thirst was created for knowiedge and a determination to have a finished education. After she had finished public schooi, she entered the Port Gibson Female College and later graduated from that institution. Then for twelve years she held the chair of mathematics in her Alma Mater. She gave up this position in Aprli of 1885 and was married to the iate Rev. T. B. Holloman, D.D., and for thirty-five years she was the faithfui helpmeet of this worthy servant of God. She shared the hardships of an itinerant with the courage and fortitude that characterize a true soidier of the cross. She never compiained of her hard iot, but was always ready to encourage and comfort her husband and those associated with bim in the work of the Master. When they were married, Dr. Holioman had six smaii children by a former marriage, and she became a mother to these orphans in deed and in truth. The children, who are now grown and are prominent citizens, remember no other mother and loved her as dearly as if she nad been their own. Notwithstanding these iarge domestic responsibiiities, she was always active in church work untii failing heaith prevented, but then she kept abreast of the times by being a constant reader of the best of iiterature.

After the death of her devoted husband in 1920, she made her home with her daughter, Mrs. M. E. Robertson, of Itta Bena, Mississippi. The next year after her husband's demise, she suffered a stroke of paralysis and after that time was confined to her home. In all of this suffering there was never a murmur or complaint on her part, but she proved to be a veritabie benediction to tbe members of the household. She was suddeniy taken with congestion of the lungs, and on March 24, thirty minutes after high noon, her chastened and refined spirit winged its way to the celestial world to be reunited again with her busbanu and other relatives and friends who had preceded her.

Her body was iaid to rest in the Itta Bena Cemetery by the side of that of her nobie husband, Tuesday afternoon, March 25. The services were conducted by the writer, with whom she had been associated in the work of the church, assisted by Rev. J. T. Lockhart, her pastor, and Rev. N. W. P. Bacon, of the Baptist church, and Rev. G. M. Smiley, of the Presbyterian church.

She is survived by six children; Dr. T. B. Holioman, Jr., J. Ii. Hoiloman, Dr. F. M. Hoiloman, L. C. Hoiloman, Mrs. F. H. Scott, and Mrs. M. E. Robertson and a number of other relatives.

May God comfort the bereaved in their great loss.

Greenwood, Miss.

AN ADDRESS IN BEHALF OF THE SUPERANNUATES.

Delivered By R. E. Lott in The Methodist Church at Crystal Springs, Miss.

My Friends: Do you know what it means for a Metbodist preacher to become superannuated? It means he has run his course and is ready to be offered up; it means he is dependent; that he is the care of some one; that he is forgotten; that he is in the evening of life; that he has fought the fight, kept the faith, and has stacked arms; that he is tottering; that he is on the verge of the grave; that he is unreservedly and pathetically waiting to answer the last roll call, and when answered, it will not be recorded in the church register on earth, but in the Lamb's Book of Life. This picture is sad, but pitifully true.

My friends, do you realize just what a young man gives up, as far as this world's goods are concerned, when he accepts the call to preach the gospel of Christ? it means that he prefers to preach the gospel of Jesus Christ rather than to be the Governor of the great State of Mississippi; that he had rather appeal to the people to let Jesus into their hearts than to own the largest plantation in the Mississippi Delta; that he had rather devote his time and talents in pointing sinners to the Lamb of God that takes away the sins of the world than to be a United States Senator; that he had rather be shifted from pillar to post, from circuit to circuit, across the plains, over the mountains, that he might tell the story, the old, old story of Jesus and his love, than to accumulate a fortune, own a splendid mansion, and live a life of luxury.

It is a common practice for great corporations, after their loyal employees spend the greater portion of their lives in the service of their masters, to make ample provision for their welfare and protection in their declining days. This principle practiced by these worldly corporations is one of the fundamental doctrines of the Methodist Church. We have preached it from every rostrum, every hilltop throughout Southern Methodism, advocating the principle of observing the Golden Rule—"Do unto others as we would have them do unto us." My friends, we have not practiced that which we have been preaching. It is a traversty upon justice.

The sentiment that originated in the minds and hearts of those laymen who resolved that they would give the Sonthern Methodist people an opportunity to correct a serious blunder we have been committing these many years, that we would be given an opportunity to get right with God, was a holy sentiment. They then and there put a plan on foot by which our battled-scarred veterans, our old soldiers of the cross of Christ, after they have worn out their lives in the interest of humanity, provision will be made for their comfort and welfare.

I repeat it, my friends, the sentiment that originated in the minds and hearts of those laymen was an inspiration from heaven.

This proposititon now, my friends, has made its way to the members of the Methodist church of Crystal Springs, Miss. You, too, have the opportunity to correct this serious blunder you have been committing through these many years; you, too, have an opportunity to get right with God; and if you will do your full duty towards this worthy cause, who knows but that this act of mercy, this act of duty, this act of justice, may be the means by which you may become worthy to inherit a crown in glory?

The great government of the United States has recently voted to compensate in a meager way the world war veterans for having offered their lives as a living sacrifice that universal democracy might prevail. The cause for which they offered their lives was a most noble one and the reward was most commendable; but, my friends, all this pertains to this life and this life only.

The battle-scarred veterans of the cross of Christ—they fought a thousand battles and won a thousand victories. They offered their lives as living sacrifices that the Kingdom may come on earth as it is in heaven.

My friends, I appeal to you in the name of humanity to forsake not these soldiers of the cross and their patient companions—mothers in Israel. I appeal to you to forsake them not in their darkest hour.

LOUISIANA COUNCIL OF RELIGIOUS EDUCATION.

On Friday, Feb. 29, 1924, there met in the Y. W. C. A. building, in New Orleans, the official representatives of six denominations and a like number of representatives from the Louisiana Sunday School Association. The day was spent in deliberation, and the results of the meeting will be presented to the Louisiana Sunday School Association Convention, which meets in Lake Charles, April 23-25. By the adoption of the suggestive Constitutlou and Program of Work presented by this reorganization committee, the Convention will bring into existence the Louisiana Council of Religious Education, the accredited agency of the co-operating denominational bodies for the preparation and promotion of a co-operative interdenominational Program of Religious Education for Louisiana.

This report suggests a good many items that the committee think the evangelical denominations in Louisiana can do best, working together. In addition, it is the purpose of the Council to assist the denominations in carrying forward their own denominational program when requested to do so. The committee announce that their report will be available to the public after its adoption by the Convention.

RUSTON DISTRICT FEDERATION OF MEN'S BIBLE CLASSES.

A movement of more than ordinary signiflcance is that of the Federation of Men's Bible Classes of the Ruston (La.) District, which looks to the holding of four great gatherings each year. The first of these meetings is scheduled to be held at Ruston on the fifth Sunday in Jnne. The decision to launch a district-wide Bible class movement was reached at Homer a few weeks ago in the presence of more than a hundred men. A committtee was appointed to work out the details of the meeting, and the committee met in Arcadia last week and formulated final plans.

The united Bible classes of the district will meet for class session at 9:45 Sunday morning, June 29, with Dean Smith, of Centenary College, as teacher. At 11 a. m. the pastor at Ruston, Rev. N. E. Joyner, will deliver the quarterly sermon. A basket dinner will be spread, and the men will reassemble at 2 p. m. for the discussion of Bible class problems. Plans are being worked out that will assure an attendance of at least five hundred men.

The Ruston District extends from Wesley circuit, near Conshatta, on the southwest, to Spring Hill on the northwest, to Marion on the northeast, and to Winnfield circuit on the southeast. Included in this territory, touching ten parishes, are more than seventy churches. It is hoped that at least one automobile load of men from each church will attend the Ruston gathering. Places where large classes of men are now located, such as Homer, Minden, Haynesville, Arcadia, Winnfield, and Ruston, will send large delegations. At the present writing it appears that the goal of five hundred men present at the initial meeting will be easily reached.

A. J. GEARHEARD.

Haynesville, La.

FREE TITHING LITERATURE.

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom," to furnish one copy to every member of the official boards of his church and to the presidents and secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

This offer will stand until July 1. Please give your denomination and mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,
35 N. Dearborn Street,
Chicago, Ill.

When a man has settled affairs with God, he is free from immense hindrances and from every fear; when a man has come to terms with God there is no one he need fear in this world nor in that which is to come.—John Watson.

SARDIS DISTRICT NOTES.

Our faithful and popular presiding elder continues to itinerate with his usual degree of efficiency and enthusiasm. He reports that affairs throughout the Sardis District are in good condition, with progress and a spirit of optimism prevailing among the brethren on the several charges. Recently the "Elder" preached to a full house of eager hearers gathered in a church on the Longtown circuit. The following day he preached to another large congregation of people, at which place the second quarterly conference was held. A representative from each church on the charge was present, something that has not happened on the Longtown circuit during the past decade.

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The Woman's Missionary Societies of the district are doing a notable work. They doubled the number of Auxiliaries in the district during the past year; making more points than any other district in the North Mississippi Conference.

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The elder reports that he has sent to the preachers of the district 6,500 tracts and leaflets for distribution.

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The district conference will convene in Como, May 20-22. Thursday, May 22, will be Laymen's Day. Mr. G. L. Morelock, General Secretary of the Laymen's Movement, will speak and lead a round table discussion with the laymen of the district. In the afternoon of the same day, there will be a love feast and a consecration service, in which a squadron from Clarksdale, recent converts of the Gipsy Smith meeting, will participate, to the delight and edification of the conference.

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The second quarterly conference for the Arkabutla charge was recently held at Strayhorn. Brother Wendel reports that ground has been broken for the erection of a new church at Arkabutla which will cost $5,000.

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Rev. W. M. Young, who is serving his second year at Batesville, reports everything in good condition. Salaries are paid to date. The Sunday school is growing in interest and numbers. The Junior Missionary Society was recently awarded the Conference pennant for their superior work. The Character Builders, a class of young people in the Sunday school, have furnished the guest room of the new parsonage at a cost of $60; $250 has been paid on Centenary pledges; $400 raised and subscribed for the new orphanage building.

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Byhalia, on the Byhalia charge, Rev. H. M. Young, pastor, has paid in full their pledge of $300 by the Sunday school to the Centenary fund. The monthly contribution to the orphanage received on the first Sunday was $19.22. The attendance at Sunday school is fast outgrowing the capacity of their church.

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Charleston, under the capable leadership of Rev. T. M. Bradley, is making history as well as progress. Since January, $1,000 has been raised on the church debt, and they are steadily working to make this a thing of the past. Salaries are paid in full to date; $300 has been raised for the orphanage building. Christian Education pledges and the Superannuate Endowment fund are being looked after. The Sunday school and Woman's Missionary Society are doing a great work. The Epworth League, in conjunction with the Ill. Y., has held eight devotional services in country churches and school houses. Large crowds attend these services, which are held on Sunday afternoons. Twenty-six new members have been received since Conference, 12 by certificate, 14 on profession of faith.

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Como, Rev. A. C. McCorkle, pastor, was the first church in the State to pay in full the first year's quota to the Superannuate Endowment fund. The Sunday school is the largest in the history of the church. All finances are paid or pledged up to date. The Missionary Societies have won honors. Rev. S. A. Brown will preach the Easter sermon, at which time this loyal people will provide for the new orphanage building.

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Coldwater is making preparations for the District Epworth League Institute, which will be held here April 18. Miss Glenn Moring, district secretary, and the very efficient president of our League, will preside. Salaries are paid in full to date. Rev. S. A. Brown visited our church recently, and our people gave him good assurance of their cooperation in the erection of the new orphanage building. We expect to remit our first year's quota for the Superannuate Endowment fund at an early date. Both of our Missionary Societies, the Woman's and the Juniors, are on the Honor Roll, and are doing an admirable work. The Juniors recently held their Belle H. Bennett memorial service, and a substantial collection was received. The woman's department will observe this occasion in May.

R. G. MOORE, Reporter.

SHREVEPORT DISTRICT NOTES.

Our district will make a splendid showing for the first year of the Superannuate Endowment effort. There is a united determination to secure at least the one-fifth minimum quota from every individual church in city, town, and country. First Church, Shreveport, has subscribed approximately $12,000, to be paid the present year, this being $5,000 in excess of its five years' quota. Noel Memorial paid $1,000 at Christmas, and thus secured the honor of being the first church in Southern Methodism to remit its annual quota. Mansfield church is paying its annual quota quarterly as a part of the regular budget. Elm Grove Church, Bayou La Chute charge, will report at the second quarterly conference, full amount in cash for five years. Alden Bridge, Plain Dealing charge, is raising the five years' quota in cash. Pelican Church and Blanchard Church have subscribed the five years' quota.

The following churches, and perhaps others that have not definitely reported, have subscribed or paid the full quota for one year: Bayou La Chute, Belcher, Gilliam, Grand Cane, Stonewall, Keithville, Greenwood, Flournoy, Bethany, Logansport, Keatchie, Trees City, Naborton, Provencal, Robeline, Marthaville, Mooringsport, and Vivian. All the quarterly conferences assumed their quotas on the first round.

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The material development of the city of Shreveport is nothing short of phenomenal. The Chamber of Commerce reports, among many other items of interest, a population of 65,000, bank deposits of $50,000,000, or 16% of the deposits of the entire State, assessed property value of $85,000,000, ninety-five miles of paved streets, church property valuation of $2,860,000. In addition to the many residences and public buildings of various kinds recently erected, there are now under construction a $1,000,000 hotel, a $1,000,000 office building, a $1,000,000 high school, and a $500,000 Y. M. C. A. Methodism in Shreveport has a great responsibility to meet at this time.

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A Sunday school annex to cost $3,500 has been begun in Cedar Grove and will be built without debt. A special program of ground-breaking was carried out on the afternoon of Easter Sunday, at which time a number took part, including Drs. Sexton, Goodrich, Holmes, the presiding elder, and Mr. W. A. McKennon, president of the local Church Extension Society. The pastor, Rev. H. L. Johns, is happy in the prospect.

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The new Claiborne Church in Shreveport has completely outgrown its quarters and must build additional rooms. The pastor, Rev. W. F. Henderson, Jr., is having great success in the development of this congregation.

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Rev. Don E. Dulaney is alert and active as pastor of the Greenwood charge, and made a splendid report at the recent quarterly conference.

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The Lay Activities program is being successfully carried out in Mansfield. Mr. W. J. Sharp is the effective lay leader. Naborton and South Mansfield are being supplied by laymen when the pastor is absent. These two churches have been recently placed under the care of Rev. T. J. Holladay, on the Pelican charge.

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The old Beulah Church, on Pleasant Hill charge, was accidentally burned while being used as a voting precinct on the State primary election day. The police jury has been petitioned to rebuild the house.

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A special report will be sent as to the large number of accessions to the Shreveport churches as the result of the Billy Sunday campaign and other special efforts.

R. H. WYNN, P. E.

BROTHER SHAW'S CRITICISM OF THE CRITICS.

By Rev. John W. Boswell, D.D.

In the Advocate of April 3, Brother A. M. Shaw, of Oakdale, La., utters several criticisms of men who stand for the old faith against the teachings and attacks of the half-way infidels of the modern school. He does not tell us who the offending critics are nor where their criticisms may be found. Possibly his purpose was to stop "the increase of their influence," notwithstanding he seems to think that one of the benefits of "malignant" criticism is to enlarge the influence of the person criticised.

I do not pretend to "see as deep into a rock as the man who pecks at it," but I can almost be persuaded that Brother Shaw's article was written not so much for the purpose of criticising and condemning the men who write against the materialism and rationalism now threatening the church, as to apologize for those who fail to accept the vital and fundamental teachings of the gospel, and to defend those whom he characterizes as "the devout scholars and thinkers who are freeing the modern democracy of Christian thought from the tyranny of dogma entailed from the Middle Ages." This is not Brother Shaw's first attempt at such work. He wrote a book in which appears an apology for men who are mentally or otherwise unable to accept the mysterious doctrines of grace, such as the miraculous conception and virgin birth of our Lord, contending that, though the facts are as stated by St. Luke, faith in the virgin birth is not essential. A man may believe it or not. If his life is otherwise right, he is on a safe moral basis. That is liberal. Skeptics could not expect Christians to be more so. Upon such a hypothesis a man may reject any one or all of the doctrines of the gospel and be safe if his life is otherwise right. It is hard to conceive of a rottener plank in a man's religious platform.

I know little or nothing about "dogma entailed from the Middle Ages," but I learned in early life that through all the persecutions of Christianity the Word of God was providentially, if not miraculously, preserved, and that it has been handed down to us in its purity as "first delivered to the saints." It is in this Book we place our faith, from it we draw our inspiration and derive all the information we have of God and his Son, and the plan of salvation. We do not hark back to the Middle Ages for an interpretation of its meaning. We interpret it for ourselves, and those of us who see alike unite ourselves in a brotherhood for the purpose of teaching it and saving our fellow-men. Methodism is such a brotherhood. It is composed of a vast multitude of men and women, well organized, with rules and regulations for the common good, which every member is supposed to keep. Our preachers are not only supposed to obey, but they bind themselves to do so. Especially do they vow to keep the faith, and to "banish and drive away all erroneous and strange doctrines contrary to God's Word." When a preacher is unable, or cannot for any reason obey that vow, he is at liberty to retire and he absolved. But if, instead of doing that, he undertakes to short-

line the gospel, and condemns his brethren for repudiating and criticising gainsayers and skeptics such as the men now trying to impose on the world "another gospel which is not another," he is gone from original Methodism.

Democracy is a word to conjure with—a fine word and a fine thing in its place; but what Brother Shaw means by "freeing the modern democracy of Christian thought from the tyranny of dogma" is by no means clear to me. What bothers me is the expression, "modern democracy of Christian thought." I do not know what that means. But I am going to take it for granted that he means to bid Godspeed to the "devout men and thinkers" who are endeavoring to free Christendom from creeds and catechisms, and bring the whole body into the light and liberty of modern thought, coming into which, men will be no longer under limitations, but free to think and believe what they please. They will interpret the Scriptures without let or hindrance, and worship God according to the dictates of their own consciences.

There was a time when men were not free to believe and express opinions contrary to the established religion. That was under "the tyranny of dogma." But no body of Protestants in this age is under that sort of tyranny entailed from any source, ancient or modern. I admit the evils of a State church in which conformity is enforced by law, but we have no State church among us, nor any church upheld by State authority; and while I do not believe there is any great amount of democracy in Christianity, I am free to say that we are as fully at liberty under the gospel to exercise the right of choice as it is possible for democracy to make us. God's church is militant, and Methodism in its organization and plans is militant, but there is no way to compel a man to be a Methodist or to join any church of any name. In this, men are free, and I can think of nothing more out of place than an accredited Methodist preacher expressing satisfaction at the effort of modernists to free the church from the so-called "tyranny of dogma"—that is, to free the church from something to which it is not in bondage.

It is true that churches with any sort of discipline try to keep their members in accord with their doctrines and usages. There is every reason why they should. But if a member walks disorderly and will not be reproved, or imperils the peace and success of the church by sowing discord, or preaching heresy, or undertakes to create a schism, no principle of democracy is violated if the evil is cured by cutting off the offender. The church is bound to do it or prove faithless to its trust. It is commanded. St. Paul, speaking to Timothy concerning men who preached doctrines contrary to the traditions as handed down by the apostles, said: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proved knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds destitute of the truth, * * * from such withdraw thyself." To Titus the apostle said: "A man that is a heretic, after the first and second admonition, reject, knowing that he is subverted, and sinneth." A heretic has no place in the Christian church.

"All Scripture is given by inspiration of God, and is profitable for doctrine." Or, as translated by Dr. Adam Clarke, "Every writing divinely inspired is profitable for doctrine," etc. St. Paul had in mind the Old Testament, as at the time he wrote this to Timothy it contained the only inspired writing in existence. To-day we include the New Testament, which, together with the Old Testament, makes up the Canon of Scripture. The Scriptures are divinely inspired, and are the only source of information concerning the essential doctrines of the gospel. From them we learn that Jesus is the only begotten Son of God, conceived of the Holy Ghost and born of the Virgin Mary; that he is divine and equal to the Father; that he is the mediator between God and man, and that by his death he made it possible for all men to be saved from sin. Acceptance of these doctrines, one and all, is necessary to salvation. We eliminate either one of them from the plan of our salvation at our peril.

To any one brought up to believe these doctrines, and to accept them as the hope of eternal life, there is peace and a sense of security. To surrender faith in any of these facts necessarily weakens his hold on God. What his chances are when he surrenders all and makes our religion wholly materialistic, we leave the Holy Scriptures to determine.

A FOLDING ORGAN NEEDED IN THE FRENCH MISSION.

Dear Brother Carley: Since taking up the work of Evangeline Mission, I have been confronted with the urgent need of securing a folding organ for use in missionary work among our French people who have extended me the invitation to hold services for them in schoolhouses in their communities. In this kind of work I have found that the most effective way to reach the audience and ultimately win them for Christ, is to have plenty of music, especially the singing of French hymns, which is their own language and which they would gladly walk miles to hear sung. And when I go to hold services for these good people, who make true and staunch Christians when converted, it is my purpose to be prepared to give them the best possible service in the way of good music, so that their hearts may be ready for the reception of the Gospel messages. But in order to do this, I need a folding organ to take along with me in the faithful Ford and thereby be prepared to hold religious services anywhere I may have an invitation to come. I have already three schoolhouses in which I am welcome to come and hold services at any time.

Therefore, if this notice should come to the attention of some of our brethren, both clerical and lay, who may be in a position to help in securing the small sum of money needed to get a folding organ for this precious work, I desire most ardently that they will communicate with me at once and let me know what they are able to do to help me in that respect. I feel sure that some one whom God has blessed abundantly with material and spiritual wealth will be glad to extend a hand of Christian fellowship in helping to provide me with this necessary instrument, so that the work of God's kingdom in this part of the field will move on unhandicapped to success and victory in the name of our Lord Jesus, who died for us that all people everywhere may have life more abundantly. With eager anticipation, I shall wait to hear from some of the brethren who read this notice and call for help. Will you help me in this work?

St. Landry, La. JAS. A. KNIGHT.

LAKE CHARLES DISTRICT CONFERENCE.

The fifty-fifth session of the district conference of the Lake Charles District, held at Leesville, La., on April 15, 16 and 17, 1924, will long be remembered by those attending from many experiences of inspiration, helpfulness, and good fellowship.

Rev. J. B. Williams, the presiding elder, was at his best. While he had an easy and happy time and so expressed himself, the brethren also resolved that he was at all times helpful and brotherly, and they enjoyed his presidency at this conference.

All the preachers were present but two, who were unavoidably detained. The reports of the preachers had an optimistic tone throughout, and progress along all lines was the result.

The connectional interests were represented, as follows: The Centenary, by Dr. O. S. Welch, Secretary; District Woman's Missionary Society, by the retiring secretary, Mrs. J. W. Wynn, and the incoming secretary, Mrs. J. M. McDonald; the Orphanage, Education, and Memorial Home for Young Women at New Orleans, by Rev. Briscoe Carter. Prof. Bratton, president of Mansfield College, and Dean R. E. Smith, of Centenary College, represented their schools.

One young man was licensed to preach, Harold Thomas Young, son of Rev. Henry T. Young, our pastor at De Ridder.

Sulphur was selected over Lake Arthur and Kurthwood as the place for holding the 1925 conference.

The lay delegates elected to the Annual Conference were: G. R. Ferguson, A. M. Mayo, W. H. Moore, Mrs. R. J. Gould, Rob't J. O'Neal, Mrs. W. M. Buchanan, W. L. Doss, Sr., and Jos. W. Wynn. The alternates were: Mrs. J. W. Wynn, S. H. Porter, S. C. Carroll, and J. M. Mashburn.

The Sunday school interests were looked after with a fine program by Rev. C. D. Atkinson, Conference Superintendent, who was present.

The district officers elected for the ensuing year were: A. M. Mayo, Secretary; Mrs. A. Early, Elementary Superintendent; Mrs. H. H. Hebert, Intermediate-Senior Superintendent; Mrs. B. M. Lambert, Young People's Superintendent; J. M. Mashburn, Adult Superintendent; Mrs. C. E. Roberts, Teacher Training Superintendent; Mrs. J. T. Adams, Missionary Superintendent.

The laymen had a very helpful session under the leadership of Rob't J. O'Neal, Esq., of De Ridder, who was re-elected District Lay Leader, with Jos. W. Wynn, of Rayne, and J. Ed Eaves, of Lake Charles, as associates.

The report of the Committee on Quarterly Conference Records showed that most of the records presented were kept in fine shape, the gravest criticism being that the reports of the trustees to the fourth quarterly conference were not recorded.

The names of eight local preachers were called and their characters passed, and the licenses renewed of two licentiates.

The preaching at the conference was of a high type and well received, being done by Rev. A. Early, Rev. O. S. Welch, and Rev. J. Ivy Hofpauir. A. M. MAYO, Secretary.

FUNERAL OF MRS. KATE CAVIN FLOWERS.

Mrs. Kate Cavin Flowers, widow of Rev. Ephraim A. Flowers, who at the time of his death, April 28, 1901, was a member of the Mississippi Annual Conference, died at 3 a.m., Sunday, April 13, 1924, at the home of her brother, C. Wiley Cavin, Waterproof, La., with whom she had made her home during the last three years, and was buried in the cemetery near Darrington, Wilkinson County, Miss., at 3:30 p.m., April 14, from the home of her niece, Mrs. B. G. Brown, the writer of these lines officiating.

During most of her married life of several years, her husband was superannuate in the ministry; she was ever constant and faithful to him, and loyal to the gospel cause. The large crowd brought together at her funeral attested her standing, and the place she held in the hearts of others.

During many years, both before her marriage and during her widowhood, she lived alone in her own home near Darrington; and in life and in death trusted her case to the Father above.

She had no children, but is survived by two brothers, Tom Cavin, of Darrington, Miss., and C. Wiley Cavin, of Waterproof, La., and by a large group of nephews, nieces, grandnephews and grandnieces. Many of these were present at the funeral, some having traveled several hundred miles by train and automobile.

HENRY G. HAWKINS.

Woodville, Miss.

Great works are performed, not by strength, but by perseverance. He that shall walk with vigor three hours a day will pass in seven years a space equal to the circumference of the globe. —Johnson.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

"A WINNER NEVERE QUITS AND A QUITTER NEVER WINS."

What about the cash received on Subscription Day? It should be sent to the Board of Finance, Security Building, St. Louis, Mo., without delay.

* * *

It should be clearly understood that all payments on quotas in the Special Effort for Superannuate Endowment are to be made direct to the Board of Finance, St. Louis. If these payments are sent in any other direction, it will be contrary to the Special Effort plan and cause endless confusion.

* * *

Pastors should make it very plain to the Treasurers of their Special Effort Committees that they are to use the book of Treasurer's Remittance Forms when sending payments on quotas to the Board of Finance, St. Louis. This book of Remittance Forms was sent to every pastor in the package containing the subscription envelopes. If any pastor did not receive this book, he should notify the Board at once so that another book can be sent for use in his charge.

* * *

Many charges are now sending to the Board the cash collected on Subscription Day, and receipts are being sent promptly for these remittances. But hundreds of charges have failed so far to send the cash, and this means lost motion. Please remember that endowment money means nothing for the support of the "Forgotten Man" until it is invested. If throughout the whole church subscribers have already paid in cash $500,000 to Treasurers of Special Effort Committees, that sum should be sent immediately to the Board of Finance, St. Louis, so that it can be invested without delay. Such a sum will yield $30,000 annually in income for the support of the claimants, provided it is invested. But if this sum is held in the local banks of the charges and not sent to the Board, it serves to help the banks instead of the "Forgotten Man."

* * *

If every Treasurer of a Special Effort Committee will bear in mind that cash in his hands means no cash in the hands of the "Forgotten Man," I think he will not be comfortable until he gets the cash out of his hands and into the keeping of the Board of Finance, for the benefit of the "Forgotten Man."

* * *

A few Treasurers of Special Effort Committees have already made several remittances to the Board in payments on quotas. They are feeling the thrill of seeing their quotas reduced by these payments, and they enjoy the thought that the support of the superannuates is increased by them.

* * *

A Lazy Dollar Soliloquy: "I am a dollar. Some one gave me to the Treasurer of Do-It-Now-Charge to help meet its quota for Superannuate Endowment. The Treasurer, Mr. Wait-a-While, put me in the bank of What's-Your-Hurry. I am having an easy time of it—nothing to do but rest and be counted once a day. Gee, but it is better here than it was when I belonged to the man who gave me to the Treasurer, for then I had to work with all my strength every day. Now I am on a vacation. They tell me I am bound for St. Louis to work in an endowment business. Man, I know what that means, for I have done it before! Excuse me from workin' night and day throughout the year with never a vacation. I am awfully glad Mr. Wait-a-While is taking a lot of time before sending me on my way. I have heard about that Board of Finance in St. Louis, and they tell me that they are hard taskmasters for dollars. They make them work to beat the band to earn income to support a lot of old and broken-down preachers. Oh well, I should worry, I don't have to go until Mr. Wait-a-While decides to send me on, and that may be a long, long time. But I do feel sorry for the man who gave me to Mr. Wait-a-While, and who thinks I am already busy at my task working for the 'Forgotten Man.'"

* * *

HEARTENING MESSAGES FROM WIDE-AWAKE PEOPLE.

Rev. R. M. White, pastor of Farmville Methodist Episcopal Church, South, Farmville, Va., writes that on a quota of $2,860 his charge has raised in cash and subscriptions $5,525.50.

Mrs. J. A. Wilder, member of First Methodist Episcopal Church, South, Brownsville, Tenn., has contributed $1,000 on the annuity plan for Superannuate Endowment. This splendid contribution through the co-operation of Rev. Earl G. Hamlett.

Woodlawn charge, Los Angeles District, Pacific Conference, is a small mission of 85 members, all of whom are wage-earners. Minimum quota, $860; assumed quota, $1,000. The pastor, Rev. W. L. Whisnant, writes that there has been secured in cash and subscriptions $1,720.

Central Methodist Episcopal Church, South, Petaluma, Calif., Rev. Charles P. Martin, pastor, had an assumed quota of $1,030, but the pastor writes that he has secured in cash and subscriptions $1,385. California is making a fine record in the Special Effort.

Rev. Joseph Lee, pastor of Goldthwaite station charge, Goldthwaite, Tex., wires that they have raised in cash the full amount of their first year's quota for Superannuate Endowment. Come on, Texas!

The unusual long and hard winter has kept the roads in such condition that many country charges have had to postpone the Special Effort for a few weeks. Some of these days snow and ice and slush and mud will disappear. The sun will shine again, the birds will sing, and the children will pick spring flowers. Yes, the time is coming very close now when the boys who ride the circuits will have a chance to do their duty by the "Forgotten Man." Men of the circuits, I appeal to you not to miss your chance. Surely you will not let slip away from you your opportunity for doing your part in this great movement. These are test days, and we are going to win or lose by the way you faithful men stick to the task. Ours is a circuit church to a considerable extent, and the outcome of the Special Effort will be largely determined by circuit pastors. Hang to it, boys!

ONE-FIFTH OR MORE OF TOTAL QUOTA PAID.

The following charges have remitted to the Board of Finance enough to pay one-fifth or more of their total quotas:

Sarasota Mission, Tampa District, Florida Conference, Rev. W. B. Trosca, pastor: Total quota, $250; amount remitted, $62.75.

Decatur charge, North Georgia, North Atlanta, Rev. G. M. Eakes, pastor: Total quota, $3,975; amount remitted, $1,738.15.

Amory charge, North Mississippi, Aberdeen, Rev. W. R. Lott, pastor: Total quota, $2,400; amount remitted, $480.

Tupelo charge, North Mississippi, Aberdeen, Rev. C. C. Alexander, pastor: Total quota, $3,500; amount remitted, $1,300.

Apopka charge, Florida, Orlando, Rev. J. W. Jackson, pastor: Total quota, $568; amount remitted, $114.

Collierville charge, Memphis, Memphis, Rev. Yates Moore, pastor: Total quota, $2,000; amount remitted, $400.

Blue Springs charge, Southwest Missouri, Kansas City, Rev. W. S. Butts, pastor: Total quota, $1,320; amount remitted, $300.

Warsaw charge, Southwest Missouri, Sedalia, Rev. John S. Hughes, pastor: Total quota, $1,320; amount remitted, $264.

Logtown charge, Mississippi, Seashore, Rev. T. H. King, pastor: Total quota, $2,000; amount remitted, $1,713.75.

Shelbyville charge, Kentucky, Shelbyville, Rev. Walter V. Cropper, pastor: Total quota, $3,000; amount remitted, $813.37.

Waynesboro charge, South Georgia, Savannah, Rev. J. B. Johnstone, pastor: Total quota, $3,300; amount remitted, $800.

Belmont charge, Tennessee, Nashville, Rev. W. S. Taylor, pastor: Total quota, $5,360; amount remitted, $1,072.

Weimar charge, West Texas, Austin, Rev. J. C. Wilson, pastor: Total quota, $1,320; amount remitted, $265.

Smithfield charge, North Carolina, Raleigh, Rev. D. H. Tuttle, pastor: Total quota, $3,000; amount remitted, $600.

Jenkins Memorial charge, North Carolina, Raleigh, Rev. W. H. Brown, pastor: Total quota, $1,175; amount remitted, $332.65.

York charge, Alabama, Greensboro, Rev. Samuel T. Trotter, pastor: Total quota, $1,670; amount remitted, $384.

Cocoa charge, Florida, Palatka, Rev. P. A. Fletcher, pastor: Total quota, $2,070; amount remitted, $432.41.

Madison charge, Tennessee, Clarkesville, Rev. W. T. Haggard, pastor: Total quota, $6,000; amount remitted, $2,010.65.

* * *

KEEP THE DOLLARS ROLLING, BOYS!

Lest the Treasurers of the Special Effort Committees might forget, they are reminded again to send the cash received from payments on quotas to the Board of Finance, Security Building, St. Louis, Mo. Please do not let these dollars stand still. Send them to the Board as straight and quickly as possible. The Board will place them in good dinvestments, from which interest will come back to the Board, to be sent to the "Forgotten Man" for his support. This is the program, let us work it.

The Home Circle

WHY I WAS KEPT IN.

To-day at school I laughed out loud
At Tommie Green when he
Screwed up and made that awful face,
And teacher didn't see.

But teacher heard me when I laughed,
And asked the reason why.
What child would be a tattletale?
I'm sure it isn't I.

And so, I had to be kept in,
While all the rest went home.
That hour seemed just like a year
When I stayed there alone.

But Tommie Green felt sorry, and
The way I know he did—
I found two apples after school
That in my desk he hid.

—Selected.

A NEW GAME.

Percy Saunders had come up to Perryville to spend a week. He had been there just twelve hours, having come the night before, and he had already been classified and pigeon-holed by the Goodrich twins, his country cousins, whom he was visiting. He couldn't climb a tree; he couldn't swim; he threw a ball like a girl; the delights of using a sling were unknown to him; and—he had to go to bed at half-past seven! As he was a year older than the twins, who were eight, this last was too much.

After breakfast the three boys went out to the barn, where the twins ran up ladders and walked the narrow crossbeams thirty feet above the ground as unconcernedly as if they were on the ground.

Percy caught his breath. "O, I wish I could do that! I'd love to do all those things, but mamma won't let me because it makes me dizzy."

"O, it's easy. See me fly." And Albert took a flying leap of fifteen feet into the hay, followed by his brother.

Then they compared muscles, and found that Percy's were "awfully flabby." Their own were like iron. But showing off soon palled on all three of the boys, and they began to wonder what they could play.

"I made up a game the other day," said Percy in the slow, sober tones that had struck the twins as so curious. They chattered as fast and as shrilly as monkeys themselves in spite of their mother's hourly protests.

"Did you?" said Albert.

"Out of your own head?" said Herbert.

"O, it's easy. I often make 'em up," said Percy, delighted to have made an impression on these athletic boys, who could do so many things which he could not, although he was so much older.

"Tell us how you play it," said the twins together, eager for some novelty.

"Well, it's a kind of tag. I'll be it, and I'll start to run after you just the same as I would in tag." As he spoke, the twins, who had been lying in the barn, jumped to their feet and ran out of the barn. "Hold on," said Percy. "I must tell you something about it first. As I run after you I holler out a letter of the alphabet, like C, and then if you think of an animal whose name begins with C, and shout it, I can't tag you; but if you don't, then I tag you and you're it and must run after the others and holler out a letter. It must be some animal; or, if you choose, you can call out flowers. But it must be either animals or flowers or countries or fruits; you must not mix 'em up in the same game. Now start, and I'll follow."

"I hope he says the same letter again, because I've got a fine animal all ready," said Herbert to Albert.

The boys had not run fifty feet before they found that, whatever else Percy could not do, he certainly could run. He was almost upon Herbert before he shouted, and then he yelled "C" as before.

Herbert waited until Percy reached out his hand to tag, and then he shouted "Seal!"

"Tag!" said Percy, with a burst of laughter.

"That's not fair," said Herbert. "I said 'seal' before you touched me."

"But seal doesn't begin with a C; it begins with an S," said Percy soberly.

"How about sealing? Isn't that c-e-i-l-i-n-g?"

"The plaster one is, but hunting the animal isn't," said Percy, with authority.

He's right, Bert," said Al, who had run up. "You're it."

"Very well," said Bert. "Ready."

And the two fled before him. He pursued Percy, who ran fleetly out into the road. After a long chase, Percy stubbed his toe, and Herbert gained enough on him to call out "G."

"Gnu," yelled Percy. But with a derisive laugh, Herbert closed on him and tagged him.

"I didn't say "N"; I said "G."

"And I said gnu—g-n-u," said Percy, simply.

"Say, a fellow needn't ever get caught if he spells that way," said Bert angrily. "G-p-o-n-y—pony. That's easy." But Al came up and declared that Percy was right.

They played the game for over an hour. Sometimes even Percy did not think fast enough to avoid being it, and after a while they gave variety to the game by changing to flowers; and there they rather got the best of Percy, who was not familiar with as many varieties as the country boys were. Bert made many laughable mistakes in spelling, and Al gave "phlox" as an F flower.

At last when they grew tired of the sport they all went up in the hayloft together. The twins helped Percy up the ladder. They tumbled into the hay.

"You're all right," said Al. "You can run fine, and that's a splendid game."

"And you can spell fine," said Bert.

"I'd rather be able to climb a tree like you fellows than spell any word I ever saw," said Percy modestly.

"Come on out then, and we'll teach you," said the twins in unison.—St. Nicholas.

"IT'S ME, JESUS."

At a religious meeting in the south of London, a timid little girl desired the prayers of Christians for her that she might be saved; so she said to the gentleman conducting the meeting: "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting that followed, when every head was bowed in silent prayer, this gentleman prayed for a little girl who wanted to come to Jesus, and he said: "O Lord, there is a little girl who does not want her name known, but thou dost know her; save her soul, Lord."

There was perfect silence for an instant, then away in the back of the meeting a little voice said: "Please, it's me, Jesus, it's me!"

She did not want any doubt or uncertainty. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say: "It's me, Jesus, it's me."

Are we as willing to confess our needs, and make our wants and wishes known?—Selected.

"TIME OUT."

Broe: "This cold weather chills me to the bone." Varney: "You should get a heavier hat."—The Crimson.

• • •

Our only objecshun ter ther United States Senate is that thar is too many members of it what aint Senators.—The Bogbury Bugle.

• • •

Student: "The more I read on the subject the less I seem to know about it." Professor: "I see that you've been reading a great deal."—Boston Transcript.

• • •

"I am very nervous. I want a nice, quiet maid. It must be a girl who never answers!" "I have the very girl. She was formerly on the telephone exchange!"—Ruy Blas (Paris).

• • •

Mr. Skirtshy: "No use trying. You can't get the last word with a woman." Mr. Longsuffer: "I did once. It was in a crowded street car. I said, 'Take my seat, madam,' and she dropped into it without a word."—Exchange.

• • •

"The bicycle had some advantages over the automobile," sighed the owner of a second-hand car. "Well, name them," said his wife wearily. "You couldn't have more than two blowouts at one time," he replied.—Cincinnati Enquirer.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable tu the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Professor C. A. Bowen, of Millsaps College, delivered the commencement address for the Leake County Agricultural High School, Carthage, Miss., on Friday, April 18.

Brother J. W. Lipscomb of Baton Rouge, La., says: "I have been reading the Advocate ever since I was a boy. I am now 83 years young." Blessings upon him.

Rev. E. Nash Broyles, pastor of the First Methodist Church, Greenville, Miss., sent out an attractive post card announcement of the Easter service last Sunday.

Dr. J. Marvin Culbreth, of Fayette, Mo., has been called to the directorship of the Department of Religious Education of our General Board of Education. He will assume the duties of his office at an early date.

We learn from the Southern Reporter, Sardis, Miss., that the revival services at the Methodist church, conducted by Rev. Jas. M. Smith, attracted large congregations and that the community was greatly blessed by the meeting.

Central Methodist Church, Columbus, Miss., Rev. Del Longgrear, pastor, held a short service every morning at 6 o'clock during the week preceding Easter Sunday. On Friday morning, the sacrament of the Lord's Supper was administered.

Miss Ethel Phillips, of Liverpool, La., writes: "The Advocate has been coming regularly for fifty years to my home, my father being a subscriber 26 years before his death, which occurred 24 years ago. I want it to continue coming."

Dr. Theodore Copeland is holding a successful revival meeting at Frederick, Okla. On a recent evening, a special coach was chartered to carry people from Altus, a neighboring town, to the meeting.

Mr. Thos. Kane, president and manager of the Layman Company, the organization which has done so much to promote tithing in the churches, writes, "I have never witnessed as great and increasing interest in tithing as now prevails in practically all denominations."

Rev. I. T. Cameron, of the Institutional Church, Kansas City, Mo., will be the preacher at a series of meetings at the St. Mark's Methodist Church, this city, beginning on April 22 and continuing through May 3. Services will be conducted in two languages—English and Italian.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, Louisiana Conference, requests us to state that Dr. Rex Singletary has resigned the office of lay leader for the district, and that Rev. L. A. Sims has been appointed to serve until the meeting of the district conference.

We learn with sorrow of the death of Mrs. Josephus Tarver, of Hawkinsville, Ga., on April 17, after a long illness. She was the mother of Mrs. E. G. Mohler, wife of our pastor at Booneville, Miss. The Advocate extends sincere sympathy to the sorrowing family and friends.

The following inspiring telegram was received on Monday from Mr. W. E. Upchurch, Ruston, La.: "Easter unusual day for Ruston. Large crowds, great sermon by Rev. R. W. Tucker on Immortality. Offering for Orphanage, $1500." It was a great day indeed.

Rev. and Mrs. W. G. Forsyth, of Sumrall, Miss., announce the engagement and approaching marriage of their daughter, Nannie Mae, to Mr. William A. Montgomery, of Leeds, Ala., the marriage to take place at Sumrall early in May. The Advocate extends all good wishes in advance of the happy event.

From the "Big Brother," Greenville, Miss.: "Every Big Brother, as well as every member of our church, sympathizes deeply with Mrs. E. H. Cason over the death of her father. Mr. Perkins a few years ago was a faithful and devoted member of our church, and numbered his friends in Greenville by the score." The Advocate extends sincere sympathy.

Dr. Orison Swett Marden, editor of Success, and author of many inspiring books on self-help, died early in March in Los Angeles, Calif. His last words are reported to have been: "Death is not the end, for in the miracle of resurrection life has triumphed over death. At this Easter season, I extend my greetings. May it be your resurrection and mine."

Press dispatches from Jackson, Miss., announce that Dr. D. M. Key, vice president of Millsaps College, was elected president of the college at the meeting of the Board of Trustees on Tuesday of last week. Dr. Key has served as acting president during the past year, and his administration has been eminently satisfactory and successful.

Rev. Walt Holcomb, general evangelist, who has been holding revival services in San Diego and Hollywood, Calif., met with a serious accident recently when the automobile in which he was riding was struck by a truck. He has been in the California Lutheran Hospital for two weeks, but is recovering as rapidly as could be expected. He will return to his home in Cartersville, Ga., as soon as he is able to travel.

Rev. E. L. Cargill, of Boyce, La., gives us the sad news of the death of Brother J. C. Cudd, father of Rev. H. Wade Cudd, of the Louisiana Conference, on April 11. Brother Cudd was a long-time member of the Methodist Church, faithful in all the relationships of life. He was buried in the Hemphill cemetery on Saturday, April 12. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Mr. K. A. Bachman, of Winona, Miss., writes to the Advocate to suggest that the presiding elders of the two Mississippi Conferences and the Methodist pastors of Jackson, Miss., call a meeting at Jackson to consider the matter of inviting the next General Conference to meet at that place. The Committee on Arrangements for the General Conference, of which Dr. S. H. C. Burgin is chairman, will meet in May.

The Sunday school attendance in the Methodist churches of New Orleans on Easter Sunday was 2002. As a result of the special services held in the churches preceding Easter Sunday, approximately 275 new members were added. Since the Annual Conference, about 425 members have been received, half of that number being on profession of faith. So far as reports have been received, the offering for the Orphanage on Easter amounted to more than $1,000.

Rev. W. Fred Long, general superintendent of the Mississippi Sunday School Association, requests us to announce that the forty-seventh annual convention will be held at Winona, Miss., April 28-30. Forty speakers are on the program, and every phase of Sunday school work will be covered. Winona offers free entertainment to those who notify Mr. Walker Ward, chairman of the Winona committee, of their intention to attend.

The Wesley Bible Class of Como, Miss., held an inspirational and social meeting recently, at which the guest of honor and principal speaker was Mr. J. R. Hyde, of Memphis, founder and teacher of the great Character Builders' Class of that city, which has an enrollment of 1500 members, with an annual budget of $26,000. Rev. A. C. McCorkle, pastor at Como, conducted the devotional exercises, and special music was rendered by local talent. The occasion was a very delightful and profitable one.

Dr. John S. Chadwick, editor of the Southern Methodist Handbook, reports that the volume has had a larger sale this year than for several years past. It now appears probable that a second edition will be necessary. This is a good book for every Methodist to possess. It can be had for fifty cents a copy, or $4.50 a dozen, of the Ambrose Printing Co., Nashville, Tenn. Any information concerning special rates in large quantities, etc., can be had of Dr. John S. Chadwick, Roanoke, Alabama.

The revival at Millsaps College, which continued one week, came to a close on April 17. Dr. R. H. Bennett, Secretary of Ministerial Supply and Training in our church, conducted the services. The standard of his preaching was exceptionally high, and the students esteemed it a genuine privilege to hear him from day to day. The attendance at the services was the largest in the history of revivals at the college, so it was generally stated. At the close of the services, the student body with real spontaneity expressed their commitment to a closer walk with God, and there is a fine atmosphere of spiritual life on the campus.

The following telegram was received from Rev. H. L. Johns, pastor of the Cedar Grove Methodist Church, Shreveport, La., on Monday of this week: "Shreveport Methodist churches received 752 members since Annual Conference. Registered Sunday school attendance, Easter Sunday, 4,150. Members received as follows: First Church, 315; Noel Memorial, 179; Texas Avenue, 100; Mangum Memorial, 90; Claiborne, 28; Cedar Grove, 29; Bossier City, 11. Sunday school attendance Easter Sunday: First Church, 2,336; Noel Memorial, 669; Texas Avenue, 265; Mangum Memorial, 325; Claiborne, 125; Cedar Grove, 200; Bossier City, 200." Great for Shreveport Methodism!

Easter Sunday was a great day for the First Methodist Church, Gulfport, Miss. There was a sunrise prayer meeting and communion service, at which about 100 persons were present; the Sunday school attendance was 1,193; at 11 o'clock, Bishop William N. Ainsworth preached a great sermon to what was probably the largest congregation ever assembled in the church; the long-standing church debt was entirely wiped out, more than $4,000 in cash being raised; 83 members were received into the church; in the afternoon, the Gulfport Flying Squadron held a great service, and in the evening the choir rendered a special Easter song service. Rev. W. J. Ferguson is the pastor of this great church.

SHREVEPORT DISTRICT CONFERENCE.

A delightful session of the Shreveport District Conference, said to be its best in many years, was held in Logansport, La., April 8-9, Dr. R. H. Wynn, presiding elder. A splendid attendance of lay delegates and pastors, and an interesting presentation of the many phases of our Methodist work, coupled with the abundant hospitality of the Logansport people, combined to make this district conference a success.

The opening sermon of the conference was preached by Brother B. T. Crews, a beloved superannuate, who stirred the hearts of his hearers with a great message on Christ in the Garden of Gethsamene.

The cause of the Superannuate Endowment was featured on both days of the conference. A number of churches reported having raised funds for the cause, Noel Memorial being the first church in the entire connection to raise its first year's quota in full, and Shreveport, First Church, reporting $12,000 raised. On the second day of the conference, after a sermon on the Superannuate Cause by W. W. Holmes, members of the conference came forward and gave their hands to the three superannuates present—W. F. Henderson, Sr., B. T. Crews, and S. J. Davies—as a token of love and a pledge of fidelity to the Superannuate Fund.

Mrs. J. M. Collins, district secretary of the Woman's Missionary Society, spoke of the women's auxiliary in the district and announced the district meeting for Grand Cane, May 9. Rev. C. D. Atkinson, Conference Sunday School superintendent, urged a full attendance at a district-wide Sunday school meeting at Greenwood, Tuesday, May 30. The Louisiana Methodist Orphanage was represented by Rev. N. E. Joyner. Dr. O. S. Welch, of the Alabama Conference, delivered an inspiring missionary address, representing the Centenary.

The cause of Christian education was ably represented by the forces of Centenary and Mansfield Colleges. Dr. George S. Sexton spoke of the great contribution of Centenary College to the church, State and South during 100 years of history, and told of plans for a Centenary Centennial in 1925, at which time a thank offering of a million dollars to complete the college endowment and equipment would be asked. Dean R. E. Smith told of the present work of the college and faculty. Dr. W. M. Bratton, president of Mansfield Female College, spoke of the place of this important school as related to the field of Christian education, and of his plans to have 240 girls in the college next session, and that $100,000 had been raised this year, largely in De Soto Parish, for the college.

The following lay delegates were elected to the Annual Conference: J. F. Russ, A. Hoffpauir, Mrs. N. L. Hudson, W. L. Byers, W. A. McKennon, W. M. Bratton, E. L. Joyner and W. J. Sharp; R. R. Perkins and A. J. Scott, alternates. R. J. Russel was elected a steward of the district parsonage property. J. F. Russ was elected district lay leader, with W. J. Sharp and Dr. H. B. Wren as associate district lay leaders.

The Lay Activities work was discussed by S. O. Williams, district lay leader, W. F. Roberts, and W. J. Sharp. T. L. Edwards, lay leader of the Alexandria District, representing Conference Lay Leader T. W. Holloman, was present and made an address. Twenty-seven subscriptions to "The Methodist Layman," the publication of the Lay Activities Board, were received.

A resolution expressing appreciation of the leadership and labors of Dr. R. H. Wynn, presiding elder, and Mrs. Wynn, during the past four years, presented by Dr. Sexton, was unanimously passed by rising vote.

H. L. JOHNS, Secretary.

SAFETY SIGNNALS.

By Rev. S. J. Davies.

"What is the chief end of man?" "To serve God and to enjoy him forever," are the question and the answer in the old catechism. The religion of this present time is rather manward than Godward. Service has largely supplanted worship. In doing works of benevolence, charity and beneficence too often God is forgotten or ignored. The divine is obscured by the human. Great plans are projected, great buildings erected, great sums of money are raised and invested, and too often material and physical welfare is substituted for spiritual values.

Now all these things should be done, but the souls of men starve without God. The bread of eternal life is evermore greater in value than the loaf of wheat. "Prayer and provender hinder no man's journey;" but the prayer and the things belonging to prayer are so often neglected for some fancied material advantage. Vital religion means that the soul is alive to the touch of the spirit and really lives the greater life. Nothing else can supplant this—all other is but sounding brass and tinkling cymbal. Read I Corinthians, thirteenth chapter, and substitute "religion" in its modern meaning for the Pauline term "charity" or "love," and you will have a new estimate of the divine life. Mountains removed, and martyr fires, angelic eloquence and ministry to the poor, are among the lesser values. Oh friend, when you do good, do it for the blessed Christ's sake, in his name, for the race because he died to redeem it, and bring it back to the Father. Then, and only then, shall your reward come. This makes life worth living, because its incentives are wrought of the stuff that made martyrs and heroes, great in humility, sublime in lowliness, having the true vision of God, and in some measure at least his estimate of eternal values. Herein lies the glory of life and the end or purpose of man.

* * *

History tells that Edward, the Black Prince, took the motto from the helmet of the Duke of Brunswick, slain in battle, and appropriated it to himself. "Ich Dien." "I serve" has been, since the battle of Crecy, an epigram for the insignia of this warrior prince's descendants. To be, to do, to dare, and in being, doing and daring, to serve, impelled by a noble purpose, urged onward by the impulsive power to help, comfort and save men from sin to righteousness, that is Christ-like. Floating down the stream of memory, there comes to me now the refrain of the old song, "Bringing in the Sheaves." But you can't bring in the sheaves until you have plowed the stubborn soil, sown the seed and reaped the grain. Toil first, through biting winds and days of steaming suns, possibly guarding the field against blight, birds, or insects—all harvests of grain are the fruition of service and of care. All ingathering of souls demands more service, greater care. Oh, how the servant of Jehovah taught us to serve! Through the long silence of those years between the time of the boy hearing and answering the doctors in the temple and the opening of his ministry, teaching, healing, helping the poor, half-seeing disciples to clearer vision, bending over their grimed feet with towel and basin in hand, all his life was service, and all his service was divine; and when those pierced hands were lifted in the last farewell message it was, in essence: "Go and serve. Since I served, in service you will always find me with you." Then to serve with him and for him is true service. Its joy and reward are in its very doing, knowing full well that all else is in his keeping. The servant is never greater than the Master, yet he is so generous and great as to share with the servant the fruitage and glory eternal.

Shreveport, La.

TO THE PASTORS OF THE MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: The date for our District Conference at DeKalb is rapidly approaching, May 12-14.

Brother White is anxious to receive names of delegates and others who will attend so that he can provide for their entertainment. Brethren, attend to this without delay.

The local preachers will be expected to make reports of their labors, also formal requests for the renewal of their licenses for another year.

Let the pastors and recording stewards see that the quarterly conference records are presented for examination by the committee.

Brethren, please come for the opening sermon, Monday night, and remain until the close of the conference.

Let us pray that this will be the greatest meeting of its kind ever held in the Meridian District.

PAUL D. HARDIN, P. E.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. Elizabeth Burt, Lyon, Miss., 5; Rev. C. M. Ray, Victoria, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 6; F. A. Howell, Durant, Miss., 3; Rev. W. J. Dawson, Brandon, Miss., 4; Rev. T. H. Porter, Senatobia, Miss., 1.

ONLY IN CHRIST.

Though all the earth were covered with helpers and lovers of my soul, "as the sand by the seashore innumerable," and all the heavens were sown with faces of angels who cared for me and succored me, thick as the stars in the milky way—all could not do for me what I need. Yea, though all these were gathered into one mighty and loving creature, even he were no sufficient stay for one soul of man. We want more than creature help. We need the whole fullness of the Godhead to draw from. It is all there in Christ, for each of us. Whosoever will, let him draw freely. Why should we leave the fountain of living waters to hew out for ourselves with infinite pains broken cisterns that can hold no water? All we need is in Christ. Let us lift our eyes from the low earth and all creatures, and behold **no man any more, as Lord and helper, save Jesus only, that we may be filled with all the fullness of God.'"**—Alexander Maclaren.

A WAYFARING PSALM.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision
And my soul is glad when I perceive his meaning;
In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

Even though my lesson be hard, it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait a while for my weakness,
And help me to read the truth through tears.

—Henry Van Dyke.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Carroll County, Miss., was exceedingly fortunate in the character of her early settlers, who were men of heroic mold and women of superior grace and charm. Among the best of them were the Bryans and Marshalls. These two families were happily united when Samuel W. Bryan and Martha Ann Marshall were married in 1844. Children were as welcome in this Christian home as they were in homes of ancient Israel. Eleven sons and daughters came to bless Samuel and Martha Bryan, six of whom survive here. The church home of these noble people was Oak Grove, three miles west from Carrollton, till that pioneer church ceased to exist, a result of the ravages of war. In the early seventies their church membership was renewed in the Carrollton church, when it was re-established after a suspension for a decade. They continued acceptable members thereof till the moment of their translation. Their last child was born April 4, 1869, and was named MARVIN WIGHTMAN. He was a dutiful son, studious at school and industrious on the farm, and became one of the successful and useful farmers of Carroll County. He was converted and joined the church Oct. 22, 1882, under the ministry of Rev. J. S. Oakley. Aug. 19, 1893, his membership was transferred to Longview Church, of which he was an active steward, giving serious, glad, cheerful service till the day of his death. His custom was to be present at the regular appointments, and to attend quarterly conference, not only at his home church, but at the other churches of the circuit, regardless of time and distance. To worship devoutly, listening to the preached word with shining eyes and glowing heart, was his chief delight. The pastor and presiding elder never had cause for disappointment in Brother Marvin. Several years ago his health failed, but his faith failed not, and his cheerful spirit never wavered. In 1903 he was married to Rosa Harris, granddaughter of Greenwood LeFleur, last chief of the Choctaw Nation. Their married life was brief but beautiful and blissful. A devoted Methodist, his interest and service were not restricted in denominational channels. No worthy call for gifts or service went unheeded by him. To his Lord he was a faithful servant; to the wife of his bosom he was a chivalrous husband; to his church, a loyal son; to his family, a devoted member; to his neighbors, a true helper; to his tenants, a just landlord; to his beasts, a merciful master. Earth became poorer, heaven richer, when suddenly, on Tuesday, Feb. 26, 1924, Marvin Wightman Bryan "fell on sleep."

J. R. BINGHAM.

RESOLUTIONS.

Another mother of Israel has passed from the church militant to the church triumphant. MRS. ARZELIA C. COLLINS has gone from our midst, and joined the invisible hosts above.

Her greates joy through seventy years of church membership was in worshiping with the saints on the Sabbath, and showing hospitality to the ministry. She was ever seeking opportunity to do good, and her heart responded to every call of her church.

She was a charter member of the "Pastors' Aid," bearing much of the burden of the building of the first parsonage in Lecompte, and a faithful and active member of the Woman's Missionary Society to the day of her death, at 93 years of age.

Whereas, she was faithful to every duty, loved by one and all; therefore, be it resolved:

1. That we have lost a great friend and faithful Christian and a devoted member of our Missionary Society.

2. That the church has sustained a great loss.

3. That the community has lost a shining example of a Christian life.

4. That we extend our sympathy and love to the bereaved ones, and pray that the influences of this godly woman may still lead them on, till at last they join again where partings never come.

5. That a copy of these resolutions be spread on the minutes; one be sent to the family, and one be sent to the New Orleans Christian Advocate.

Signed: Mrs. H. W. Bowman, Mrs. A. C. Lyon, Mrs. Raiph Brewer, Committee.

RESOLUTIONS.

Whereas, our Heaveniy Father has seen best to remove from this world of sin and sorrow, to that continuing city, not built with hands, our esteemed friend and brother, C. P. HAMPTON; and,

Whereas, he has been a faithful servant of the Master's cause many years, serving as steward and trustee, also standing for the spiritual and morai good of the community; therefore, be it

Resolved, That the wife has lost a true and affectionate husband; the children, an indulgent father; the neighborhood, a useful citizen, and the Methodist church a good member.

Resolved further, That a copy of this be sent to the family, and one each to the New Orleans Christian Advocate and Lake Charles Press for publication.

Signed:

Mrs. B. B. Davis, Mrs. J. F. Reaney, Mrs. T. N. Baker, Committee Woman's Missionary Society.

Vinton, La.

MARRIED.

At Gibson Memorial parsonage, Vicksburg, Miss., on Dec. 24, 1923, by Rev. T. B. Cottrell, MR. T. C. DAVIS and MISS WILLIE ANN FOSTER, both of Vicksburg.

At Gibson Memorial parsonage, Vicksburg, Miss., on Dec. 24, 1923, by Rev. T. B. Cottrell, MR. ADOLPH E. RODAN and MISS MARY HAHN, both of Delhi, La.

At Gibson Memorial parsonage, Vicksburg, Miss., on Feb. 2, 1924, by Rev. T. B. Cottrell, MR. H. G. WILLIS, of Georgia, and MISS JOSEPHINE LAMAHUA, of Vicksburg.

At Gibson Memorial parsonage, Vicksburg, Miss., on Feb. 14, 1924, by Rev. T. B. Cottrell, MR. N. G. HAM, of Louiisana, and MRS. MATTIE DACY, of Arkansas.

At Gibson Memorial parsonage, Vicksburg, Miss., on March 7, 1924, by Rev. T. B. Cottrell, Mr. LEE HARMON, of Vicksburg, and MISS KATIE WHITE, of Louisiana.

At Gibson Memorial parsonage, Vicksburg. Miss., on March [illegible] 1924, by Rev. T. B. Cottrell, MR. DENNIS MANN and MISS ELLEN WILLIAMS, both of Louisiana.

At the residence of Mrs. T. R. Turner, 2803 Washington Street, Vicksburg, Miss., by Rev. T. B. Cottrell, MR. G. C. RAGLAND, of Vicksburg, and MISS INEZ BOONE, of Louisiana.

NEWS FROM ROCHELLE CHARGE, LOUISIANA CONFERENCE.

After our first quarterly conference, which was held at Rochelle, followed by a laymen's meeting which produced good results in the way of cooperation and laying foundation for this year's work, Rev. C. C. Wier, P.E., delivered a very appropriate sermon, followed by the administering of the Lord's Supper, which brought us in closer touch with our Lord.

Brother Price has won the love of his people. From general appearances there will be a great change spiritually, which is needed. There is not a better class morally of Methodists to work with than we have.

The fifth Sunday in March we met at Olla, when we had a splendid day, discussing matters pertaining to our Sunday schools. The so-called lunch that was served by the ladies was a sumptuous dinner. Our next meeting will be held at Rochelle.

Rev. F. C. Cady, a junior preacher, who will help Brother Price this year, is located at Pollock. He preached for us last Sunday and made good impressions; no doubt he will be a great help.

I find the Methodist people from Pollock, Selma, Rochelle, Olla up to standard as a rule. A majority are neglecting obligations which they promised in taking the vows for church membership, namely, searching the Scriptures, family worship, subscribing for our church papers. My conviction is there has not been stress sufficient upon these all-important obligations.

At one of the churches on the charge I filled an appointment in behalf of the Centenary fund. It was foreign to them—they claimed they knew nothing about it. As to whose fault it is, I do not know—somebody's. What we as Methodists ought to do when we have "cooled off" is to renew our vows and abide by them, so our fellowship and hospitality will be exhibited when we meet abroad or at home with each other. We are brethren united by Christian love; if so, let us prove it by our actions, addressing each other in public as "Brother," instead of "Mister." If your consecration is not sufficient, retire to some secret place and talk to God about what you need.

JAMES H. WALKER.

"Whatever you would put into the State, you must first put into the schools."—Humboldt.

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FROM OAKDALE, LA.

On this, the 9th day of April, our pre-Easter campaign of personal evangelism has reached the fourth day, with the pastor and local congregation "carrying on." The months that have passed since Conference have been happy and fairly prosperous ones, even though we have had sickness and many hindrances. Attendance on these special services is good, and the interest seems deep and genuine.

We expect to close Easter Sunday with a great program. Sunrise communion service at 5:30 a.m.; an unusually good Orphanage Day—we trust—in the Sunday school; baptism of infants, and resurrection sermon at 11 a.m.; and, we trust, the reception of a large class into the church at the evening service. Pray for us, brethren, that our fondest hopes may be realized, for Jesus' sake.

Work on our new building, which was suspended about a year ago, when the "hull" was completed, has been resumed, and is progressing rapidly. It will not be the best church in Louisiana; but it is safe to say it will be the only one of its kind, and the best in this section. Built on tabernacle style, 98 feet long and 70 wide, it is the most beautiful building in Oakdale, and the best auditorium in Allen Parish. Nine commodious Sunday school rooms, a pastor's study, and a spacious and beautiful balcony are being constructed within the building. After taking out space for these rooms, the auditorium will still easily seat more than a thousand people. Although it is a wood structure, it is of the best materials obtainable here. The work goes on in the daytime, and we clean up and hold our services at night.

We are having a good time. This is a most heroic congregation. Few churches of like strength would undertake so much in such a spirit. We have the banner Epworth League of the district, now in its fourth year; a fine force of Sunday school teachers and workers; our board of stewards are as fine a body of men as it has ever been my lot to work with; and the ladies of the Missionary Society really surpass any organization of Christian women I have ever been associated with. Prospects for this year are full of promise.

ARTHUR M. SHAW.

"Every scholar is something added to the riches of the commonwealth."—John Knox.

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results Secured In One Day by Use of K-17, Formerly Known as Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says, "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

Fred McIntyre, a Kansas resident, says: "I have used K-17 for two weeks and can hear a watch tick. It has also nearly removed all evidences of my catarrh."

Head Noises Stopped.

Henry Vertein, a Wisconsin resident, says: "I have used K-17 for only ten days and my head noises have stopped entirely and my hearing has shown a wonderful improvement."

Hears Clock Tick.

Frank Quinn, of Mississippi, says: "Before I used K-17 I had not heard the clock tick in a long time. And after I had taken the treatment two days I could lay in bed and hear the clock tick plainly."

D. E. Bryant, of Georgia, says: "I began using K-17 on Monday and on Saturday of the same week I was hearing and have been hearing ever since. Thank you once, twice, thrice."

Head Noises Stopped in 5 Days.

Mrs. D. C. Wilkins, of Mississippi, says: "K-17 has helped me wonderfully. In five days it has stopped that awful noise in my ears. I think it is a grand medicine."

Mrs. C. Roberts, of Florida, says: "I was entirely deaf in my left ear for two years and then in both. When I got your treatment I could hear in twenty-four hours."

Such amazing reports come from all over this country and foreign countries. The prescription, which is known as K-17, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that K-17 will restore your hearing quickly, and to introduce this remarkable treatmentt to a million more sufferers, we will send a large $2 treatment for only $1 on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kan., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.—Adv.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Black Hawk, at Coila, April 26, 27.
Carrollton, at North Carrollton, April 27, 28.
Schlater, May 3, 4.
Minter City, May 4, 5.
Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.
The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Sardis ct., at Cold Springs, April 26, 27; Q. C., 11 a.m., Saturday.
Crowder, at Fredonia, Q. C., April 30, 11 a.m.; preaching, May 4.

The pastors will please see that all the official members of the quarterly conference are present. Let's pray and work to make these conferences great spiritual blessings to all who attend. Toward this end each pastor will please call the people to fasting and prayer on the Friday before his quarterly conference.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Second Round.

Hickory Flat, at Pisgah, Friday, April 25.
Booneville ct., at Liberty, April 26; preaching, at Carolina, April 27.
Tishomingo, at Paradise. Wednesday, April 30.
Marietta ct., at Maricttа, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.
Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.
The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.
The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Kosciusko ct., at Pierce's, April 26, 27.
Kosciusko sta., April 27, p.m.
Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.
The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Second Round.

Holcomb ct., at Spring Hill, April 26.
Abbeville ct., at Woodson Ridge, April 27.

R. A. TUCKER, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Kentwood, Apr. 26, 27.
Franklinton, Apr. 27, 28.
Greensburg, at Days, May 3, 4.
Pine Grove, at Pipkin's Chapel, Apr. 4, 5.

H. N. BROWN, P. E.

Alexandria Dist.—Second Round.

Campti, at Davis Springs, Apr. 27, a.m.
Coushatta, Apr. 27, p.m.
District Conference, at Leecompte, May 4. Sunday will be given over to Sunday school work, with a big rally in the afternoon. The conference will be organized Monday at 2 p.m.
Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Monroe Dist.—Second Round.

Waterproof, at Newellton, Apr. 27.
Oak Ridge, at Boeuff Prairie, May 4, 11 a.m.
Winnsboro, at Winnsboro, May 4, 7:30 p.m.
Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Pioneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

Pastors and people are urged to do their best in behalf of the Superannuate Endowment Fund.

W. D. KLEINSCHMIDT, P. E.

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Lake Charles Dist.—Second Round.

Sulphur and Vinton, at Sulphur, Apr. 27, 11 a.m.
Lake Arthur, Apr. 27, 7:30 p.m.
New Iberia, May 4, 11 a.m.
Lafayette, May 4, 7:30 p.m.
Kurthwood, May 11, 11 a.m.
Eunice, May 18, 11 a.m.
District conference at Leesville, April 15-18. Opening sermon April 15, 11 a. m. First business session, April 15, 2 p. m.

J. B. WILLIAMS, P. E.

Ruston Dist.—Second Round.

Jonesboro, at Hodge, Apr. 27, 11 a.m.
Sibley, at Evergreen, May 4, 11 a.m.
Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.
District conference will convene at Dubach, May 6-8; opening sermon, Tuesday, May 6, at 7:30 p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round.

District Conference, at Houma, April 25.
Berwick, at Donner, Apr. 27, preaching and Q. C., evening.
Parker Memorial, preaching, May 4, morning; Q. C., Apr. 23.
Epworth, preaching, May 4, evening; Q. C., Mar. 12.
First Church, preaching, May 11, morning; Q. C., Apr. 9.

W. WINANS DRAKE, P. E.

Shreveport Dist.—Second Round.

Pelican ct., at Benson, Sunday, Apr. 27, 11 a.m.
Mansfield, 7:30 p.m.
Texas Avenue, Wednesday, Apr. 30, 7:30 p.m.
Vivian, Sunday, May 4, 11 a.m.
Ida, 7:30 p.m.
Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Mangum Memorial, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

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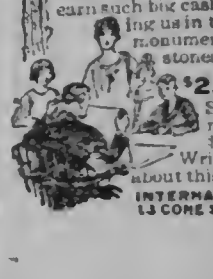

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FROM DE RIDDER, LA.

Dear Brother Carley: We have just closed a meeting here. A large number decided for Jesus and a better life. Twenty-six joined the church, and a large number of family altars were established. Brother A. J. Martin led the singing for us, and I did the preachings. The salary of the pastor was raised to $3,000.

Brother Otis Spinks, a student at Centenary College, and an experienced evangelistic singer, has some open dates for the summer. He can be reached at the college.

Several of the brethren have written me that they have some dates they can give for revival work, and any one desiring help, who will write me, can get in direct touch with these brethren.

Any member of the Committee on Evangelism will be glad to get suggestions about the evangelistic work of the State, as we hope to work out and present to the Conference at its next session plans by which we can do the work of the Conference in this great field.

Brother Oscar Sanden, of this place, who has finished the three years' course at Torrey's school, at Los Angeles, in evangelism, is coming into our church at this place next Sunday. He is an ordained minister, and has had quite a bit of evangelistic experience. I heartily endorse him as an evangelist. He is sane, practical, and thoroughly believes the Bible in the true Methodistic way. He wants to do work as an evangelist among us. Brethren, this young man is a power, and capable of holding a meeting in anybody's church.

Fraternally yours,

HENRY T. YOUNG.

TO THE PASTORS AND EPWORTH LEAGUERS, MISSISSIPPI CONFERENCE.

Dear Co-workers: I hope you observed Epworth League Anniversary Day, on Sunday, April 13. I am sure if you did, you enjoyed the occasion. If you have not already done so, please send the offering to Rev. L. F. Alford, Pascagoula, Miss. If for any reason you have not observed Anniversary Day in your League, please do so, take the offering and send it to Rev. L. F. Alford. Even if you have no League in your church, it is all right to observe the day and take the offering. We want to be 100% in the Epworth Leagues in our Conference, and this is very important, and we hope you will do this.

Of course, you are gtting ready for the Assembly at Whitworth College, June 9 to 15.

W. D. HAWKINS,
President, Mississippi Conference Epworth League.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Pachuta, at McGowan's, April 26, 27.
Shubuta, April 27, 7:30 p.m.
Enterprise, at Stonewall, May 1, 2.
Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Union, at Mount Zion, Apr. 26, 27.
Chunkey, at Meehan, Wednesday, Apr. 30, 11 a.m.
Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

The Newton district conference will be held at Philadelphia, beginning at 10 a.m., Tuesday, April 22. The opening sermon will be preached by Rev. G. G. Yeager, of Rose Hill, at 11 a.m.

Let all the pastors have the delegates elected as quickly as possible and send the names of same to Rev. J. M. Corley, pastor at Philadelphia, and to the presiding elder at Newton, Miss.

L. E. ALFORD, P. E.

Seashore Dist.—Second Round.

Coalville, at Cedar Lake, April 26, 27.
Ocean Springs, at Hansboro, April 27, 28.
Stillmore, at Kiln, May 3, 4.

Please let all the delegates to the District Conference be elected as soon as possible and their names sent to Rev. H. A. Gatlin, Lumberton, Miss., and a copy to me at Gulfport, Miss., so that we can make up our roll.

L. L. ROBERTS, P. E.

"The churches of Christ have given one per cent of their sons and daughters to their colleges and the colleges have given back 80 to 90 per cent of the church's ministers and missionaries."—President Bates, of Hiram College.

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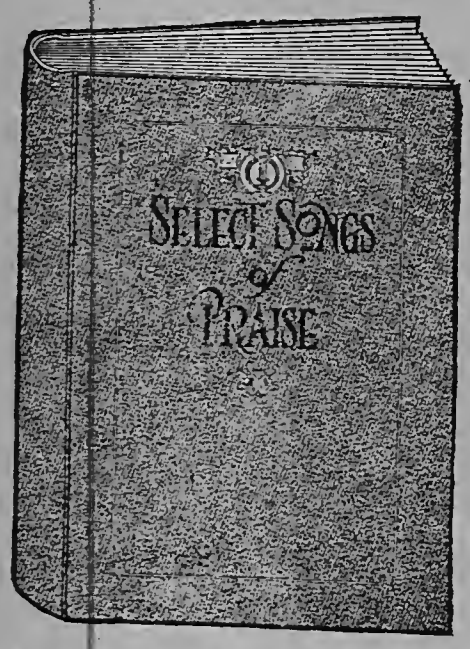

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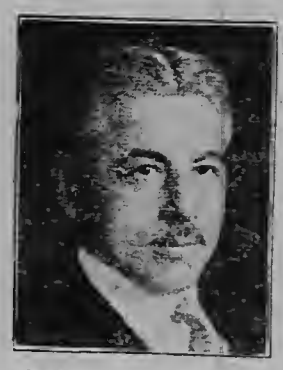

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

At the first training school we held in the Greenville District at Shelby in 1922, we issued 14 credits; at Leland last year we issued 32 credits; this year at Clarksdale we enrolled 93, issued 59 credits and 3 office credits, a total of 62. We had 23 schools represented in the enrollment. Clarksdale and school adjacent underwrote for another school to be held some time in October. I heard it said that the school was worth more than any revival ever held in the city.

• • •

To Pastors and Superintendents: The fifth session of the Conference Standard Training School will be held at Grenada College, June 11-18.

Six specialization and two general courses will be offered. A course in Recreational Leadership will be given without credit.

The following courses will be offered:

Beginner Department Organization and Administration.

Primary Department Organization and Administration.

Junior Department Organization and Administration.

Intermediate-Senior Organization and Administration.

Adult Department Organization and Administration.

Rural Sunday School Management.

Principles of Teaching.

Bible.

Recreational Leadership, a non-credit course.

Our aim is to do the one thing Christ commanded us to do, "Go teach all nations," in that his kingdom should come on earth as it is in heaven. Some years ago, when Dr. Charles H. Fowler left the pastorate of a large city church to become the president of Northwestern University, one of his friends said to him: "I see you are going to quit teaching men and are going to teach boys." Dr. Fowler replied: "If you wanted to write your name on a brick, would you wait until it is burned?" The church that writes God's truth upon the tender heart of childhood to-day must be the church of to-morrow.

The presiding elder of the Greenville District, Rev. James H. Felts, recently said something like this: "The Sunday school that has one trained teacher or superintendent is functioning the year round, and the schools that have three or more trained teachers have but one difficulty, and that is to find a place for the people who want to attend the school."

It is great to reform a thousand souls, but it is greater to train a thousand men and women to be used of God so to form Christian character in multiplied thousands of children, that they will not need to be reformed. Bishop Ainsworth is back of this school. He is to be our chief speaker. Will you send the names of those you wish to attend this school to Rev. J. E. Stephens, Grenada, Miss., by the next mail, as we hope to mail our announcement within the next few days?

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

By Rev. C. D. Atkinson, Confereuce Superintendent.

The writer has recently attended two district conferences—Shreveport, at Logansport, and Lake Charles, at Leesville. The spiritual tide at each of these conferences was fine. At the Sunday school session of the Lake Charles District, the same district officers were re-elected, with one exception. The district officers for the Shreveport District will be elected at the all-day district meeting, May 20, at Greenwood.

The sub-district organization of the Lake Charles District, Rev. W. H. Giles, president, will hold its next rally on the fifth Sunday in June, at the old historic country church known as Holly Grove, near Leesville. Mr. J. M. Mashbourn, the district superintendent of adult work, will preside at the Bible class department of this rally.

Mr. W. B. Robinson, superintendent of the Sunday school at Lecompte, writes: "If there is anything further you would like for us to do here, you only have to advise us and we will try and have it attended to." The prospects for attendance at this conference are very fine. All of the district officers are working on this great rally at Lecompte, and we expect several hundred Sunday school workers present. Judge H. H. White will be invited to address the Bible class department at this meeting.

Interest in the Sunday school work in the Ruston District is at a high level. The Homer conference, which was State-wide, was in this district. The Young People's Rally, which was held at Ruston on April 16, was district-wide in its scope, and full of interest. The adult Bible classes of this district are planning a big rally or district federation at Ruston, on the fifth Sunday in June. The Sunday school program at the district conference includes Wednesday afternoon, May 14. The presiding elder, Brother K. W. Dodson, writes, April 14, as follows: "I saw Brother Childress at Minden last week. He said they would like to have a training school about the 1st of June. I think we would get enough outside the Ruston school—Haynesville, said they could go down to Minden, and Homer, I think, would. Then Winnfield, Ringgold, Sibley, Haughton and Doyline, Springhill, Cotton Valley, and others. What do you thiuk of two schools in this district? I will be at Minden next Sunday, so write me what you think."

The first preacher to enroll in the Standard Training School in the Lake Charles District was the presiding elder, Rev. J. B. Williams, who wants all of his preachers to follow his example. This was the way teacher training started in the Ruston District, with the preachers, by Presiding Elder Dodson leading the way.

Mr. W. S. Holmes, chairman of the Conference Board, also member of the General Board, writes, April 14: "I leave in the morning for a meeting of the General Board at Nashville. Please write to Brother R. L. Armstrong, our assistant pastor, as to the date of our training school."

The Board of Managers of the New Orleans Standard Training School will meet soon to decide on definite courses and instructors for their fourth session of their Standard Training School. It would not surprise me if we have 20 or 30 to receive their gold seal certificates at this school.

The writer enjoyed a visit to the Winnfield Sunday school on April 13. Dr. Wren, the faithful superintendent of this Sunday school, and his corps of workers are doing a fine type of work.

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—Boston Evening Transcript.

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FINE MISSIONARY SOCIETIES AT WEBB, MISS.

The Webb Missionary Society has completed a course in Bible Study with Miss Townsend instructing. The average attendance of this class was ten, and much good has been derived from her efficient teaching. The next quarter will be devoted to mission study work and it is hoped that as much enthusiasm will be put into this study as was in the one just completed. The returned delegates from the annual conference brought us the good news that Webb Societies, both adult and junior, were on the honor roll. This standard of excellence is due to the faithful and efficient work of the president. No new members were enrolled this year.—The Sumner Sentinel.

HOW THE TRUE SOUTHERN WHITE MAN REGARDS THE TRUE BLACK MAN.

In the light of recent efforts to misrepresent the attitude of the better class of Southern whites to the better class of Southern blacks we commend to our readers everywhere a tribute paid by James W. Austin, an Atlanta attorney, to Sam Bell, a negro—Uncle Sam, as he was known—who had just died. Mr. Austin wrote:

"A letter comes to me to-day. It is from the white-haired mistress of the old plantation home of my boyhood, **my mother.** 'Dear son,' she writes, 'Uncle Sam is dead—Sam Bell is dead and I want you to write a tribute to him.'

"I sit in my office chair with the letter in my hand and look absently from the twelfth floor of a skyscraper on the great city stretching out before me. I hear the roar of the traffic in the crowded streets below, but these sights and sounds pass by unheeded. Memory is throwing on the screen of my fancy a picture of the long ago. I am a little freckle-faced boy of seven, back again on the old plantation, sitting on the kitchen steps under the shade of the spreading mulberry in the back yard, counting with nervous and eager fingers a nest of partridge eggs, and glancing up gratefully at 'Uncle Sam' standing over me, grinning with delight at my joy over the present he has salvaged for me from the wheat field. There are an even dozen of the little eggs. Ranger, my dog, is standing by, eying my booty wistfully as I count my treasures.

"Yes, there before me at the old South Carolina home is 'Uncle Sam,' sturdy in build and frame as a rock, with a heart as kind, as gentle and as steadfast as ever beat under any man's shirt, whether that man be white or black.

"And for more than fifty long years he was as familiar a figure around the 'big house' on the farm as the great white oak in the front yard, and as dependable and standing as straight-up for right, for truth, and in honesty as immovable.

"South Carolina can boast of one ante-bellum crop which never failed—gentlemen—gentlemen 'to the manner born.' And a great host of them were white and some were black, and black though his skin, Sam Bell was 'a South Carolina gentleman,' instinctively refined, spontaneously courteous and polite, in speech truthful, in conduct without guile, in simplicity and humility, a little child.

"Can I write a tribute to Sam Bell? Can I write a tribute to this faithful old servant and friend of my father and mother, of their sons? Yes; for I who knew this princely old negro—knew him as he was—can say of him that I have known few men of nobler character, a character of granite texture. I have known few men of finer loyalty.

"And his faith in the Gospel of Jesus Christ, the Great Redeemer, never waned or wavered during more than a half century of Christian life and experience. Sam Bell's body goes back to mother earth, but his soul goes marching on, as I verily believe, with the great company of the redeemed."—Manufacturers Record.

AMERICA'S AMAZING MAN.

By William G. Shepherd, in the Christian Herald.

I went into a sick room to see him. It was a gray, winter day; through the window I saw the cold, winter ocean. I found him a huge bulk of a man. He seemed to have lost weight, for I noticed that his vest seemed a little too large and his coat hung loosely. I caught a tired look, just for a minute, in his eyes.

And then in one minute, after a handshake—my biggish hand was lost in his—the sunshine was turned on. He smiled and—I was under the charm of Russell H. Conwell. It is a charm that has held millions of men and women in our land.

He was not too old, even with his eighty-one years, or too weak in his convalescence, to be himself. And there is not a more amazing man in America than he. Five different famous writers have tried to write biographies about him and his astonishing life; he has always done more astonishing things, after the biographies were written, than he had done before, thus making the books look like unfinished documents.

As he talked I had a picture back in my mind. It was nightime on the battlefield of Kenesaw Mountain. A huge bulk of a twenty-year-old boy captain lay on the ground. A stretcher-bearer, seeking for wounded, bent down to try to hear heart-beats. "He's gone!" said the bearer; "his chest is blown open." They went away and left that pile of bleeding flesh in the darkness.

But there was life in that body. It was motionless with weakness, but in the brain a mighty parade of thought was passing. All that his father and mother had taught him of religion and God came back to him.

This big, smiling man who was talking to me had been that motionless mound of misery.

"I was converted there that night, waiting for some one to come and pick me up," he told me.

"The next morning, when some one found I was alive and took me to the hospital, I called for a chaplain and told him that, from then on, I was going to be a Christian."

What came out of that bleeding boy on that battlefield that night? For one thing, the great Temple University of Philadelphia; for another, three great hospitals; education for hundreds of young men and women, to which object, it is estimated, Dr. Conwell has donated more than $8,000,000 earned in lecturing.

He has given his famous lecture, "Acres of Diamonds," over 6000 times. He has never taken one cent of the proceeds for himself. After deducting traveling expenses, he sends a check for the remainder to some college president or, perhaps, directly to some student, to help pay for an education.

Here's how the great Temple University, through which over 125,000 students have passed, was started by Dr. Conwell:

A young man came to Dr. Conwell and asked him where he could study, of evenings, for the ministry. Dr. Conwell knew of no school that could meet this need.

"Come to me next Saturday evening and we'll begin lessons," he told the young man. "We'll fix things up some way."

Saturday evening the young man came with two other young men who wanted to study, of evenings, for the ministry. Within a few weeks the group had grown to a dozen. Dr. Conwell secured a classroom. The class grew until daily sessions became necessary. Pretty soon a building went up to house the classes. To-day there are about 10,000 students in the various courses.

CHINA AND JAPAN

Ahead of the United States in the Circulation of the Scriptures.

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or 30 per cent over the preceding year. According to Frank H. Mann, General Secretary, there was no increase in the society's budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.—American Bible Society.

"It is a mistake to train young people in all lines of knowledge and give them full college equipment for undertaking the big tasks of life without making sure also that fundamental principles of right and wrong as taught in the Bible have become a part of their equipment. There is a control of forces and motives essential to the management of vast affairs which comes only through an educated conscience."—J. J. Hill.

"The object of scholarship, the object of all knowledge is to understand; is to comprehend; is to know what the need of mankind is. This is the reason why scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion, except the religion of Jesus Christ."—Woodrow Wilson.

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Your health is most important to you. It's easily improved. Just ask your nearest druggist for this Prescription of Dr. Pierce's in tablet or liquid form. Send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., or write for free medical advice.

REVIVAL AT GIBSON MEMORIAL, VICKSBURG, MISS.

Dear Dr. Carley: Just a few lines to state that we have recently closed a very successful meeting at Gibson Memorial Church. We had with us in this meeting Rev. Earl B. Moll and his singer, Prof. T. G. Mangham. These brethren made a splendid impression on the church and community, and their work among us will be long remembered, and the great good done no doubt will be lasting.

Brother Moll is gifted and tactful in his work aad methods, preaching a full gospel uncompromisingly, and using the old-time altar method, which carries with it power and blessed results.

I shall say to the brethren, if they want an old-time revival in their church, get Moli; if they want another kind, get somebody else. Brother Mangham is a consecrated young man, a sweet siager and an efficient leader of song. These two work well together.

As a result of the two weeks' campaign, our church received a great spiritual uplift; and at the last service we received into the church twenty-sevea on profession of faith and thirty by certificate.

We are moving along well in our church activities and are praying for and expecting the best year of the four speat with these good people here. We are in love with our people, and judging from the way they look after us in a temporal way, and from their kind expressions in words and acts, it is a mutual affair.

Am sending you a list of subscribers to the Advocate.

With best wishes, and thanking you for the good paper you are giving us, i am, Fraternally,

T. B. COTTRELL.

WOMAN AILING FOR A YEAR

Took Lydia E. Pinkham's Vegetable Compound—Happy Results

Newcastle, Pa.—"I was all run-down and everybody thought I was going into a decline. I had been ailing for a year with pains in myright side so that I could hardly stand on my feet. When I walked I felt as if something was falling. I was not able to do any work and had a nurse most of the time. She spoke to me about Lydia E. Pinkham's Vegetable Compound, so I gave it a fair trial. Some women think one bottle should cure them, but I did not stop at that. I took more and got better, and am able ever since to do my own housework. There was a time, when I would complain of not feeling well, that my husband would say, 'Go to the doctor.' But now he will tell me to get a bottle of Lydia E. Pinkham's, and it has always helped me. I have had druggists tell me that they had something better, but they don't tell me that now, for I take no other. I have been taking the Vegetable Compound now for five years. Any woman who cares to call or write, I will be glad to tell her how it helped me."—Mrs. MABEL LIST SHERBAHN, 515 Newell Ave., Newcastle, Pa. For sale by druggists everywhere.

THE SUNDAY SCHOOL.

By Rev. Jesse F. Watson.

A church is not complete without a Sunday school. The very existence of a church is dependent upon the training which it affords its supporters.

In the formative days of Methodism the class meeting and the hand meeting served the purpose for training and binding together the recent converts. These agencies did effective work. They performed a service which our present Sunday school system must perform or else the future of this church will be seriousiy handicapped.

Since the Sunday school has become the chief training agency of the church, it is fitting that every minister spend some time in studying the different phases of Sunday school work, and the problems connected with the operation of the average Sunday school.

Now the question arises: How shall the minister study the work of the Sunday school and its problems of operation?

The following suggestions may asslst in answering this question: First, make a study of the literature from the Beginners up through the Senior courses; second, attend the Sunday school; third, arrange some plan by which all officers and teachers of the Sunday school may be ahle to get together with the minister in a conference at least once a quarter to talk over the work of the Sunday school. Such a program as this, if carried out by the minister, will give him considerahle materiai for thought and bring him face to face with the problems vital to the supervision and administration of the Sunday school.

Importance has been attached to Institutes, training schools, and conferences on Sunday school work for ministers and teachers, and rightly so. But it is evident that no school, instltute, or conference can give as good aid iu solving the questions and probiems as cau a close, first-hand study of the situation. The answers to your problems are to be worked out, and you are the person to do the joh.

Some of the more common probiems in Sunday schools are: What courses shali be used? Who shall teach? and, How can a Sunday school be maintained in a small church, especially those churches in the open country?

There are two courses offered from which to choose, the Uniform and the Graded. In those places where trained teachers and adequate equipment are not at hand, the Uniform course usually gives the best results. Yet almost every schooi could use advantageously some part of the Graded course, especially in the Junior and the intermediate classes.

Then, who shali teach? By all means that person who is willing to teach and pay the price of teaching. Sometimes it is true that willing hands are found that are not suitable. Others are found that are not willing to pay the price of teaching. It is in this place that the minister and the superintendent can do much towards solving the probiems in the Sunday school by helping train the teachers.

The Sunday school in the small church, especially in the open country, is a problem which has been, and is now, a topic for a great deai of discussion, hut of no avali. Many answers to its questions of maintenance have heen proposed, yet none of them are satisfactory.

Prohlems come thick and fast when the country church is considered. First, the house is unsuited for holding Sunday school in, especially during cold weather; the roads hecome so had as to he almost impassabie in the winter; the popuiation is transient, usuaily tenants who move every year; the more progressive people, both young and old, move away as soon as they think they have found a better place, or as soon as they grow up.

The solution of these prohlems will come when a different spirit from that which now moves them takes hold upon them. But what must be done while this change is taking place?

The only hope for the country church and Sunday school, it seems, is to organize in each church an "Old Guard," who will pledge themselves to renewed zeal in the Sunday school work. Then the minister shouid hend every effort towards helping and training this "Old Guard."

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FROM LAKE CHARLES, LA.

Dear Brother Carley: The First Methodist Episcopal Church, South, in Lake Charles has succeeded in putting over the Superannuate Endowment Fund campaign in great style. We are agreeing to raise our quota one year at a time, and we are confident that there will he no trouhle in more than paying our part each year. On a $900 apportionment, we have raised more than $1,000.

Last night we organized a Methodist Men's Club, and there is a very fine interest in the movement to start with. The ladies of the Missionary Society served a banquet, and we had the second quarterly conference the same evening. All the departments of the church are functioning fine, and we note a rising tide of interest in the things religious.

We are expecting to put on a revival campaign here in May. This meeting will be known as "The Jimmie Smith Campaign," and will be held under a large tent.

The four church committees known as the Evangelistic, the Social Service, the Missionary, and the Stewardship and Tithing Committees, have had charge of the prayer services during this year, and they have been fine, both in attendance and interest.

We have had an unusual amount of sickness since Annual Conference, and have lost some of our prominent members by death. We have had two epidemics, one of measles and one of "flu," which have hindered us very much in our work here, but it seems that things are getting normal once more, and the work is going forward.

A. W. WADDILL, P. C.

Does Your Blood Need Iron?

How To Make The Test That Tells

A PALE face, a nervous irritable disposition, a lack of strength and endurance—these are the warning signals that Nature gives when your blood is getting thin, pale, watery and starving for iron. Iron is constantly leaving the body, especially toward the period of middle age and you must make up for this iron deficiency if you want to escape disease and be strong and well.

When the iron in your blood runs low signs of old age creep into your system. In such cases ordinary iron-containing foods seldom supply a sufficient quantity of this important element to make up for the waste. Therefore, many physicians now prescribe a concentrated form of organic iron—Nuxated Iron—which contains iron like the iron in your blood.

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"THE TRIALS THAT NEVER COME ARE THE ONES THAT FRET US SO."

With some of us present trouble has a way, in our morbid hours, of not only projecting its magnified shadow into the future, but deepeniug that shadow by importing into it all the regrets, sorrows and failures of the past. Under such circumstances it is not difficult to make ourselves about as miserable and downcast as it is safe to be, and those around us as correspondingly uncomfortable. Life, indeed, presents a dreary and depressing aspect, and it may take some sane reasoning or a sharp jolt to convince us how futile and mistaken such a mood is, and how demoralizing and disheartening this undue multiplying of our fears.

In the words of Sanskrit, "Yesterday is but a dream, and To-morrow is only a vision"—the first outside our power to recall, the other beyond our power to actually endure before its allotted time. The heat and burden of yesterday will never oppress us again in the same way, and who knows what turn in the tide of affairs may brighten and relieve to-morrow? "To-day is ours and to-day alone"—our only concern, to bear up steadfastly under to-day, its toil, its pain, its grief or disappointment, confident that, whatever the morrow brings us it will also assuredly bring grace and strength to bear us over the flinty places of life's road.

"Charge not thyself with the weight of a year,
Child of a Master, faithful and dear.
Choose not the cross for the coming week;
For that is more than He bids thee seek.

"Bend not thine arms for to-morrow's load—
Thou mayest leave that to thy gracious God.
Daily, only, He saith to thee,
'Take up the cross, and follow me'."

We have only to take a glance over the lives of really great men and women in any walk of life, and the truly brave and inspiring people of our own acquaintances, to see that one of the secrets of their strength and serenity is this higher wisdom of the art of living a day at a time. Who of them has not had his sorrow, his difficulty, his failure and despair?

A noble disregard for yesterday or to-morrow is neither a refusal to learn from the mistakes and defeats of the past nor neglect to plan for and fortify against the future, but it is a courageous and sanctified common-sense disinclination to burden the heart and paralyze the energies with the hampering lumber of what has been and what may possible be to-morrow.

That wonderful man, the late Sir William Robertson Nicoll, the influence of whose life and writings has been incalculable, handicapped from early manhood through a long lifetime by ill-health, wrote with characteristic imperturbability out of an understanding heart, born of the wisdom of the years: "It is wisest to make the best of our allotment and to live tranquilly one day at a time. The most burdened can see to the end of one day; he who can do that will come to the last day and see to its ending also."

"Only a day at a time. There may never be a to-morrow.
Only a day at a time, and that we can live. We know
The trouble we cannot bear is only the trouble we borrow,
And the trials that never come are the ones that fret us so.

"Only a step at a time. It may be the angels bend o'er us,
To bear us above the stones that wound our feet by the way.
The step that is hardest of all is not the one just before us,
And the path we dread the most may be smoothed another day."

—Christian Guardian.

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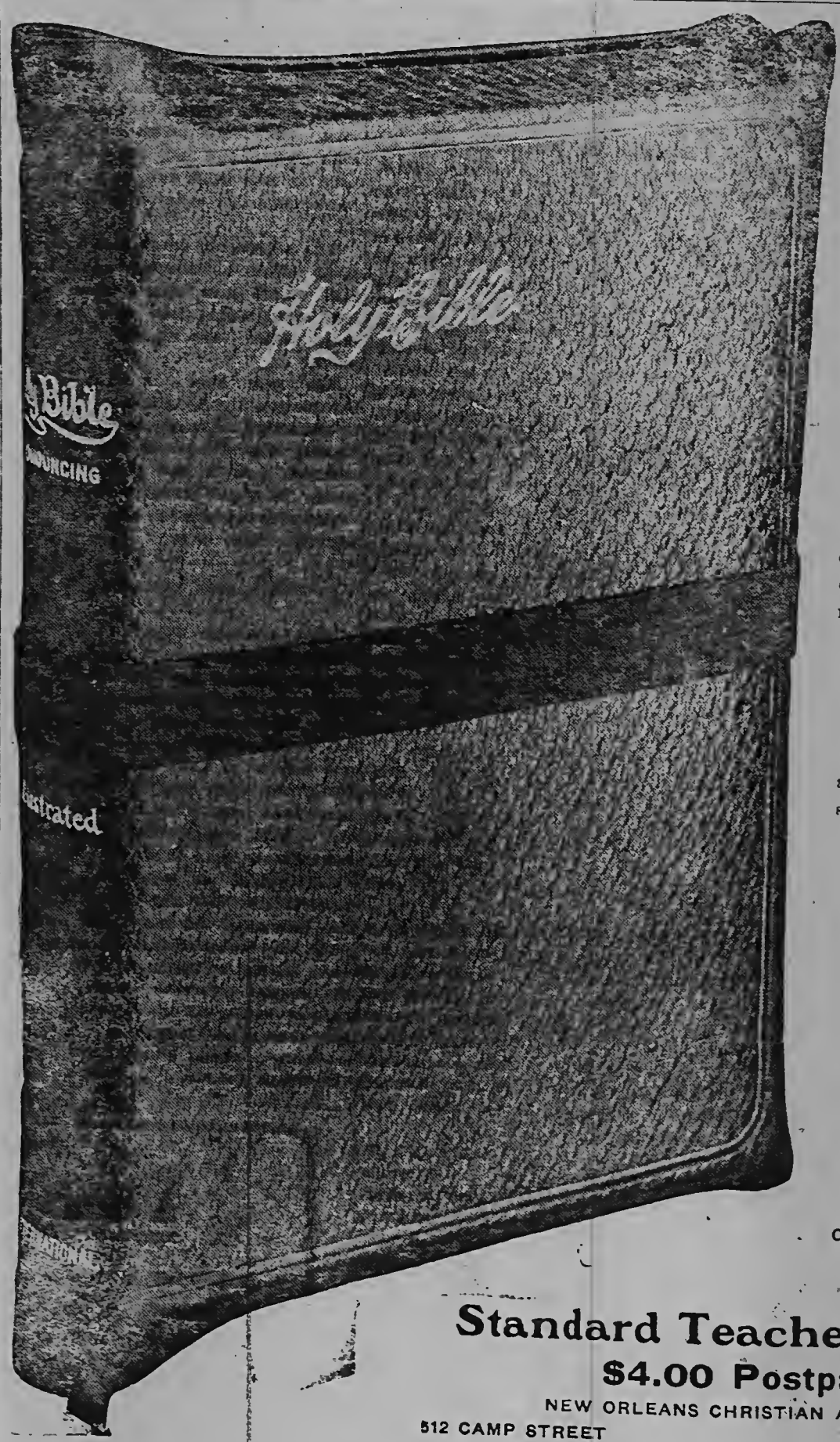

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 1, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"THE GREATEST OF THESE."

The thirteenth chapter of First Corinthians, universally considered one of the most beautiful passages in all literature, is at the same time the most emphatic statement of the great essential of the Christian life to be found in all the writings of the great apostle. One by one he mentions the power to "speak with tongues," the gift of prophecy, the faith that can remove mountains, the bestowment of all one's goods to feed the poor, martyrdom at the stake, and then adds: "But if I have not love, it profiteth me nothing." Then, as if in answer to the question that somebody would be sure to ask, "What is this love you are talking about?" he proceeds to give the characteristics of love: "Love suffereth long, and is kind; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Then, lest somebody should say, "This is too much for us to expect of love," he adds, "Love never faileth," and further along he says: "Now abideth faith, hope, love; and the greatest of these is love."

After reading this wonderful thirteenth chapter of First Corinthians, our minds naturally and inevitably go back to those words of the Master after the lawyer had stated the great commandment, "Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—"Thou hast answered right; this do, and thou shalt live."

PROHIBITION OR NO PROHIBITION.

If the friends of prohibition allow themselves to go to sleep in fancied security, they are likely to be rudely awakened some bright morning by the news that Congress has passed a law authorizing the manufacture and sale of beer and wine with an alcoholic content of at least 2.75 per cent. The enemies of the Volstead Law are constantly on the alert and are flooding the members of Congress with letters and telegrams to the effect that the sentiment of the people is overwhelmingly in favor of a modification of the present liquor regulations. The following, taken from a morning newspaper of this city last week, shows how the friends of modification are making themselves heard:

"A survey of the office of Representative O'Connor is all that is necessary to indicate that a large number of residents of the First Louisiana District are in favor of legalizing wine and beer containing not more than 2.75 per cent of alcohol. Judge O'Connor has received literally thousands of letters on this subject. Not only is he unable to reply to these letters, but he is having great difficulty in finding room for them. When his turn comes to appear before the judiciary committee to urge the passage of the light wine and beer bill, he expects to display these piles of letters on the committee's table so the members may visualize this evidence of public sentiment. As a part of his testimony, Judge O'Connor will read into the records letters which are representative of various elements making up the population of the district. Practically every member of the Legislature from Orleans Parish signed one of the telegrams which Judge O'Connor has received. In addition, he has telegrams and letters from prominent city officials, former city officials, bankers, wholesalers, retailers, and from industrial interests."

Even if it be assumed that a majority of the First Louisiana District are in favor of modification, it does not follow that a majority of the State are; but if the drys remain silent, their views will not have much force. The same thing is true throughout the United States. The fight is on, and the liquor forces are doing all in their power to bring back the sale of intoxicants. It will take prompt, vigorous, and persistent action to defeat them.

"PAPINI UNMASKED."

Under the above caption, the Christian Advocate (New York), one of the leading organs of the Methodist Episcopal Church, says editorially:

"We Americans are an easy mark. The frosty Italian atheist Papini turns into an incandescent Catholic and writes a 'Life of Christ.' Crafty American publishers cut out that 'Prayer to Christ' which might have made it offensive to Protestant readers and bring out a spirited translation by a minister's daughter. Its sales leap to the lead. Sermons are preached about it. Advertising, free and otherwise, sells copies by the tens of thousands, enriching publisher and Papini, who stand tongue-in-cheek. Again Papini writes, this time the first part of a "Dictionary of a Savage,' a book so soused in Romanism that nothing could denature it. No American publisher has yet had the boldness to announce an edition in English. * * * Would any Protestant stultify himself by reading anything which this Italian stylist might say about Christ, when he indulges in such scurrility regarding those Christians who have learned their religion from Epworth and Wittenberg rather than from Rome? Here is a paragraph from his new 'Dictionary,' translated by Winfred Garrison for the Christian Century:

"'We protest, and we protest with greater vigor than all the other protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor, ignorant Catholics from the medieval tyranny, as they say, of the bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be: the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spencer, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored Saint Francis. Leave them their ignorance; it is the same as that of Saint Peter, and the same as that recommended by the Imitation of Christ and by the Fool of Christ, Jacopone. * * * Leave us under the tyranny of the Pope; it is a tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories, and of books. We medievalists still hold to the bull Unam Sanctum, which says: "We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff."'"

If the above quotation from the "Dictionary" is properly translated (and we have no reason to doubt its correctness), the New York Christian Advocate has done a real service to Protestant America by unmasking Papini.

ANOTHER PENTECOST.

The Day of Pentecost was a wonderful experience in the lives of the apostles. The manifest presence of the Holy Spirit stirred the hearts of the disciples, and brought together a great multitude of people, who, under the influence of Peter's preaching, were "pricked in their heart," and who began to say, "Men and brethren, what shall we do?" The way of salvation being made plain to them, about three thousand that heard were baptized and enrolled among the disciples.

The enrollment of members is not always to be taken as proof that the spirit of Pentecost is resting upon the church, but the addition of great numbers to the body of professing Christians is presumptive evidence that a great work of grace is being accomplished. We heard a speaker recently make the statement that for the past two years an average of five thousand people have joined the Protestant church every day for the entire period, and that an average of four hundred have joined the Methodist Episcopal Church, South, every day for the same period.

There may be good reason for saying that this great movement on the part of so many people is not the Pentecostal movement recorded in the Book of Acts; but it certainly is an answer to those who complain that the church is decadent and that Christianity is losing its power. As a matter of fact, there is ample evidence that the gospel is being heard by more people to-day and is being accepted by greater multitudes than ever before in its history. The world is not all that it ought to be by a great deal—but we are constrained to believe that it is getting better every day. Let us continue to pray, "Thy Kingdom Come."

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FAITH.

By Frank Duryea Deats.

Faith is the courage to assay
The pilgrimage of night
And in the candle's feeble ray
Envisage morning light.

Faith is a willingness to see
In a petal, all the rose;
In russet leaf, the fruitful tree;
Through hedge, the gardens close.

Faith is the phalanx thrust of spears
Through dark toward citadels of dawn;
A trumpet sounding down the years
This challenge: "Soldier, follow on!"

—N. Y. Christian Advocate.

OUR NEW AMERICANS.

By Dr. R. L. Russell, Home Missions Secretary.

The immigrant is a new international opportunity, and if we so regarded them and our conduct was in accord with our belief, we would the sooner make good Americans out of them.

There are at the present time, in round figures, fifteen millions of people in this country who were born under another flag, and seventeen millions of their children; so, to all intents and purposes, there are now thirty-two millions of foreign-speaking peoples under the Stars and Stripes. That is not so bad, provided they have a fair chance to become good American citizens. We must remember that our sires migrated to this country from somewhere and for some reason; perhaps for no better reasons than some of the present new Americans have come. Let us, therefore, manifest the spirit of fair play to our "newcomers."

It might be of interest for our own church people to know that we, through the Home Department of the General Board of Missions, are doing Christian work among the following alien groups, viz.: Mexicans, Syrians, Greeks, Bohemians, Italians, Japanese, Koreans, and Cubans.

1. **The Orientals.** According to the 1920 census, there are in the United States 111,010 Japanese, 61,639 Chinese, 5,603 Filipinos, 2,507 Hindus, and 1,224 Koreans. Their coming to America gives us a rare opportunity to make Christians of them and start influences which will eventually bring Christ to the lands from whence they came. All of the reasons which lead us to send missionaries to Japan and Korea may also be urged for the evangelization of the Japanese and Koreans in America. They certainly need Christ as much after they come here as they need Christ before they decide to leave their native lands. Missionary service to them here is just as heroic as missionary service to them in their native land can possibly be.

There is further reason why we should manifest the spirit of Christ toward them, viz.: In many American communities these same Orientals are the victims of a decided race discrimination. It is, therefore, highly important that some people give them the attitude of a disciple of Christ Jesus. This we are striving to do in several congregations of California. Our sincerity is being tested by these people of alien races who are among us. We may need to limit immigration, and we may need to throw more restraint around those who are here, but there is no reason why we should not treat them as Christians would treat all others. We cannot eliminate them, but we can give them the very best thing we have—the Christian religion. What better form of missionary work could we do for the lands from which these people have come than to Christianize these aliens and send some of their children back as our Christian missionaries?

2. **Our Spanish-Speaking Neighbors.** By these we mean the 40,000 Cubans in Key West and Tampa, Fla., and the 2,000,000 Mexicans in Texas, New Mexico, Arizona, and California. The Cubans, both men and women, are largely employed in cigar factories and have the marks of modern industrial life upon them. They have need for just what our schools, churches and home life can give them. The Cuban is slow to accept the interpretation of religion which we Protestants have. So long have they known the false religion of the only church of which they know anything that many of them are anti-religious, while others are indifferent to the church. It is a slow process, but essential, if we do a Christian's part by a less fortunate people.

We may correctly speak of "our Mexican problem in the Southwest." By the treaty of Guadalupe Hidalgo in 1848, made with Mexico, the United States took over not only a large strip of territory, but a large group of Spanish-speaking people, whose deseendants are still with us. While these people are American citizens, they still speak the Spanish language and carry many of the old Spanish customs. To this day sixty per cent of the population of New Mexico belong to this class. Even the work of the courts and the State Legislature must be carried on in Spanish, or translated into that language so that those concerned may understand what is going on.

On the other hand, we have a large number of real Mexicans who have, for various reasons, migrated to this country, and this number is growing year by year, month by month, week by week and day by day. It is doubtful if we will ever have fewer of them than we have at this time. The overthrow of the Diaz government and the revolutions which have followed have made living so intolerable in Mexico that the Mexicans have entered this country as refugees and for the sake of quiet and a livelihood. There is no need to ask how they got here. That does not matter. They are here and we must deal with them. We should do it as Christians. Too often we have dealt with them in a most un-Christ-like manner. For a long while they were congested in such centers as San Antonio, El Paso and Los Angeles, but in recent years they have filtered out to the farms and mining centers. There are now, it is said, more Mexicans in Los Angeles than any other city of the world except the City of Mexico.

Whatever may have been the original intention of their coming to our land, they are now a permanent part of our civilization. They have already made themselves essential to the mines, railroads, to the sugar beet industry in Colorado, the onion growers in Texas, the cotton growers in Arizona, and to the producers of vegetables, walnuts and citrus fruit of California.

Through these two million Mexicans now in America, we have an unpreeedented opportunity to interpret the Christian religion to our next-door neighbor "across the border," and to promote a better understanding between these two nations. This, too, may be a slow process, but essential if we preserve the peace and unity even of our own national life. Herein we can test our loyalty to the Master, who said: "Thou shalt love thy neighbor as thyself." There is no other love that is genuine. We cannot long keep our civilization at its present status if we neglect these 2,000,000 humble people who are under our flag. They are a part of our national life whether we want it so or not. To make Christians of them and to send some of their sons and daughters to Mexico as our missionaries is to save our neighbor Republic and make more secure our own national prosperity. Not to do so is to neglect one of our greatest foreign mission opportunities.

One of our greatest opportunities as a church to minister to the immigrant is offered in the large, increasing groups of Italians to be found particularly in the Gulf States. Until recent years, we have had no well defined policy looking to bringing these interesting people within our Christian program. They are very susceptible to the gospel as preached by our missionaries. Thousands of them have broken with the Church of Rome and stand waiting for a religion that will mean something to their hungry hearts. They are coming to the South and becoming a very essential part of our commercial and political life. The Protestant churches have neglected them. Our own church must institute a more vigorous program to reach them with the gospel and its program of service. Here is an open door for the church. Who will enter and occupy this fruitful opportunity in the name of Christ?

Do we want to give Italy the same view of Christianity that many Americans have? We trust so. What more effective missionary could be had than the Italian himself, who has been brought to this conception by American Christians and trained in American churches and schools and sent back to his own people with the Italian's viewpoint of Christ and the Italian's approach to the heart of the Italian?

Then, what about the safety of our nation if these hordes of Italians never become Christian American citizens? How long can a Christian civilization stand the test applied to it by these many alien groups, whose conception of religion, morals and government are so different from ours? We are walking on the thin crust of a volcano that will not much longer endure the heat of so many contending forces. We had better put out the fire. Arguments, strife, war, imprisonment, segregation, nor even education can do it. But that love of Christ which the Christian has to give will do it. It is this for which we plead. All else will be in vain. If we will not go to these, "our newcomers," with the gospel of light and salvation, then in the name of heaven let's cease to cry over their brothers across the seas; for the gospel that is not strong enough to reach the foreigner in America will certainly not reach his family on the other side of the world.

STATEMENT ADOPTED BY THE GENERAL SUNDAY SCHOOL BOARD AT ITS RECENT MEETING.

The Sunday School Board of the Methodist Episcopal Church, South, is charged with a very great responsibility. To promote religious instruction and training of our children, youth and adults, and to spread Bible knowledge, is a task that commands the greatest possible wisdom and the most sincere loyalty to Christ and the Kingdom of God on the part of all those who are in any way charged with this responsibility. The church thus commits to the Sunday School Board and its officers more than two million of people, teachers, officers and pupils, to be trained in religious knowledge and brought into a more complete understanding and appreciation of the unfolding of Christ's Kingdom, and the enlarging application of the gospel of Jesus Christ to all the relations of life. For all of these purposes of religious education and Christian guidance, the Bible is the central and supreme book of study and authority. The Sunday School Board has developed a very remarkable program of standard training schools and leadership training schools, the purpose of which is to equip teachers, leaders and officers for more effective service in all departments of the Sunday school work. These standard schools have had a most remarkable growth, and are doing a most note-

worthy service in training Sunday school teachers throughout our church. In 1918 there were three standard schools; in 1923 there were one hundred and eighty-five, and the number of students enrolled has grown from an unlisted group to more than twenty thousand. The value of religious education thus promoted in standard schools, leadership schools, and in colleges, cannot be over-estimated. Certainly, according to the record shown in this department of the work of the Sunday School Board, we are rapidly reaching the goal of producing efficient teachers and leaders for our entire church.

It is a matter deeply to be regretted that the widely discussed incident at the Leadership Training School at Lake Junaluska last summer should have occurred. It is very difficult to secure the actual historical facts of this incident. Statements concerning it will be colored by the attitude of mind of those who make such statements. The Board has diligently sought to know just what did occur. The Board in making this statement to the church is more concerned for the Kingdom of God and the part and responsibility of our church in promoting that Kingdom than for the opinion of any individual involved in this incident. It is not the mission of the Sunday School Board to promote the discussion of technical questions of Bible criticism, and we deem it a mistake that any teacher or scholar be invited to any of our schools, training or standard, to promote such discussions. We realize, however, that in standard training schools or leadership training schools questions may arise concerning scriptural interpretation and criticism. We believe it is the duty and responsibility of those directing and teaching in these schools frankly and honestly to meet these issues raised in accordance with the historic teaching and spirit of Methodism. Methodism has a body of teaching which is well known and generally accepted by her leaders and her membership. The emphasis of our great denomination in her teaching has been from the beginning upon experience and Christian living. We have held from the beginning and do hold now that the Holy Scripture containeth all things necessary to salvation; but whatsoever is not read therein may not be required of any man. Methodism holds to the necessity of a vital faith and experience in Jesus Christ. We have held as a church tenaciously to great central truths of Protestantism, but Methodism has always exhibited an open-mindedness to the truth, new or old. While deploring any incident that may seem to be violative of the common faith and creed of our church, we do not deny the right to any and all our people, teachers or students, to sane and constructive investigation of the truth. We do, however, urge all the officers of this Board whose business it is to interpret by word or by writing the teachings of the Bible to do so with full knowledge of and loyalty to the teachings of our church. While it is not the responsibility of the General Sunday School Board of our church to write creeds or confessions of faith or to promote questions of Biblical criticism, it is the responsibility of the Board to the church which it represents to see that all the teaching done and work carried on by the officers of this Board shall be in harmony with the teachings and spirit of the Methodist Episcopal Church, South. Therefore, be it

Resolved, First—That the General Sunday School Board affirm its loyalty to the cardinal doctrines of our church, the foundations of which were given by Mr. Wesley, and which are formally set forth in the "Twenty-five Articles of Religion" contained in our book of Discipline, and more concisely expressed in "The Apostles' Creed," all having their origin in, and being consistent with, the Holy Bible.

The Board will always disapprove of any acts or utterances of any of its agents or agencies, as such, that are contrary to our standards of faith, and pledges itself, as far as it may be able, to see that all agencies for which it is responsible shall be conducted in harmony with the accepted doctrines of the church.

Second—That the Board hereby re-establish a Standing Committee on Leadership Training Schools whose responsibility it shall be to pass upon all programs of Leadership Training Schools. We recommend the following as the Committee for the coming year: Bishop W. B. Beauchamp, Dr. M. T. Haw and Dr. E. B. Chappell.

THE PREACHER—HIS SERMON.

By Payton A. Sowell.

It appears we are fated to have preachers; if so, we ought to have sermons. It does not follow in reality, but courtesy suggests we call them sermons. There is a fit adjustment between the terms—preacher and sermon. Where one is, the other ought to be.

I was once pastor in a good Tennessee town—a town sitting in a fertile valley, situated in a sward of blue grass, made historic because a great battle had reddened its soil in the 60's. The church was composed of as fine a company of people as ever grew in the Volunteer State.

There were splendid companies of people composing a number of other denominations.

I had a friend, a member of the Presbyterian Church. He was a regular attendant on worship. If there was no worship in his church, he came to ours. One evening, at the close, he walked several blocks with me, as I went to the parsonage. He said to me, "you gave us a good talk this evening." I replied: "I thank you, but I want to ask you why you say I 'talked,' and your pastor 'preached?' There is no very marked difference in our abilities."

He could not well define the cause of his unstudied use of the two terms. But, grounded in him, there was an indescribable reason.

It lay in the preacher first, and perhaps in the sermon also. First, in the preacher: the preacher was a Presbyterian—so was my friend; the preacher had a pleasing personality—and these men were congenial. There were sermons which themselves had merit; the personality and the sermons could not be separated.

Therefore two things are involved—the preacher himself and the sermon in itself—and the preacher and the sermon as they are identified with each other.

Whether we of to-day do or not, it is absolutely true that Methodism in all its historic personality believes in a Divine call to preach. So that not only are preacher and sermon identified, but both of these are related to God—to the Holy Spirit.

Neither preacher nor sermon can exist in a spiritual normalcy unless the Holy Spirit is related to them.

It is true that in the preacher there is the human element, and it is also true, this same element is in the hearer, so that we may philosophically say, "How shall they hear without a preacher?"—a human preacher?

It is one of the mysteries how a Divine agent, calling into the ministry men, selects such diversities. This is manifest not only in features, voices, temperament, but also in mental endowments. Yet it is not strange to say, often the humblest called are the most wonderful evangels. Paul saw this when he said: "Not many wise men after the flesh, not many mighty, not many noble, are called."

Therefore the human in the preacher, while it is a clog to the high value of the sincere, is also properly related and exercised, an endowment, an endowment for right purposes, greater than an angelic or purely spiritual nature.

It is no doubt possible for the disembodied to take interest in and render service to those in the flesh; but they are not capacitated to render the full, rich, and fruitful service that a human can.

Then he who is called is also called to improve his own personality. And the obligation is the same if the called be the humblest or the greatest. For the sermon, in its divine intent, in either class, is a failure without a personal character back of it.

Two things enter into the merit of a sermon—as to the estimate placed upon it by the hearer. Who preached it—what is he? How much has he wrought upon it, and its delivery? Those who heard Rev. Sam P. Jones when he was throwing his whole life with an utter abandon into his preaching in the earliest years of his great popularity, and in the latest years of it, could see the difference. He was the same great man even greater at the last, for the thousands waited on his ministry but there was absent that touch of pathos that won and moved to high action, that was present in the earliest years. Crowds are desirable, but converts are better.

In the making and preaching of a sermon, a just and real estimate should be had by the preacher of himself and the sermon. Paul said, "We are ambassadors for Christ," and our sermon is "good news."

Preachers and their sermons constitute much of the influence that keeps "faith" on the earth.

When I realize how much is at the hand of the preacher—in sea and land, in plain and mountain, in flowers and forests, in light and shadow, in nature and revelation, in history and Providence—I wonder how men divinely charged with this high service can come to the occasions for preaching with such trite and empty messages.

With the changing centuries it is possible that adjustments are to be made in minor details in preacher and sermon; but in essentials, there is no change. The preacher is still God's choice—the message is the word of life.

In the earlier days, the Methodist built his sermon most frequently, from beginning to end, for a purpose; that purpose was to set before the sinner his spiritual state, and how to find the way of salvation.

I have noticed that the preachers, great and small, of the "Christian" brotherhood, before closing any sermon on any subject, put a succinct and complete view of their understanding of the "sinner and the way of salvation" as a final part of the sermon. And it is true the hearers understood the early Methodists, as they wove it into the entire sermon, and so they do of our Christian brethren.

Preachers and sermon are set to win men to Christ. Lawyers frame their speeches to win a verdict. The man, in himself, must strive under God to be a "fit vessel" he must build his message to set Christ before men and persuade them to be reconciled to God.

LOOK UP.

There are times in the experience of every person when in dire distress he knows not whither to turn. In our sorrows, in our distresses and perplexities, oftentimes it seems as though nowhere upon earth can succor and help be found. There are moments in human experiences, like the times of earthquake and great convulsion in nature, when all the foundations upon which we have rested are shaken. When the great traveler, Baron Humboldt, was journeying in South America, there came one day a sudden stillness in the air, which seemed like a hush over all nature. But that was followed by a fearful convulsion of the earth which made all hearts quake. And Humboldt tells us that the earthquake within his soul was as great as that in the world without. All his old views of the safety of the earth were destroyed in a moment. Should he fly to the hills for help? The mountains were reeling like drunken men. The houses were no refuge, for they were crumbling and falling, and the trees were overthrown. Then his thoughts turned to the sea; but, lo, it had fled. Ships which just before were floating securely on its surface were now left rocking in the sands. Being thus at his wit's end, he tells us, he "looked up, and observed that the heavens alone were calm and unshaken."

So in human experience there come times when there seems to be no human help, when we can do nothing but look up and abide in loving trust in him who abideth forever. Lutheran Observer.

I Jesus have sent mine angel to testify unto you these things in the churches.—Rev. 22.16.

NOTES FROM COLUMBUS DISTRICT.

The Columbus District Conference and Standard Training School, combined, will be held at Columbus, June 23-28. We are expecting a good attendance for both. We are hoping that every preacher in the district will take one of the courses offered by the Training School. Several preachers have already enrolled and ordered their books. In view of the fact that we will have a crowded program, combining the two meetings, it would be much better if all who expect to attend would order their books and study before coming. This applies especially to delegates to the District Conference who expect to take one of the courses in the Training School. Dr. Clovis G. Chappell will preach twice daily throughout the entire week. It will be worth a trip to Columbus to hear this series of sermons by this noted preacher.

* * *

We are in the midst of our Rally Day campaign for the rural churches of the district. This campaign does not include all our rural churches, only six charges being reached this round. We have already visited the Chester, McCool, High Point, and Mashulaville charges, and in spite of bad weather and all but impassable roads, we have succeeded at every place. Brothers R. H. B. Gladney, B. P. Jaco, and W. M. Campbell have been with us on this campaign. I don't think it would be possible to get a stronger team of speakers. These brethren have stirring messages, and the people have received and responded to these messages. Brother J. H. McKinnon, our District Lay Leader, has been with us at a few places. Few laymen, if any, have a stronger message than Brother McKinnon. Brother Gladney never fails to organize a Sunday school where they have no organization, and always strengthens the one already organized. No man among us has a stronger message for the people than Brother Gladney. In fact, it seems that these brethren, working with us in this campaign, have just the message needed at each place. The Lord has wonderfully blessed our efforts. We will be with Brother Bowlin, Kosciusko circuit, April 23-27, and close with Brother Ellis, Ethel circuit, May 1-4. We hope to carry a similar program to all our rural churches before the end of the year.

* * *

Thus far, this quarter, the financial reports have been considerably in advance of last quarter. We are glad to report that everything looks promising along all lines for a great year throughout the district. We cannot make a definite report as to the Superannuate Endowment until the end of the quarter. We are glad to report, however, that a number of places either have the first year's quota in cash or well provided for to be paid later in the year.

* * *

We are planning to hold quite a number of consolidated conferences for the third round. Our plan is to group all the conferences for this round except two, holding from two to four at one time. Most of these conferences go to the country for an all-day meeting.

A. T. McILWAIN, P. E.

GREENVILLE DISTRICT NOTES.

District Conference.

The District Conference was well attended, the work done at the Standard Training School most encouraging, the reports of the pastors indicating a growing spirituality. The outstanding features were the living testimonies given by laymen and pastors, the singing led by Rev. J. W. Robertson, and the preaching done by Rev. W. N. Dodds, Rev. E. Nash Broyles, Rev. W. W. Woollard, and our guest of honor, Rev. Clovis G. Chappell, D.D., of Memphis, Tenn. Capacity crowds heard Dr. Chappell. He is easily one of the most interesting and effective preachers in our church. In every way he met all expectations. We yould do the church a great service to elect such a man bishop. He combines common sense, marked culture, a genial and evangelistic spirit with the instinct of a great pastor that is always needed in our college of bishops. He made a great impression for good in Clarksdale.

Church Buildings.

Arcola charge, Rev. H. D. Suydam, pastor, recently completed a $2,500 church at Murphy, on the Sunflower charge. This building was dedicated by the elder, assisted by Revs. S. A. Brown, T. E. Gregory, and the pastor of the charge.

The Leland congregation is worshiping in the basement of their new church. In a short time the whole building will be ready. It is the last word in modern church srtucture.

Rev. A. R. Beasley and his people at Glen Allan will be in their new building in a few weeks. It is ample in every way for their needs, and represents an outlay of money and an investment of faith beyond the ordinary.

The new church at Merigold is now taking form in a most happy way. Here is combined the steady pulse of a happy pastor and an equally happy people.

And Dundee has the fever. Their new church enterprise has passed the stage of experiment, reaching solid ground. It is badly needed, and this sorely pressed people, financially, deserve much credit for their pluck and devotion. Brother Wyatt is on the job with intelligence and enthusiasm.

Do not forget Greenville. They have been suffering in the flesh for many moons. They have made all kinds of shifts. Their Sunday school is scattered from the City Hall to the Big Brothers' class room. They are behind a movement, under the leadership of Rev. E. Nash Broyles, to construct a modern Sunday school building that will take care of all their needs. It will cost them about $20,000.

Rev. W. S. Selman is occupying a new parsonage at Dubbs. It cost that enterprising people some four thousand dollars, and is a most delightful preacher's home. At least a half dozen other buildings are being planned. Nothing but the financial stress prevents building.

Revivals.

A most remarkable revival spirit pervades the whole district. The Gipsy Smith meeting at Clarksdale was remarkable in many particulars. It reached far beyond Clarksdale. Men unknown to church circles are now actively engaged in reaching men for Christ.

Friars Point had the greatest meeting ever known in that charge. Rev. J. W. Robertson did the preaching. Rev. Dan Kelly did the preaching at Duncan and Alligator. The membership was doubled at Alligator.

Shelby is in the midst of a great community revival, led by Rev. Clovis G. Chappell, D. D., of Memphis. The church building is wholly inadequate for the crowds.

Rev. Burke Culpepper will beging a three weeks' meeting at Cleveland the first Sunday in May. Pastors in adjacent territory will cooperate.

A fine revival was held at Merigold recently by the Baptist brethren, our people co-operating. Very gracious ingatherings followed. The end is not yet. Then the happy and effective pastor of that charge is having conversions at his regular services as well as a great hearing. This is notably true at Shipman's Chapel.

The Billy Sunday meeting at Memphis is reaching far into this territory for good. In my whole ministry I have not seen so great and universal interest shown in the salvation of men. Our church is growing at practically every point in the district.

Finances.

A survey of reports indicate that our finances are at least in as good condition as at this time last year, despite marked financial depression. Every charge in the district accepted its quota for the S. E. F. and some of them are already making payments on same. Tunica increased the pastor's salary six hundred dollars, Merigold two hundred, and others smaller amounts. By every token this district will report "level columns" next fall, and the largest number of additions in any one year in the history of the district. If there is a preacher in the district who is not working, I have no knowledge of the fact. If there is a serious friction point, I have no knowledge of it. The district spirit is the finest ever. Bishop Ainsworth will preach to our Clarksdale people next Sunday. JAMES H. FELTS, P. E.

GENERAL HOSPITAL BOARD REVIEWS YEAR'S WORK.

By Dr. Charles C. Jarrell, General Secretary.

In less than two years' time, the General Hospital Board of the Methodist Episcopal Church, South, has come to be a Board with "Big Business" on its hands.

Properties worth $700,000 were offered to the Board at its annual session, April 16, in Atlanta, Ga. This is additional to the $250,000 property acquired at Montgomery, Ala., by this Board last May. Members of the Board asserted that this was the largest amount of property acquired by the Methodist Episcopal Church, South, in such a short time and at such small outlay by the church known to them.

Fairmont, West Virginia, sent Mr. C. H. Bischoff, Secretary of the Fairmont Chamber of Commerce, and Mr. Smith Hood, who appeared before the Board. These gentlemen presented the offer of $250,000 from that city to secure a Methodist Hospital. Huntington, West Virginia, sent word that they had a similar or larger offer brewing, and on this account the selection of the West Virginia site was referred for final action to the Executive Committee. This Committee will hold the matter open for several weeks longer.

Large properties at Clifton, Arizona, were offered to the Board as a site for its proposed Tubercular Sanitarium. The General Secretary, Dr. Jarrell, will leave this week to inspect this property.

The Good Samaritan Hospital of Lexington, Ky., was offered to the church. This splendid property, beautifully situated "in the heart of the Blue Grass," is worth at least a quarter of a million dollars. This offer was referred to the Executive Committee, with power to act, and the General Secretary was instructed to secure promise of the widest possible Methodist "backing" for the institution in Kentucky pending final action.

The meeting was held in the offices of Dr. C. C. Jarrell, General Secretary of the Hospital Board, with Bishop Warren A. Candler, senior bishop of the Methodist Episcopal Church, South, president of the Board, presiding.

Dr. Jarrell's annual report, showing great progress in the hospitalization of the Southern Methodist Church, was read and was one of the decided features of the meeting. It was brought out most forcefully that the Hospital Board has accomplished much in its brief existence and that Southern Methodism is aroused over the importance of the project. The following statistics were quoted in Dr. Jarrell's report:

"During the year just ended, 10,830 patients were treated; the total income of the hospitals amounted to $647,795; the total hospital properties of the church are valued at $4,249,822; the total hospital endowment is $1,025,321; the total hospital values are $5,275,154; the average cost of a patient for one day is $5.03."

Dr. Jarrell gave the Board the results of the last enrollment of the Golden Cross. The figures showed that North Georgia led the church with $16,568. The Alabama Conference came next with $6,846, North Alabama third with $2,600, and South Georgia fourth with $1,464. The North Texas Conference has not made its report to this office, but the Golden Cross Enrollment was widely observed in that Conference.

Dr. F. W. Brandon, superintendent of the hospital at Montgomery, Ala., was present and made a report showing marked progress in the hospital venture there.

Dr. Jarrell asserted that this Board would likely report to the next General Conference not less than twelve hospitals in operation. He stated that communities were so ready to co-operate in the

hospital program that if he had $10,000,000 he could in a few years build $20,000,000 worth of hospitals.

The General Hospital Board was authorized at the General Conference, May, 1922. The Board organized on July 19, 1922, with Bishop Candler as Chairman, and Atlanta as headquarters. The General Secretary, Dr. C. C. Jarrell, began his duties April 1, 1923.

Those present at the meeting just held, in addition to Bishop Candler and Dr. Jarrell, were: Dr. T. A. Smoot, of Danville, Va., vice-president of the Board; Walker White, treasurer; A. F. Smith, of Nashville; M. M. McCall, of Opelika; J. B. Ivey, of Charlotte, N. C.

Bishop Candler expressed his opinion that hospital service is one of the major philanthropies of present-day society. He believes that there is an immense hospital future before the Methodist Church and declares that he will labor incessantly to promote this program of the Christian religion.

BOOMERANGS.

By Rev. H. Walter Featherstun, D.D.

The boomerang is a crude weapon invented and used by the Australian aborigines. It is so constructed that when hurled and failing to strike an antagonist it returns with such force that unless the thrower is careful to avoid his returning weapon he will be injured by it. Some of these so-called higher critics hurl recklessly at their antagonists supposed arguments, that come back upon them, boomerang-fashion, with fearful force.

Boomerang No. I.

I have lately read in "A Critical Introduction to the Old Testament," by George Buchanan Gray, D.D., D. Litt, Professor in Mansfield College, Oxford, and on page 17 the following: "The Pentateuch itself makes no claim to be the work of Moses." In Exodus 17:14, I read: "Jehovah said unto Moses, Write this for a memorial in the book and rehearse it in the ears of Joshua." Note that the American R. V. Margin, by all odds the most accurate version we have, says "the book," i.e., the Book of Exodus, which Moses was then writing. Again I read in Exodus, 24:3, 4: "Moses came down from Sinai, where he had received the law and the ordinances and told the people all the words of Jehovah and all the ordinances, * * * * and Moses wrote all the words of Jehovah." In Exodus 34:27: "Jehovah said unto Moses, Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel." The import of this passage is: "Be sure not to fail to get these words into your book; for they are specially important."

Even the Book of Numbers claims a Mosaic authorship for at least four books of the Pentateuch! Numbers 33:2, "Moses wrote their goings out according to their journeys," and indicates that the "journeys" alluded to began in Egypt and ended "in the plains of Moab by Jordan near Jericho."

So far as Exodus, Leviticus, and Numbers are concerned, Moses is declared unequivocally to have written them. "All the words of Jehovah," "all the laws and commandments and ordinances," the history of "all their journeys from Egypt," where they began, "to Jordan" "near Jericho," where they ended. Is there anything else left in these books for some one else to have written?

How about Deuteronomy? In chapter 31:9, we read: "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." 22: "Moses wrote this song" (set down as. 33:1-43); at 31:24-26, we read: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Now let us recapitulate: The Pentateuch specifically declare that Moses wrote:

1. Some special things needful to be impressed on the minds of the children of Israel.
2. All the history of all the journeys of the Israelites from Egypt to the border of Canaan.
3. All the laws and commandments and ordinances laid down for them.
4. All the words Jehovah had spoken to him.
5. The Book of Deuteronomy written as a sort of second edition of the law nearly forty years later than the law given on Sinai.
6. One great hymn certainly, and probably two others. See Exodus 15 and Deuteronomy 32 and 33.

Dr. Gray cautiously indicates that certainly Moses did not write the last chapter of Deuteronomy that details his death. Mirabile dictu! Who ever supposed that he did? Dr. Gray's boomerang strikes him with tremendous force. Alas! he is not the only so-called learned man to set forward these absurd contentions.

Boomerang No. II.

It has been the habit of these so-called higher critics to ignore utterly everything concerning the authorship of the Pentateuch said by Christ. Some things will not be ignored. Such are the things said by Christ. He spoke again and again of "the law" as being "by" or "through Moses." His truest and most thoughtful member of "the twelve" declared, "The law was given through Moses." Christ himself defied "the Jews" thus: "Did not Moses give you the law, and yet none of you doeth the law?" The Gospels yield abundant evidence of this kind. It will not do to say that Jesus ignored the fiction of Moses writing the Pentateuch. He never ignored fictions of this kind. For him to have repeatedly lent his endorsement to the Mosaic authorship of the Pentateuch, when he knew that Moses was not the author, would have been a palpable deception, and if he did not know, his ignorance would be a revelation but little less horrible than deception. If Jesus is what he claimed to be and what our faith holds him to be, his evidence in this matter must be received. He who denies the validity of Christ's testimony in this matter hurls a fearful boomerang.

Boomerang No. III.

Some years ago it became known that the textbook on the History of Religion used by Vanderbilt University taught that the Hebrews borrowed their worship of Jehovah and the name from their pagan neighbors. Having studied those heathen cults, and having found them very low and inexpressibly vile, I shuddered at the very suggestion. The shuddering suggestion is still occasionally repeated. I find it to be only a boomerang. In Exodus 6:2,3, I read: "God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty (El Shaddai); but by my name Jehovah I was not known to them;" in verse 6: "Wherefore say unto the children of Israel, I am Jehovah;" again in verses 8 and 9: "I am Jehovah. And Moses spake so unto the children of Israel." Here is when and how they learned the name of their God, and at Sinai they learned better how to worship him; and not at all from the vile cults of the Canaanites doomed because of their incurable vileness to be utterly exterminated. What a boomerang was this book on the History of Religion!

Boomerang No. IV.

In 1921 there was held in Cambridge, England, a "Conference" of supposedly learned men: teachers in theological schools and pastors and writers of supposedly theological books—one a dean in the Church of England and one a Methodist preacher, writer, and teacher. Here are some of the wild things they said:

"There is no more reason for supposing that Jesus * * * knew more than his contemporaries about the true scientific explanation of the mental diseases which current belief attributed to diabolic possession than that he knew more about the authorship of the Pentateuch or the Psalms." (Rev. R. G. Parsons.)

"We are still far from having any proof that we have the very words of Jesus or any guarantee that the events of his life are related with absolute accuracy in the Gospels * * *. It is no longer possible to insist on the literal accuracy of the Gospel narratives." ("Peake's Commentary.")

"Jesus claimed to be God's Son in a moral sense, in the sense in which all human beings are sons of God." (H. D. A. Major, B. D.)

What do we mean precisely when we ascribe divinity to Jesus? The leaders of the conference (the assembly or court at Cambridge) are agreed in their answer that the deity of Jesus is to be seen in his perfect humanity—that is in the sense in which all human beings are." (H. D. A. Major, B. D.)

"I do not for a moment suppose that Jesus ever thought of himself as God. Nor do I think that the fourth Gospel so represents him." (Prof. J. F. Bethune-Baker.)

"Jesus did not claim divinity for himself. Never in any critically well-attested sayings is there anything which suggests that his conscious relation to God was other than that of a man toward God." (Dean Rashdall.)

"Whatever Jesus means by calling himself Son of God or by saying, if he did say, 'I and my Father are one,' it is clear that he did not mean that he was identical * * * with God." (Nowell Smith, M. A.)

Now hear what Jesus and his Apostles say about these matters:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

"That was the true Light, which lighteth every man that cometh into the world." (John 1:9.)

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of the Father, and of his holy angels." (Luke 9:26.)

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; * * * that which we have seen and heard declare we unto you." (I John 1:13.)

"In the beginning was the Word, * * * and the Word was God. * * * All things were made by him; and without him was not anything made." (John 1:1-3.)

"I and my Father are one." (John 10:30.)

"Verily, verily, I say unto you, Before Abraham was, I am." John 8:58, Revised Version.)

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." (John 1:14.)

"He was in the world, and the world was made by him, and the world knew him not." (John 1:10.)

"Father, glorify thou me with * * * * the glory which I had with thee before the world was." (John 17:5.)

"All things whatsoever the Father hath are mine." (John 16:15.)

How utterly insignificant seem these supposed high-brows! Oh, the boomerangs they hurled; how terrible their return!

Serve Him with a perfect heart and with a willing mind. I Chronicles 28:9.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. —Psalm i. 1.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

MANY OF THE PINKS ARE TURNING TO GOLD.

The boys are paying their quotas. Every mail brings checks. Already many charges have been noted on this page as having paid one-fifth or more of their total quotas. It is a pleasure to announce the following additional charges as having done likewise:

Greenville Circuit charge, Louisville, Owensboro, Rev. J. F. Hill, pastor; total assumed quota, $800; amount remitted, $411.

Helena charge, North Arkansas, Helena, Rev. W. C. Watson, pastor; total assumed quota, $4,480; amount remitted, $1033.75.

Highland Heights charge, Memphis, Memphis, Rev. J. E. Underwood, pastor; total assumed quota, $2000; amount remitted, $400.

Bonne Terre charge, St. Louis, Farmington, Rev. J. T. Evitts, pastor; total assumed quota, $1710; amount remitted, $815.

Titusville charge, Florida, Palatka, Rev. R. A. Selby, pastor; total assumed quota, $1325; amount remitted, $272.50.

Epworth charge, South Georgia, Savanah, Rev. J. P. Dell, pastor; total quota assumed, $3300; amount remitted, $660.

First Church (Henderson charge), Louisville, Henderson, Rev. J. G. Akin, pastor; total assumed quota, $2769; amount remitted, $600.

Hickman charge, Memphis, Union City, Rev. E. A. Tucker, pastor; total assumed quota, $2645; amount remitted, $530.

Birmingham, Twenty-first Avenue charge, North Alabama, Birmingham, Rev. Jno. F. Sturdivant, pastor; total assumed quota, $1650; amount remitted, $330.

Reedy charge, Western Virginia, Parkersburg, Rev. C. G. Worrell, pastor; total assumed quota, $940; amount remitted, $268.90.

Winona charge, North Mississippi, Grenada, Rev. Carroll Varner, pastor; total assumed quota, $2850; amount remitted, $665.50.

Thomaston charge, North Georgia, Griffin, Rev. E. W. Jones, pastor; total assumed quota, $2254; amount remitted, $460.35.

Millersburg charge, Kentucky, Maysville, Rev. Price T. Smith, Pastor; total assumed quota, $1688; amount remitted, $600.

Cuthbert charge, South Georgia, Americus, Rev. J. H. House, pastor; total assumed quota, $2250; amount remitted, $667.

Lowell Street and Ninety-six Mills charge, Upper South Carolina, Cokesbury, Rev. A. M. Smith, pastor; total assumed quota, $555; amount remitted, $120.

First Methodist Church (Jacksonville), Florida, Jacksonville, Rev. L. M. Broyles, pastor; total assumed quota, $5000; amount remitted, $1300.

Holly Hill charge, South Carolina, Orangeburg, Rev. J. P. Attaway, pastor; total assumed quota, $2000; amount remitted, $630.95.

Lapwai Indian charge, Northwest, Inland, Rev. E. J. Connor, pastor; total assumed quota, $60; amount remitted $13.

Indianola charge, North Mississippi, Greenwood, Rev. W. C. Galceran, pastor; total assumed quota, $2689; amount remitted, $538.

St. Paul's (Orangeburg), South Carolina, Orangeburg, Rev. T. G. Herbert, pastor; total assumed quota, $4320; amount remitted, $900.

The following additioual presiding elders "have turned Pink," and are entitled to places ou the Honor Roll in order as numbered:

145. Memphis, Memphis, Rev. John R. Nelson, P. E.

146. North Alabama, Huntsville, Rev. J. M. McCleskey, P. E.

147. North Mississippi, Columbus, Rev. A. T. Mellwain, P. E.

148. North Alabama, Russellville, Rev. F. L. Aldridge, P. E.

149. North Georgia, LaGrange, Rev. Wallace Rogers, P. E.

150. Memphis, Paducah, Rev. J. Mack Jenkins, P. E.

151. North Georgia, Elberton, Rev. Horace S. Smith, P. E.

EXTRACTS FROM LETTERS WHICH THRILL.

Rev. H. T. Gilbert, pastor of Coal Creek charge, Holston, Knoxville: "Minimum quota of this circuit is $900. We have pledged $2050 and hope to get more. Our entire membership is not over 150."

Rev. C. M. Raby, pastor of San Marcos charge, West Texas, San Marcos: "Have $5000 in signed subscriptions to Superannuate Endowment, to be paid in three years. This is $1600 above our quota. Have already remitted $1107.44."

Rev. S. A. Barnes, pastor of Floral Heights Church, North Texas, Wichita Falls: "We assumed a quota of $6000 and have secured pledges amounting to $9000. Will send you in a few days one-half of our quota in cash. It was the easiest collection that I have ever taken. We hope to make $10,000 before we are through."

Mrs. Jno. R. Nelson, wife of the presiding elder of the Memphis District, Memphis Conference: "Yesterday I attended an all-day meeting of the Missionary Society of St. John's Church, this city. The Society enthusiastically doubled what they had previously pledged for Superannuate Endowment ($500), thus deciding to raise $1000 for this sacred cause. This makes the assumed quota of St. John's Church $16,000."

Rev. Robert E. Goodrich, pastor of First Methodist Church, Louisiana, Shreveport: "Against our accepted quota of $6720 our congregation has pledged $11,700, and practically all of it is to be paid within thirty days.

Rev. Walter V. Cropper, Centenary Church, Shelbyville, Ky.: "Against a quota for the first year of $600 this charge made a cash offering in gold of $850. The joy experienced by the people in making this gold offering was the most delightful and beautiful expression ever seen in this church. The gold coins in $20, $10, $5, and $2.50 pieces were displayed before the congregation on a tablet prepared for the purpose and as the cash offerings were made by the people. It was wonderful."

Rev. J. B. Yoak, pastor of Enterprise charge, Western Virginia, Fairmont: "Against a quota of $1640 we have subscribed $1907, with $507 in cash. Easiest task I ever performed. Like falling off a log—just let go and you are gone. We let go."

Rev. Richard L. Ownbey, pastor of First Methodist Church, Columbia, Tenn.: "Our minimum quota for Superannuate Endowment is $3382. We presented the matter to our people March 30 and secured $4200 in cash and good subscriptions made in fine spirit. Many of our people were not present and they are being seen. We hope to go well over $5000 within a week."

IMPORTANT THINGS TO KEEP IN MIND.

All remittances on quotas in the Special Effort for Superannuate Endowment must be made direct to the Board of Finance, Security Bldg., St. Louis, Mo. This rule was approved by the General Conference and it should be followed without exception.

Treasurers of Special Effort Committees should make remittances to the Board of Finance as rapidly as the cash comes into their hands. Do not wait to have a big sum before remitting, but keep the money **on the jump** until it lands with the Board in St. Louis.

Endowment money not invested is dead money. Special Effort money is Endowment money, and when it tarries in the hands of local treasurers it is **dead and useless.** But when the treasurers send it promptly to the Board of Finance, it is invested and becomes alive and active in earning income for the support of the Forgotten Man.

Do not send **subscription envelopes** to the Board of Finance. The Special Effort Committee should take charge of them, collect the amounts subscribed, and keep the accounts with the subscribers. The **money only** should be sent to the Board in St. Louis, using the treasurer's remittance form in sending it. The Board keeps the account with the Charge as a whole, but the local Committee keeps the account with individual subscribers.

O Lord, thou art the way, the truth, and the life; in whom is no darkness, error, vanity, or death—the light without which there is darkness, the way without which there is wandering, the truth without which there is error; the life without which there is death; say, Lord, "Let there be light," and I shall see—light and eschew darkness; I shall see the way and avoid wandering; I shall see the truth and shun error; I shall see life and escape death.—St. Augustine.

The Home Circle

A CHEERY SMILE.

A cheery smile will often prove
A most contagious thing.
It spreads and scatters happiness
Like blossoms in the spring.

And when things all go crookedly
And everything looks blue,
A cheery smile is well worth while
And always helps you through.

—Exchange.

IN PARTNERSHIP WITH GOD.

It was a bright, beautiful morning, writes Mrs. C. B. Dyson in one of the story-leaflets of the Home Missionary Society, and I was in the yard tying up a spray of roses here and there when my niece, little Mary, seven years old, who lives across the street, came in to see me. (She is fond of coming over and we always have good, lively times together.)

This morning, of which I am writing, she asked me to tell her about the boys and girls in my Sunday school.

Then she said, "Let's play we are in Sunday school," and although our attendance was small, Mary proved such an attentive pupil that I became greatly interested. After being the pupil for a while she said, "Oh, let me be the teacher; I know verses out of the Bible and I know how to pass the plate around for money."

The plate proved to be the card-tray, and buttons and small pieces of paper were put in for money. She seemed very much mystified when I suggested for the offering verse, "It is more blessed to give than to receive."

She said, "Oh, I don't like that verse."

"Why?" I asked.

"Oh, I like to get things, but I don't like to give anything away."

I saw that I would have to explain and make clear to Mary the responsibility of individual giving. My task was not an easy one.

I then talked to her about the tithe or tenth of everything we have being the Lord's, telling her that God, our Heavenly Father, is the owner of everything, but that He gives all into our hands and only asks that we each give Him our heart's best love and one-tenth of everything that we call our own. If we do this, we are working with God and that is being in partnership with Him.

I asked her if she would like to be in partnership with God.

Mary said eagerly, "Can a little girl, or a little boy, be in partnership with God?"

I replied, "Certainly."

"Then please show me how," said Mary.

I told her I thought a good way would be to get a little box and call it her Tithe Box, and put one penny into it out of every ten she received.

A few days after our little talk Mary came in great haste to where I was seated sewing, and said, "Now watch me, Auntie, for something nice is going to happen."

Opening her purse, she turned all the pennies out on a chair, and picking out the brightest one she held it up and said, "That is God's. This is His part and goes in my Tithe Box." And then looking at the pennies that were still on the chair she added:

"Why there are nine pennies left. I don't often have so much money at one time. Do you think it is because I am in partnership with God?"

Then she said, "The second penny is for some candy. My! I am real hungry for candy; I have not had any for——, oh, it seems such a long, long time, for I have been saving my pennies so I could get God's part out and start my Tithe Box."

Still looking at her pennies, she said, "These two I am going to save, for next week is mamma's birthday, you know, and I want to buy her a prize package. Did you ever buy one, Auntie? You see you don't know just what you are getting. Oh, it is such fun!"

Taking two pennies in her hand, she said, "These I am going to give to Jesus."

"Why," I said, "you have given your first one to Jesus."

But she quickly said, "Oh, no, Auntie dear, that first one belonged to Him, and was His part of the ten pennies, but now I want to give Him two pennies."

I said, "Certainly, Mary, you can give Him just as many as you want, and I would call them love offerings. But always remember, if you are in partnership with God that one penny out of every ten pennies belongs to Him."

Mary went home a very happy little girl. That evening, going up to her papa, in the library, and climbing into his lap, she put her arms about his neck and asked softly, "Papa, did mamma tell you that I am in partnership with God?"—New York Christian Advocate.

DREADING AND WORKING.

Dreading is harder than working. A little girl learned this lesson. Her mother had told her she must pick the pods from a row of peas in the garden the next day.

"O, mother," cried Martha, "all those dreadful peas?"

"There are not many. Only the ones that I have left to dry for seed," answered her mother.

"But I do hate to pick peas. It is so tedious," grumbled Martha.

She thought of the morrow's task the last thing before falling asleep and the first thing in the morning, and the thought made her miserable.

"Why don't you pick them and be done with it?" asked her brother, who heard her complaining about them. But no, Martha dreaded her work so much that she put it off as long as possible. She didn't pick the peas, and yet the knowledge that she had to do it kept her from enjoying anything else she tried to do the whole morning through.

In the afternoon her uncle drove up in his car and asked if Martha might go for a ride with him.

"O, mother, may I go?" cried the little girl.

"Yes, if you have gathered the peas," said her mother.

"Please let me go, and I will gather them as soon as I come back," begged Martha.

But Martha's mother felt that her little daughter needed a lesson, so she said, "No, dear," and Uncle Fred drove away alone.

"I might just as well pick the old mean things now that they have spoiled my whole day," Martha said to herself.

She was surprised to find that there was only a small panful of them, and felt a bit ashamed when she carried them to her mother.

"Martha, it has just taken you fifteen minutes by the clock to do the task which you have been dreading and putting off for more than fifteen hours," said her mother.

"Yes, and I missed a ride, and I am just as tired as I can be, besides. Why, mother, I believe dreading to work is the hardest work there is," said Martha. Which was a very wise remark and a true statement, even if it was only a little girl who said it.—Herald and Presbyter.

TIME OUT.

When the donkey saw the zebra
He began to switch his tail;
"Well, I never," was his comment,
"Saw a mule that's been in jail."

—Southwestern Collegian.

"I thought," said the disappointed friend, "you told me this election was going to be a walkover."

"Well," answered the former candidate, "it was. I was the doorstep."—Washington Star.

"You n-never seem to t-take any interest in anything I do," sobbed the bride.

"You are quite mistaken, my dear," remonstrated her husband. "I remained awake all night wondering whether it was lead or concrete you put in that last cake you made."—Boston Transcript.

Two colored men were digging in a trench when one remarked, "Say, if I won dat Bok prize I'd t'row dis old shovel 'bout seben miles."

"Yah!" sneered his companion, "and if a bullfrog had wings he'd fly."

"I dunno. Maybe he wouldn't," said the first man. "He done got fo' laigs an' he won't walk."—Selected.

Lives there a man who has not said,
"To-morrow I'll get out of bed
At six o'clock, and get things done
Before the setting of the sun?"
Lives there a man who has not said,
At six A. M., "How good this bed
Does feel," and snores till after eight,
Then wonders how he slept so late?

—The Watchman-Examiner.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

A RESPECTFUL PROTEST.

As a member of the Publishing Committee of the New Orleans Christian Advocate, representing the North Mississippi Conference, I desire the privilege of stating in our official organ, as one in part responsible for the administration of the Advocate in harmony with the purpose of its publication, that I do not concur in the modernistic tendencies apparent in editorial utterances and contributed articles, becoming more obvious of late, contrary to the official action of the Publishing Committee, accepted by the Editor; quotations in proof of which from the columns of the Advocate can be cited if desired.

I desire to register also my respectful protest against the repeated refusal of the Editor to publish articles by representative Methodist ministers (including a Bishop—McMurry—our Secretary of Ministerial Supply and Training, and the writer, articles all soundly orthodox in doctrine and purpose), as subversive of our fundamental Protestant and American doctrine of freedom of speech and press, and as keeping our members in ignorance of matters of vital concern to the church, the correct view and spirit of which the people themselves should be allowed to judge after hearing both sides: the policy objected to being continued by the Editor in disregard of the Resolutions adopted at the last annual meeting of the Publishing Committee, "That the columns of the New Orleans Christian Advocate be kept open for a free discussion of all matters of vital interest to the church, that our people may be fully informed of all facts and issues before us."

Regretting the necessity which impels me in fidelity to my personal convictions and I believe the welfare of the church to present this statement, in malice toward none and in loyalty to the Methodist Church and its great Head and the ends for which the Christian Advocate exists, I remain,

Fraternally and faithfully,
T. H. LIPSCOMB,
Member Publishing Committee,
North Mississippi Conference.

With reference to the above, the Editor of the Advocate desires ouly to say that he stands squarely upon the record of his official administration. Mindful of the responsibilities of his position, he has exercised the right—and he will continue to exercise it as long as he holds the position—to pass upon the acceptability of any matter offered for publication from any source whatsoever. His judgment is not iufallible—but his conscience is clear.

The Publishing Committee itself is competent to pass upon the whole matter, and to the Committee it is referred.

PERSONAL AND OTHER NOTES.

Two new Epworth Leagues—Junior and Intermediate—have recently been organized in the Central Methodist Church, Columbus, Miss.

The Sunday school atteudance of the First Methodist Church, Columbus, Miss., on Easter Sunday was 744.

The College of Bishops will assemble in Nashville, Tenn., May 2-5, for the regular spring meeting. The plan of episcopal visitation will be arranged at this meeting.

The Annual Meeting of the General Board of Lay Activities will be held at Mt. Sequoyah, Fayetteville, Ark., July 29-31. Judge W. Erskine Williams, Fort Worth, Texas, is president of the Board.

Among the speakers engaged for the second annual session of the Winona Lake Bible School of Theology, July 25 to August 21, we note the names of Bishop Warren A. Candler, Dr. Geo. R. Stuart, and Rev. Bob Shuler.

According to the report of Rev. J. J. Morgan, Southwestern Agency Secretary of the American Bible Society, with headquarters at Dallas, Tex., last year was a record-breaker in the distribution of the Scriptures, more than 226,000 volumes being distributed, in 62 languages.

We learn from the Fayette, Miss., Chronicle that Rev. J. L. Smith, our faithful pastor at Fayette, is still confined to his home as the result of a sprained ankle, the accident occurring several weeks ago. We trust that he will soon be entirely recovered from the injury.

Rev. J. H. Sharp, Perth, Miss., reports that all goes well on the Nebo charge, which he serves. Brother Sharp preached on the evening of April 13 for Rev. J. L. Smith, who has been kept out of his pulpit at Fayette on account of a sprained ankle.

Mr. Geo. Avery, Sr., of Biloxi, Miss., father of Rev. Geo. Avery, Jr., Liberty, Texas, and of Rev. C. W. Avery, Crawford, Miss., passed away at his home on April 17 and was buried at Biloxi on Sunday afternoon, April 20. The Advocate extends sincere sympathy to the bereaved family and friends of the deceased.

On Sunday evening, April 20, Rev. M. M. Black, our pastor at Richton, Miss., preached the commencement sermon for the high school at Ovett, Miss., and on Friday evening, April 25, he delivered the address at the closing exercises of the Washington Consolidated School at Neely, Miss.

The opening service of the new church building at Franklinton, La., will be held on the first Sunday in May, the editor of the Advocate being honored with an invitation to preach the opening sermon. Rev. L. W. Cain is the faithful pastor under whose leadership this beautiful and commodious building has been erected.

The announcement last week of the death of Mr. J. S. Turner, of Hattiesburg, Miss., was received with sorrow by his many friends throughout the State. He was a successful business man, a lifetime member of the Methodist Church, and a devout Christian. The Advocate extends sincere sympathy to the family and friends of the deceased.

Mansfield College presented in recital, on the evening of April 24, Miss Greeta Gearheard, soprano, and Miss Ladye Nelson Boykin, pianist, at the First Methodist Church, Mansfield, La. Both these young ladies are daughters of members of the Louisiana Conference, and their many friends congratulate them upon the proficiency they have attained in their chosen art.

The Easter services in the Methodist church at Lake Providence, La., where Rev. Jno. F. Foster is pastor, were largely attended. The offering for the Orphanage amounted to $144, with more to follow. Brother Foster, the indefatigable pastor, speaks twice a month at the high school, and he is also giving a series of lectures at the church on the Holy Land.

We learn with great sorrow that Rev. J. L. Greenway, Jr., our pastor at Farnerville, La., was suddenly stricken with serious illness on Monday of last week. Brother Greenway is a son of Rev. J. L. Greenway, of the Mississippi Conference, and is one of the most promising of the younger members of the Louisiana Conference. Earnest prayer will be made, we are sure, that he may be speedily restored to health.

The Commission on Temperance and Social service, of which Bishop James Cannon, Jr., is chairman, will hold two conferences this summer, one at Lake Junaluska, July 6-13, and the other at the Western Assembly, Mt. Sequoyah, Fayetteville, Ark., August 1-4. The general topic for discussion will be, "The Christian Home as a Vital Factor in Civilization." Speakers of national note have been secured for the program.

Mr. John R. Pepper, for more than forty years superintendent of the Sunday school of the First Methodist Church, Memphis, Tenn., was recently elected chairman of the General Sunday school Board in place of Bishop James Atkins, deceased. Mr. Pepper is recognized as one of the great Sunday school leaders of the church, and his election to this high position will give general satisfaction.

Since January 1, some much-needed repairs have been made on the parsonage at Richton, Miss., Rev. M. M. Black, pastor. A new cypress roof has been put on, the exterior has received two coats of paint, and the interior has been papered and repainted, all at a cost of about $500. The work of the church prospers, several members having been received on profession of faith, and twenty or more by certificate.

We take this interesting item from the "Big Brother," Greenville, Miss.: "During a 'fanning bee' after our class service last Sunday, some of our orchestra members were bragging on their musical instruments, and during the argument a most conservative estimate was made and it developed that the minimum value of the instruments that go to make up our music each Sunday is $5,000." No wonder the music is so fine!

A great song service was held in the Moore Memorial Methodist Church, Winona, Miss., on the evening of Easter Sunday. The seating capacity of the building, including the Sunday school auditorium, was inadequate for the attendance. The largest congregations in the history of the church are attending the services Sunday after Sunday, and the work goes forward most auspiciously. Rev. Carroll Varner is the happy pastor.

The sad news comes from Rev. W. W. Nelson, Georgetown, Miss., of the death of Mrs. J. N. Ware, widow of the late Rev. J. N. Ware, of the Mississippi Conference, and her burial at the old Providence Camp Ground, near Rockport, on April 22. Sister Ware was nearly 72 years old. She had been a member of the church for 54 years. She was a devout Christian, ready for heaven. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Easter Sunday was a great day in the Trinity Methodist Church, El Paso, Texas, of which Rev. W. B. Hogg, formerly of the Mississippi Conference, is pastor. A sunrise prayer meeting was held, attended by 400 people; a children's service was held at 9:30 o'clock, with 700 in attendance, at which 52 children were received into the church, and 17 infants baptized; as many were turned away from the 11 o'clock service as were

able to get into the building, and 179 members were received into the church at that service. The offering for the day was nearly $1,500.

The Sunday school attendance of the Galloway Memorial Methodist Church, Jackson, Mississippi, on Easter Sunday, was 1382, breaking all previous records. The attendance at the Men's Bible Class was 512. It is claimed that this is the largest number that ever attended a Bible class in Mississippi. The Easter address to the class was delivered by Judge J. Morgan Stevens. After the Sunday school, one of the largest congregations ever assembled in the church heard a great sermon by Rev. E. K. Means. Galloway Memorial is steadily developing into one of the great churches of the connection.

The following is taken from the West Carroll Gazette concerning the meeting in progress at Oak Grove, La., Rev. George Fox, pastor: "From the crowd that was present on the opening night of the revival meeting at the Methodist church, and continued increase since Wednesday, the meeting promises to be a great success. Rev. W. E. Thomas, a noted evangelist from Louisville, Ky., assisted by Mr. Cassedy, song leader, is conducting the meeting. Services will begin promptly at 10 a.m. and 7:45 p.m. The business houses are asked to close for one hour each morning during the meeting."

Rev. Robert Selby, of Vicksburg, Miss., in returning from the recent meeting of the Board of Education in Nashville, called on Bishop W. B. Murrah while passing through Memphis. He found the Bishop greatly improved in a general way, though he is unable to articulate. He is able to walk about the house and takes an occasional drive. His right side is not in normal condition, though he uses his arm and leg well. He looks well as to general health, and is interested in all that pertains to the welfare of the church. The fact of the Bishop's improvement will be noted with pleasure throughout the church, and earnest prayer will continue to be made that he may be restored to health.

The meeting of the New Orleans District Conference in Houma, La., last week was a very delightful occasion. The presiding elder, Dr. W. Winans Drake, presided with great grace and dignity. Rev. J. Cude Rousseau was elected secretary. Dr. O. S. Welch, Centenary Secretary, was present and delivered an inspiring address. The business of the conference was carried out with dispatch but without hurry. The following delegates to the Annual Conference were elected: Jno. H. Carter, J. H. Thatcher, Dr. M F. Wilson, Chas. O. Chalmers, W. M. Brown, Miss Ella Hooper, Mrs. C. F. Niebergall, Mrs. W. A. Gable. The following were elected as alternates: Mrs. J. A. Alford, Mrs. Laura M. White, Rev. J. B. Grambling, Miss Lida Steele. The editor of the Advocate greatly enjoyed the hospitality of the home of Mr. and Mrs. J. H. Pullen. A very delightful feature of the conference was the basket dinner on the lawn of the MacDonell Wesley House.

It has become known that some friends are raising a fund to send Rev. and Mrs. F. B. Hill to Glasgow, Scotland, as delegates to the World's Sunday School Convention. Brother Hill is the faithful pastor of our church at McDonoghville, La., just across the river from New Orleans. Brother Hill is a native of England, and if the proposed trip to Glasgow materializes, it will give him one more opportunity—probably the last—to see his two sons, who were in the World War for more than four years, going through the campaign in Egypt and Palestine under General Allenby. At the New Orleans District Conference last week, unsolicited by Brother Hill, mention was made of the proposed visit, and it was suggested that some of the churches outside the district might be interested in a small way in making it possible. The proposed date of leaving is the last week in May, and the Advocate joins in the wish that this visit may materialize for the pleasure it will give Brother and Sister Hill.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. R. McKee, Silver Creek, Miss., 3; Rev. J. T. Weems, Bogue Chitto, Miss., 5; Rev. W. L. Graves, Mt. Pleasant, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 2; Miss Mollie Higginbotham, Mer Rouge, La., 3; Rev. A. J. Henry, Ebenezer, Miss., 6; Rev. T. J. Hopper, Mashulaville, Miss., 5; Rev. W. O. Hunt, Abbeville, Miss., 2.

SOMETHING TO DO FOR PUBLICITY.

By William T. Ellis.

"What can we Christians do about it?" is the query on countless lips, as the scandals at Washington and the muddles of world affairs cry out for a moral and Christian solution.

Before they can do anything else effective, Christians must make themselves felt as a force in the field of public opinion. This first step may be called practical publicity, or fundamental witness-bearing.

That Christian sentiment has been so largely negligible in the realm of politics and social and business life, and thus also in the press, is a grave indictment of the efficiency of organized Christianity.

There is a remedy—a workable and winning way of witnessing. It is possible everywhere and always. Its practicability has been proved to the limit. No money is needed to carry it out, and no organization is required. Once let the idea find definite lodgment in the minds of Christian workers, and the principle will be promulgated everywhere.

This simple plan—really it is more of a principle than a plan—is for Christian men and women to acquire the habit of saying "Please" and "Thank you" to the editors. In other words, it means that the right sort of citizens and readers should become as vocal in newspaper and magazine offices as the wrong sort seem to be. The average editor has been given no personal reason to believe in the might and militancy of the Christian sentiment of the land. He hears frequently from organizations representing religion and reform; but he rather discounts this, as being the work of some salaried secretary. What he needs to know is where his own subscribers stand, and what is their genuine, unprompted opinion upon the policy of his paper. Every publication in the world customarily follows the course which it believes pleases the majority of its readers.

So when Christian readers write, in friendly fashion, to the editors of the papers they buy, saying, "Pleas give us more church news;" or "Please give us more Sunday school and Christian Endeavor news"; or "Please give us a Sunday school lession, or other religious article;" or "Please keep on printing the daily verse of Scripture," the editors are sure to heed such requests, if they come in sufficient volume to be representative.

Especially does Christian sentiment increase in power when church folk say "Thank you" to the editor for his position upon moral issues; and for his recognition of the Christian constituency by the publication of news and features for them. Every "Thank you" is also an implied "Please."

Similarly, when readers write to an editor and say, "Why did you drop the Sunday school lesson"—or other religious feature—"that you used to print? We miss it," the editor is likely to reconsider. Some months ago, the Baltimore Sun, in its annual overhaul of features, discontinued a weekly Bible Talk, along with the "Mutt and Jeff" comic strip, and other special contributions. Three persons wrote to inquire for the Bible Talk; hundreds wrote asking for "Mutt and Jeff." So the Bible Talk stayed out, and "Mutt and Jeff" went back.

All of this practice of publicity by everyday Christians is but a proper expression of the Christian teaching of witness-bearing: "Ye shall be my witnesses"—in the newspaper offices, in political circles, in public life—"and to the uttermost parts of the earth."

All that any expert upon publicity needs to teach the church is, "Let the redeemed of the Lord say so."

PATIENCE.

It is well to remember constantly that there is a noble and an ignoble patience. Of this, as of all the other virtues, the devil always has his counterfeit. If we seek for the perfect pattern of patience, instinctively we turn to our Redeemer; yet of one thing Christ was utterly impatient, and that one thing was evil. Those fierce denunciations of the Pharisees, that groaning beside the grave of Lazarus, are all in the picture of the patient Christ. It is the duty of no one to be patient when evil can be checked or wrong be righted. All our liberties were won for us by heroic impatience of wrong. There are times when patience is the badge of weakness and ruthlessly betrays the faithless heart; on the other hand, there are times when patience is divine.

Had Robert the Bruce been patient under tyranny, where would our liberty have been today? Had Knox been patient, and borne the yoke in meekness, where would have been the Kirk of Christ in Scotland? And had we been patient during the World War, when the dearest human rights were imperiled, when nations were being trampled under foot, when the bond of honor was a scrap of paper, Christ would surely have said to us: "I never knew you; depart from me, ye cursed of my Father."

So long as evil is avoidable, every follower of Christ must be impatient of it. It may be criminal to be a martyr when it is possible to be a soldier. No man is worthy to be a Christian citizen, or to have place within the Christian commonwealth, who cannot be splendidly impatient sometimes with tyranny and cruelty and evil.

My Christian friend, that is ignoble patience—shall I tell you what noble patience is? Noble patience is the cheerful bearing of what is inevitable and unavoidable. It is in the chastisements sent to you from God; it is in the sufferings which you have to bear; it is in the trials upon the line of duty, that "ye have need of patience." Ignoble patience is the child of cowardice. It is the perpetuator of social abuses. Noble patience welcomes what is sent, believes that behind everything is God, issues in a quiet which is victory.

Matthew Arnold, in one of his choicest poems, calls patience "the neighbor of despair." But the patience of the Lord Jesus Christ is never the neighbor of despair. It is the neighbor of high and quenchless hope, of confidence that the best is yet to be, of trust in the providence which counts the stars and providently cares for the sparrow.—George H. Morrison.

Ole Tom's chillun cain't he'p it ca'se dey got seeh big foots—dey inhales dat fum dey pappy!—Hamhone.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JESSIE A. BRUNNER was born March 22, 1872, and died March 22, 1924. Having been reared in an old-time Christian home, he was always true to his early teaching. So when he faced the last enemy, he did so with full assurance of faith. Jessie was a son of Rev. and Mrs. W. A. Brunner, of Pine Valley, Miss. He was converted and joined the Methodist Church at the age of 15 years, and lived one of the most consistent Christian lives I have ever known. I first met him 26 years ago, and the more I saw of him the better I loved and appreciated him for what he was. As his pastor, I found in him a true friend and wise counselor. His home life was beautiful indeed—true to his every obligation—as husband, father, and neighbor. Six years ago he moved to Arkansas and there died of pneumonia, in the midst of his splendid family; and on the 24th of March we laid his body to rest, out from Bay City, to await the resurrection morning. The high esteem in which he was held by his neighbors was attested by the large concourse of people that attended the funeral service, conducted by the writer, assisted by Rev. Frank Turner. Brother Brunner leaves a wife and seven children—five sons and two daughters; also four sisters and three brothers. One (W. W. Brunner) is a preacher in the North Mississippi Conference, now on the Corinth circuit. All the brothers, one sister, and his dear, aged father (80 years old) were present at the funeral. The writer has conducted not a few burial services, and preached many a funeral, but this was the most remarkable funeral I have ever conducted, or witnessed, because of the manifest presence of the Holy Spirit. Dear sorrowing ones, remember that our friend and beloved will in due time come forth, by the power of him that hath power over death, with a crown of victory upon his brow. Jessie is just around the corner, and we will meet him in "the bright, beautiful beyond," just inside, "the Eastern gate."

His former pastor,
Oxford, Miss. D. M. GEAN.

RESOLUTIONS.

The second quarterly conference of Arcadia station, Louisiana Conference, convened April 6, 1924, passed the following resolution:

Whereas, Dr. Joseph Atkinson, who passed to his heavenly home March 10, 1924, at the good age of eighty-four years and five months, lived a life devoted to the Master, and was a faithful official of the M. E. Church, South, for many years, and at the time of his death;

Therefore be it Resolved: That we extend to the bereaved family our heartfelt sympathy, and while sorrowing with them, yet we feel that they have the satisfaction and sense of deep peace that comes from the consciousness that he lived the life that won through Jesus Christ the crown of immortality; that he left a legacy that is undefiled and fadeth not away; that he bequeathed to us an example worthy of emulation.

That a copy of these resolutions be sent to the family of the deceased, a copy to the New Orleans Christian Advocate, and one to the Bienville Democrat.

W. M. Deas, H. W. Ledbetter, Committee.

AN APPRECIATION.

MRS. LAURA ANNE NELSON, one of our beloved members, has passed away. Although Mrs. Nelson had lived in our community only a few months, she had endeared herself to all of us who had the privilege of knowing her. Her sweet, charitable nature was a constant inspiration, and her presence a gentle benediction. We loved her, and love her memory still, feeling that we have a closer kinship with Heaven since she lives there. May her family have the comforting assurance that "They are not dead who live in hearts left behind."

The Wesley Class of the Long Beach, Miss., Sunday School.

IN MEMORIAM.

Thursday morning, April 3, 1924, the gentle spirit of EMILY BONNER BEAL passed quietly from earth to her eternal reward. She was a cripple for several years, but endured her sufferings patiently. Mrs. Beal was born July 10, 1841, at Bovina, Warren County, Miss. Her parents were Willis Bonner, of Warren County, and Louise Holden Tate, of Marion County, Miss. She attended college at Clinton and at Jackson, Miss., and was the widow of J. W. Beal, who died nine years ago. Besides several nieces and nephews, she is survived by one devoted daughter, who ministered so tenderly to her for several years past. She was a member of the Methodist Church and loved her God and enjoyed hearing his praises sung. She loved home, and was a devoted mother. May "He who tempers the wind to the shorn lamb" bring sweet resignation to the bereaved ones, by keeping in view the precious promises of our Lord, and may they be given a vision of the joy of that world which still lies beyond our ken, but which may be seen by the eye of faith—the peace and joy in our Father's home. To a Christian—"There is no death—what seems so is transition.

This life of mortal breath
Is but the suburb of that life elysian,
Whose portals we call death."

A FRIEND.

On March 27, 1924, Mr. CUSTIN DAILY, of Indian Bayou, La., was called suddenly to the eternal home. His death was a shock to family and friends. The deceased was converted and joined the old Indian Bayou church at the early age of 13 years. He was a faithful worker for about 70 years, living to the ripe old age of 83 years. He was often heard to shout and rejoice in the love of God. His father was a native of old Kentucky, coming to Southwest Louisiana nearly 100 years ago. The deceased leaves a wife, four children, 28 grandchildren, 15 great-grandchildren, two brothers, and one sister, besides a host of other relatives and friends. He was a Confederate soldier, and was loyal to his country as well as to his church. He married Miss Elva Spell about 1863. He was among those who organized the first Protestant church in Southwest Louisiana. His funeral, which was conducted by his pastor, Rev. L. E. Crooks, was largely attended. He was buried in the old home cemetery at Indian Bayou. T. H. HOFFPAUIR.

JUST A BOY.

By E. H. Cason

A day or so ago I stood on the post-office corner. It was getting along toward the middle of the afternoon and the sun was doing its best to make up for the few preceding gloomy days. Likewise the rustling, scurrying, jamming crowd of people indicated that they, too, were trying to regain any lost time occasioned by the downpour of the two preceding days.

Each fellow seemed bent on making his destination as quickly as possible, and as one stood and listened to the honk, honk, of the passing cars and watched the scurrying pedestrians darting to and fro, you could not help thinking, "Yes, not only is it a fact that time and tide wait for no man,' but let's add, 'neither does the crowd.'"

In the midst of it all I noticed an old blind negro standing on the opposite corner rapping the sidewalk with his stick, the stick being his only vision. This old negro was desirous of crossing the street, but because of his infirmity he dared not push into the crowd alone.

Now, the same Being who watches every sparrow fall, made this old negro, and he reached out at an appointed time and withdrew the vision from those eyes, and he must spend the remaining part of his life shut out from the sight of the world.

On the opposite side of the street, I wondered if any one would think to assist the old negro across, when suddenly a school boy dismounted his bicycle and stepped up to the old negro and took him by the hand and carefully and gently led him safely across the street.

I noticed the boy's expression while crossing the street, and it indicated that his entire attention was turned toward safely seeing the old negro across the street, utterly unconscious of what any one might think.

This was indeed a pleasing sight and I was much pleased to note it was one of our boys. Shall we give the name?—"Big Brother."

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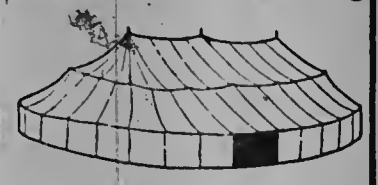

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PURVIS CIRCUIT, MISSISSIPPI CONFERENCE.

The second quarterly conference of the Purvis Circuit, held last Sunday by Rev. W. W. Graves, presiding elder of the Hattiesburg District, at Talowah, one of the two rural churches of the circuit, was well attended. The presiding elder's sermon was well received by the congregation that filled the church.

Rev. W. H. Lane, the pastor, whose home is in Purvis, is quite well pleased with his charge. The fact that the second quarterly conference, coming in April, showed "finances up" was especially pleasing to the pastor. Brother Lane takes an active interest in the Sunday school and Epworth League, and is himself a leader in church song services.

The League Anniversary Day was celebrated Sunday night by a splendid body of young people, who gave "a morality play," "To Vision "Heights," so as to please the congregation present.

R. L. BENNETT.

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Mrs. Nicola Paluzzi Says

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville, at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.
District Conference, at Purvis, May 27-29.

W. W. GRAVES, P. E.

Jackson Dist.—Second Round.

Sharon, at Lone Pine, May 3, 4, 11 a.m.
Canton, May 4, 7:30 p.m.
Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

M. L. BURTON, P. E.

Vicksburg Dist.—Second Round.

Rolling Fork and Cary, at Cary, 11 a.m., May 4, 5.
Anguilla, at Sunflower Chapel, 3:30 p.m., May 4.
Mayersville, at Mayersville, 7:30 p.m., May 4.
Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Schlater, May 3, 4.
Minter City, May 4, 5.
Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.

The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Our District Conference will be held at Como, Miss., on May 20, 21, 22. Let every pastor hold this date in mind so as not to make an engagement that will conflict. If the local preachers of the district desire their licenses renewed, they will please make a written request therefor, or be on hand and make the request in person. Please let prayers be said for a great spiritual conference.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Second Round.

Marietta ct., at Marietta, May 3, 4.
Mantachie, at Hebron, Wednesday, May 7.
Mooreville, at Oak Hill, Thursday, May 8.
Wheeler et., at Shady Grove, May 10, 11.

Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Vardaman, at Lloyd, a.m., May 3, 4.
Calhoun City, at Pittsboro, p.m., May 4, 5.
Salem and Friendship, at F., May 6.
Tremont, at Tremont, May 7.
Fulton, at Friendship, May 8.
Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.

The quarterly conferences of the Aberdeen, Amory, Houston, Tupelo, Pontotoc, and Okolona charges will meet in joint session at Okolona on Thursday, March 27, at 7 o'clock p.m. We sincerely trust that all the officials of these churches may be able to be present in this great get-together meeting.

The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Ethel, at Shady Grove, May 3, 4.
Central Church, Columbus, preaching, Feb. 17, a.m.; Q. C., May 6.
Brooksville, May 7.
Artesia, May 8.
Mayhew and Scssums, at Longview, May 9.
West Point, May 9.

The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

District Conference, at Lecompte, May 4. Sunday will be given over to Sunday school work, with a big rally in the afternoon. The conference will be organized Monday at 2 p.m.
Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Monroe Dist.—Second Round.

Oak Ridge, at Boeuff Prairie, May 4, 11 a.m.
Winnsboro, at Winnsboro, May 4, 7:30 p.m.
Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Pioneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

Pastors and people are urged to do their best in behalf of the Superannuate Endowment Fund.

W. D. KLEINSCHMIDT, P. E.

Lake Charles Dist.—Second Round.

New Iberia, May 4, 11 a.m.
Lafayette, May 4, 7:30 p.m.
Kurthwood, May 11, 11 a.m.
Eunice, May 18, 11 a.m.

J. B. WILLIAMS, P. E.

Ruston Dist.—Second Round.

Sibley, at Evergreen, May 4, 11 a.m.
Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.

District conference will convene at Dubach, May 6-8; opening sermon, Tuesday, May 6, at 7:30 p. m.

K. W. DODSON, P. E.

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New Orleans Dist.—Second Round.

Parker Memorial, preaching, May 4, morning; Q. C., Apr. 23.
Epworth, preaching, May 4, evening; Q. C., Mar. 12.
First Church, preaching, May 11, morning; Q. C., Apr. 9.

W. WINANS DRAKE, P. E.

Shreveport Dist.—Second Round.

Vivian, Sunday, May 4, 11 a.m.
Ida, 7:30 p.m.
Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Mangum Memorial, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Seashore District Institute was a most enjoyable and profitable meeting. The discussions were good, and the attendance was the best we have ever had in the Seashore District. The reports from the Sunday schools showed a most unusual amount of progress, and if the present rate is maintained the Seashore District will forge to the front. Brother Roberts gave us two very inspiring and profitable addresses, and we all appreciated his interest and earnestness in the work. Every one was delighted with his brotherly and kindly interest.

There were no changes in the district officers except the election of Miss Laura White as Elementary Superintendent. We are glad to welcome Miss White to our work, and pray she will be a blessing and will receive a blessing in the work.

Saturday, Sunday, and Monday were spent at New Augusta. Brother Westbrook has made a fine impression on these folks, and the work is well in hand. We enjoyed being with them so much. The parsonage has been improved and made a very comfortable home. The Sunday school needs more life and more definite work. They were willing to go forward, and I pray they will.

One of the delights of this trip was the pleasure of being with Rev. J. C. Ellis. I am very thankful that the wheel of fortune has made it possible for him to have a comfortable home and nice things around him. The people like Brother Ellis. He has their love. May many years be to him and his, that he may be a help and blessing.

On Tuesday, April 22, the Newton District Institute was held at Philadelphia. This was the smallest attendance at the District Institute the Newton District has ever had. The heavy rains kept many back and caused them to come on trains in place of through the country, and this made them late and caused others not to come at all.

Brother Alford is making good, and the brethren love him and respect him. This was a real pleasure to me. The Newton District is a great district of possibilities; may the Lord open the way for it to be developed and made as He would have it.

The Philadelphia congregation is proud of its new improvements and organ, and has a right to be proud of them. This is an illustration of team work and willingness. May the same spirit permeate the whole of the district.

The reports were good and indicated progress. Several of the smaller schools had unsually good reports. Mrs. Riley represented the Orphans' Home, and Brother Hawkins represented the Epworth League work. It was a good institute.

Two names are ready for the "Honor Roll for Sunday School Day"—Rev. J. L. Sells and Rev. G. P. McKeown. Let the good work go on.

The cause of missions is still progressing. If the same percentage keeps up we will double our Leadership Training units this year, which will mean a wonderful and remarkable progress for the Mississippi Conference.

Pray earnestly for the work and the workers. Circuit Institutes, Leadership Training, Missions, Sunday School Day—let these four be constantly in your minds, in your prayers, in your faith.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

We are bending every effort to have a hundred per cent observance of Sunday School Day. At this time there are only forty out of the one hundred and sixty-seven charges in the Conference who have not ordered their programs. If you are one of the forty, will you not order to-day? Your children will enjoy taking part in this program; it will serve to bind them a little closer to the school and the church. Several of our churches have already observed the Day and sent in their offerings. We thank them. Grenada has an offering of $50, and we are expecting every church the size of Grenada to do equally as well. Our work is growing and we must have funds with which to carry it on. Our Conference is at the foot of the list—our neighboring Conferences, some of them, get five times as much as we do. Presiding Elder, won't you urge your district to make a much larger contribution than ever before? We thank you.

During the Training School at Clarksdale we had an Elementary Institute one afternoon, and had representatives from seven charges in the district. We are very anxious to arrange at least one of these institutes in every district and hope to have two. Here our Elementary workers can come together, discuss their problems, and find out just how their departments stand. We must have some Standard Departments before the summer is over. We are trying to have an active Elementary Superintendent in every district. If you can not have a Standard School, you can have a Standard Elementary division. Let every school work to make their department reach the Standard; this will aid the district reach the Standard, which will help the Conference. Let's rear a generation of boys and girls with Christian characters who are seeking the greatest happiness, which comes only from working in the Master's vineyard.

VIRGINIA THOMAS,
Elementary Superintendent.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Miss Mary Parham, the representative from the Central Office at our Homer Conference, writes: "I was delighted with the program and thought the meeting was most helpful. I was sorry, however, that we could not have had more time for the separate departmental meetings. I believe these Conference-wide meetings will count for really more than we realize in our work throughout the Conference by way of stimulating and inspiring the workers to greater effort. In looking over the reports for 1923, I noticed that your Conference lacks only a part of point 3 in reaching your Conference standard, that is, you do not have every district with an active elementary superintendent. I

(Continued on Next Page.)

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
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PRICE 35c AND 65c
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Getting Up Nights Makes Men Old

Getting up nights, burning sensation of organs, dull ache at base of spine, groin pains and lack of energy are now ascribed to disorder of the Prostate Gland. These troubles and symptoms may frequently be stopped in 24 hours with Walker's Prostate Specific, resulting in greater vigor and feeling years younger. To prove it we will send a $1.00 treatment free and postpaid under plain wrapper. If it cures you tell your friends and pay whatever you think is fair, otherwise the loss is ours. Simply send name for this free $1.00 supply to-day. No obligation. The Walker Institute, 1400 Gateway Station, Kansas City, Mo.

THE PRINTER'S ERROR

Through an unfortunate error in typesetting, the Cokesbury Hymnal is advertised in the May issue of The Adult Student priced at $30.00 per hundred in cloth binding. The correct price is $40.00 per hundred.

The Cokesbury Hymnal

is the lowest priced hymnal of its class to be found anywhere to-day. The old-fashioned songs; special features, including orchestrated edition, responsive readings, choral arrangements, cross indexes; and well-made cloth and manila bindings make it an expensive book to produce. Yet it is sold at a very low price.

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Your order cannot be filled at a price lower than these. But the Cokesbury Hymnal is CHEAP AT ANY PRICE.

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SUNDAY SCHOOL.

(Continued from page 12.)

LOUISIANA CONFERENCE NOTES.

believe, if you will lend your efforts this year along that line, trying to get an active, efficient superintendent for each district, you will be able to bring your Conference up to standard this next year."

Mrs. H. L. Hudson, District Elementary Superintendent of the Shreveport District, writes: "Have just returned from our district conference at Logansport. We are to have our District Sunday School Day, May 20, at Greenwood, and at some time during that meeting we will hold an Elementary Council, and I wish to call attention at that time to Elementary Goals for the year. If you have any suggestions to make, or plan of work you wish presented, please let me know, and I will be happy to bring such to the attention of the workers."

The first Sunday school in the Lake Charles District to report the observance of Sunday School Day was the Sunday school at Crowley, with an offering of $44.00. Mr. Hammond Moore is superintendent, and Rev. Alonzo Early is pastor. The first Sunday school in the Alexandria District to report the observance of Sunday School Day is the school in Lecompte, where the district conference is to be held, beginning May 4 with a Sunday school rally.

Our two Conference Superintendents of young life—Mrs. J. M. Henry, Superintendent of Young People, and Rev. H. L. Johns, Superintendent of Intermediate-Senior Department—will meet some of the Sunday school workers of the Alexandria District at Magnolia Park, near Alexandria, on Saturday, May 3, to discuss the matter of camp conferences for the Young People of our State, beginning with the young people of the Alexandria District.

Our quota of students at the Mount Sequoyah Leadership School, June 25 to August 9, is fifteen, allowing two from each district. Some Conferences will not have their full quota, and some will have more than their quota, and the authorities are writing us about the prospect of our quota being present. We hear that there are four or five from the Lake Charles District who are planning on attending. Let all the district secretaries see that they have at least two delegates from their district.

Rev. C. D. ATKINSON,
Conference Superintendent.

QUALITY GOODS
AT LOW PRICES
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LIMITED.

TOOK CARDUI TO BUILD UP

GEORGIA LADY SAYS SHE'S SURE OF THE MERIT OF CARDUI, HAVING TAKEN IT FOR 25 YEARS, WHENEVER NEEDED.

Ellijay, Ga.—A quarter of a century's successful use of Cardui, taken on many different occasions when needed, is reported by Mrs. Thomas H. Kell, a near-by resident.

"When I was a girl of 13," said Mrs. Kell, "my mother gave me Cardui as a tonic, with very good results."

Mrs. Kell explained that her second use of Cardui came after her marriage, shortly before she became a mother. "I needed something to build me up," she said, "and I immediately sent and got a bottle of Cardui. I took it regularly before the birth of every one of my children, and I have always gotten along well at that time. ... My last two babies were twins, and before they came I grew very weak...I could scarcely get around to do my work. I got Cardui and took it and kept it up. I never went to bed and am sure the Cardui did it.

"My health is very good now. I recovered my strength quickly after the twins came and this I attributed to the use of Cardui."

Cardui is a safe, purely vegetable, medicinal tonic medicine, proved valuable in helping to relieve thousands cases of womanly weakness, such as Mrs. Kell describes above.

For sale everywhere, by druggists.

Take CARDUI —THE WOMAN'S TONIC

SEASHORE DISTRICT CONFERENCE.

Following an all-day session of the District Sunday School Convention, conducted by J. C. Chambers, Conference Field Secretary, the Seashore District Conference convened at Lumberton, Miss., Wednesday, April 16.

The presiding elder, Rev. L. L. Roberts, presided over the deliberations of the conference in a buisness-like and courteous manner, and impressed all present with his gracious and brotherly spirit and earnest solicitude for every interest of the Kingdom.

Preaching in the mornings at eleven o'clock and each evening at eight o'clock was a feature of the conference that attracted large attendance on the part of the people of the city. Rev. J. A. Moore, of Columbia, preached a helpful sermon on "The Divine-Human Harmony." Rev. W. J. Ferguson, of Gulfport, delivered a stirring message on "Spiritual Stigmata." Rev. O. S. Lewis, of Biloxi, preached a very heartening sermon on "The Dynamics of Repose." Rev. Joseph A. Smith, of Picayune, brought a message on "The Right Angle Vision of the Cross."

The reports of the pastors were uniformly optimistic and furnished encouraging evidences of progress. Over two hundred additions to the church membership were reported by the three churches that had conducted revivals.

Representatives of the connectional work of the church who were present delivered addresses that were encouraging and helpful. B. F. Lewis and W. T. Griffin spoke in behalf of the Orphanage. W. D. Hawkins efficiently represented both the Centenary interests and the Epworth League Assembly. Prof. C. A. Bowen represented Millsaps College, and Prof. J. M. Sullivan laid the claims and responsibilities of the laymen's work before the conference in an earnest and convincing manner.

H. A. Gatlin made an appeal for a substantial payment toward our Representative Church in Washington, D. C., and the amount of $250.00 was apportioned to the charges of the District.

A. S. Oliver proved himself a past master in the art of taking collections, and extracted the sum of $154.00 from members of the Conference after having hypnotized them with his clever but earnest appeal. Brother Oliver was representing the church at the gateway of the State Woman's College in Columbus.

Among the items of business transacted by the conference are to be noted the recommendation of John Weems Moore and W. B. Hollingsworth to the Annual Conference for admission into the traveling connection, and the recommendation of B. F. Crook for re-admission.

The district conference elected, on nomination of the presiding elder, a Licensing Committee composed of the following: W. J. Ferguson, O. S. Lewis, D. C. Vickers and L. F. Alford.

W. E. Barnes was re-elected District Lay Leader; and the following laymen were elected principal delegates to the Annual Conference: H. B. Rush, Horace Hines, L. C. Pigfort, J. M. Alexander, W. E. Barnes, W. N. Waynwright, M. M. Batson and Mrs. J. F. Campbell. The alternate delegates were: Geo. Carley, A. B. Connally, W. R. Gulley, and D. R. Weston.

The Committee on Resolutions expressed the thanks of the conference to Mrs. Joseph A. Smith of Picayune for her presentation of the Gospel in song at each session of the Conference.

The cordinal invitation of Biloxi was accepted by the conference for its next annual meeting place. The members will look forward with great pleasure to their visit to this beautiful and hospitable city on the coast.

JOSEPH A. SMITH, Secretary.

REVIVAL AT MOSELLE.

Dear Brother Carley: We have recently closed a good meeting at Moselle. Rev. J. H. Jolly, our pastor at Poplar Springs, Meridian, did the preaching. His sermons were clear, forceful, and spiritual, and won the hearts of his hearers to a deeper consecration and better life. The services were well attended, nearly fifty people being present at each morning service. Such a meeting renews our faith in the old time gospel, preached with simplicity and power.

The Superannuate Endowment campaign had first place on our program during March and April. We have sent to the Board of Finance nearly one-half of the charge's quota for the year, and have so arranged the remainder for this year that it will be paid in full by the Annual Conference.

I note with sorrow the death of Mrs. Kate Flowers, of the Mars Hill Church, in Wilkinson County. I spent many pleasant hours in her home, and can testify to the sincerity of her faith and the purity of her life.

Sincerely,
J. B. CAIN.

Ellisville, Miss.

Miller's Antiseptic Oil, Known as

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Will Positively Relieve Pain in a Few Minutes.

Try it right now for Rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsilitis.

This oil is conceded to be the most penetrating remedy known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

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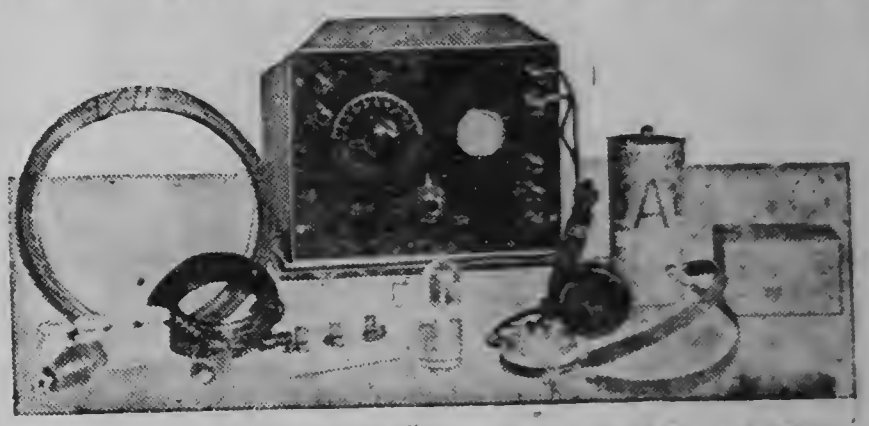

Trego Baby Grand Set, $21.95 Complete. Nothing Extra to Buy. Ready for Use. To get this Price, mention this advertisement.

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Positively the Biggest Bargain in Long-Distance Radio Sets Ever Offered.

This set consists of Baby Grand Radio, a $5 Radiotron Tube, a $5 set Trego Headphones, "B" Battery, "A" Battery, 100 feet Aerial Wire, 25 feet Ground Wire, 1 Switch, 6 Insulators, 1 Full Set Directions and blue print.

The Baby Grand Radio Tuner is furnished in a high-grade solid walnut case, with bakelite panels and dials. The batteries are packed and already wired inside of radio cabinet.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 3611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

Report of Committee on Social Service.

We, your committee on Social Service, submit the following recommendations:

Realizing that the most effective weapon against the powers of evil in our body politic is the ballot, we urge every woman to qualify for the discharge of her duty at the polls, rather than rob God by indifferent and criminal neglect of this power.

In order to promote public welfare, as active citizens, our women are advised to subscribe to "The Woman Citizen," semi-monthly, $2 a year. (Write Helen Burling, Sec'y., 171 Madison Ave., N. Y., for special rates.)

We desire that our women co-operate with the Publicity Superintendent in disposing of copies of "Save America" (25c each) which material can be used to advantage through the local press. (The sale of this book is the only means of financing the work of the Woman's National Committee for Law Enforcement.)

That we help Americanize the foreigners of our communities through Home Economics Clubs, asking for co-operation of our Parish Demonstrators. (Help can be found in "Better Americans," a study book for Juniors.) Attendance of our women in city courts to protect ignorant or foreign people on trial from unjust treatment seems to be a sacred duty.

We strongly recommend efforts to secure passage of Child Labor law and the Shepard-Towner Maternity Bill. (Immediate attention must be given this matter, before Legislature meets in May.) Where possible, hold union quarterly Social Service meetings, using Year Book programs and quarterly questionnaires. This plan would enable the larger group to secure the services of busy professional men and women, who would not be able to give their time to a small number. It would also foster the connectional spirit of Methodism and encourage the weaker auxiliary. Co-operation of Social Service Superintendents in communities where there are more than one auxiliary, planning a definite, unified program of work for their territory, is advisable. That each auxiliary give attention to the urgent call of our Council Superintendent to project one piece of work of a preventive character during 1924.

We stress the wisdom of the appointment of an inter-racial committee so as to secure definite results in this important field of endeavor.

Observance of National Negro Health Week, holding summer Conferences for Negro Women and Daily Vacation Bible Schools for children, are helpful and far-reaching forms of Christian activity, in connection with Friendship Community Clubs, under supervision of inter-racial committees. In carrying out these ventures, material financial help can often be gotten through such agencies as the Red Cross, charity organizations and school boards.

That our women record their unalterable and vigorous opposition to mob violence and lynching.

By investigating, find out if the State law prohibiting the sale of cigarettes to minors is enforced.

That our women ascertain the legality of slot machines and other gambling devices, use their utmost endeavors to remove same, including those of the State fair.

That our influence be used against the opening of picture shows and State fairs on the Sabbath—race track gambling and all else that tends to lower Christian ideals.

That we ask for the co-operation of pastors and decent people in suppressing the production and sale of indecent literature.

Mrs. R. H. WYNN, Chairman.

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Periodic bilious attacks, sour stomach, sick headache, torpid, sluggish liver, and miserable constipation, easily avoided by

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They keep the liver healthily active, make digestion easy, elimination regular and satisfactory. Why suffer, when CHAMBERLAIN'S TABLETS may be so easily had.

Only 25 cents—sold everywhere.

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Take Calotabs TRADE MARK REG

for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

PARKER'S
HAIR
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REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Parker's Sham

Meeting at Mansfield.

The Woman's Missionary Society of the First Methodist Church of Mansfield presented stewardship to the church members Monday evening, March 31, in the church auditorium.

The program opened with the devotional, led by the corresponding secretary, Mrs. R. G. Darrell.

A playlet, "Aunt Tillie Learns to Tithe," was very effectively presented by members of the Society. This little play presents very forcefully the ideas of stewardship and one who sees it must at least stop and think, we believe. After the play the congregation was invited into the Sunday school department where all enjoyed a social hour. Refreshments were served by the society.

The church was very beautifully decorated in our native red bud and yellow jasmine.

NORTH MISSISSIPPI

Sardis District Meeting.

The district conference of the Woman's Missionary Societies of the Sardis District, North Mississippi Conference, will convene in Charleston, June 3, 4. Careful plans are being made for the program. Delegates and visitors will please send in their names to Mrs. Lester Darby, Chairman of Entertainment Committee. Trains will be met at Oakland.

We pray that we shall be able to mark at this time a great forward movement in our work.

MRS. R. M. SHORT,
Secretary Sardis District.

FROM BRAZIL.

Collegio Centenario in Santa Maria, Brazil, opened for its second year with over 100 pupils in attendance the first day of March. Miss Ennice Andrew, assisted by Misses Best and Rosalie Brown, has charge of this splendid work. These women are doing a fine work for the girls and women of Brazil and need your prayers.

"NOTHING BUT GEOGRAPHY AND HISTORY."

By D. S.

He was a business man hurrying back from lunch. We had left his home in a hilltop residence section and in his comfortable car were threading our way slowly through a busy down-town street. After conversation touching the conventionalities, we mutually left them and as on previous occasions began on the church and religion.

He was not a "big" business man—just the head of a department in a medium-sized store. But he came to the point at once. He had a hungry heart and said so, bluntly, positively.

"Do you know what is wrong with the church to-day?" he said.

"Not exactly," I countered.

"Nothing but geography and history," he replied. "That's all there is to the church to-day and that isn't enough."

"And," he continued, "I know how to get more than that out of it: but I need some one to lead me to it. I need some one who has the fire in his heart to give me a spark and warm me up."

I had reached my corner and must needs leave him and hurry on to meet a committee, dictate letters, hold interviews and after dinner meet a building committee.

But my friend had startled me. He had asked for bread and had received "Nothing but geography and history." He had asked for a fish and had received. "Nothing but geography and history." Did I lead his prayer-meeting last week? Was I the preacher in his church last Sunday? Did he get any radium rays of real religion from my heart to his? Then these words from Tagore struck my eyes: "The religion that only comes to us from external Scriptures never becomes our own; our only tie with it is that of habit. To gain religion within is man's lifelong adventure. In the extremity of suffering must it be born, on his life blood it must live; and then, whether or not it brings him happiness, the man's journey shall end in the joy of fulfillment."—Pittsburgh Christian Advocate.

"The small Christian college is the hope of America. Character is essential to statesmanship, and these colleges are vital factors in the development of sterling character."—James J. Hill.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much cannot be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - $5,000 TO $10,000
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When Over Eighty
He Found a Tonic That Keeps Him Up

Rossville, Ga.—"About two years ago when I was recovering from the 'flu' I began taking Dr. Pierce's Golden Medical Discovery and it helped me so much I have been taking it at times ever since. I am eighty-two years of age and getting along very well on the 'Golden Medical Discovery.' It keeps me well and stout for one of my age."—J. M. Cheek.

Keep yourself in the pink of condition by obtaining Dr. Pierce's Golden Medical Discovery in liquid or tablets from your neighborhood druggist, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. of the tablets.

GREENVILLE DISTRICT CONFERENCE.

The fifty-fifth session of the Greenville District Conference was held in the Clarksdale Methodist church, April 7-12. The Sunday School Standard Training School for the district was held at the same date, the forenoon being given to the training school and the afternoon for the conference. The training school was the most successful district school that has ever been held in the North Mississippi Conference, but as a full report of the work done has been given in the Sunday school notes, I will not comment further on it, but will report the work of the district conference.

The attendance at the conference was the best of any conference on record, more than sixty preachers and laymen being in attendance. The absence of Brother A. R. Beasley, who was detained on account of illness, was deeply regretted.

The business of the conference was dispatched with the usual careful consideration, accuracy and virility that characterize our presiding elder, Rev. Jas. H. Felts. All matters of the Kingdom coming before the conference were given due and thoughtful consideration. Contrary to a long-established precedent, the preachers did not make reports on the floor of the conference, but all vital matters were handled through the various disciplinary committees, the committees obtaining the data for their reports from the pastors.

A licensing committee consisting of Revs. E. Nash Broyles, T. E. Gregory, A. R. Beasley and L. A. McKeowan, was elected.

Mr. S. V. Wall, of Cleveland, was elected District Lay Leader.

Dr. T. W. Dye, who for many years was an honored and leading member of the North Mississippi Conference, and who now lives with his son, Dr. T. M. Dye, of Clarksdale, was unanimously recommended for re-admission to the Annual Conference, it being understood that his name would be referred to the Committee on Conference Relations.

A strong and representative lay delegation to the ensuing Annual Conference was elected. The delegation is as follows: Judge Percy Bell, Greenville; J. H. Johnson, Clarksdale; J. H. Sherard, Sherard; J. T. Mathis, Leland; S. V. Wall, Cleveland; Mrs. J. M. Wyatt, Lula; Mrs. M. E. Dakin, Shaw; Mrs. D. M. Shaw, Robinsonville; with Mrs. J. W. Wheeler, Coahoma; Mrs. Ed. Brewer, Clarksdale; H. R. Parks, Merigold; and Waddy West, Greenville, as alternates.

The Conference was greatly blessed and inspired by strong spiritual messages at both preaching hours every day of the conference. This preaching was done by Mr. W. H. French, Revs. W. N. Dodds, E. Nash Broyles and W. W. Woollard. Dr. Clovis G. Chappell, of Memphis, did the preaching from Wednesday evening until the close of the conference, Friday evening. He is indeed a prince of preachers, and a man upon whom abides the Spirit of God. His gospel messages were plain, clear, refreshing and powerful.

Resolutions of appreciation, commendation and brotherly love to Rev. Jas. H. Felts, who is serving his fourth year as presiding elder of this district, were heartily adopted. He has indeed served faithfully and efficiently and the work has greatly prospered under his able leadership.

The finances of the district are well up to date. Provision seems to have been made for all the Conference claims, and, barring some serious reversal, Greenville District will have level columns at the next Annual Conference. There are about eight new church projects on in the district, and a number of new and rebuilt parsonages.

The Conference was a season of spiritual benediction, hours of personal testimony and seasons of grace being enjoyed. Brotherly love and good-fellowship prevailed throughout the conference.

Clarksdale proved herself a very gracious host in the generous hospitality extended and the very delightful manner in which she took care of her guests.

It was the sense of the conference that we are neglecting the old church hymns and using too much so-called religious "jazz" in our Sunday schools and church worship. Resolutions were introduced by Rev. T. H. Mills that at least one hymn be memorized by the Sunday school and church per month, the presiding elder to name the hymn from time to time.

The next conference will go to Merigold, where a handsome new church is rapidly being completed.

R. G. LORD, Secretary.

If the way to heaven be narrow, it is not long, and if the gate be straight, it opens into endless life.—Bishop Beveridge.

Our early prayers will help to shed an odor of piety through the whole life. God, having first occupied, will more easily recur to our mind. Our first step will be in the right path, and we may hope a happy issue.—W. E. Channing.

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The external remedy for **CROUP** or **WHOOPING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

Always keep a bottle handy. All druggists or
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"How I Suffered with my Stomach and Catarrh of the Head"

Took our bottle of PE-RU-NA and now cannot praise it enough

Miss Emelie A. Haberkorn, 2251 Gravois Ave., St. Louis, Mo., writes: "For over two years I was troubled with internal catarrh. I read a Pe-ru-na booklet and began taking the treatment. Tongue cannot describe how I suffered with my stomach and the catarrh in my head. I began to feel better as soon as I had used four bottles and now I cannot praise it enough. I now enjoy as good health as ever and would not think of doing without Pe-ru-na."

Dr. Hartman's famous remedy has become the standby in thousands of American homes for the relief of coughs, colds, catarrh and every catarrhal disease.

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The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

VICKSBURG DISTRICT CONFERENCE.

The District Conference will open at Hermanville with a sermon by Rev. T. J. O'Neil, Tuesday, May 20, at 7:30 p. m. The delegates and preachers will be met with conveyances at Port Gibson on arrival of the evening train from the north, so that those coming from Vicksburg and points north may reach the seat of the conference for the opening service, Tuesday night. Let those who are interested notify Rev. W. F. Baggett, Hermanville, Miss., in time so that proper arrangements can be made. No other trains will be met at Port Gibson.

It is desired that those who can do so, will attend the conference in their cars, as it will be necessary in order more readily to reach homes of assignment. If you are going in your car, please write the pastor, and it will assist him very much in arranging for the entertainment of the conference.

The pastors will please see that the names of the delegates are sent promptly to the pastor and presiding elder, and also that the quarterly conference records are on hand for examination. Let them also please remember the resolution to have the Conference collections in cash and subscriptions by the conference.

The Field Secretary and his workers will conduct a Sunday School Institute, beginning at 2 o'clock Wednesday. Let all who can do so be present. The laymen, under the direction of Dr. Sullivan, will have their special meeting Thursday afternoon.

The local preachers will please take notice that, under the law now, a district conference is not competent to renew a license to preach unless a request is made for its renewal by the applicant in writing or in person, or in some way by special request. The conference will be obliged to adhere to the law, and it is hoped that all will have their reports in writing, as the law requires.

It is hoped that the conference will adjourn Thursday afternoon in time for the outgoing trains. Please come at the opening and remain to the end. Please pray that the Lord will graciously bless us.

W. B. JONES, Presiding Elder.

Keep Stomach and Bowels Right
By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.
At All Druggists

SARDIS DISTRICT CONFERENCE, MAY 20, 21, 22.

The Sardis District Conference will be held at Como, Miss., May 20, 21, 22. The conference will convene at 9:30 a. m. Tuesday, May 20. We will begin the conference with the administration of the Holy Sacrament. I trust each preacher and each delegate will be on hand in the beginning and stay throughout the conference.

On Tuesday night, immediately following preaching service, I shall hold a conference with the preachers of the district. We preachers of the Sardis District have not so far had an opportunity to meet together as a body, so I am calling my preachers to meet me on Tuesday night, May 20, immediately following preaching service. I trust that not a single preacher will be absent from this meeting. This service will be worth much both to the success of the conference and to the creation of a district spirit that will help us much in our work of the year.

Tuesday and Wednesday will be given to hearing pastors' reports, hearing our visiting brethren, hearing the report of committees, and in attending to other routine business of the conference.

I shall ask the conference to make Thursday morning, immediately following the devotional exercises, the special order of the day for electing delegates to the Annual Conference. Brother Morelock, the General Secretary of our Laymen's Movement, will be with us to hold a round table discussion and make an address on Thursday from 10 a. m. to 12. I trust that we may have not less than two hundred laymen at this service. I hope that all the pastors will get as many of their people to attend this service as possible. This service is open for all Methodists, whether members of the conference or not. About 1:30 p. m. we will hold a love feast, at which representatives from Clarksdale who were converted at the Gipsy Smith meeting will be present to take part with us. We will close out the conference with a consecration service.

Brethren and friends, no church gathering can avail anything without the power and leadership of the Holy Spirit. Realizing this fact, I urgently request that each preacher and delegate pray for the leadership and power of the Holy Spirit throughout our conference that the good people of Como may be blessed thereby and that they may get additional zeal, power and enthusiasm for the great work that lies out before us during the year.

Please let each preacher notify Brother McCorkle, right away, how many delegates to expect from his charge.

J. TILLERY LEWIS, P. E.

"What a glorious catalogue of fruits we have been beholding on the well-laden tree of a godly life! What an evidence of the * * * power of redeeming love. What a proof of the vital and indispensable need of the Holy Spirit in providing the genuine and enduring graces that beautify and bless humanity."—Theodore L. Cuyler.

Epworth League

NORTH MISSISSIPPI CONFERENCE

Epworth League Policy for North Mississippi.

At the session of the Epworth League Conference, which met in Grenada, at the college, in June, 1923, the policy presented by the special committee appointed to bring in a report on this matter was adopted:

1. That we hold a three or four-day assembly next year.

2. That we hold one or more District Institutes in each district of the Conference, the Conference officers co-operating with the district secretaries and the presiding elders in holding these Institutes.

3. That we set as a goal a net increase of twenty-five chapters in the Conference. In order to bring this about, we urge the strong chapters to organize new chapters and do such follow-up work as needed.

4. That we will organize district teams in each district, to assist the district secretaries in organizing and maintaining the work.

5. That if our finances justify, we ask our Conference president to arrange for a school of methods for our district secretaries at some centrally located place.

6. That each chapter observe Anniversary Day, sending collection to the Conference Treasurer, Rev. H. P. Lewis, Belzoni, immediately thereafter.

7. That we take pledges at this conference for a "Conference Promotion Fund," each chapter being asked to pledge from $2.50 to $10 on this fund; such amount to be paid as soon as possible to the Conference Treasurer.

8. That we recognize the work of Lake Junaluska Assembly toward promoting more efficient methods in all our church work; and, should any of our Leaguers plan for a summer vacation, we urge them to consider attending the session of the Assembly devoted to League work.

Respectfully submitted,
MISS TOMMIE FOSTER,
Chairman.

* * *

Epworth League Conference, Grenada College, Grenada, Miss., June 18 to 21, 1924.

WHERE ARE THEY?

Where are those races who lifted their voices in the dawn and claimed undisputed supremacy? Where are the Pharaohs? Where the Assyrians, the Babylonians? Where the Rome of Julius Caesar and Octavian? Had they not the power? Had they not the prowess also to guard that power? They had everything—everything but the inner life capable of standing up against the cancers that fed within. Against Egypt there came a force mightier than her pyramids; against Rome there came something mightier than the marbles that rose on her Seven Hills. That force was the moral law. It was the retribution, the moral decay, the falling asunder of political and social life which did not stop until it brought the mightiest of the mighty to the oblivion which buries the ancient world in desert sands.

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Let not America forget that there is something stronger than dollars, than over-confidence; stronger than national bluster or self-righteousness. Republican institutions are still on trial. Every election discloses cancer spots. Materialism, the decay of the public conscience, injustice between man and man, between races, classes, all are cancers. They warn against the judgment day that sits with impartial nemesis over all the earth.

The laxity of law enforcement at this time, the malignant growth of rings and gangs in politics, of graft unwhipped, of lawlessness made a jest, are cancerous, pre-eminently they are so in a government of the people. —Central Christian Advocate.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Waynesboro ct., at Big Rock, May 3.
Bucatunna, at Chicora, May 4.
DeKalb, at Marvin, May 9.
Cleveland, at Mellen, May 10, 11.
District Conference, at DeKalb, May 12-14.

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Laurel, at Kingston, May 4, 11 a.m.
Laurel, at West End, May 4, 7:30 p.m.
Laurel, First Church, May 5, 7:30 p.m.
Carthage, at Conway, May 9, 11 a.m.
Walnut Grove, at Freeney, May 10, 11 a.m.

L. E. ALFORD, P. E.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 19 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3561.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 8, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

REVERENCE IN THE HOUSE OF GOD.

To a great many people a church is evidently nothing more than a building used for public assembly, even though the purpose of assembly is usually worship. We do not believe that people should feel depressed and preternaturally solemn in church; but we do believe that they should realize that they are in a place made sacred by formal dedication and by association, and that they should conduct themselves accordingly. Unrestrained laughter, frivolous conversation, constant whispering, freedom of movement that disturbs others, are certainly unbecoming in a place where the people have come together primarily to commune with God. Parents too often set the example for their children of irreverence in church; it is little wonder, therefore, that the children themselves seem to have no feeling of reverence when they meet with the congregation. "The Lord is in his holy temple—let all the earth keep silence," expresses a sentiment that should be more generally felt and observed than seems to be the case.

STRANGE DOCTRINE.

Dr. Nicholas Murray Butler occupies a position as President of Columbia University that gives him great influence and that compels attention to what he says. It does not follow, however, that his influence is always on the side of right or that his views are to be accepted as correct. The newspapers last week gave prominent space to a statement attributed to Dr. Butler on the occasion of the annual dinner in New York of the Missouri Society, in which he is reported to have said:

"The reason the prohibition law is not enforced is that it cannot be enforced. The reason it cannot be enforced is that it ought not to have been passed. In its attempted forcible interference with the food and drink and medicine of the people, it is a form of oppression to which a free people will never submit in silence. No liberal can possibly defend it."

If these words attributed to Dr. Butler were spoken by him, he evidently is misinformed as to the facts with which he deals, and he gives forth a strange doctrine that is as pernicious as it is indefensible.

He seems to take it for granted that the prohibition law is not being enforced—and from that assumption he draws the conclusion that it cannot be enforced. His premise and his conclusion are both wrong. The prohibition law is being enforced, and with a degree of success, taking everything into consideration, that is highly gratifying. The law against murder is violated every day somewhere in the land—but Dr. Butler does not contend that it is not being enforced and that it ought never to have been enacted. We venture to say that no law of the land is perfectly enforced; shall we, then, repeal them all on the ground that they cannot be enforced and that they ought never to have been adopted?

It is a strange doctrine that the prohibition law is an "attempted forcible interference with the food and drink and medicine of the people." It has been indisputably established that alcohol is neither food nor medicine, and it has likewise been established that its use as a beverage is a breeder of crime, poverty, nad misery beyond computation. How, then, can its prohibition be "a form of oppression to which a free people will never submit?" It would be sounder doctrine to maintain that a free people, having once become thoroughly acquainted with the evils of the liquor traffic, would prevent at any cost its manufacture and sale. And that is precisely the doctrine we hold and that we believe the majority of the right-thinking people of this nation hold. People will endure injustice for a long time; but they will not permanently acquiesce in a situation which tramples upon their rights and makes them the victims of a lawless and vicious group which places its selfish interests above those of the people as a whole. Dr. Butler is absolutely wrong in his position.

PLAN OF EPISCOPAL VISITATION.

Press dispatches, which we take to be correct, give the following as the plan of episcopal visitation for 1924-25:

District No. 1, Bishop Warren A. Candler in charge: Virginia Conference, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, April 1.

District No. 2, Bishop Collins Denny in charge: Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

District No. 3, Bishop Edwin D. Mouzon in charge: Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

District No. 4, Bishop John M. Moore in charge: Indian Mission, at Thlopthlocco Church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

District No. 5, Bishop W. F. McMurry in charge: Denver, at Beulah, August 21; Missouri, at Richmond, September 3; Southwest Missouri, at Springfield, September 17; St. Louis, at St. Louis, October 1.

District No. 6, Bishop U. V. W. Darlington in charge: Illinois, at Centralia, August 21; Western Virginia, at Barboursville, August 27; Kentucky, at Mount Sterling, September 3; Louisville, at Campbellsville, September 24; North Georgia, at Atlanta, November 19.

District No. 7, Bishop H. M. DuBose in charge: Northwest, at Corvallis, Oregon, August 27; Pacific, at Fresno, October 15; Arizona, at Tucson, October 22.

District No. 8, Bishop William N. Ainsworth in charge: North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

District No. 9, Bishop James Cannon, Jr., in charge: Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso; Cuba, at Havana; Congo Mission, at Wembo Nyama, November 10.

District No. 10, Bishop W. B. Beauchamp in charge: Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 9; Czecho-Slovakia Mission, at Prague, September 9.

District No. 11, Bishop James E. Dickey in charge: New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownswood, November 12.

District No. 12, Bishop Sam R. Hay in charge: North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

District No. 13, Bishop Hoyt M. Dobbs in charge: Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

District No. 14, Bishop H. A. Boaz in charge: Korea, at Songdo, September 4; Siberian Mission, Russian Department, at Harbin, September 18; Siberian Mission, Korean Department, at Nokolak, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3, 1925.

Bishop W. B. Murrah was left without an assignment on account of his illness.

The fall meeting of the College of Bishop will be held in Jacksonville, Fla., December 12.

"Good for me to draw near to God." Literally—And I, nearness to God to me is good. That is the ultimate good, the sum of all conceivable good, the "summum bonum" of the ancients—a clear declaration of the unselfish and absolute morality of Bible religion. Not a religion of external rewards and honors and of selfish aspirations and longings for paradisaical bliss, but of communion and fellowship with God, whether it be on earth or in heaven.—F. G. Hibbard.

New Orleans Christian Advocate

A DANGEROUS MEASURE DESERVING VIGOROUS OPPOSITION.

By Rev. W. A. [illegible]

[illegible] of one [illegible] of [illegible] known as [illegible] hardly [illegible]

While [illegible] its main [illegible] are [illegible]

1. To [illegible] whose [illegible] under [illegible] and [illegible] States.

2. To [illegible] appointed [illegible] in elementary [illegible] and to [illegible] educational [illegible]

3. The bill provides a total annual appropriation of $100,000,000. For [illegible] this large [illegible] are [illegible] cation of illiteracy and for Americanization of immigrants, $20,000,000 for [illegible] education, $7,000,000 for improvement of teachers in service and for the more [illegible] preparation of prospective teachers and [illegible] most significant of all, $50,000,000 to be used in public elementary and secondary schools for the partial payment of teachers' salaries for providing better instruction and extended school terms, especially in rural schools and schools in sparsely settled localities; for the extension and [illegible] tion of public libraries for educational purposes, and otherwise providing equally good educational opportunities for the children of the several States.'"

It is a most pernicious and dangerous measure. Nevertheless it is being pushed by a powerful lobby at Washington, employing the usual methods of modern propaganda, which may mislead many good people.

Once the American people see clearly what is proposed, they will rise up against this organized raid on the Federal treasury.

[illegible] dent of the [illegible] [illegible] ernment of Pennsylvania against the [illegible] Pennsylvania [illegible]

[illegible] Department [illegible] officers [illegible] [illegible] number of [illegible] [illegible] [illegible]

Thoughtful and patriotic people should make known to their Senators and Representatives in Congress their opposition to this dangerous bill.

Some members of Congress are in a hesitant state of mind by reason of the energetic influence of the lobbyists who are supporting the bill. Appeals to religious prejudice are being brought to bear upon them, all of which are worse than nonsense.

This bill will hurt all education, denominational and secular. It will hurt religion by injuring all the churches, whether Protestant or Roman Catholic.

Indeed, the Federal Government has no more constitutional right to deal with such a matter than it has authority to set up a Department of Religion, with a Secretary of Churches in the President's Cabinet.

JOIN IN THIS PROTEST.

"The Commission on Temperance of the Methodist Episcopal Church, South, representing two and one-half million communicants and many million adherents, protests against the modification of the Volstead Act as proposed in the bills now before the Judiciary Committee of the House of Representatives.

"Even the most bitter enemies of the Eighteenth Amendment admit that it will not be repealed. The real question before the Judiciary Committee is whether a door can be pried open to aid in nullification of the amendment, or whether the great, commendable purpose of the amendment to destroy the traffic in intoxicants shall be effectively carried out. The proposition to legalize the manufacture and sale of 2.75 per cent beer is openly admitted to be an effort to secure beverages of the highest possible alcoholic content without manifestly violating the law.

"The advocates of this modfication know that it would be disastrous to efficient law enforcement, that indeed it would be almost destructive. The legalization of 2.75 per cent beer would resurrect the breweries throughout the nation; would establish some method of distribution—if not called saloons, some similar places—and would as a result legally throw wide the door for unlimited law evasion through the sale of intoxicants of high alcoholic content under the guise of so-called non-intoxicating beer.

"Before the adoption of the Eighteenth Amendment, the liquor dealers themselves demanded as necessary for their protection from unlicensed dealers—moonshiners this prohibition of the manufacture and sale by said illegal dealers of all liquors containing more than one-half of one per cent of alcohol.

"If this one-half of one per cent restriction was claimed by licensed dealers as necessary for their protection from lawless competition, surely equally strong restriction is necessary now to protect the people from the present-day organized lawlessness of the defiant, even murderous opponents of the Eighteenth Amendment."

The above statement has been sent to the chairman of the Judiciary Committee of the House of Representatives, and the chairman of the Commission will appear in person before the committee to oppose any weakening of the Volstead Act. The Commission on Temperance and Social Service requests that protests against the proposed modification of the Volstead Act be sent promptly by all friends of Liquor Law Enforcement to their representatives and senators in Congress, that the sentiment of law-abiding citizens may be clearly and positively declared.

JAMES CANNON, JR., Chairman.

DR. PAUL H. LINN—AN APPRECIATION.

On the 1st day of February last, just after the final adjournment of the Southern Methodist Educational Association, in the city of Memphis, Dr. Paul H. Linn suddenly passed from time to eternity.

For the past decade he had been the President of Central College, Fayette, Mo., and for more than six yers a member of this Board.

Dr. Linn was interested in all the movements of the church, and was one of the most useful and forceful members of the last several General Conferences. In this position, while he was interested in all the business that came before that body, his chief concern was for the cause of Christian education.

His administration of the affairs of the college of which he was the head was characterized by largeness of vision and the proper conception of what is embraced in the term, "Christian education." To him it meant that the student had a right to have Christian teachers, a thoroughly Christian environment, and an education in all those things that pertained to the Christian religion. But more than that, he believed that a Christian education was not complete unless there was on the part of the student spiritual development parallel with mental growth. He never forgot that he was an ambassador of Jesus Christ, and his effort was to lead every student in his college into a genuine personal experience of redemption through Christ Jesus.

As a member of this Board he was wise in counsel and had the gift of expressing his thought so clearly and convincingly that he generally led others to see the wisdom of his well thought out plans. Even when his brethren did not agree with him, so courteous was he in debate, that no matter how strongly he contended for his opinions, he never left a sting in anybody's heart.

As a man he was scholarly, democratic, companionable, and deeply spiritual. No one ever associated with him without being made better by that association, and the more men knew him, the better they loved him.

We wish to place on record our high appreciation of the service he rendered to the cause of Christian education generally, and to this Board of Education particularly, in helping to solve the many problems that have come before it during his membership.

We mourn his departure from us while apparently he had the best part of mortal life before him—the time of fruitage from a well prepared life. But we do not mourn as those without hope. Going as he did from a meeting in which a number of times he talked earnestly of personal religious experience, we are sure he was in the frame of mind, without other preparation, to come face to face with his Lord and Master.

We desire to express our heartfelt sympathy to his bereaved family, to the college that he had led to such success, to the church in which he worshiped and where he was faithful in attendance not only at the Sunday services, but also at the prayer meetings, and to the town in which he lived, where he came to be recognized as its foremost citizen.

H. N. SNYDER,
GEORGE W. READ,
Committee of the Board of Education.

THE PROBLEM OF SUFFERING.

By Rev. E. N. Evans.

Mr. Arthur Brisbane, the great American editorial writer, says, in the New Orleans Daily States, April 28:

"Mrs. William Jennings Bryan gives an interview expressing great faith in Reymond T. Richey, revivalist and 'healer by faith.' Unable to move from her invalid chair, Mrs. Bryan goes long distances to hear this earnest man preach. And she feels much better already.

"If her faith is strong enough, she will be healed, says Mrs. Bryan. If not, 'I will simply accept it as evidence that I do not believe enough in God's power to cure.'

"The ordinary mind fails to understand why Divine omnipotence, able by mere effort or will to relieve misery and cure disease, should refrain, regardless of intervening revivalists, and of everything except the natural impulse to relieve pain and misery.

"But what can a human insect on this earth understand of Divinity? **Nothing.**"

There are few things more [illegible] or pathetic than [illegible] by faith in the omnipotence of [illegible] But I cannot accept the [illegible] resignation, or the [illegible] torial writer. The one is fatalism, the other is blind and unintelligent faith. It is not the weakness of faith in God's power to cure, but a want of a true understanding of God's [illegible] ing with us, the very things that Mr. Brisbane says we poor human insects can not know. Neither position is tenable in reason or comforting in thought.

We [illegible] all of God's ways, yet to say that we know "nothing" of Divinity, is [illegible] than Mr. Brisbane is willing himself to say. The good Book of Revealed Truth, and especially the school of Jesus, is intended to give us knowledge in these otherwise unsolvable [illegible]. It will not do to seek relief in the [illegible] question "that God does not know or does not care," and certainly not in the belief that he cannot heal the sick. But this does not declare that he does not consent to tell us why he does not answer our prayer. The good book is full of just this kind of information. The redemption of our bodies has not yet come. He has not yet redeemed our bodies. We are to live here in the infirmities of the flesh.

This is not a new proposition. The question is at least more than eighteen centuries old. It had its full and satisfactory answer in the prayer, experience, and revelation made to St. Paul, who, in his rich spiritual experience and heavenly visions even into the third heaven, found himself cumbered and fettered with the infirmities of his physical body—he prayed three times most earnestly for the removal of "the thorn" in his flesh, "a messenger of Satan to buffet him." There was nothing abnormal or unnatural about this matter it is and has been the experience of all the true followers of the "Man of Galilee." As great and joyous as is this new spiritual life with the risen Lord, we must live it on the earth and in these frail tenements of clay. We get sick and die just as other folks do.

Jesus prayed the Father, if it were possible, to spare him the agonies of the Roman cross, but added, "Nevertheless not my will, but thine be done." The whole Book of Job is to teach us that material loss or bodily afflictions are not sent of God, neither are they marks of his displeasure in us. Whatever the purpose of physical miracles, they were not to live by. Jesus fed the multitude by a physical miracle, but sent them away to get their next meal in the way of good, old-time housekeeping. He healed the sick, cleansed the lepers, and raised the dead. But these folks got sick again and all died. The new life in him is no guarantee for release from violations of natural laws. It has for all [illegible] grace and power to endure and suffer and die in hope of immortality. God wants us to be large enough to conquer evil within, and to overcome the world. There is not a proved or reasonably authenticated physical miracle since the aged Apostle John fell on sleep. None are needed. Suffering is not an unmitigated evil, but in the end it will be overcome. This, it seems, is the only way to make of us what God wants us to be. Immortality is the only answer as to the why of all things.

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessings on an entire race, readily as the few grains needed for his own little plot.—Selected.

Let us make sure of consecrating to God by prayer and a good intention the more considerable duties of the day. Let us strive at all periods, whether of work or refreshment, to realize his presence and the great end for which we are living. We shall find by degrees that the main business of the day, if done with pure intention, will lead the smaller duties in tow, like long boats following in the wake of a man of war.—Edward M. Goulburn.

CORINTH DISTRICT NOTES.

All the Pastors of the District Are at Their Places.

Brother L. B. Wimberly, of Booneville circuit, has been hindered somewhat by the illness of his wife, who has been in the Booneville Hospital for treatment. We are very glad to report her convalescence. At the second quarterly conference recently he reported Superannuate Endowment quotas in full for the year at three of his churches, viz., Blackland, Oak Grove, and Liberty. He expects the other two churches on the charge to do likewise.

* * *

One of Brother W. T. Bazzell's children has been sick with pneumonia recently, but is recovering, so that Brother Bazzell is able to meet his appointments and do his pastoral work on Burnsville charge.

* * *

Second place on paying Superannuate Endowment quota in full for the year is awarded to Old Bethel Church, on Belmont charge, where Brother C. W. Baley is pastor. They paid on April 5. Next in order of payment is Paine's chapel, on Silver Springs circuit, where Brother B. P. Fullilove is in charge.

District Standard Training School.

The fourth session of the Corinth District Standard Training School will be held at Booneville, Miss., June 2 to 7.

The following constitute the Board of Managers for the School: J. J. Taylor, J. A. Cunningham, Mrs. J. B. Reynolds, Rev. E. G. Mohler, all of Booneville; Mayor J. A. Lowe, Corinth; Rev. J. A. George, Ripley, and Miss Corinne Rogers, New Albany.

The following courses are to be offered: "Organization and Administration of the Sunday School," Rev. R. H. B. Gladney, instructor. "Pupil Study," Mrs. J. B. Randolph, instructor. "Principles of Religious Teaching," Rev. C. A. Bowen, instructor. "Life and Letters of Paul," Rev. W. W. Woollard, instructor. "Primary Lessons, Materials and Teaching," Miss Lynda Ramey, instructor. "Principles of Christian Service for Adults," Mrs. J. M. Wyatt, instructor.

Rev. E. G. Mohler, Booneville, is registrar and host; Rev. R. H. B. Gladney is executive secretary; Rev. Joseph B. Randolph is director of the Training School; Mrs. J. A. Cunningham is chairman of the Entertainment Committee; Mrs. J. B. Reynolds, Booneville, has charge of the text-books. The school will open for work Monday afternoon, June 2, at 3:30 o'clock.

District Conference.

The Corinth District Conference will be held at Booneville June 2-7. The first session will be held Monday afternoon, June 2, at 2:30, for organization.

The following committees are appointed: License to Preach—Revs. E. R. Smoot, W. I. White, J. L. Nabors. Admission on Trial—Revs. J. D. Wroten, J. J. Garner, D. R. McDougal, Deacon's Orders—Revs. W. W. Jones; W. M. Langley, A. L. Davenport; Elder's Orders—Revs. N. G. Augustus, C. W. Baley, J. A. George. Preaching at 11 a.m. each day, and at the evening hour.

JOSEPH B. RANDOLPH, P. E.

JACKSON DISTRICT NOTES.

Rev. G. E. Allen, pastor at Camden, states that they are making great preparations for the coming district conference, and urges that the several pastors who have not sent in names of delegates do so at once.

Those preachers and delegates who expect to go by train are requested to go to Pickens. If they will let Brother Allen know what train they are coming on, he will meet them with conveyance.

* * *

W. B. Barrett, at Fannin, is also fixing up his parsonage.

* * *

Congregations at Canton are fine. Average attendance at prayer meeting is seventy-two (pulse very good). Accessions by vows, seven; by certificate, twenty-seven. Epworth League and Sunday school fine. Brother Sullivan is held in high esteem and pushes the work with his usual energy and success.

* * *

Percy Vaughn, at Madison, says that two Baptists joined his church lately, but warns me against accusing him of "proselyting." Far be it from me!

* * *

Dr. H. F. Brooks makes the following report of the results of the meeting conducted by Judge Frank Morris at Capitol Street Church, beginning March 30 and closing April 15:

"There were more than 200 conversions and reclamations and 73 additions to the membership of the church. A number joined other churches in the city. Our meeting was a success in that large crowds attended, sinners were convicted and converted; many indifferent members were brought back to a reconsecration to their Lord and church. And the young life of the church was particularly aroused to a great activity."

An offering was made Judge Morris amounting to more than $1,200.

The present membership of Capitol Street is above 2,000 members. All departments of the church are in good working order, and the future of the church seems auspicious.

* * *

Henry Wood, over at Flora, has received in all 84 new members this year. Wood works wonders rapidly.

* * *

The total attendance at Sunday schools in Jackson on Easter Sunday was 2,665. This is the record attendance so far.

* * *

Dr. A. F. Watkins sends this from Yazoo City:

"Any man who is appointed to Yazoo City will find himself in the midst of a cultured, and refined, and clever, and appreciative people. The congregations are fine, and the attendance at prayer meeting and the Epworth League is growing ~~week by week~~.

"Yazoo City has recently suffered a great loss in the death of Mr. J. B. Ellis, for many years a prominent druggist and a devoted Methodist. He was a member of the board of stewards and a liberal supporter of the church.

"The church has largely over-subscribed its allotment for the year on the Superannuate Endowment Fund, and the canvass of the membership has not yet been completed. A large part of the subscription is in hand and ready to be forwarded to the fund headquarters."

* * *

The results of the meeting at Grace Methodist Church were: Thirty accessions to the church, ten on profession of faith, and the rest by certificate; probably as many as one hundred conversions and reclamations; a large number pledged for tithing and family prayers; fourteen subscribed for the New Orlens Christian Advocate. Brother E. B. Moll and his singer, Prof. Mangum, are a fine evangelistic team. They believe in old-time religion and old-time Methodist altar services. Some of these services were the finest I have ever witnessed.

F. L. APPLEWHITE, Reporter.

MERIDIAN DISTRICT NOTES.

Our efficient and popular presiding elder is improving in health and strength, and is attending all his conferences, preaching throughout the district and looking after all the interests of the church throughout the charges. All the charges, with the exception of a few, have put on the Superannuate campaign with great success—the other charges are planning to put on the campaign soon.

Our honored superannuates within our midst, Brothers R. F. Witt, C. M. Martin, and I. L. Peebles, are happy in the Lord, and their presence in our city and district is a benediction to all.

* * *

Brother M. L. White is serving his fifth year on the DeKalb charge, and is doing the greatest year's work of his five on that charge. He is making great preparations for our district conference, which will convene in DeKalb, May 12-14.

* * *

Brother W. C. M. Baggett is making progress on the Bucatunna charge. He has built a new church at State Line, which will be dedicated in June.

* * *

Brother S. E. Flurry, our new preacher on the Cleveland charge, was considerably interfered with in the beginning of the year, owing to bad roads; he is now able to meet all his appointments, and is in favor with his people.

* * *

Brother W. E. Dickens, on the Daleville charge, is in high favor with his people, and is doing a noble work.

* * *

Brother R. H. Clegg, our new pastor on the De Soto charge, has captivated his people, and is doing a wonderful work. The board of stewards very kindly raised his salary above what it ever has been before on the charge.

* * *

Brother T. M. Ainsworth has held two very successful meetings on his charge—at Enterprise and Stonewall. His salary has been increased for this year.

* * *

Brother J. H. Grice has made a good start on the Lauderdale and Electric Mills charge. He is serving a fine people, and they are well pleased with his ministry.

* * *

Brother E. W. Hope, our new preacher on the Matherville charge, is doing a splendid work. The board of stewards have raised his salary from what it was on the charge last year.

* * *

Our Meridian pastors are kept very busy. Brother Linnfield is in high favor with his people at Fifth Street. His board of stewards gave him a substantial raise in his salary. He is doing a great work. Brother Jolly, at Poplar Springs, is pushing the work forward, and is having good services every Sunday. Brother Castles, at Seventh Avenue, has become adjusted on his new charge, and his church at Seventh Avenue has taken on new life. There has been a remarkable growth in Sunday school attendance and preaching service in the church this year. Brother J. Lloyd Decell, at Central, is one of the most popular pastors that church has ever had. He is doing a great work. His church has recently bought a pipe organ, which will be installed by the 1st of August. He has had an increase in salary for this year. Hawkins Memorial Church and Thirty-fourth Avenue have both had a great revival recently. Rev. J. V. Bennett, Mississippi Conference evangelist, came to us in the beginning of March and remained three weeks. The church was greatly revived, and about thirty members were added to the church. The pastor's salary has ben increased for the year.

* * *

Brother R. E. Rutledge has recently had a great revival at Pachuta. Brother J. V. Bennett did the preaching. Brother Rutledge is loved by everybody, and is very popular with his people. His salary has been increased for the year.

* * *

Brother D. P. Yeager, our new pastor on the Porterville charge, is bringing his charge to the front. He has organized Epworth Leagues and Sunday schools in nearly all his churches, and is doing a great work. His salary has been increased for the year.

* * *

Brother J. D. Ellis is doing a good work at Quitman. He is reaching out into new territory, and preaching at Horton, a place previously unoccupied.

* * *

Brother O. B. Matheny is doing well on the Vimville charge. His salary has been increased for this year.

* * *

Brother Ulmer, at Scooba, is doing a greater

work this year than has been done on the charge in many years. He is now building a new church at Scooba. His salary has been increased for the year.

* * *

Brother W. A. Terry has recently had a great revival at Shubuta, Brother Earl Moll, Conference evangelist, doing the preaching. Shubuta Methodism is advancing along all lines.

* * *

Brother Hays, our new pastor at Waynesboro, is in great favor with his people, and is doing a good work. His salary has been increased for the year. Brother R. A. Sibley, on the Waynesboro circuit, is moving along steadily with his work.

* * *

We have two other previously unoccupied places which have regular services now—Narket, on the Porterville charge, and Shucktown, which is being served by one of our local preachers, Brother E. D. Snellgrove.

* * *

Brother F. D. de le Bar, junior preacher at Hawkins Memorial, is doing a most excellent work out at Oak Grove.

* * *

The district, as a whole, is moving forward along all lines.

JAMES M. LEWIS, Reporter.

NOTES FROM THE SEASHORE DISTRICT.

Easter Sunday was a great day for our church in Gulfport. We began the day with an early morning service, with the Sacrament of the Lord's Supper from 6 to 7; then the Sunday school at 9:30, with the reception of a class of boys and girls into the church, and the baptism of a number of infants. There were 1,187 present at Sunday school.

Bishop Ainsworth preached a great sermon at 11 o'clock, and an offering was taken to liquidate the church debt, which was wiped out to the tune of $4,000.

In the afternoon at 3 o'clock the Flying Squadron of Gulfport gathered in the Methodist church and had a great service, consisting of a number of addresses, one of which was by Bishop Ainsworth.

At the night services the choir rendered a great program, after which another great class was received into the church.

It was a happy turn of the itinerant wheel that sent W. J. Ferguson to Gulfport.

* * *

Rev. J. B. Stringer, of the Escatawpa charge, is doing a great work this year. He has organized a new church within the bounds of his work at Creole, the big Southern paper mill, with a membership of more than 80. This place promises great things for the future.

* * *

Rev. B. W. Lewis is a happy fit on the new charge of Stillmore, and we will have three new churches as a result of his work there. There is talk of one of his points asking for full time next year. I trust not so soon, but surely after one more year we will have to give that mission territory another man.

* * *

H. A. Gatlin says he is not going to build a new church at Lumberton, but that is not recorded. I think, if things keep moving there as they are now, he will repent and go straightway and do it.

* * *

A. C. Johnston is doing the impossible at Carriere. He has fixed up the parsonage, dug a well, increased the salary, organized things in good shape, and they have given him a Ford car.

* * *

Joseph Smith has captured Picayune, and not only the women but all the folks are in love with him, and he is doing a great work for the Kingdom there. They increased his salary 33 1-3%, making an assessment of $2,000. The pastor, his wife, and the people are very happy over the situation.

* * *

Jim Williams is in the midst of a great forward movement in the building of a Sunday school annex, which is very necessary to take care of the interest of the Kingdom, made more important by the growth of the high school into a junior college at Poplarville.

* * *

L. F. Alford is building an annex for Sunday school purposes at Pascagoula. You know Alford has to build something, and nothing was more needed than more Sunday school room there.

* * *

Brother Sharbrough is digging out the basement of his church at Wiggins for the purpose of a very needed enlargement of the facilities of his growing plant. He, with the other boys, is doing the excavating preparatory to the concreting and carpenters' work.

* * *

Brother W. L. Ward, at Coalville, is building a magnificent parsonage, and his work is progressing nicely along other lines as well.

More anon.

L. L. ROBERTS, P. E.

THE NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened in the beautiful Methodist church in the rapidly developing little city of Philadelphia on the morn- of April 23, 1924. Rev. L. E. Alford, the new but efficient presiding elder, called the conference to order, and throughout the entire conference presided over each session with the ease, grace and dignity of an "old-timer." After devotional exercises, conducted by the presiding elder, Rev. John W. Ramsey was elected secretary and Adam Mars was appointed assistant secretary.

While awaiting the arrival of a train on which many of the conference delegates were expected, the presiding elder read a list of preachers who had begun their ministerial careers in the bounds of the Newton District. The reading of this interesting list revealed the fact that, besides a number who are at present members of other Conferences, a surprisingly large proportion of the pastors in the Mississippi Conference were licensed to preach in this district. The fact was also disclosed that several of the pastors now serving charges in the district were licensed to preach here, and some have remained in it since the beginning of their ministry; the latter, at the request of the presiding elder, made brief talks.

When the roll was called, it was found that all the pastors were present except two, Revs. T. A. Ferguson and R. A. Allums. There was also a good representation of lay delegates, who took an active part in the proceedings of the conference.

The presiding elder announced the usual committees; and their reports, when submitted to the conference for consideration and taken in connection with the reports of the pastors, indicated that all the affairs of the district as a whole and all the interests of the church in the various pastoral charges were being advanced.

Rev. A. S. Oliver, from the Church Extension Board; Prof. Harrel, from Millsaps College; Rev. J. M. Morse, Educational Secretary; Rev. H. A. Gatlin, representing the Washington City Church, and Rev. W. T. Griffin, representing the Orphans' Home, were introduced to the conference. Rev. A. S. Oliver addressed the conference in the interest of the church at Columbus, erected for the purpose of taking care of our Methodist girls at the Mississippi State College for Women. The conference responded with a contribution of $150. Rev. H. A. Gatlin spoke concerning the pledges to the Washington City Church, and a committee was appointed to apportion the $250 asked for among the several charges on the basis of the pastors' support for the present year. Prof. G. L. Harrell and Rev. J. M. Morse spoke in behalf of Millsaps College and the cause of Christian Education, respectively.

Rev. J. F. McClellan, president of the Montrose Training School, spoke relative to the work of that institution.

One excellent young man, Edward Rose, by vote of the conference, was unanimously granted a license to preach upon the recommendation of the committee.

The following laymen were elected delegates to the Annual Conference: W. A. Davenport, J. H. Hester, O. S. Hopkins, W. H. Jones, W. C. Mabry, W. D. Donald, O. C. Hull, and R. B. Houtwell. Alternates: W. H. Mars and F. B. Dewees.

Sebastopol and Decatur were nominated as the meeting place for the next session of the conference. By a rising vote Decatur was selected.

The preaching of the conference was done in an excellent manner by Revs. G. G. Yeager, E. H. Cooley, and John R. Jones.

Under the guiding hand and wise leadership of the presiding elder, it must be conceded that this was one of the most pleasant and profitable sessions in the history of the Newton District.

After the adoption of appropriate resolutions, expressing appreciation of the gracious hospitality of the people of Philadelphia, the pastor and committees in their efforts toward securing the comfort of the delegates and preachers, the conference adjourned sine die.

JOHN W. RAMSEY, Secretary.

A HAPPY SUPERANNUATE.

Dear Dr. Carley: This superannuated Methodist preacher had cause for rejoicing last Tuesday evening about 8 o'clock. Brother Cain, our pastor, had requested me to be at home at that hour, as he had some business with us. Shortly after the train pulled in, a car stopped in front of our gate, and when I opened the front door, in came Rev. H. E. Pettus, pastor of the Baptist church; Brother Cain, and several of my friends of the town, and, to my great surprise, Dr. Briscoe Carter. After all were seated, and after a few minutes of pleasant conversation, Dr. Carter arose and said: "Brother Sweeny, I understand there is a mortgage of $1,000 on your home here." I said, "Yes, sir;" and he took from his coat pocket a long envelope and said: "That mortgage, my brother, is lifted. Here is your note—take it down to the clerk's office in the morning and have it canceled; and be careful how you handle the envelope, for there is a check for $50 in it for you for lagniappe."

Doctor, I felt that if I had had wings I would have flown away to my Lord in the glory world and fallen at his feet and thanked and praised his holy name for answering our prayers.

That my many friends who read the Advocate might share with us our joys, and that they may know as well as we who helped to bring this to pass, I am sending their names: W. M. Cady, S. G. Webb, Dr. R. D. Webb, R. T. Moore, F. T. Whited, A. J. Peavy, S. S. Holladay, Jr., T. C. Clanton, Rev. J. B. Peters, Rev. J. B. Williams, A. M. Mayo, O. H. Henderson, T. L. James, J. D. Moore, Rev. N. E. Joyner, Rev. H. T. Carley, Rev. W. W. Drake, Rev. W. L. Duren, E. A. Frost, W. B. Reily, S. H. Meyer, Mrs. L. C. McVay, Rev. W. D. Kleinschmidt; First Church, Monroe, through Brother Freeman; R. O. Randle, Dr. F. S. Parker, Dr. F. N. Parker, Rev. Thomas Carter, Van Carter, Haynesville, M. E. C., S., through Rev. A. J. Gearheard; Rev. A. S. Lutz, First M. E. Church, South, Shreveport, through Rev. R. E. Goodrich; Rev. C. C. Wier, W. T. Murry, Rev. E. K. Means, T. W. Holloman, J. R. Abels, O. McCan, Rev. E. C. Gunn, W. S. Holmes, Miss Margaret Hutchinson, Mrs. J. M. Robertson, Rev. W. W. Holmes, H. H. White, W. D. Wesley, and Rev. H. N. Brown.

May the blessings of God rest upon all these dear friends for this deed of kindness. We will never cease to thank Dr. Briscoe Carter for his interest in us in undertaking and bringing this thing to pass. With much love and gratitude to all, we are

Yours Faithfully,
F. N. SWEENY.
MRS. F. N. SWEENY.

Franklinton, La.

Dancing is a form of insanity of which few people have any fear.—Selected.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

PAYMENTS ON QUOTAS MAKE THE "FORGOTTEN MAN" SMILE.

Just when the birds are coming, the flowers are blooming, and the trees are casting aside the clothes in which they were dressed in May, the Quotas No wonder the birds sing, the flowers smile, and the trees [illegible]

[illegible] "The Forgotten Man" [illegible] Church [illegible] the Quotas [illegible] Conference [illegible] Special Effort [illegible] Superannuate Endowment [illegible] Conference [illegible] Quota [illegible] Conference [illegible] Quota [illegible] Conference [illegible] Quota

The Home Circle

IT ISN'T YOUR SCHOOL—IT'S YOU.

If you want to have the kind of school
Like the kind of school you like,
You needn't slip your toys in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new.

It's a knock at yourself when you knock your school.
It isn't the school—it's you!
Real schools are not made by people afraid
Lest somebody else get ahead.
When every one works and nobody shirks,
You can raise a school from the dead.

And if while you gain your personal aim,
Your neighbor can gain his, too,
Your school will be what you want to see.
It isn't your school—it's you!

—Kansas Wesleyan Advocate.

A FAMILY AWAKENING.

"These biscuits are certainly good, mother," said Hal Evarts, at home from college for his spring vacation.

"Mother's biscuits are always fine," his sister Clarice reminded him.

"That's right," added Mr. Evarts. "Mother is the champion when it comes to making biscuits."

Mrs. Evarts did not smile back at them as she usually smiled when they praised her cooking. "Biscuits!" she exclaimed with a bitterness that was wholly strange in her. "Biscuits! Always biscuits; Hal comes home from college, and the first thing he says is, 'Mother, please make some biscuits for breakfast.' Not a word about his college doings, although I was counting on hearing. Clare brings her musical friend home; I love music, and Clare knows it, but instead of hoping I would enjoy her friend she says: 'Won't you please make some of your lovely biscuits for lunch?' Your father telephones he is bringing Professor Mellon home for dinner, 'And won't you have some of your famous biscuits?' I think you had better put on my tombstone, 'We miss her because she made good biscuits!'" She pushed back her chair and hurriedly left the room, leaving a startled and almost frightened family behind her.

"It—it isn't just the biscuits," Clarice said, and her eyes filled. "It's because it's been nothing but biscuits."

Her father nodded. "You've put your finger on the trouble. We're all guilty. We must find some way to make her understand that she is far more to us than just a biscuit-maker."

"Would it be all right for me to go up and tell her about college now?" Hal asked contritely.

"That would be as good a way as any to begin," said his father.

Hal's mother sat up and dried her eyes as he entered her room. "I'm ashamed of the way I exploded—like a spoiled child," she said apologetically.

"You should have exploded long ago," Hal replied. "We didn't mean to make you think you were only our biscuit-maker."

And he told her one college happening after another until he had her laughing.

That afternoon Mr. Evarts telephoned, "Come downtown and let's have dinner together and then go to the opera," he said to his wife.

They had an enjoyable evening. Coming home late, Mrs. Evarts found a note from Clarice on her dresser. "I am going to get brekfast," it read. "You are to stay in bed until I call you."

So it went all the week. Clarice insisted on getting breakfast regularly. At first her mother enjoyed it, but after a few days she was aware that something was missing.

The morning before Hal was to go back, Mrs. Evarts overheard him say to his father: "Guess I'll slip out with you and get something to eat. Clare's breakfasts are fluffy—"

"But not filling like mother's biscuits," finished his father.

The next morning Mrs. Evarts was in the kitchen when Clarice appeared. "Mother!" exclaimed the girl reproachfully.

"You're a dear," said her mother, laughing, "but you set the table, and I'll get breakfast. I don't want to forget how."

The family were assembled when she came into the dining room, carrying a plate of fluffy brown biscuits.

"Biscuits!" cried Hal.

"Biscuits!" echoed Mr. Evarts.

And "Oh, biscuits," said Clarice.

Then they all looked guiltily at one another.

"Yes, biscuits," repeated Mrs. Evarts, laughing. "I have concluded that making good biscuits for a good family is a good job. Only—I do get a bit tired of having it all biscuits."

"It's not going to be all biscuits after this!" they assured her tenderly but emphatically.—The Companion.

FLOWER DAY.

By T. Roberts.

A contest was to be held in Cologne Street High School for the prettiest bouquet of flowers. The most beautiful bouquet was to go to Mr. Randolf, the superintendent, on his birthday, and the prize offered was two dollars. All the girls in school looked forward to the day of the contest with great pleasure.

Lucile Anderson ran out to her flower garden every day to see if there wasn't just one bloom, but there never was.

Her mother's birthday came just a little over a week after Mr. Randolf's, and Lucile had especially wanted the money for her mother's present.

The ferns out in front were growing larger every day, but none of her flowers had bloomed.

She watched hopefully for the first bloom—and finally it came! A white Easter lily was beginning to open!

That afternoon she ran over to Elsie Ellis to tell her, but Elsie took her to a large rosebush loaded with pink roses.

"I'm going to fix a dozen of the prettiest and largest ones," Elsie told her.

Lucile's lilies kept on blooming until there were four beautiful white lilies in the round bed.

On the morning of the Flower Day she cut the four flowers, and with artful fingers mixed fern with them and tied a bow of soft pink tulle around their long green stems. All the way to [illegible] smiled down at the upturned lilies, [illegible] touched the petals softly.

[illegible] was to be announced after school, and all [illegible] to discuss the [illegible] bouquets.

The teachers examined each bunch carefully and talked quietly among themselves.

Lucile watched the teachers going through [illegible] bouquets.

"How lovely!" one of them exclaimed.

Lucile's fists clenched tight. "Maybe they have [illegible]," she said softly.

After school all the girls assembled in the auditorium.

Several of the teachers brought in the six prettiest bouquets and held them up, each one, to be seen.

"And this is the winner," said Miss Fox with a smile toward Lucile, and she held up the bouquet of soft white lilies.

When the applause had subsided the money was awarded to Lucile.

On Mr. Randolf's birthday he was given the flowers, and on her mother's she received a lovely red swing stand—all because of Lucile's four Easter lilies.

Gulfport, Miss.

A woodpecker pecks
Out a great many specks
Of sawdust
When building a hut;
He works like a nigger
To make the hole bigger—
He's sore if
His cutter won't cut.
He don't bother with plans
Of cheap artisans.
But there's one thing
Can rightly be said:
The whole excavation
Has this explanation—
He builds it
By
Using
His
Head.

The Dixie Highway.

Many build as cathedrals were built: the part next to the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—Pulpit.

SPECIAL OFFER

Three Genuine Pure Aluminum Double Lipped

STEW PANS, 69c

WITH THREE GUARANTEES CUT FROM THE LABELS ON

LUZIANNE COFFEE

Cut out this Advertisement and send to Wm. B. Reily & Co., New Orleans, La., with three guarantees taken from the label found on Luzianne and 69c in cash and we will send three double lipped Stew Pans, worth at least $1.50, to you by parcel post, charges prepaid.

New Orleans Christian Advocate

HENRY L. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE

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Mississippi Conference: Rev. J. F. Leggett, Rev. W. H. [illegible]

North Mississippi Conference: Rev. J. H. Nolen, Rev. [illegible]

SUBSCRIPTIONS

[illegible]

Editorial

[illegible] OVER LOUISIANA CONFERENCE.

[illegible]

[illegible]

[illegible]

he who spoke the last words in the old building before it was demolished. The service was participated in by Rev. Mr. Pettis, pastor of the Baptist Church, whose congregation courteously attended, Rev. F. N. Sweeny, a superannuated member of the Louisiana Conference residing in Franklinton, the editor of the Advocate, and, of course, the pastor, Rev. L. W. Cain, to whose indefatigable efforts and inspiring leadership the erection of the new building is largely due. The choir rendered a fine musical program.

The editor greatly enjoyed his visit to the beautiful little town of Franklinton, especially the gracious hospitality in the home of Brother and Sister Cain, and the charming courtesies of their children Jerome, Eleanor, and Ralph. It was a benediction to be in the presence of Brother Cain's mother, who is a visitor in the home.

PERSONAL AND OTHER NOTES.

Bishop Edwin D. Mouzon will deliver the Fondren Lectures at Southern Methodist University in 1925.

The offering for the Orphanage by the Noel Memorial Methodist Church, Shreveport, La., on Mother Sunday was $490.55.

"I have been taking the Advocate for over [illegible] years and have never missed reading a copy in [illegible] since that time," writes Brother F. M. [illegible], of Oxford, Miss.

Bro. J. P. Carter of Hattiesburg, Miss., in remitting for his renewal subscription to the Advocate remarks that he has been a subscriber for [illegible] years.

Rev. J. J. Smith requests us to call attention to [illegible] that his address is changed from Ripley, Miss., to Crystal Springs, Miss. Let all [illegible] take notice.

[illegible]

[illegible]

[illegible]

changes since they sent me their subscription. The books ought to be ready within thirty days." Dr. Steel is easily one of the most brilliant writers of the present day, and a rare treat is in store for those who read his book.

We acknowledge the honor of an invitation to attend the commencement exercises of Whitworth College, Tuesday, May 20. The degree of Bachelor of Arts will be awarded twenty-six young ladies, in addition to which department diplomas will be given to several in English, Expression, Home Economics, Piano, and Physical Education. The commencement sermon will be preached by Dr. A. F. Smith of Nashville, and the commencement address will be delivered by President D. M. Key, of Millsaps College.

The First Methodist Church of Columbus, Miss., suffered a great loss recently in the death of W. C. Beard, for more than fifty years a member of that church, and active in all its work. He had reached the advanced age of 75 years. Prominent in the life of the community, he was a great asset to the religious forces of the city. His funeral, which was held from the church, was attended by a great throng as a testimonial of the high esteem in which he was held. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. W. Tucker, Homer, La., 45; Rev. Guy Ray, McCool, Miss., 2; Rev. P. O. Lowrey, Calhoun, La., 2; Rev. E. Nash Broyles, Greenville, Miss., 2; Rev. J. L. Frazier, Springfield, La., 2 (less than 1 year).

PLACE OF MEETING OF NEXT GENERAL CONFERENCE.

By Curtis B. Haley, Assistant Book Editor.

From the church press I note that the Committee on Arrangements for the next General Conference of the Methodist Episcopal Church, South, is to hold a meeting in a few days to take up the matter of selecting the place of meeting for the forthcoming Conference. I have checked up the places of meeting by States of all the Conferences, with the following result:

One General Conference has been held in each of the following States: Alabama (Birmingham, 1906); Arkansas (Hot Springs, 1922); Kentucky (Louisville, 1874); Louisiana (New Orleans, 1866); Maryland (Baltimore, 1892); North Carolina (Asheville, 1910); Oklahoma (Oklahoma City, 1914), and Texas (Dallas, 1902).

Two Conferences have been held in each of the following States: Missouri (St. Louis, 1850 and 1890); Virginia (Petersburg, 1846; Richmond, 1886).

Three Conferences have been held in Georgia (Columbus, 1854; Atlanta, 1876 and 1918).

Four Conferences have been held in Tennessee (Nashville, 1858 and 1882; Memphis, 1870 and 1894).

It will be noted from the foregoing that no General Conference has ever been held within the bounds of the States of Florida, Mississippi, or South Carolina. Surely the Methodists, and perhaps others of these great States, would like to have this great body meet at Jacksonville or Tampa, Meridian or Jackson, Charleston or Columbia, or in some other of their enterprising cities.

Since the Conference meets in the balmy month of May, the indications are that the weather conditions would be ideal for a gathering in any of the cities mentioned. In making the suggestion above, I am not unmindful of Colorado, California, West Virginia, and other States, where we have small memberships, but which are also distant from the center of population of our church.

EXTRACTS FROM TWO PAPERS.

Dear Brother Carley: Last Thursday morning, April 24, I took from my post office box here in Jackson, Miss., two papers, the Baptist Record and the New Orleans Christian Advocate, both papers being dated Thursday, April 24.

In the Baptist Record, page one, top of column one, will be found the following note: "In Gulfport there were 924 present in the two Baptist Sunday schools here last Sunday. The First Church had 612, and Grace Memorial 312. On the same day the Methodists, who have only one church, had 666 present."

In the New Orleans Christian Advocate, page eight, bottom of column three, will be found the following: "Easter Sunday was a great day for the First Methodist Church, Gulfport, Miss. There was a sunrise prayer meeting and communion service at which about 100 were present. The Sunday school attendance was 1,193."

The two statements might well be read twice.

B. F. LEWIS.

Jackson, Miss.

(Editor's Note: The figures for the attendance at First Methodist Church are correct; we cannot speak for the others.)

SOCIAL SERVICE CONFERENCES.

The Commission on Temperance and Social Service will hold two conferences this summer, one at Lake Junaluska, July 6-13, the other at the Western Assembly at Mount Sequoyah, Fayetteville, Ark., Aug. 1-4. This will be the first Social Service Conference under the Commission at the latter place.

The general topic will be, "The Christian Home as a Vital Factor in Civilization." At Lake Junaluska the conference will give eight days to discussions of the subject under the headings of: "The Church and the Home;" "Founding and Housing the Home;" "The Home and the Child;" "The Home and Labor;" "The Home and Race Relations;" "The Home and Leisure;" "Enemies of the Home;" "The Home and International Peace."

The conference at Lake Junaluska last summer was voted by the many who attended it one of the most significant that had ever been held there. The Commission are laying as careful plans this year, securing speakers of national note in their special subjects, and those who come may be assured of a most interesting and helpful session. The lake and mountains, woods and fields are never more lovely than in early July. One friend from Texas, a woman of wide influence in her church and Conference, said last summer that the meetings, discussions, addresses and the wonderful setting had made this an epoch in her life, that she was returning enriched and uplifted to her year of volunteer work for the Kingdom. And all those around her echoed, "So say we all."

Those who visited Mount Seqoyah have made us eagerly anticipate rest under the shade of the great trees, the far look over smiling valleys. A fine program is assured them, which will be announced later.

BISHOP JAMES CANNON, JR.,
Chairman.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will convene in Abbeville, Miss., at 3:30 o'clock p. m., on Monday, May 12, and will adjourn with evening session, May 14. Let every one who comes remain throughout the session. Rev. Carroll Varner will preach at the evening service, May 12.

Committee to Examine for Admission on Trial and License to Preach—Mellville Johnson, J. S. Duncan, J. E. Stephens.

Committee to Examine for Recommendation for Orders—J. W. Ward, R. I. Collins, G. A. Baker.

R. A. TUCKER, P. E.

BOARD OF EDUCATION, MISSISSIPPI CONFERENCE.

Pursuant to the action of the Board of Education at the Annual Conference session at Gulfport, Mississippi, last November, 1923, I am calling a meeting of the Board for Friday morning at nine o'clock, Jackson, Mississippi, in Galloway Memorial Church, May 23, 1924.

The members of the Board of Education will please to note this call, and be on hand, on time, for this meeting.

It will be well for the schools of the Conference having business with the Board at this time to provide such representation as they see fit. These representatives will please appear at the morning session.

ROBT. SELBY, Chairman.

Vicksburg, Miss.,
May 5, 1924.

"I LAY ME DOWN TO SLEEP."

"This night I lay me down to sleep;"
For God has fixed it so:
"I pray Thee, Lord, my soul to keep"
As pure as driven snow.

"If I should die before I wake,"
For I am only seven,
"I pray Thee, Lord, my soul to take,"
And bear it home to heaven.

"This night I lay me down to sleep,"
For it is all that I can do:
"I pray Thee, Lord, my soul to keep"
As sweet as morning dew.

"If I should die before I wake,"
I tell the world good-bye:
"I pray Thee, Lord, my soul to take,"
And bear it to the sky.

• • •

CHRIST CONFESSES US.

We can and do make it hard for Christ to confess us. For as the devil of old came into the presence of God accusing Job, so now the devil in a sense enters the court of heaven accusing us before the Father. Here is some poor, trembling, faltering sinner who walks unworthy of the vocation whereunto he is called. The devil comes before God, and says, "Ah, yes; that is one of yours, who promised to serve you and be faithful, and yet see how he is living." Christ's reply is, "Well, he has confessed me before men, and I promised to confess him before my Father. Yes; he is one of mine, and I am hoping that this will remove every trace of evil." It is a hard thing for Christ to confess us in the face of our many inconsistencies, but he is faithful to his promise.—A. J. Gordon.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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President Presbyterian Hospital,
731 739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM GRAHAM was born May 17, 1854, and departed this life April 2, 1924. He was married to Miss Carrie Lee Jones, daughter of N. R. Jones, of Wayne County, Miss., Dec. 6, 1888. To this union were born twelve children, four of whom preceded him to the haven of rest. He joined the church in early life, and was true to all of its interests. He tried to live in harmony with the teaching of God's word. He was one of the charter members of our church at Hiwannee. His home was always his pastor's home. By kind words and gentle deeds he has erected for himself an imperishable monument to his memory. A loyal citizen, a faithful member of the church, a devoted husband and loving father has slipped away from us for a while, but we know where to find him. He leaves, to mourn his departure, a wife and eight children: Bessie, Lucile, Erma Cay, Mrs. L. M. Holcomb, John, James, Robert and Ernest D. Graham, of Waynesboro, Miss.; one brother, T. R. Graham, of Shubuta, Miss., and six grandchildren whom he loved so much, and a host of friends. After funeral services, conducted by his pastor, assisted by Rev. W. A. Hays, his body was tenderly consigned to the tomb in Hebron cemetery to await the resurrection morning. We will meet him again some day.

His pastor,

R. A. SIBLEY.

On the evening of Feb. 14, 1924, at Wesson, Miss., MRS. J. L. BEAVERS closed her eyes for that last long sleep from which there is no awakening. She was a member of the Methodist Episcopal Church, South. She was married to Dr. J. L. Beavers, and nine children blessed this union. Truly it can be said of her, she planted and cultivated love, peace, and happiness in her home; but how could it be otherwise with one who nourished love and sustained the commandments of her God? Her home life was ideal. Quiet, unassuming, yet true in every relation of life, she added to the sum of human happiness, and were every one for whom she did some loving service to bring a blossom to her grave, she would sleep beneath a wilderness of flowers. A sweet, happy home is broken up. The home where the children have gathered for family reunions is no more. Her going away was very beautiful, much like the setting of a great sun. Surrounded by her children, she talked of her Saviour, and sang in clear, sweet tones, "Oh, how I love Jesus." She grew weaker and weaker, and just before the end came a beautiful mocking bird came and sat in the window and sang as never before, and ere the song was ended her pure spirit had flown to realms of bliss. After her hands were folded across her breast, we looked upon her; so calm, so still, so motionless, with the grateful smile on her lips, with such unutterable peace expressed in every curve of her pleasant face, she lay, we were comforted, knowing her precious feet had found a rest that will never be broken. We remembered what the disciples must have felt when they walked by the Lake of Gennesaret and thought of him who had so often trodden its shores. A cloud had received him out of their sight, yet brighter than the sunshine on the sea was the light that shone upon their tears, and sweeter than the whisper of the waves was the echo of that voice that said, "Where I am there shall ye be also." We have tried to think what a meeting there must have been in heaven when she passed in and was greeted by her bosom companion that she mourned for so long, and other loved ones gone on before. They are waiting—lingering upon the portals for the coming of loved ones left behind. Happy is that person who, when his life work is ended, can lie down to rest in the consciousness of duty well done, and in the last moments say as she did, "I see Jesus." The world is better because of her having lived in it, and her good deeds and elevating influence cannot be lost, but will continue to bear fruit to the glory of God. We bow in submission to his will, and are comforted by the thought that she now shares the splendors of that land where there is neither valley nor shadow of death. Truly no children ever loved a mother more than did hers. May they so live that when the shadows all flee away a family circle, unbroken, may be formed, and when they are sad at the thought of her slipping away from their hearts and home may they be comforted as they say,

"Fold her, O Father, in thine arms,
And may she henceforth be
A messenger of love between
Our human hearts and thee."

A FRIEND.

EDWARD W. RHODES was born in Rankin County, Miss., on Jan. 1, 1844. He died on Nov. 18, 1923, aged 79 years, 10 months and 17 days. When but a youth he enlisted in the Confederate army, and through this memorable conflict he fought bravely for the great principles so dear to the heart of every true Southerner. Here, while away from home and exposed to the many dangers and hardships of army life, his heart turned toward God, and he was brought to know Christ as his Saviour. In the year 1873 he united with the Methodist Episcopal Church, South, at Shiloh, near where he lived and died. He ever after remained a loyal member and faithful supporter of this historic church, also an enthusiastic patron of the camp meeting which for so long has been held annually on these sacred grounds. Brother Rhodes was one of those stalwart, dependable men of whom this community has so long been noted. As a citizen, he was the soul of honor and integrity; as a neighbor he was wise in counsel and ever ready to minister to the relief and comfort of those about him. In his Christian life he was quiet and unobtrusive, yet faithful and true, demonstrating in his daily life the spirit of the Master whom he loved and whom he served. On Nov. 13, 1873, Brother Rhodes was married to Miss Lanie Knight, with whom he lived happily until his death. Six children were born to this union, four of whom survive with the devoted companion to mourn the going away of the loving husband and father. The only daughter, Ella, is the wife of Rev. James M. Lewis, of the Mississippi Conference. On Nov. 20, in the Shiloh cemetery, hard by the church of his love, we laid his tired body away to await the resurrection morn, Rev. Paul H. Grice and the writer conducintg the last sad rites.

PAUL D. HARDIN.

We buried on April 22, 1924, at old Providence Camp Ground, near Rockport, MRS. J. N. WARE, the wife of of our deceased Rev. J. N. Ware, of the Mississippi Conference. Sister Ware was nearly 72 years old, and had been a member of the church nearly fifty-four years. She was a devout Christian, and was ripe and ready for heaven. She had been confined to her bed for about four moths, and had suffered intensely from a stroke of paralysis. She frequently told the writer that she was ready, and wanted to go home and be with Jesus. May God bless her memory, and may her faith and courage be an incentive to those of her loved ones to live right.

Her pastor,

W. W. NELSON.

Georgetown, Miss.

On the morning of Feb. 19, 1924, the angel of death came to the beautiful little hamlet of Charlieville, La., and bore away to that city "Whose builder and maker is God," our beloved CHARLES MARK NOBLE. This man of God quietly approached his grave like one who, after the toils of a perfect day, lies down to pleasant dreams.

Mr. Noble was born near Columbia, La., Feb. 1, 1851. He was the devoted son of Fleming and Anne Eliza Grayson Noble. At a very early age he accepted Jesus as a personal Savior and joined the Methodist Church and was a faithful, loyal layman for more than 50 years.

In 1874 Mr. Noble came to Charlieville, where he lived for one year; then he won the heart and hand of Agatha Faulk, and for 47 years they lived amid the flowers and song of birds and ever did they give all honor to God, the giver of all good. To this union were born six children; three were singing in the choir invisible as he entered the heavenly home, and three here are emulating the example of his life; Mrs. F. B. Hatch, of Rayville, Mrs. H. R. Hayes, of Jackson, Miss.; Charles Mark Noble, Jr., of Charlieville, La.

Mr. Noble was a devoted father, a loyal friend, a gracious host, a man without guile; and children, grandchildren, and friends will rise up and call him blessed. He possessed the patience of Job, the faith of Abram and the loving heart of John the Apostle. He had the compassion for lost souls like unto Jesus, so he gave his all to the Sunday school, thus bringing the lambs into the fold. How the Sunday school and church will miss him; yet he will forever be enthroned in the heart of the Methodist Church and his influence will be as a living fountain of waters ever flowing on and on. "Thanks be unto God for such a life." "God gave and God has taken away."

Mr. Noble needs no eulogy, no mausoleum; may we think of these lines: "Sunset and evening star, and after that the dark. May there be no moaning of the bar, when I embark."

D. R. SARTOR, Sr.

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WHAT ONE BIBLE CLASS DID FOR THE FRENCH MISSION FIELD.

Dear Co-Workers of the Women's Bible Classes: One of our members recently became deeply interested in the work among the French in Southern Louisiana. An offering was taken, and in a short time $120 was raised.

What we can do, you can do if you try. So we are passing on the word, praying God's blessings upon your efforts and asking you to begin today. The best time to do the Lord's work is now. "The King's business requires haste." All of you, I am sure, are acquainted with the fact that the Southern part of our State is a needy field. Let us do our best to win these people for Christ. A small amount of money invested now will no doubt yield rich returns.

Wishing you success in this worthy undertaking, I am,

Fraternally yours,

DAISY H. PHIPPS,

Corresponding Secretary, Welden-Kimball Class, Noel Memorial Church, Shreveport, La.

FROM SICILY ISLAND, LA.

This is to remind the brethren that the Sicily Island charge is not lagging in the least, but there is a spirit of co-operation existing that is beautiful to behold. The preacher and the people are in the best of spirits because of what has already been accomplished and what we see can be accomplished during the remaining months of the Conference year.

We are progressing nicely with our Superannuate Endowment fund, and we are confident that we will put that over in good shape. We have also put a new roof on our parsonage, and, with just a little more work that we expect to do in the near future, we will have a very comfortable home for our preacher.

Last, but perhaps not the least of our accomplishments for this year, is the fact that we have just bought for our church here at Sicily Island one of the best and prettiest pianos to be found anywhere; of this we are justly proud. This was largely the work of the young people.

The preaching services are well attended and the Sunday school is on the up-grade, all of which shows that we, too, are awake, and by the help of God we expect to continue to go forward doing the work of God.

Fraternally,

CARROLL SHIEL.

FROM BOYCE, LA.

Dear Brother Carley: When you have something worth while for the Advocate, it's all right to send it in. All right, here it goes.

Yesterday was a good day for the church here. In fact, we have had several very helpful days recently. Sunday before Easter we received two members into the church. Easter was a record breaker for the Orphanage. Yesterday, we received five adult members on profession of faith; and there are more to follow. We have a class of twelve children to be received into the church next Sunday.

The Sunday school is growing numerically, and the interest is fine. Two classes have just been added to the Sunday school—a young men's class and a class of young married women. The outlook now is, that we shall have to add more Sunday school rooms. Increased attendance upon all the services is very perceptible; interest is fine; work more thorough.

We give God the praise, and press on for greater achievements in the work of the kingdom of our Lord.

Yours in His service,

E. L. CARGILL, P. C.

April 28, 1924.

"Our learning should be neither a couch on which to rest, nor a cloister in which to promenade alone; nor as a tower from which to look down on others; nor as a fortress where we may resist them; nor as a workshop for gain and merchandise, but as a rich armory and treasury for the glory of the Creator and then ennoblement of life."—Lord Bacon.

"I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"—President Thompson, of the Ohio State University.

He wakens us, if we will, every morning to fresh messages, and we may pour out our hearts before him and be assured of his heed.—W. Robertson Nichol.

FROM PERSONAL EXPERIENCE

Mrs. Bradford Recommends Lydia E. Pinkham's Vegetable Compound

Phoebus, Virginia.—"Having this opportunity I just cannot refrain from saying a word of praise for the Lydia E. Pinkham medicines. I have used them as occasion required for twenty years, and my three sisters have also used them, and always with the most gratifying results. During the Change of Life I had the usual distressing symptoms—hot flashes, insomnia, etc.,—and I am pleased to testify to the wonderful results I obtained from the Vegetable Compound. I heartily recommend it to any woman and I will be pleased to answer any inquiries that might be sent to me through the publication of my testimonial."—Mrs. H. L. BRADFORD, 109 Armstead Street, Phoebus, Virginia.

Consider carefully Mrs. Bradford's letter. Her experience ought to help you. She mentions the trials of middle age and the wonderful results she obtained from Lydia E. Pinkham's Vegetable Compound.

If you are suffering from nervous troubles, irritability, or if other annoying symptoms appear and you are blue at times, you should give the Vegetable Compound a fair trial. For sale by druggists everywhere.

NORTH MISS. CONFERENCE

Greenwood District—Second Round.

Drew, at Sandy Bayou, May 10, 11.
Acona, at Bowling Green, May 17, 18.
The District Conference will be held at Carrollton, May 21, 22, 23.

J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

Mooreville, at Oak Hill, Thursday, May 8.
Wheeler ct., at Shady Grove, May 10, 11.
Corinth District Conference and Corinth District Standard Training School will be held at Booneville, Miss., June 2-7.

JOSEPH B. RANDOLPH, P. E.

Aberdeen Dist.—Second Round.

Smithville, at Antioch, May 10, 11.
Greenwood Springs, at G. S., May 16.
Nettleton, at Carolina, May 17, 18.
The District Conference will meet at Pontotoc May 20 to 23, inclusive.

L. P. WASSON, P. E.

Columbus Dist.—Second Round.

Artesia, May 8.
Mayhew and Sessums, at Longview, May 9.
West Point, May 9.
The District Conference and District Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

New Augusta, at McCallum, May 11, 11 a.m.
Hattiesburg, Main Street, May 11, 7:30 p.m.
Avera, May 14, 7:30 p.m.
Leakesville, at Winburn Chapel, May 17, 11 a.m.
Lucedale ct., at Merrell, May 18, 11 a.m.
Lucedale, May 18, 7:30 p.m.
Ellisville, at Hinton, May 22, 11 a.m.
Richton, May 25, 11 a.m., 2:30 p.m.
District Conference, at Purvis, May 27-29.

W. W. GRAVES, P. E.

Jackson Dist.—Second Round.

Camden, at Soule's Chapel, May 10, 11, 11 a.m.
Galloway Memorial, May 18, 11 a.m.
Millsaps Memorial, May 18, 7:30 p.m.
Brandon ct., May 24, 11 a.m.
Brandon, May 25, 11 a.m.

District Conference opens at Camden, May 12, at 7:30 p.m., and will continue May 13, 14, 15. Sunday School Institute will meet Wednesday, May 14. Laymen's work will be considered the afternoon of May 14. Pastors will please elect their delegates, and send names to Rev. G. E. Allen, Camden, Miss., also to me at 126 Adams Street, Jackson, Miss.

M. L. BURTON, P. E.

Vicksburg Dist.—Second Round.

Oak Ridge, at Oak Ridge, 11 a.m., May 11.
Vicksburg, Crawford Street, 7:30 p.m. May 11, 12.
Silver City, at Midnight, 11 a.m., May 17, 18.
Louise and Holly Bluff, at Louise, 7:30 p.m., May 18, 19.

The District Conference will be held at Hermanville, beginning with the opening sermon Tuesday, May 20, at 7:30 p. m. Let the preachers and delegates please arrive on the evening trains Tuesday for the first session. Remember our goal—to have all Conference collections in cash and good subscriptions by May 1, with 20% over, if possible. Please send the names of the delegates to me and to the pastor.

W. B. JONES, P. E.

FLATULENCE

Severe pains caused by gasses in stomach and intestines, aggravated by dyspepsia, liver disorders and constipation. Positive relief and good digestion restored by

CHAMBERLAIN'S TABLETS

They give you health, bodily comfort, ease of digestion, free elimination, an active liver, a clean colon, sweet breath, a healthy tongue and an alert, contented mind in a vigorous, well nourished body.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Rochelle ct., at Standard, May 11.
Woodworth, May 14, p.m.
Jena and Jonesville, at Jena, May 18, 11 a.m.
Trout and Goodpine, May 18, p.m.

C. C. WIER, P. E.

Monroe Dist.—Second Round.

Epps, at Floyd, May 11, 11 a.m.
Oak Grove, at Pioneer, May 11, 7:30 p.m.
Tallulah, May 18, 11 a.m.
Lake Providence, May 18, 7:30 p.m.
De Siard, at De Siard, May 25, 11 a.m.
Columbia, at Grayson, May 25, 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Lake Charles Dist.—Second Round.

Kurthwood, May 11, 11 a.m.
Eunice, May 18, 11 a.m.

J. B. WILLIAMS, P. E.

Ruston Dist.—Second Round.

Ringgold, at Ander's Chapel, May 11, 11 a.m.
Chestnut, at Sanders' Chapel, May 11, 7:30 p.m.; Q. C., May 12, 2 p.m.
Wesley ct., May 13, 2 p.m.
Castor, at Dodson, May 18, 11 a.m.
Simsboro, at Antioch, May 25, 11 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Belcher, Sunday, May 11, 11 a.m.
Mooringsport, 7:30 p.m.
First Church, Wednesday, May 14, 7:30 p.m.
Mangum Memorial, Sunday, May 18, 11 a.m.
Lake End, 7:30 p.m.

R. H. WYNN, P. E.

To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance

take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron contents) to eating one-half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings.

Over 4,000,000 people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood. Your money will be refunded by the manufacturers if you do not obtain satisfactory results.

Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON

Enriches Blood. Strength and Endurance

EPWORTH LEAGUERS, NORTH MISSISSIPPI CONFERENCE.

The program for the Epworth League Conference, to be held at Grenada College, Grenada, Mississippi, June 18-21, has been about completed and will go to the printer in the next few days. It is hoped that every pastor will see to it that several of the choice young people from his charge, and each of his churches, attend this Conference, whether he has a League or not, as all those who attend, if they are church workers, will be recognized as members and each district will be given credit in the awarding of a "District Banner" on the number from the district and the churches represented.

R. P. NEBLETT,
For the Program Com.

While I sought Happiness she fled
Before me constantly;
Weary, I turned to duty's path
And Happiness sought me,
Saying, "I walk this road to-day;
I'll bear thee company."

—R. H. Eliot.

JUSTICE TO GOD AND MAN.

As the difficulty of discovering what is right arises commonly from the prevalence of self-interest in our minds, and as we commonly behave rightly to any one for whom we feel affection or sympathy, Christ considered that he who could feel sympathy for all would behave rightly to all. But how to give the meager and narrow hearts of men such enlargement? How to make them capable of a universal sympathy? Christ believed it possible to bind men to their kind, but on one condition: that they were first bound fast to himself. . . . As love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe, a veneration so possessing and absorbing the man within them that they have said: "I live no more, but Christ lives in me." Now such a feeling carries with it of necessity the feeling of love for all human beings.

Love, wheresoever it appears, is in its measure a law-making power. "Love is dutiful in thought and deed." And, as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being, whether it be himself or another. —Professor Seeley.

Trustees of the Western Assembly, Meeting on Mount Sequoyah, April 4, 1924, When Ground was Broken for League Building.

Building Committee and Architects at Mount Sequoyah, April 4, 1924, When Ground was Broken for the League Building.

"The right instruction of youth is a matter in which Christ and all the world are concerned."—Luther.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Long Beach, Q. C., May 6, 7:30 p.m.; preaching, May 18, 7:30 p.m.
Gulfport, Q. C., May 22, 7:30 p.m.; preaching, May 11, 7:30 p.m.
Saucier, at Saucier, Q. C., May 17, 7:30 p.m.; preaching, May 18, 11 a.m.
Brooklyn, at Double Springs, Q. C., May 24; preaching, May 25, 11 a.m.
Columbia Mission, at Hub, Q. C., June 6, 7:30 p.m.
Columbia, Q. C., June 9; preaching, June 8, 11 a.m.
Logtown, Q. C., June 14, 7:30 p.m.; preaching, June 15, 11 a.m.
Bay St. Louis, Q. C., June 16, 7:30 p.m.; preaching, June 15, 7:30 p.m.
Lumberton, Q. C., June 28; preaching, June 29, 11 a.m.
Poplarville, Q. C., June 30; preaching, June 29, 7:30 p.m.
Pascagoula, Q. C., July 5; preaching, July 6, 11 a.m.
Moss Point, Q. C., July 7; preaching, July 6, 7:30 p.m.
Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q. C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladuey, Sardis, Miss.

If you have not received your Sunday School Day programs do not fail to order again. Miss Virginia Thomas has filled every order that has been sent in, but sometimes packages are lost. We are expecting every charge to observe the day this year. Do not forget that every dollar raised is used in our own Conference. We have enterprised eight or ten Standard Training Schools, but if the Sunday schools fail to observe the day we are helpless in carrying out our program of training.

Only a very few schools observed Training Day, and if the schools fail to observe Sunday School Day, we shall be forced to call off several of our training schools. This is the time to go forward, not backward.

Why is it our leaders have failed to send names of those who ought to attend these training schools to Rev. J. E. Stephens, Greuada, Miss.? The Announcements are ready to mail out, and we need those names. We want two thousand names of teachers and young people. The man in charge knows who can and ought to attend these schools; no one else can know. Get busy and send in the names, and we shall help you in your work.

We have secured the best teachers the church has provided for us. Take advantage of this opportunity of fitting your teachers to help establish the Kingdom of God. A blind man can see that where we have trained teachers all the work of the church prospers; where there are no trained teachers the Kingdom lags, every enterprise of the church halts. Some men hoot at the idea of this being a "new day." But a belated "hoot" does not change the fact that we are meeting a new situation. Look at the splendid modern buildings the State has erected to give our children mental equipment; observe how the State is demanding that the teachers study and prepare themselves for the task of teaching the rudiments of an education. Is it not essential that we equip our teachers in the Sunday school to do better work if we expect to hold the children and young people for the church? Children are not easily humbugged, they have sense.

The prospects are good for a large attendance upon our school to be held at Grenada, June 11-18. If you want one of the rooms in the new dormitory you had better write Rev. J. E. Stephens at once. Brother Mohler writes that he is expecting two hundred to attend the school at Booneville.

LOUISIANA CONFERENCE ITEMS.

At the recent meeting of the General Sunday School Board, the Superintendent of the Training Section, Mr. Sensabaugh, reported the total awards of 1923 as 28,536, which is an increase of 52% over the report of 1922. Our Conference record in total awards in Teacher Training is 601, which is an increase of 82% over 1922. From the general interest in Standard Training Schools throughout our Conference, our record for 1924 will no doubt exceed our record for 1923.

Mr. W. C. Owen, of the Central Staff, Nashville, and Superintendent of Adult Work, writes: "I am glad to get the name of Dean Smith as Conference Superintendent of Adult Work. . . . There are three things that I wish to stress at this time regarding the Wesley Bible classes: First, to check up and correct the existence file of classes to the last class; second, to organize and reorganize classes throughout each Conference where it is best to do so; and third, to present our standards and the program of service to them and get them lined up for definite activities."

Several District Bible Class Federations will be held this year in our Conference, at which time the above three things concerning Wesley Bible class work should be stressed.

At the recent New Orleans District Conference, April 27 was set aside for Sunday School Work. Dr. W. W. Drake, the presiding elder, brought a great message at the 11 o'clock hour, his theme being, "Jesus the Master Teacher." Mr. H. P. Wall, the District Secretary, was with us and rendered fine service.

The afternoon conference with the leaders and delegates from the surrounding communities was well attended, and all took part in the discussions and plans for the future. The report of the Committee on Sunday School Work at the New Orleans District Conference will be found elsewhere, and no doubt will be read with much interest. Rev. R. H. Harper acted as chairman of the Sunday School Committee, and Mr. J. H. Carter, Secretary.

The Sunday School Program at the District Conference at West Monroe will be on May 14, from 2 to 4 p. m. The presiding elder and the district officers in that wide-awake Sunday School District, are making every effort to make this program worth while. The news from that section indicates a continued interest in our Sunday School Program. The date of the Monroe Standard Training School is June 16 to 21.

Dr. Wynn, of the Shreveport District, writes as follows: "I shall at once plan with Brother Johns and others for a successful district meeting at Greenwood on May 20."

The Sunday school at Alexandria observed Sunday School Day last Sunday, which was considered one of the best in the whole history of Sunday school work in that great church. The leaders there were more than pleased with the attendance, and the well-rendered program. The goal set for the offering was $100 or more.

REV. C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES

April 27 was spent at Prentiss, in a circuit-wide institute. We had a good meeting, and the circuit institute set its goal and elected officers for this year. They have determined to make the Prentiss circuit a standard circuit. They also desire to be on all three Honor Rolls. They are planning for a leadership circuit-wide training school. If they carry out these plans, it will mean much for each school on the charge. Brother Porter is doing a good work. The outlook is promising.

Four more Sunday schools have sent offerings for Sunday School Day—West End (Laurel), Poplar Springs (Meridian), Brandon, and Wiggins. Let each school observe Sunday School Day as soon as possible and send offering to me.

All who are interested in a non-standard leadership training school, please let me hear from you. Nine Millsaps students have offered their services for help in these schools, and I would like very much to use them.

The Copiah County institute held its second session at Wesson, April 29 and 30. It was well attended, and the Sunday schools reported progress; 75% of the goals set last year were carried out. This was mighty good, I think. Mr. V. D. Younblood was elected president for this year. Miss Badgley, of Wesson, was elected secretary. They set the following goals for the schools of the county for the year:

1. Point No. 7 on "C" Program of Work.

2. A proper type Program of Work placed in each school.

3. Sunday School Day observed by each Sunday school in the county.

4. A membership campaign in each Sunday school in the county.

It was understood that a definite effort would be made to hold a county-wide non-standard training school next year. This is a real forward movement, and one that ought to be a great help to each school in the county.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung and should be well-knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings.—C. H. Spurgeon.

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortuue, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years aud I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,
JOE MORPHEW, Titusville, Florida.
—Adv.

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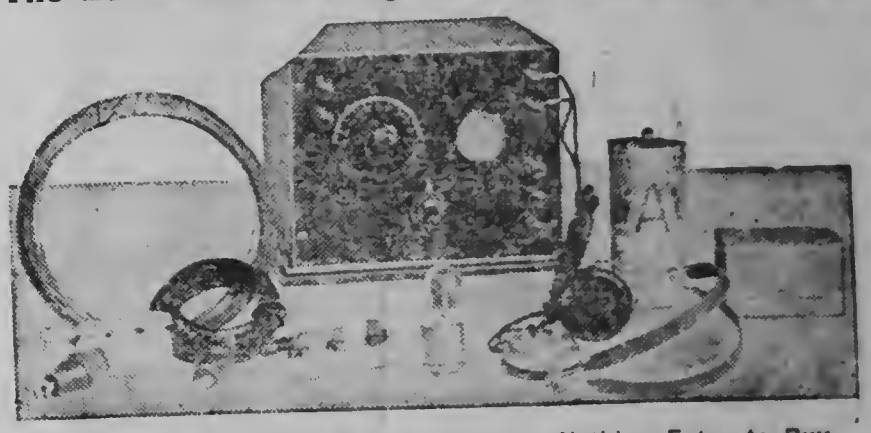

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

A REQUEST.

Dear sisters of the Missionary Society, will you please send news items, artieles of interest for the Advocate? I am new in this work and need your help.

I would greatly appreciate a eopy of the Minutes of the North Mississippi Missionary Society, also one of the Mississippi Conferenee Society, if some one would please mail me one of eaeh.

LOUISIANA CONFERENCE.

Activity at Bossier City, La.

Dear Sisters: I am a reader of the New Orleans Christian Advocate and Superintendent of Publieity of the Bossier City Woman's Missionary Society. I do enjoy reading the news from the different Societies, and read the letter from the Cheneyville Auxiliary to the Society. We think they are a real wide-awake Society, real live wires over there.

We are trying hard to do the things that are ours to do. Our meeting has been changed from Tuesday to Monday, in order that we might fall in line with all the other Auxiliaries in our town. We now have a federated soeiety. All the other churches have come together with us every fifth Monday. All the churches met at the Baptist ehurch to organize this Federated Woman's Missionary Society. The officers are from the different churches, and we expect this federation to mean much for all of us, by bringing us nearer together, as "workers together with Him."

There are opportunities for a great work here in Bossier City. We are making an effort, through our Social Service work, to organize a Bible study elass among the Negro women, for they are ready and willing for us to help them. I have just been elected Superintendent of Publicity in our Soeiety, so being new in the work there is much for me to learn, but we can all learn by doing and making an effort to do, trusting that our help shall come from God, if we go to him for help. I ask your prayers that I may be able to do the work well as Publieity Superintendent of my Society. Love to all the workers of the Missionary Societies of our Conferenee.

MRS. C. G. HOUSE.

New Orleans District Meeting.

In the absenee of our District Secretary, Mrs. J. D. Rumph, the meeting was presided over by Mrs. L. D. Chaffe, of First Chureh.

The meeting was opened by singing, "Hark, the Voice of Jesus Calling, Who Will go and Work To-day?" "The Living Christ" was the theme of the devotional service led by Mrs. D. B. Carre. She used a quotation from Mr. S. D. Gordon, "Does prayer eount?", showing how God reaehed into the heart and life of a seholarly lawyer who was representing his district in the lower House at Washington. While he was attending Congress, listening to a very heated discussion, in answer to the united prayers of two devoted Christian women, the proud-hearted will of the atheist was broken. He surrendered to God and beeame a powerful preacher.

Mrs. J. Cohen led in prayer. Mrs. J. H. Pullen, president of the Houma auxiliary, gave the address of welcome. In her sweet, winsome way she said that it was not necessary to give us the key to their eity, that "you yourselves are the key that will unlock all hearts and homes."

Mrs. C. F. Niebergall, our beloved State president, gave a report of the Council meeting just held in Tampa, Florida. She spoke of the beautiful eity and how the people left nothing undone for the entertainment of their guests.

While the Children's Work, under Miss Alethea Jones, has made great progress during the year, there are still a number of societies where the children's work is sadly neglected. There is great need of more organization among the young people also. This is Young People's year. One of the workers said, "Give us the young and we will ereate a new mind and a new world in a generation." Don't let's have any more orphans; let's organize the young people and train them for serviee in His vineyard.

While Louisiana was not at the top, she was near the top and got honorable mention in Mrs. Lipseomb's report.

Our offering for the Week of Prayer for this year will go to the (Home) coal fields of W. Virginia and (Foreign) to Mexieo.

The Quiet Hour, led by Dr. Alexander, was a souree of spiritual strength and uplift. "What do we put in the center of our lives?" He showed how some people put a book—the Bible—which is good, but not the best. Others put a church—the Roman Catholics—how they worship the church, forgetting the Founder of the Church. Unless Jesus Christ is the center of our lives, our work will be in vain. He must be pre-eminent.

Mrs. Niebergall spoke of the lovely Chinese girls, guests of the Conneil, produets of our mission, who are now in college or in various fields of preparation in America. When the speaker introduced them, she said, "Ladies, these are your jewels," and they are indeed precious to every one of the delegates.

Roll call of delegates showed there were 57 present. Nearly every society in the district had a representative. The reports were very interesting and showed growth and development along all lines.

Miss Elsie Cantrelle sang very swectly, "Doing His Will."

Miss Rogers, from St. Mark's Hall, gave a good talk on Young People's and Children's Work; that, in order for America to become really Christian, we must train the children and young people to take a firm stand for Christ, thereby growing up for Him. She stressed the necessity of having every Junior in every organization doing something. Give them some part, something to be responsible for, so that they will have a more vital interest.

After prayer by the president, the meeting adjourned.

New Orleans, La., April 29, 1924.

Dear Women of the Louisiana Conference:

Three thousand, three hundred and sixty-eight years ago the people of Israel realized an important fact. The Bible tells us in the Book of Joshua: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel, all eame to pass." Are we not of the house of Israel, we missionary women? Then when the Lord promises strength and wisdom to us members, and tells us to tell the message to those who have not heard, whether to the church members or to the Gentiles, will the Lord fail us? Let us all work together in the joy of faith that, as of old, all will come to pass! Would you be slow in joining this wonderful team, with the living Christ as Captain? As your new Corresponding Secretary, my feeling in this work is "The Lord is with us; who can be against us?" "Lift up your heads * * * and the King of Glory shall eome in."

Our goal for 1924 is: 1. "A Young People's Auxiliary or Circle for every Adult Auxiliary in the Louisiana Conference."

2. Double the membership in 1924-25. (a) Every member of the Missionary Society responsible for enlisting and holding one new woman, with a view to enrolling every Methodist woman as a member of the Woman's Missionary Society. (b) Any Auxiliary reaching this goal will be placed on the Honor Roll, and names printed in Louisiana Minutes of 1925.

3. Belle Bennett Memorial Fund.—Love gifts from each auxiliary to equal $5.00 per member by end of 1925. The Pauline Randle cup will be given to the District that organizes and makes the greatest increase in number of Young People's Auxiliaries or Circles by Dec. 31, 1924.

In Young People's Auxiliaries, the small group or eircle idea is strongly recommended, taking all the girls in the church of say fifteen years, using as leader the woman to whom they are most accustomed, and meeting during the week. If the girls and boys of other ages are organized into other groups, we shall have numbers and interest also. This is "Young People's Year," and we need young people, juniors and babies followed up and reported in full—on time!

Houma has had wonderful success with circuit leaders. The Council is urging this, too. A town president, or a woman with a vision, will be president of several rural auxiliaries, organizing them, teaching and inspiring them, until they are strong enough to manage themselves. This is the secret of rural work. Try it, sisters, and report next year at the Woman's Annual Conference. "If I should withhold my hand, I should rob God."

We urge the holding of Interdenominational Study Classes, and give authority to Methodist women to count this on Methodist reports.

Come to New Orleans Nov. 10-14, and hear Miss Mabel Howell, our Oriental Secretary, teacher of Foreign and Home Study books at the Interdenominational School of Missions.

The Council ruling starts at once. No new member shall be counted until three months' dues are paid, and no new auxiliary nor member shall be counted until reported to District Secretary and Conference Treasurer. All reports end Dec. 31.

Concerning boxes of supplies, requests come from Houma for underwear for boys and girls, goods to make underwear, old school books, books for library, and in all places canned goods, jellies, sugar, rice, and such things are appreciated.

One auxiliary asked their delegate, upon her return from the Bogalusa Conference, "What did you do to educate the men in missions?" I pass it on to you.

As your Corresponding Secretary, I shall count it a privilege to try to help any woman in the State who will write me about the reason why she cannot succeed. Perhaps two heads would be better than one.

Most sincerely,
Mrs. D. BEACH CARRE,
Cor. Secty. La. Conf.

Night flies before the orient morning,
So speaks the Dial's accent clear;
So better speaks the Prophet's warning
To ears that hear.

Oh, see a purer Day-spring beaming
Unwonted light, nor moon nor sun
But Light itself, with glory streaming—
God on his throne!

—Richard Mant.

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NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference was called to order at 10 o'clock a. m., Apr. 25, 1924, at First Church, Houma, by Dr. W. W. Drake, the presiding elder, who conducted the devotional services, in which he characterized the "Acts of the Apostles" as the "Doings of the Missionaries," or the "Acts of the Holy Spirit." His talk struck the keynote of the conference, which emphasized the need of evangelism.

The hospitality of the good people of Houma, our own members, led by the agreeable pastor, Rev. F. J. McCoy (who has evidently done a great work in that section), as well as of the Rev. Mr. Blackburn, Presbyterian minister, and others, was greatly enjoyed by the conference, and a resolution to this effect was unanimously passed at the closing session.

There were sixty-three registered delegates, a few who did not register, and at all the main services the conference was well attended, the church being filled to capacity during the preaching hours. Those who dispensed the Word in strong and much-appreciated messages were Dr. O. S. Welch, Rev. W. L. Doss, Dr. R. H. Harper, Rev. J. A. McCormack, Rev. C. D. Atkinson, and the presiding elder. On Sunday, the Sunday school was given the day, and under Rev. C. D. Atkinson was a profitable occasion, but most of the preachers were compelled to return to their charges on Saturday.

We saw Brother R. W. Vaughan, who had to leave, and the cause of our Orphans' Home at Ruston was ably presented by Dr. Briscoe Carter, who also spoke on education for Dr. A. S. Lutz, Secretary of Education. We missed President Sexton, of Centenary, and President Bratton, of Mansfield, but the cause of education was optimistically represented by Dean Smith of Centenary College, who spoke of the plan of celebrating the one-hundredth birthday of the college in 1925 by a great forward movement.

Resolutions commending the plans and pledging our hearty support and cooperation were read by Dr. R. H. Harper, and passed by the body.

The fact that the conference met in the heart of the French district gave first-hand opportunity for studying that field. It was pointed out that if we are to take the field, our own Protestantism must experience a genuine revival. Rev. Martin Hebert made a telling speech to this end and was backed up by the presiding elder. The Rev. Geo. L. Grange, one of our own French preachers, threw out a challenge to Methodism to produce more preachers in fifteen years from a single pastoral charge, which thing his charge has done!

Rev. Avia M. Martin was licensed to preach and was called to the elder's orders thereto immediately by Dr. Drake.

The following delegates to the Annual Conference were elected: J. H. Cuddy, J. H. Thatcher, Dr. M. F. Wilson, C. O. Chalmers, W. M. Brown, Miss Ella Hooper, Mrs. C. F. Nieberding, and Mrs. W. A. Gable. Alternates: Mrs. J. A. Alford, Mrs. Laura M. White, Rev. J. B. Grambling, and Miss Lida Stock.

Rev. J. G. Snelling spoke in the interest of Memorial Home in New Orleans and asked that an offering be made on Mothers' Day for this laudable work.

An appeal for the Christian Advocate was made by Dr. H. T. Carley, who very thoughtfully gave the conference copies of the issue of the week.

The meeting place of the next Conference will be Louisiana Avenue, New Orleans.

Dr. R. S. Crichlow, New Orleans, La., was elected lay leader, and Dr. F. R. Singletary, Slidell, La., and Mr. L. J. Bass, Morgan City, La., associates.

Over two thousand dollars have been collected since Conference on education pledges, and more than $3000 in cash on the Superannuate Endowment. The Committee's report on Social Service, which was adopted, condemned race track gambling, and called on all to support law enforcement.

The Committee on the General State of the Church reported that over five hundred new members had been received since Conference. Congregations are increasing and 75 to 80 per cent take communion. The report of young people's work was encouraging, and the Leagues are growing. Six young people are pledged to definite Christian service. In addition to the foregoing, we give the Sunday school facts as brought out in report: There is an average attendance of 2313; 17 are planning for Sunday School Day; a Standard Training School in October, First Church, New Orleans, is now being arranged for.

The question of "too frequent and promiscuous attendance by children upon the picture shows, resulting in untold physical, mental and spiritual harm," was discussed in a ringing resolution addressed to the General Sunday School Council, to the end "that steps be taken in every possible way to educate our people as to the dangers of the situation."

The following licensing committee to act in the interim till Annual Conference on nomination of the Chair were elected: W. W. Drake, W. L. Doss, Jr., W. L. Duren, J. W. Lee, and J. C. Rousseaux.

On Friday afternoon, the district meeting of the Woman's Missionary Society was held at MacDonell Wesley House. A large number of ladies was present. It was an inspiring occasion, and first-hand observation of our work was had. In the absence of Mrs. J. D. Rumph, District Secretary, the Conference was presided over by Mrs. L. D. Chaffe. It was a pleasure to meet our workers there—Miss Ella Hooper, Mrs. L. M. White, Miss Panver, and Mr. Tomlin.

J. CUDE ROUSSEAUX.
Secretary.

FROM VERONA, MISS.

Dear Brother Carley: We have recently closed a great meeting of eleven days at Verona Methodist Church.

We had with us the Rev. W. A. Wilson, Conference Evangelist, whose sermons were sound, strong, clear, and spiritual, and were heard and received with delight regardless of denomina-

[illegible] great-[illegible] result of the revival. [illegible] were received into the [illegible] Church, while others united with the Baptist and Presbyterian churches. A Wesley Bible Class of [illegible] members was organized and is doing [illegible] the work.

A Ladies' weekly prayer meeting was organized. Indeed, much good every way was accomplished. The churches brought closer together, and [illegible] was clearly manifested. We hope to have Brother Wilson with us again at no distant day.

With love and best wishes for all concerned, including the Advocate family, I am yours for service,

MRS. R. M. EVANS.

Parsonage Home.

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THE POWER OF HIS RESURRECTION.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Coldwater, at Coldwater, May 28, 10 a.m.
Hernando, May 28, 7:30 p.m.
Sardis Station, May 29, 7:30 p.m.
Batesville, June 3, 7:30 p.m.
Senatobia, June 4, 7:30 p.m.
Byhalia, at Miller, June 6, 10 a.m.
Olive Branch, at Miller, June 6, 10 a.m.
Cockrum, at Lewisburg, June 20, 10 a.m.
Pleasant Hill, at Lewisburg, June 20. 10 a.m.
Longtown, at Mastodon, June 21, 10 a.m.
Courtland, at Chappel Hill, June 27, 10 a.m.
Shuford, at Chappel Hill, June 27, 10 a.m.
Arkabutla, at Sarah, June 28, 10 a.m.
Crenshaw, at Sledge, June 29, 7:30 p.m.
Oakland, at Tillatobia, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 19, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

It will be noticed that I am to hold three group conferences on my third round, viz., Byhalia and Olive Branch, at Miller, June 6, at 10 a.m.; Cockrum and Pleasant Hill, at Lewisburg, June 20, at 10 a.m.; Courtland and Shuford, at Chappel Hill, June 27, at 10 a.m. The preachers and officials of these charges will please note and act accordingly.

I also call attention to the fact that I am calling the quarterly couferences on the circuit to meet at 10 a.m. I am doing this because of a special program I shall have for the conferences on my third round. I shall have with me a layman (or other visitor) who will make an address on the value of the church to the community and to the world. I will secure the speaker for this occasion. I desire that the preacher, either before or after the time of the meeting of his quarterly conference, have all-day services in each of his other churches, at which service he shall have some one speak on the value of the church to the community and to the world. I want the preacher to preach a sermon on that same day on "Life Stewardship." Brethren, let's put the same enthusiasm into our work that we would if we knew each day were the last we would have for service upon earth.

J. TILLERY LEWIS, P. E.

Grenada Dist.—Third Round.

Durant, May 4.
Pickens and Goodman, at Richland, May 11.
Sallis ct., at Shrock, May 17.
Winona ct., at New Hope, May 18.
Kilmichael ct., at Tomnolen, May 18, 19.
Grenada, May 25.
Holly Springs, June 1 a.m., 2 p.m.
Red Banks ct., at Mahon, June 1, p.m.
Tie Plant ct., at Bethel, June 7.
Coffeeville ct., at Goshen, June 8.
Vaiden and West, at Midway, June 14.
Poplar Creek ct., at Bethel, June 15.
Lamar ct., at Rice Chapel, June 20.
Ashland ct., at Wesley, June 21.
Waterford ct., at Bethel, June 22.
Water Valley, Main Street, and Taylor, at Wyatt's, June 28.
Paris ct., at Pleasant Ridge, June 29.
Water Valley, First Church, June 27, 29, p.m.
Holcomb ct., at Ebenezer, July 5.
Duck Hill ct., at Hopewell, July 6.
Winona, July 6, 7.
Abbeville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

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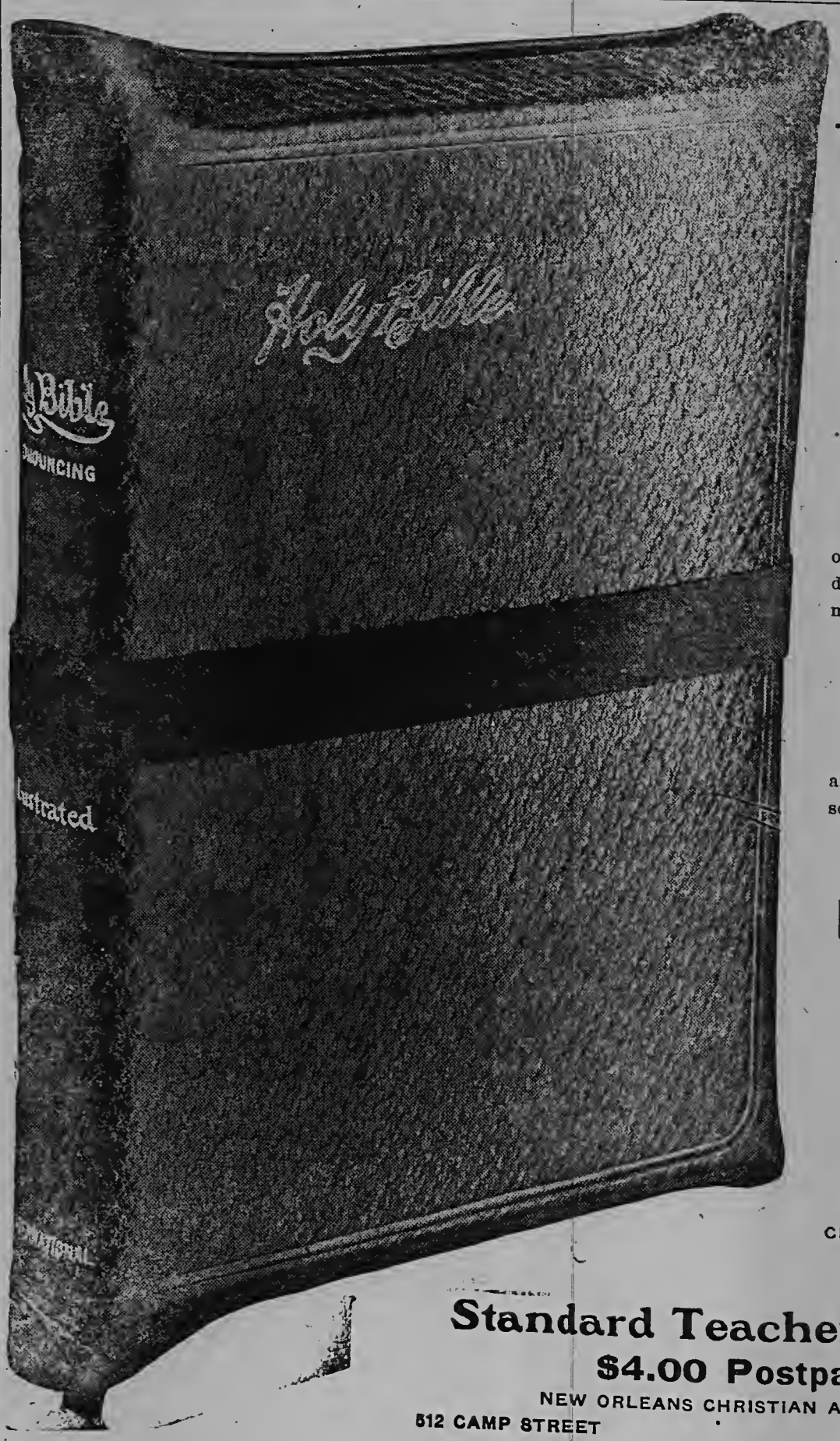

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3562

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 15, 1924. CHAS. O. CHALMERS, Manager.

PLAN OF UNIFICATION.

Transmittal.

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in policy, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require.

ARTICLE I.

Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two Jurisdictions under a constitution, with a General Conference and two Jurisdictional Conferences.

ARTICLE II.

Name.

The name of the Church shall be .....

ARTICLE III.

Jurisdictions.

Section 1. Jurisdiction number One shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Sec. 2. Jurisdiction number Two shall comprise all the churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

ARTICLE IV.

Composition of General and Jurisdictional Conferences.

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two-thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial delegate; and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

ARTICLE V.

The General Conference.

Section 1. Voting. Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective.

Section 2. Powers. Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of church membership.

2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters, and Deaconesses.

3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.

4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences, and to provide, in harmony with the historic practice of Episcopal Methodism, for their consecration as Bishops of the whole Church.

5. To alter and change the Hymnal and Ritual of the Church, and to regulate all matters relating to the Form and Mode of Worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a Judicial System and for a method of Judicial Procedure for the Church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference or Mission that it is proposed to transfer.

Section 3. Restrictive Rules. In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the general rules of the United Societies.

4. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

5. The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows and children.

ARTICLE VI.

Bishops.

The Bishops of the two churches as at present constituted shall be Bishops of the united Church without further action.

Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church.

A Bishop may be assigned to administer in any part of the Church, provided that when he is assigned to administer within the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

ARTICLE VII.

Presidency of the General Conference.

The Bishops shall select by a majority vote of the Bishops of each Jurisdiction one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

ARTICLE VIII.

Jurisdictional Conferences.

Each Jurisdiction shall have a Jurisdictional Conference, possessing the full powers of the General Conference of the Church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

ARTICLE IX.

The Judicial Council.

1. The General Conference shall, at its first session, provide for a Judicial Council, to be composed of an equal number of members elected by each Jurisdictional Conference, and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review, upon appeal of one-fifth of the members of the General Conference, or of either Jurisdictional Conference, or on the appeal of a majority of the Bishops on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a Connectional Board or other Connectional Body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the Bishops.

5. All decisions of the Judicial Council shall be made by a majority of the total membership of the Council.

ARTICLE X.

The General Conference shall at its first session provide in harmony with the existing procedure of the two Churches a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the Churches, respectively.

ARTICLE XI.

Schedule.

In all matters not specifically set forth in these

(Continued on Ninth Page.)

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GRACE TO SAY.

By L. P. McAroy.

Before we eat this food, dear Lord,
We bow our heads to pray;
And for thy love and all thy gifts
Our grateful thanks we say.

—Herald and Presbyter.

FREEDOM AND ROMANISM.

By Bishop James Cannon, Jr.

On Sunday, afternoon, January 27, a mass meeting was held at Broad Street Methodist Church in the city of Richmond to discuss the subject of Religious Liberty and Education vs. Religious Autocracy.

The meeting was presided over by Dr. R. H. Pitt, the editor of the Religious Herald, the opening prayer was made by Dr. S. C. Mitchell, of the University of Richmond, and the benediction was pronounced by Dr. Beverly Tucker, pastor of St. Paul's Episcopal Church. On the platform were Dr. George W. McDaniel, pastor of the First Baptist Church. Addresses were made by Dr. E. O. Watson, Secretary of the Federal Council of Churches of Christ in America, by Dr. J. G. Benson, of Rome, and by the writer. The house was well filled with an audience representative of the Protestant ministry and laity of Richmond.

The report of the meeting in Monday issues of the Richmond dailies was a striking illustration of "how not to do it"—that is, of how to report a meeting and yet not let the readers know what the meeting was about or what was said.

The writer has been told that the reporter sent by the Times-Dispatch to cover the meeting is a Roman Catholic. If so, it is not surprising that there was not one word to indicate that the purpose of the meeting was to demand freedom of teaching in countries where such teaching is opposed and indeed sometimes suppressed by the influence of the Roman Catholic hierarchy, or to indicate that statements were made giving countries and in some cases the very schools where the Roman Catholic hierarchy is violently and forcibly opposing the right of Protestants to carry on schools and to print and to distribute literature, including the Bible.

Now, this suppression of the protest filed at this mass meeting, attended and approved by leading Protestants of the city, was not attempted in Mexico or in Spain or in Rome or even in foreign-populated New York, but in Richmond, Va., and the citizens of Richmond and of the State of Virginia do not know what that meeting really stood for, because the daily papers did not print the facts presented. Why?

The writer is not a member of the Ku-Klux Klan. He does not believe that the law of the land should be administered by bands of disguised men, no matter how praiseworthy their intentions. But the veiled intimidation which Romanists declare is practiced by the Ku-Klux Klan is no more dangerous to the free activities of the citizens of this country than is the intimidation of officials and the practical muzzling of the press by Roman Catholic influence, and no more clear-cut warning has been given of the determination of the Roman hierarchy in this country for the present at least to suppress the truth concerning the real attitude of that church toward free speech, free press, free schools, and free church than the report in the papers of the city of Richmond, of the State of Virginia, concerning the meeting of protest held at Broad Street Methodist Church on January 27 in the year of our Lord 1924.

For example, the report in the Times-Dispatch, the morning paper, and the News Leader, the evening paper of the city of Richmond, were, respectivcly, as follows:

"Protestantism stands for free speech, free schools, and freedom of religion, according to Bishop James Cannon, Jr., of the Methodist Church, South. He stated that he believed every one has a right to worship according to his own conscience."

"Bishop Cannon explained what Protestantism stands for and stated that he believed every one has a right to worship according to his own conscience."

These few lines were the reporter's summary of the following statement: "I shall emphasize only one thought this afternoon—namely, the fundamental difference in the attitude of Protestantism and Romanism toward the education and the liberty of the people. Protestantism stands for free speech, free press, free schools, and free church. Romanism stands for none of these prime basal factors in the life and growth of the American people. And this difference is not provincial; it is not even national. No! It is definite, deliberate, deep-seated, permanent, age-long, and world-wide. I gladly join with Dr. R. W. Dale, the great English Congregational leader, in his tribute to that which has been best in the history of the Romish Church: to the heroism of her missionaries, the scholarship and learning of her theologians, the eloquence of her great preachers, the spiritual wisdom of her great mystics, the beautiful lives of many saintly souls, and the spiritual uplift of her sweet singers. But I equally agree with him when he said: 'Against the pretensions of this church to be the exclusive minister of God's grace and to stand between even the humblest and obscurest of God's children and their Heavenly Father, against the assumption on which her priests and her bishops rest their claim to control national policy and legislation, and especially against the authority asserted on behalf of her chief ruler to interfere in the name of God with the free development of the intellectual, political, and social life of mankind—against these I must declare my intense and implacable hostility.'"

Mexico, our next-door neighbor on the south, was absolutely controlled by Romanism for over three centuries, and the hierarchy still claims domination over the lives of the great masses of the people. There were no free speech, free press, free schools, nor free church. The Romish Church denied all these to the Mexican people. Illiteracy, ignorance, immorality, poverty, superstition, and abject fear of the power of the church—these were the results of Romish rule in Mexico and the logical, certain results wherever Rome rules. And to-day in Mexico the spirit of the Romish priesthood is the same.

Centenary missionary offerings have made possible the establishment of a Methodist publishing house in the city of Chihuahua. Open Bibles and Scripture texts are displayed in the show windows, and people stop to read and then to purchase, and many Bibles and religious books are being sold. But this circulation of the Word of God has brought no joy to Romanism. The Romish Archbishop of Chihuahua denounced the purchase and ownership of the Bible and issued a public decree that all who owned Bibles should bring them to be burned in the square in front of the cathedral. And this happened just across the Rio Grande in A. D. 1921! Why has not this archbishop been deposed by the pope? Why has he not been rebuked for this shamful attack upon liberty and upon the Word of God? Because he represents the real attitude of Romanism where it dares to declare its intolerance.

In 1922 a Romish priest in the State of Durango led his fanatical followers in an attack upon Miss Elizabeth Streeter, an American lady of culture and piety, who was making an itinerary, holding gospel meetings in the homes of Mexican friends. She and the Mexican workers were driven out of the town, pursued into the country. One of the Mexican workers was killed, and Miss Streeter was knocked from the burro, her hip bone broken, and she is a cripple for life. Up to this time there has been no disavowal by the hierarchy of this murderous attempt by the priest to prevent the preaching of the Word of God.

In the heart of Africa in the year of our Lord 1922 I preached to a large congregation of Otetala negroes. At the close of the sermon Wembo Nyama, the chief of the neighboring village, stood up and asked to speak. He said:

"When Owangi Kabengele (Bishop Lambuth) came here to teach us, there were no schools, there were no buildings, there was nothing, and the place was a wilderness. The Roman Catholics came to me and begged me not to allow Owangi Kabengele to open schools and to teach my people. They asked me not to be friendly with him and offered me gifts if I would not be friendly. I told them that Bula Matadi (name for Belgian officials) was my only chief, that they (the Roman Catholics) had not opened schools for my people, and that I was going to be friendly with Kabengele.

"Now Kabengele is dead. Owangi Ongenongeno (Bishop Cannon) has succeeded to his position and is in charge of the schools. We are glad to have him with us, and he has gladdened our hearts. We are not here to think or talk about 'things'; we are here to listen to the palaver of God. Aren't you all happy?"

The natives shouted, "Yes, we are happy," and clapped their hands, saying to Bishop Cannon, "Lusaka, lusaka, lusaka" ("Thank you, thank you, thank you for teaching us and our children").

The Romanist priests would keep the Congo natives in ignorance as they have kept the natives of the West Indies, of Mexico, and of Central and South America as long as they had the power.

In 1920 I went as the representative of our Board of Missions to Czecho-Slovakia and Poland. I was warmly received by President Mazaryck and President Pilsudski, and thousands of lives were saved by our relief workers. We found a great opportunity to preach the truth as it is in Jesus, and the work of teaching and preaching has been carried on with ever-increasing success. There are now groups of Polish Methodists in Warsaw, Katowice, Czarniar, Lwow, and other centers. Ten day schools have been organized, an English school of over one thousand students is in operation in Warsaw, and a large printing and publishing house is under way.

But free schools and a free press are an abomination to the Romanists, and they have organized to influence the government to put an end to our Protestant enterprises. Local friction has been stirred up. Influence was brought to bear upon the central government to order all foreign humanitarian organizations to wind up their activities by December 31, 1923, on the ground that Poland could look after its own poor. It is true that the Polish constitution declares that "if any religious body complying with the law applies for recognition such recognition may not be refused." But the enabling law has not been adopted, and the Romish hierarchy is endeavoring to stifle the evangelical witness by false propaganda, trumped-up charges, and subterranean influence. The Romish Church is fighting as in the past to retain its hold upon the people by terrorism and keeping them in ignorance.

In the spring of 1919 six Methodist bishops (Anderson, Henderson, Hughes, Atkins, Lambuth, and Cannon), two foreign mission secretaries (North and Pinson), and other Methodist leaders were in the city of Rome. They were tendered a special reception by the king and queen. The American missionaries were given an excursion over the city in a great dirigible machine, were carried at the expense of the government from Rome to the battle front, and under the direction of army officers were shown the battle front from Trent to Trieste. The highest appreciation

was shown of the assistance of America in winning Trieste and the Trentino for Italy.

On the Sunday of our stay in Rome a service was held on Monte Mario, the eighth hill of Rome, overlooking St. Peters and the Vatican, inaugurating the beginning of educational work by the Methodist church on that site. Such work for both boys and girls had been carried on by Methodism in Rome for thirty years and was simply a proper development enterprise. But since the war the Vatican has determined to prohibit as far as possible in Rome that toleration and fair play which she demands and which is willingly conceded to her by Protestants in Protestant countries. The pope has called upon the Knights of Columbus to spend a million dollars to oppose the work of the Y. M. C. A. in Italy. The hierarchy has plotted and schemed until it now looks as though it will be necessary to close temporarily at least the splendid educational work which is being done for the youth of Italy on Monte Mario.

What more sweeping indictment can be written against Roman Catholic bigotry and intolerance than the pope and his cardinals are writing to-day in Rome? If the pope desires to prevent free speech, free press, free schools, and a free church in Rome, he desires to prevent it everywhere. He despises the religious toleration and liberty of Protestant countries and has no use for it except that the Romish Church may be established, when straightway the effort is begun to throttle the very freedom which has permitted that church to live and grow. What a tumult and protest there would be if the Protestants of Richmond were to even try to prevent the establishment of a Roman Catholic college in their city or were to demand or to make necessary the closing of such a college which had been successfully operating for thirty years!

Let us make no mistake. The battle for freedom of education on Monte Mario, facing St. Peters and the Vatican, is a battle in the new warfare between Protestantism and Romanism for free speech, free press, free schools, and a free church all over the world, including our own America, where Romanism is already using all its power to destroy freedom of the press. The Ku-Klux Klan is mistaken in the method it has adopted, but it is not mistaken in its position that the Romish hierarchy in America (not all Roman Catholics) is an invisible part of the hierarchy of the whole Romish Church, and that the hierarchy would burn Bibles in this country as it is trying to do in Rome, and would close all Protestant churches in this country as it tries to do in Poland and Spain if it had the power to do so.

THE JOINT COMMISSION ON CHURCH AND SUNDAY SCHOOL ARCHITECTURE.

It may be of interest to the church to sum up briefly the result accomplished to date by the Joint Committee on Church and Sunday School Architecture.

In 1916 the Board of Church Extension and the General Sunday School Board, by agreement, organized a Joint Committee composed of certain members of the two Boards, and constructive work of great value was accomplished. In 1922 the General Conference at Hot Springs, Ark., created a Joint Committee on Church and Sunday School Architecture, to be composed of five members from the Board of Church Extension and five members from the General Sunday School Board, this Joint Committee to carry forward and enlarge the work already begun. Appointees from the General Sunday School Board were M. W. Brabham, L. F. Sensabaugh, Miss Minnie E. Kennedy, W. P. Jones, and Wm. H. Stockham; from the Board of Church Extension, J. A. Baylor, T. D. Ellis, Bishop W. F. McMurry, J. Howard Wells, and J. H. Wilson. Mr. Wm. H. Stockham died recently, and the vacancy thus created has not been filled.

Several meetings of the Committee have been held. In addition to the necessary work of organization and gathering up the results accomplished by the previous organization, definite methods for the functioning of the Committee have been worked out, and a comprehensive outline of building standards or points of guidance for the instruction of architects and building committees has been agreed upon. This will soon appear in printed form, and will mark a distinct advance in the building program of the church.

The work of the Committee is both educational and technical. The educational work is carried on by the publication of pamphlet literature, and articles prepared for the church press, by lectures, addresses and stereopticon views. The technical side of its work is represented by the Architectural Department of the Board of Church Extension. A thoroughly equipped architectural office is maintained by the Board, and suggestive or preliminary sketches and drawings, estimates, and technical information, and all of the service that is usually supplied by a consulting architect, are offered to the church. Complete plans and specifications are also supplied under certain circumstances. Plans prepared by architects elsewhere are sent to this office for constructive criticism or revision. The standards endorsed by the Joint Committee govern in such criticism.

During the past two years most of the building enterprises of importance in the church have sought advice and guidance from the Committee. Among the enterprises of considerable cost may be mentioned church buildings at the following educational centers: Charlottesville, Va., Durham, N. C., Baton Rouge, La., Norman, Okla., Denton, Tex., Canyon, Tex., Goodwell, Okla., Berkeley, Cal. Other large and important church buildings which may be mentioned are at Florence, Ala., El Dorado, Ark., Madisonville, Ky., Norton, Va., Winston-Salem, N. C. Very many smaller church enterprises have sought advice, plans and suggestions.

The work of the Committee has, I think, demonstrated the wisdom of its creation. The aggregate investment represented by the various enterprises affected by its work in the two years past is easily two million five hundred thousand dollars. The work of the Committee has resulted in almost every case in plans making for increased efficiency, and therefore a better investment of church funds. In many instances the influence of the Committee has resulted in actual saving of considerable sums in building cost. In view of the experience gained by the Joint Committee, and the result already achieved, no church building enterprise should be undertaken without ascertaining just what assistance may be had from this source. Such information can be secured by addressing Mr. M. W. Brabham, General Sunday School Board, No. 810 Broadway, Nashville, Tenn., or Rev. J. A. Baylor, Architectural Secretary, No. 1115 Fourth Avenue, Louisville, Ky.

SAFETY SIGNALS.

By Rev. S. J. Davies.

He is one of the many who were raised among the poor hut honest people of the land. With but meager educational advantages he entered that great university, known as the business world. This great school differs from every other, in that many matriculate within its world-wide halls, and few graduate. Competition for its prizes are fierce, and for the most part merciless. Little quarter is asked and less given in the mighty struggling for success or victory. This hero of mine grew, developed—his thought, his character, his life were fashioned after the models of his environment. Six days of the week he planned, struggled, studied, and won money and position in the business world as the final result of his strenuous endeavors.

His early training clung to him. On Sunday he attended Sunday school and church. His energy, push, vigor, soon placed him in a position of leader in the activities of the church. In some ways he was a brilliant success here. The ethics of the counting house, bank, and office did not altogether apply in and to the church of God. There was need of a larger vision in this work, because of a wider field. Those nice distinctions which mark the lines between the material and the spiritual were either unknown to him, or ignored. Remarkably fluent in speech, he was lamentably ignorant in perspicacity. He moved on the surface, and apparently knew little of other dimensions or measurements. Truly the Master has said, "The children of this world are wiser in their generation than children of light," but he applied this to their activities and not to their spiritual insight. Yes, bring all this earnest endeavor into the kingdom, but bear it in golden vessels of faith and love, not in frail earthen vessels of this old earth's molding and shaping. The glory of the terrestial is one, the glory of the celestial another. The church militant can only become the church triumphant by virtue of her spiritual victories won. But we will bear patiently, kindly and considerately with this one, who really represents no small number among us. Nothing really great is the growth of a day.

* * *

Dr. Palmer, for years pastor of the First Presbyterian Church of New Orleans, was one of the great preachers of the South, and a faithful shepherd for the Lord of the fold and his flock. As an orator, he ranked facile princeps in an age that counted eloquence one of the highest gifts to men. As a thinker, he made luminous those great doctrines and social questions which, in a sense, made our country a mighty forum, in which these were debated. Possibly no minister of his time was more trusted, more honored and loved than this prince of preachers. By his faith, his zeal, his industry and scholarship, he developed that Christian company which for years was the strongest and most influensial Protestant center in a great city. But he was not content that such an organization as that should be confined to the edifice facing Lafayette Square. His vision swept on and outward to the needy in other portions of the city. So he bade his people on one occasion to "consider the bee," and "swarm." Swarm! that is a wonderful and somewhat startling suggestion to some. But it is a good one, a wise one, and I think one that is vastly superior to some methods now used for establishing new centers for extensive work. Let our crowded churches swarm. Let one hundred, or two hundred members, a nucleus large enough for immediate activity, leave in a body and find a suitable place in our rapidly growing cities for another hive. Then build an enclosed tabernacle of rough boards, if need be, and in a short time there will be the word preached which "is sweeter than honey and the droppings of the honeycomb." Many of our large churches are cramped for room. Plenty on the outside. Swarm! Missionary boards, societies, organizations, are all good in their way, but are not meeting the crying need for gospel work. Many are longing for the bread of life in the unchurched districts. Leave the full hive. Swarm!

628 Kings Highway, Shreveport.

HOLD ON.

Hold on to the worth-while things of life—the good, the true, the useful, the beautiful. Hold on to your tongue when it is about to run away. Hold on to your temper when it is about to reverse positions and become your master. Hold on to your heart when it would lead you into evil ways. Hold on to your head when it would cause you to value intelligence above honor. Hold on to your faith in God and man. Let nothing take it from you. Be strong. Be true. Be firm, yet always open to convictlon. Bulldog pertinacity, without reason and good judgment back of it, is one of the most foolish and dangerous things in the world. Every one knows what happens to the man who has "no mind of his own;" yet, equally true is it that he of the "unbending will" may be closely akin to Jake Mule—and you know how we classify him. "Have a reason for the faith that is in you." Holding on is a splendid thing, but only so long as it is done, not merely for the purpose of not letting go, but because it is the thing to do.—E. J. D., in Boy Life.

NEW ORLEANS DISTRICT NOTES.

The entertainment of the district conferenee was a big undertaking for our church in Houma, hut abundant provision was made for the eomfort of all the visitors. Delegates were surprised and pleased with the evident progress and success of our church in Houma, where we have heen workiug only about fifteen years. The beautiful grounds of the Wesley House and its very interesting work attraeted mueh attention from the visitors.

* * *

The district meeting of the Woman's Missionary Societies was held at the Wesley House during the conference. Mrs. J. D. Rumph, district secretary, was unable to be present on account of a painful accident, but the program was successfully earried out under the direction of Mrs. L. D. Chaffe, of First Churcli.

* * *

The reports of the preachers showed that nearly 300 have been received into the church on profession of faith sinee Conference, and more than 250 by certificate—a hetter report than at the same date last year.

* * *

Nearly all of our churches in New Orleans earried out a eampaign of evangelism iu the Sunday schools with excellent results. About 150 from the Sunday schools were added to the church in this way.

* * *

The simultaneous campaign of evangelism in the eity ehurches has resulted, beside the addition of a large number to our churches, in a new spirit of optimism and progress in most of our churches here.

* * *

Senior Epworth Leagues have been organized at Berwick and Mary Werlein Mission this year, and Intermediates at Parker Memorial, Algiers, Epworth, and Mary Werlein. Our Leagues are ohserving the Aniversary Day with good results.

* * *

First Church, in addition to taking over the support of one of the Freneh preaehers and undertaking the building of a chapel in the Freneh territory, at the close of the meeting held by Brother Hebert in their church, made provision for the purchase of a tent for his evangelistie work. A series of tent meetings will be held in it in Lafourche and Terrebonne Parishes and elsewhere during the summer.

* * *

At Lockport, where we have a good church huilding, but have not been actively at work for some time, a beginning has been made again with very promising outlook. Rev. Leon Pieone, cooperating with the pastor and Wesley House workers, has begun regular services, and the field seems to be ripe for the harvest.

* * *

A. M. Martin, of Houma, who was lieensed to preach at the district eonference, will begin shortly to help his brother, Rev. A. J. Martin, in his large field at St. Martinville and the regions round about.

* * *

Rev. J. A. MeCormack has won the confidence and good will of the church and community at Franklin, and is working earefully to build up every interest of the churcli in that city.

* * *

Rev. S. A. Seegers, at the request of the board of stewards, held his own services during the two weeks preceding Easter, preaching to large eongregations and receiving a good elass into the church membership.

* * *

Revs. George LaGrange and C. J. Thibodeaux, both of whom came from our little church at Lahadieville, are doing faithful work, Brother LaGrange at the Bayou Blue eharge, and at the same time going to school at the MacDonell-Wesley House school, and Brother Thibodeaux at Lydia, our oldest French Mission eharge.

* * *

In addition to other similar enterprises previously mentioned, Rayne Memorial is working out plans for a suitable Sunday school building to take care of the young life of their ehurch. Dr. Noble, the Superintendeut of the Sunday school, gives a good aecount of the growth and development of the school, one or two new departments having heen reeently organized.

* * *

Rev. H. N. Harrison is preachiug to good congregations at Slidell, aud is developing work at Bayou Lacombe as a side appointment. At last accounts he was planniug a revival meeting at the latter poiut, of which we have not yet heard the results.

* * *

Of the five churehes ou the Covington charge, all hut one were represented at the second quarterly conference at Mandeville. The pastor, Rev. W. C. Waggoner, has been handicapped by the ill-health of his wife, but is meeting his appointments faithfully.

W. WINANS DRAKE, P. E.

OFFICIAL REPORT OF THE SPRING MEETING OF THE COLLEGE OF BISHOPS.

Bishops Hendrix and Murrah, by reason of sickness, were not able to attend the spring meeting, but all the other bishops were present. The session of the College eontinued for three full days.

Barnes Hospital.—Bishop McMurry presented the report of the trustees of the Barnes Hospital, and was instrneted to extract from the report and publish such information as would he of interest to the Church.

Fraternal Delegate to the Methodist Protestant Church.—Rev. Dr. A. C. Millar was elected fraternal delegate to the Methodist Profestant Chureh. The General Conference of this Chureh is to meet this month in Tiffin, Ohlo.

Church Interests.—Officials charged with the several interests of the Church preseuted to the College matters conneeted with the work committed to them. Dr. Sherman spoke on the Christian Education Movement, Dr. Perry on the Pastors' School, Dr. Cram on the Centenary. Committees were appointed to prepare for publication sueh statements as in their judgment should be issued to the Church touching these interests. The following is the report of the progress of the Christian Edneation Movement:

"Resolved: 1. That we express our pleasure at the report of the progress of the Christian Edueation Movement as brought to our attention by the Associate Secretary of the Board of Education, Dr. H. H. Sherman, and we again give assuranee to those who are in charge of this Movement that we will do all in our power to co-operate with them in hringing to a successful consummation this great enterprise.

"2. That we favor and indorse the suggestion that a definite period followiug the round of fall Conferences be set aside for the payment of Christian Edueation pledges.

"3. That to this end we shall be glad to give such time as may be at our disposal during the session of the Annual Conferences to the presentation and consideration of these claims."

It was ordered that the following be incorporated in this report:

"Information has reached us through the Secretary of the Board of Finance, Rev. Luther E. Todd, D.D., that six thousand quarterly conferences have assumed the minimum quota as fixed by the last General Conference for the Superannuate Endowment. The total amount assumed by these Conferences is $9,850,000. Only four hundred and seventy-two quarterly conferences have not acted, and over two hundred of this numbers are in the Baltimore Conference, which, on aecount of the date of its annual meeting, have not had an opportunity to act.

"We are further informed that the remittances from the Chureh on the amount assumed are entirely up to expectations.

"For this hearty response on the part of the Church to this very worthy call we desire to record our appreciation and to give to Almighty God sincere thanks.

"If our people everywhere will eontinue to give this eause the consideration it deserves, we are confident that the Church will respond to the call during the five-year period with the full amount requested hy the General Conference.

"That the worn-out preachers of the Church, the widows of deceased preachers, and the orphan chiidreu of our preachers are eutitled to the benefit from the full amount fixed by the General Conference there can be no controversy.

"We therefore call upon our presiding elders and pastors and official members with whom the responsibility of the raising of this amount of $10,000,000 has been placed by the General Conferenee to continue to give it the attention it deserves, following faithfully the plan outlined by the last General Conference."

Manual of the Discipline.—In order to bring the Manual of the Discipline into conformity with the actions of the last General Conference, to correct typographical and other errors, and to add to clearness and other deficiencies a new revision of the Manual was ordered. The College gave patient and carefnl consideration to this revision and unanimously approved what was adopted. The new Manual will be issued within a short time.

Plan of Visitation.—The committee charged with the consideration of episcopal visitation considered the interests involved, made its report, which was adopted, and the plan has already been published.

Committee of Appeals.—Bishop Mouzon was continued as chairman of the Committee of Appeals.

Course of Study.—One book in the course of study for English-speaking undergraduates is out of print, "Laidlaw's Bible Doctrine of Man," aud one book, "Barrow's Principios de Intepretacion Bihlica," was substituted for "El Domingo, El Verdadero Sadado," which is also out of print. The College concluded not to substitute another work for Laidlaw's hecause that class is full enough without the hook referred to.

Memoir of Bishop Atkins.—The following memoir of Bishop Atkins was adopted and becomes a part of our minutes. By the action of the College this memoir is to be published in the Christian Advocate.

Memoir of Bishop James Atkins.

"With most men, even with those entitled to be ealled great, life is so filled with details, with what are spoken of as the little things, that the men themselves are soon lost to sight. This is particularly the case with preachers of the gospel aud pre-eminently with Methodist preachers. Call the roll of the early Methodist preachers, give the uames of the three mightiest—Pedicord, Tunnel, and Gill—and how many now know aught of their gifts, their services, their sacrifiees, their successes, even of their names? Let it not be forgotten that Whatcoat and Vasey, after hearing Boyer and Pigman preach, said 'they had not heard their equal in the British connection, except Wesley and Fletcher.' Patient continuance in well-doing generally means the well-doing of that of which mankind takes little note. There is good ground for joy in this fact. That life is hlessed which loses itself in worthy work. It may be to some

> "'Weary watching wave by wave,
> But still the tide moves onward."

"It is, however, cause for thanksgiving to God that

> "'We build, like corals, grave by grave,
> Yet pave a path that's sunward.
> We're beaten backward in the fray,
> Yet newer strength we borrow;
> And where the vanguard camps to-day
> The rear will camp to-morrow.'

"So strong and so subtle is the temptation to egotism, so easily and imperceptibly do we yield to deadly pride, so naturally does the heart crave human notice and applause that to be lost, completely lost, in the work of God is really to be led by his hand and in the leading to be blessed.

"Much of the work of a bishop of our Church is detail work, the constant daily round of little things not needing and not receiving notiee. This

fact goes far to explain how soon a bishop becomes obscure, a mere name quickly vanishing from the knowledge of men. Save during a few crises in the life of Bishop Soule, how very little is known of the episcopal work of that grand man, through from 1824 to 1867 he was a bishop of the Church! What is known of most of our bishops is the work they did prior to their election to the episcopacy.

"In some respects the life of Bishop Atkins was different. Under his direction as Sunday School Editor for ten years there was solid and unusual advancement in that important and fruitful field of church service. After his election to the episcopacy, his relation to that work was continued, and as President of the Sunday School Board he had an important part—indeed, a shaping part—in the great development of our Sunday schools.

"He believed the Church was called to do large things; and when the possibility of such work appeared, his enthusiasm was aroused and his co-operation was given.

"During the presidency of the Texas Conference, Southern Methodist University was projected. He believed in Christian education. He had been for years an educator. The opportunity for a great university under the control of the Church appealed to him. With enthusiasm and energy he threw himself into the movement, became one of its leaders, and in every possible way he helped to accomplish that success.

"He believed in the Junaluska Assembly (was, in fact, one of its originators), gave his thought and his time to the purpose of its founders, and never lost faith in its ultimate success as a factor in the life of the Church.

"From the beginning the Centenary Movement awakened his interest. He was a leader, an influential leader, in that Movement. From the meeting of the Committee of One Hundred held in Memphis in 1918 till the close of his life he stood out prominently and efficiently in making the Centenary a never-to-be-forgotten fact. From its organization he was Chairman of the Centenary Commission.

"The life of Bishop Atkins was unusually varied. After receiving his Master of Arts degree at Emory and Henry College in 1872, he was that year at the age of twenty-two admitted on trial into the Holston Conference. For seven years he was a pastor, for seventeen an educator, for ten Sunday School Editor, and from 1906 till his death, in December, 1923, one of our bishops.

"He was a child of the parsonage, and by unblemished life and love for the Church he exemplified the worth of such a home. He guarded its great ideals, and in his own life their fire did not grow dim.

"As a bishop he served an unusually large field—the far West, the central States on both sides of the Mississippi, Texas, and the Atlantic slope. In all these fields he did his work quietly and faithfully. He was companionable with his brethren, patient in caring for the Churches and the preachers, and blessed with a tact that enabled him to escape serious friction.

"He spoke often, and he spoke well. There were times when he spoke with a pleasing eloquence. He commanded a copious vocabulary and used it with accuracy. He had the rare gift of economizing the attention of his audience.

"He formed his own opinions and held them with courage and tenacity. He had a modest manliness that won the admiration—the affection, indeed—of those who knew him best. He shared the common lot of men in that he was forced to meet slights and slurs, but his Christian character glowed in that he could suffer and be quiet.

"With fervor he loved his home and his family. Of his wife and children, when he had a heart that he could trust, he often spoke with an ardor that was charming. His love shone on his loved ones, and in his eyes they were glorified. What a blessed trait is that! A Christian home is very near to heaven; nothing can be nearer.

"Our friend and brother was not dull to responsibility. He was warned by physician and friend that he went forth on his last journey at the peril of his life; but he saw the beckoning hand of duty, and unafraid he went to his last Conferences and died at his post. Thus lived and thus died one who helped to 'prove a path that's sunward.'

"Let one other fact be mentioned: Nothing unconnected with the Church of God gripped the soul of Bishop Atkins. He believed in her divine character. He thought the Church deserved his life, his whole life, and he gave that life without stint. He did not believe any position on earth surpassed in any respect that of a Methodist preacher, yet he was not narrow; but he loved best the Church of his choice, the Church of his fathers, the Church of his children. He believed in the ultimate complete victory of the Church of God, because he believed in the power and purpose of her divine Head, Jesus Christ, his Redeemer, his Savior, his Lord."

State of the Church.—Consideration was given to the general work of the Church, and progress was reported in all fields by the bishops whose Conferences had been held since the fall meeting and by those bishops who were not able to be present at the last fall meeting. There were no opinions of law brought before the College.

There is cause for gratitude to our Lord that in so many respects he gives prosperity to the work of our Church throughout its borders.

COLLINS DENNY, Secretary.

Richmond, Va.

ATTENTION, MISSISSIPPI VOTERS!

The time for holding precinct conventions for electing delegates to the county convention was fixed by the Democratic Executive Committee in its meeting on May 6, 1924, for May 20, 1924. At conventions delegates will be elected to the county conventions. The main business of both county conventions will be to elect precinct and county conventions will be to elect delegates. The precinct convention will elect delegates to the county convention, and the county convention will elect delegates to the State Democratic Convention to convene in the city of Jackson on May 30, 1924. On the same day this Executive Committee also fixed May 22, 1924, as the date of the National Democratic Convention to convene in the city of New York.

It is of first importance that these conventions be held and that they be well attended and composed of the best men and women in the State: First, because the best representatives will not be secured unless the best men and women attend the precinct and county conventions; second, because the only chance voters will have to cast votes for any one for the presidency of the United States will be at these conventions. If we fail to vote for safe men and women as the delegates of these respective conventions, we lose our only opportunity of voting for a safe President. The Anti-Saloon League of Mississippi does not even suggest to any one the names of persons for whom he should vote. It only seeks to furnish reliable information to our people who may not have the opportunity of learning the facts from other sources, leaving every man and woman absolutely free in the exercise of his or her franchise.

Rumor comes from some quarters that there will be an effort made at the State Convention to instruct the Mississippi delegates for a "Wet" as the Democratic nominee. Of course all well informed citizens know that some of the aspirants for the Democratic nomination have official records, both State and national, which are soaking wet. Now, shall Mississippi aid in putting into the presidential chair any man whose official record is wet all the way through and expect him to enforce the policy of a nation whose constitution and laws are dry? Would prohibition be safe in the hands of one who has all along fought it, and who is counting on the wet vote of the nation to see that he is elected?

In view of these conditions, does it not seem that every true-blue prohibitionist and real patriot should throw himself against any man whose record proves him to be an enemy of prohibition, and make every reasonable effort to send prohibition delegates to our Democratic conventions? The Board of Trustees of the Mississippi Anti-Saloon League made the following declarations recently:

"The Anti-Saloon League recognizes the present movement as exceedingly critical for prohibition enforcement in the United States.

"We urge all voters to scrutinize the past record of all candidates as to their attitude toward prohibition, and vote for no man who favors modifications, to slacken enforcement or to allow an increase in the percentage of alcohol.

"We urge that in view of the approaching presidential election, particular care be exercised to prevent the nomination of any man whose record is questionable or whose attitude is dubious or anything short of enthusiastic determination to uphold the prohibition laws and enforce them throughout the nation."

ANTI-SALOON LEAGUE,
Jackson, Miss.
J. M. MORSE, President.
T. J. BAILEY, Superintendent.

EDUCATION DAY.

Sunday, May 18, is designated as Christian Education Day. We very much hope that all the churches of our Conference will observe the day. No regular program has been gotten out as was done last year, but only suggestions as to the purpose of the day and the ends to be attained.

We trust that each pastor and each superintendent will give attention to the day in some way. We do not ask for the Sunday school hour, but only that the opening or the closing time of the hour be given to a short program. It is very much desired that our pastors shall preach on Christian Education at this time. The Discipline directs that a sermon on this subject shall be preached in each congregation. We beg that our people shall rally to our own schools and colleges, and fill them to overflowing. Let every Methodist see that the Educational pledges are paid to date.

J. H. HOLDER,
North Mississippi Conference Sec.-Treas.

TO THE METHODISTS AND FRIENDS OF THE ORPHANAGE IN MISSISSIPPI.

The Building Committee met at Galloway Memorial Church, Friday, at 2 p.m., April 25. The architect was instructed to secure bids for the new Orphanage building. The bids will be opened on May 15, at 2 p.m.

We are far short of the amount necessary to complete the building. The old building will not be habitable for another winter, so the necessity is on us to provide for the children. The Committee appeals to the friends of the orphans to aid us as largely and as quickly as possible. You have never failed us, and we believe your response will be prompt and liberal. We heartily commend and urge your co-operation with our Commissioners, Brother Brown of the North Mississippi Conference, and Brother Griffin of the Mississippi Conference. "The King's business requires haste."

We are your fellow-workers, the Building Committee: V. C. Curtis, W. M. Bule, M. L. Burton, T. H. Dorsey, M. S. Enochs.

COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT.

The committee on arrangements for the next General Conference met in Louisville, Ky., on the evening of April 30. All members of the committee were present. Dr. S. H. C. Burgin, chairman, presided. Invitations from a number of cities were read. The committee is not ready to make any decision as to what invitation will be accepted. A statement will be prepared at an early date telling what hotel and other accomodations will be required and what will be expected of the city that entertains the Conference. This statement will be sent to all cities from which invitations are received. The committee adjourned subject to the call of the chairman.

R. S. SATTERFIELD, Secretary, Box 87, Nashville, Tenn.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

HERE COMES UNCLE SAM WITH ANOTHER BAG OF MAIL.

It would do your heart good to see how the "Forgotten Man" is being remembered these days. If you could be in the office of the Board of Finance when the postman comes around, you would see him deposit on the Secretary's desk a stack of important letters. Practically every one of these letters will contain a check, and in many instances the amount is sufficient to pay one-fifth or more of some charge's total assumed quota. It certainly does make our hearts rejoice to see the thing working so beautifully that we have planned for in our dreams through many years.

Keep it up, boys. Get down real low and put your shoulder under the load. Now is the time to push. We have it going, let us keep it going. Let the treasurer of the Special Effort Committee send the cash at once to the Board of Finance, and keep on doing it as long as there is any cash to send.

ADDITIONAL CHARGES PAYING ONE-FIFTH OR MORE OF TOTAL QUOTA.

Hessick Memorial (Louisville), Louisville, Rev. J. H. Nicholson, pastor; total assumed quota, $2,178; amount remitted, $535.60.

Biloxi, Miss., Seashore, Rev. O. S. Lewis, pastor; total assumed quota, $3,000; amount remitted, $600.

Forest and Morton, Mississippi, Rev. H. J. Moore, pastor; total assumed quota, $2,048; amount remitted, $420.

Nicholasville, Kentucky, Lexington, Rev. Madison Combs, pastor; total assumed quota, $1,924; amount remitted, $384.80.

Cleveland, Holston, Cleveland, Rev. R. A. Kelly, pastor; total assumed quota, $2,916; amount remitted, $669.50.

Wilcox, Holston, Bluefield, Rev. J. W. Browning, pastor; total assumed quota, $860; amount remitted, $172.

Graham Station charge, Central Texas, Weatherford, Rev. J. W. Shuler, pastor; total assumed quota, $4,025; amount remitted, $825.55.

Enterprise, Western Virginia, Fairmont, Rev. J. B. F. Yoak, pastor; total assumed quota, $1,640; amount remitted, $496.50.

Laurel Heights (San Antonio), West Texas, San Antonio, Rev. S. H. C. Burgin, pastor; total assumed quota, $7,000; amount remitted, $2,004.05.

Bassett, Virginia, Danville, Rev. George E. Powell, pastor; total assumed quota, $1,320; amount assumed, $264.

Main Street (Columbia), Upper South Carolina, Columbia; Rev. W. B. Garrett, pastor; total assumed quota, $4,421; amount remitted, $1,200.

Winn's Chapel, Tennessee, Nashville; Rev. W. J. Collier, pastor; total assumed quota, $510; amount remitted, $102.

Marshall, Southwest Missouri, Marshall, Rev. J. E. Alexander, pastor; total assumed quota, $2,775; amount remitted, $900.

Floral Heights (Wichita Falls), North Texas, Wichita Falls, Rev. S. A. Barnes, pastor; total assumed quota, $6,000; amount remitted, $2,800.

Holly Springs, North Mississippi, Grenada, Rev. C. A. Parks, pastor; total assumed quota, $2,500; amount remitted, $651.70.

Broad Street (Statesville), Western North Carolina, Statesville, Rev. G. W. Fink, pastor; total assumed quota, $4,400; amount remitted, $955.70.

Durant, North Mississippi, Grenada, Rev. R. P. Neblett, pastor; total assumed quota, $2,500; amount remitted, $500.

Monticello, Little Rock, Monticello, Rev. M. K. Irvin, pastor; total assumed quota, $2,700; amount remitted, $540.

Canton and Ball Ground, North Georgia, Marietta, Rev. E. C. Wilson, pastor; total assumed quota, $1,808; amount remitted, $609.50.

First Church (Lexington), Kentucky, Lexington, Rev. G. E. Combs, pastor; total assumed quota, $3,384; amount remitted, $974.10.

Danville, Kentucky, Danville, Rev. J. M. Fuqua, pastor; total assumed quota, $3,645; amount remitted, $850.

Madisonville, Holston, Cleveland, Rev. C. M. Kennedy, pastor; total assumed quota, $1,010; amount remitted, $272.50.

Logtown, Mississippi, Seashore, Rev. T. H. King, pastor; total assumed quota, $2,000; amount remitted, $2,047.96, this being $47.96 overpaid.

Main Street (Hattiesburg), Mississippi, Hattiesburg, Rev. J. T. Leggett, pastor; total assumed quota, $4,725; amount remitted, $1,040.91. (This charge will try to raise $8,000.)

Mountain Grove, Southwest Missouri, Springfield, Rev. J. C. L. Boehm, pastor; total assumed quota, $725; amount remitted, $188.

Warrenton, North Carolina, Weldon, Rev. H. B. Porter, pastor; total assumed quota, $3,000; amount remitted, $1,000.

Fayetteville Station charge, North Arkansas, Fayetteville, Rev. H. L. Wade, pastor; total assumed quota, $3,500; amount remitted, $775.

Fairfax and Rupe's Grove, Missouri, St. Joseph, Rev. O. E. Lockhart, pastor; total assumed quota, $1,776; amount remitted, $401.

Fourth Street (Moberly), Missouri, Fayette, Rev. R. P. Basler, pastor; total assumed quota, $3,000; amount remitted, $1,000.

Lafayette, Louisville, Hopkinsville, Rev. G. W. Hardin, pastor; total assumed quota, $1,350; amount remitted, $375.

Hamburg, Little Rock, Monticello, Rev. J. T. Rodgers, pastor; total assumed quota, $2,025; amount remitted, $410.

First Church (Shreveport), Louisiana, Shreveport, Rev. R. E. Goodrich, pastor; total assumed quota, $11,616.73; amount remitted, $3,444.21.

Kingsville, West Texas, Beeville, Rev. S. L. Batchelor, pastor; total assumed quota, $3,350; amount remitted, $702.34.

Floresville, West Texas, Cuero, Rev. J. W. Chisholm, pastor; total assumed quota, $1,710; amount remitted, $342.

THE CHURCH'S PRESIDING ELDERS ARE GETTING AWFULLY PINK.

In addition to the list of presiding elders already published as having their respective Districts 100% on the Pink Leaf Report, the following are now entitled to their places on this Honor Roll in the order as numbered:

165. Southwest Missouri, Springfield, Rev. J. C. Saylor, P. E.

166. Southwest Missouri, Kansas City, Rev. J. B. Swinney, P. E.

167. Virginia, Charlottesville, Rev. W. Archer Wright, P. E.

168. New Mexico, El Paso, Rev. S. E. Allison, P. E.

169. Alabama, Andalusia, Rev. W. M. Cox, P. E.

170. Central Texas, Gatesville, Rev. C. E. Lindsey, P. E.

171. Florida, Ocala, Rev. M. H. Norton, P. E.

172. North Arkansas, Boonevllle, Rev. B. L. Wilford, P. E.

173. North Alabama, Bessemer, Rev. K. N. Matthews, P. E.

174. Tennessee, Fayetteville, Rev. E. R. McCord, P. E.

175. West Texas, Beeville, Rev. H. E. Draper, P. E.

176. Virginia, Eastern Shore, Rev. J. T. Bosman, P. E.

177. Virginia, Lynchburg, Rev. T. McN. Simpson, P. E.

178. West Texas, San Angelo, Rev. J. T. King, P. E.

179. North Carolina, Elizabeth City, Rev. C. B. Culbroth, P. E.

SEND CASH PROMPTLY TO BOARD OF FINANCE, ST. LOUIS, MO.

JOHN WESLEY AND THE BIBLE.

John Wesley has told us how he tried to put the Bible into his own life: "Here I am, far away from the busy ways of men, I sit down alone; only God is here. In his presence I open and read his Book for this end—to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy Word? If any man lack wisdom, let him ask of God. Thou hast said, if any man be willing to do thy will he shall know. I am willing to do, let me know thy will. I then search out and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the confession and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, these being dead, yet speak, and what I thus learn, that I teach."

The Home Circle

HATE-TO-HURRY AND PUT-IT-OFF.

Hate-to-Hurry and Put-it-Off
They had to go a mile.
"I'll rest," said one, "now I've begun,"
Said one, "I'll wait awhile."

Resting and waiting, they planned their trip,
And lo! at set of sun,
They rubbed their eyes in great surprise,
For neither mile was done.

And I heard the old clock on the shelf
Set up a merry chime:
The wee hands told the seconds,
And the long hand told the minutes,
And the short hand told the hours,
And they all told Father Time.

Hate-to-Hurry and Put-it-Off,
You didn't mean to shirk,
You just went slow where you had to go,
You just delayed your work.

But he who rests by the busy road,
And he who hates to start—
They take poor place in any race,
And play a sorry part.

So next time let the old clock tick
A merry, cheery rhyme:
When the wee hand tells the seconds,
And the long hand tells the minutes,
And the short had tells the hours,
And they all tell Father Time!

—Nancy Byrd Turner, in the Presbyterian of the South.

THE TRUE STORY OF A CHINESE GIRL'S LIFE

By Edna Groff Dichl.

Wai Hing Lei was the oldest child in a very big family. She lived in Fat Shan, China.

As a very little girl she played with her dolls. Her cousins and sisters played with her. They had great fun marrying their dolls to each other. Sometimes they grew so much interested in their play that they forgot to go home for their rice.

Sometimes, Wai Hing was disobedient. One day, as her mother walked with the children along a stream on her grandfather's farm, Wai Hing jumped into a little boat that lay along the shore.

"Do not row," said her mother. "It is a danger for you."

But when her mother was out of sight Wai Hing and her brother went quietly out in the stream. Such fun as they had for awhile! They rowed and rowed until the sun was almost set. At last they came to a shallow place in the brook. The boat would not move. It stuck in the mud!

Although they got out and pulled and pulled, it would not budge. Wai Hing cried loud with fear. A farmer came and saved them and sent them home.

Wai Hing was very sorry she had disobeyed her mother. She tried to learn to obey. When she was eight years old she was sent to the Mission school. There she was helped very much.

There were many things in Wai Hing's life which were of great interest. There was the New Year! What a wonderful time it was! Then the older folks gave money to the children to buy fire-crackers and good things to eat.

One New Year Wai Hing had ten cents in her pocket. She walked along the street hunting something good to eat. Many beggars lay along her path. Wai Hing looked at them with pity. She gave each one a "cash" as she passed by. Soon she had no money left for good things for herself. But she was very happy, because she had been kind to the beggars.

More than anything else Wai Hing loved the big New Year parades. Some were on the waters, some on the land. At night the river was lighted, and glowed with all sorts of wonderful colors. The decorations were all of paper. There was paper fruit, so real it seemed growing to the trees. Wai Hing wanted some. But her mother said they could not be bought. They were to make the river and streets pretty. At any rate, she told Wai Hing they were not good. They were only paper.

Then the parade came along! The wagons were made of paper. One wagon was exactly like a boat. It was fifty feet long and ten feet wide. A captain and cook and passengers rodo along with the boat.

"Let me ride on that boat!" Wai Hing cried. But her mother paid no attention. She was watching the ladies who seemed to be sitting on paper chairs. It was all so wonderful!

Suddenly the children drew back in fright! Something was coming down the road. It was "The Big God Head!" It had big eyes, a wide mouth and small ears. The children covered their faces with their hands. They were afraid "The Big God Head" would get them, for it tried to touch the children as it danced to wild music. But although the rest of the children were afraid, Wai Hing was not. Once the "Big God Head" came dancing and touched her.

"Why is your head so big?" asked Wai Hing.

"Your head will soon be as big as mine since I have touched you!" roared "The Big God Head."

But Wai Hing stood bravely. She said, "I know better, Big God Head! You are only a make-up! I study at the Mission school!"

Wai Hing is now a big girl. She has finished at the Mission school, and is now at college. She wants to come to America so she can learn more.

Then she wants to go back to Fat Shan, and her own people. She wants to educate them. Once she said to a friend, "I do not think China can ever be strong unless her women are strong."

Sometimes she grows discouraged. Then she prays to the true God of the Mission school. He shows her how she may serve Him. He tells her that in the service she gives to her countrymen she is serving Him.—Church Advocate.

A "YES-BUT" BOY.

By H. O. Spelman.

"Henry," asked grandpa Wilkins, thoughtfully, "have you noticed the yes-but people? They're everywhere—except at the top. Up where important questions are decided there are no yes-but men. No yes-but boy ever leads.

"I know, because as a lad I wrestled with my yes-but self. I was keen in finding a reason to delay action," confessed grandpa. "It's strange how keen a boy becomes. If his heart wants football when his conscience says study, he finds twenty reasons for football.

"Near the end of my school year I was anxious for a summer's job to earn money for next year's suit. Father had asked Mr. Baine, our leading merchant, to hire me. I had promised to be ready any night after school.

"One night Mr. Baine sent for me. But I had arranged to show my botany class and teacher some pink lady-slippers in the woods, so I shyly buckled on my plant-can.

"Aren't you going to work at the store?" pleaded mother.

"'Yes, but to-night I'm going to the woods. Miss Judson needs me. I can begin at the store to-morrow,' and I hurried away.

"But I never began. Mr. Baine, who would not employ a yes-but boy, hired Herold Judson.

"I did odd jobs all summer, earning just enough for a cheap suit. And when school opened Mr. Baine rewarded Herold with a fine suit, besides his wages.

"That cured me. I never said 'yes-but' again."

When some one suggests a boy can take a reading course in his spare time he objects: "Yes, but I need some rest and play." When asked if he is willing to teach a Sunday school class, it's "Yes, but I haven't prepared the lesson." If warned he is forming an evil habit, it's the same glib answer: "Yes, but I can break it any time."

Don't be a yes-but boy. Cut off the "but" and answer: "Yes." It's the greatest word in the language if you live up to it.—Baptist Boys and Girls.

CORRECT.

The sooner those who control the film studios wake up to the fact that there are other things besides quick monetary returns to be considered in the making of pictures, the better it will be for those engaged in that pursuit and for the public.
—Memphis Commercial Appeal.

"Whenever a boy goes wrong a good man is destroyed."

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

SPECIAL MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in special session on Thursday, May 29, 1924, at 11 o'clock a. m. in the Advocate office, 512 Camp Street, to consider such matters as may come before it.

JOHN F. FOSTER, Chairman.

May 12, 1924.

BISHOP AINSWORTH STILL PRESIDES IN MISSISSIPPI.

The continuance of Bishop William N. Ainsworth in charge of the episcopal district embracing the two Mississippi Conferences was only what was expected, but it is, nevertheless, a cause for rejoicing. The good Bishop has given to his district a leadership that has been both vigorous and inspiring, and the results of that leadership are manifest in all the departments of the church's work. Brotherly in spirit, indefatigable in labors, painstaking in administration, Bishop Ainsworth has the confidence and love of his brethren. They approve his leadership and follow him gladly.

THE UNIFICATION OF METHODISM.

The plan for the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South given elsewhere, was adopted by the General Conference of the Methodist Episcopal Church, in session at Springfield, Mass., on Wednesday, May 7, by a vote, according to the Associated Press dispatches, of 842 to 13. The total membership of that General Conference is 858—half clerical and half lay—so that the vote in favor of the plan was practically unanimous. If the figures given in the press dispatches are correct, 842 voted for the plan, 13 voted against it, and 3 did not vote. According to the New York Christian Advocate, 207 of the clerical delegates come direct from the pastorate, 119 are district superintendents (presiding elders), and 103 are board secretaries, college and seminary executives or teachers, editors, or occupied in some other recognized field of ministerial service. Of the 429 lay members a few are general officials of the denomination or engaged in its educational work, but most of them are from the rank and file of the local church membership in every American State and in other lands. Forty-four women are members of the General Conference—the largest number in its history. Thus it will be seen that the plan for unification was adopted by a genuinely representative body.

In view of the adoption of the plan by the General Conference of the Methodist Episcopal Church, a special session of the General Conference of the Methodist Episcopal Church, South, becomes necessary to pass upon it. The action of the General Conference at Hot Springs was as follows: "When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference." The College of Bishops has called a special meeting for May 20, according to dispatches, to fix the time of the special session of the General Conference.

The matter of unification is now fairly and squarely before the Methodist Episcopal Church, South. The editor of the New Orleans Christian Advocate is in favor of the adoption of the plan. Whatever opposition to the adoption of the plan may develop will probably fall into the following general divisions:

1. Those who are opposed to unification upon any terms, believing that the interests of the Kingdom of God will be best served by the maintenance of separate churches.

2. Those who express themselves in favor of unification when the "time is ripe," but who maintain that prejudices still exist that make it inexpedient at the present time.

3. Those who express themselves as in favor of unification, but who feel that the present plan will not bring it about and that its adoption will produce confusion and embarrassment rather than harmonious unity.

Since the plan is now before our church, it should be discussed fully, that it may be clearly understood and that the sentiment of the church as a whole may make itself known. The columns of the Advocate are open to the discussion of the merits and demerits of the plan, offensive personalities only being barred, and we invite an expression of opinion by all those who care to make themselves heard on the subject. We suggest that the limitations of space make it advisable to write as briefly as is consistent with clearness.

PERSONAL AND OTHER NOTES.

Mrs. W. E. Courts, Cary, Miss., has been a subscriber to the Advocate for about forty years.

"Everything here moves along well," writes Rev. W. J. Ferguson, pastor of the First Methodist Church, Gulfport, Miss.

Mrs. A. E. Rogillio, of Tunica, La., is another of the "Old Guard," having been a subscriber to the Advocate for more than fifty years.

The Big Brothers' class had charge of the evening service on Mother's Day at the First Methodist Church, Greenville, Miss.

The Methodists at Brooksville, Miss., under the leadership of Rev. M. E. Scott, are considering the building of a new church.

Mrs. M. E. Gilmore, of Columbus, Miss., writes: "I have been reading the Advocate since 1866, and would feel lost without it."

Rev. Claude H. Mayo, of the Neame and Pickering charge, Louisiana Conference, was engaged in a good meeting at Pickering last week.

Miss Susie G. Harper, of Jackson, Miss., says: "I have been reading the Advocate since childhood, and miss it when it does not come."

Rev. and Mrs. F. B. Hill, of McDonoghville, La., are planning to leave New Orleans on their trip to the World's Sunday School Convention, Edinburgh, Scotland, on Wednesday morning, May 28.

Central Methodist Church, Columbus, Miss., lost a faithful member recently in the death of Mr. F. H. Murphy. The Advocate extends sympathy to the family and friends.

A competent observer remarked to us the other day that Rev. H. N. Brown, the presiding elder of the Baton Rouge District, is "hoeing his patch" in fine style.

General Julian S. Carr, for many years a conspicuous layman in Southern Methodism, died at the home of his daughter in Chicago on the evening of April 29. He was twice Commander-in-Chief of the Confederate Veterans.

"Go Getter" is the name of a class paper issued by the Four Square Bible Class, of Shreveport, La., of which Dean R. E. Smith, of Centenary College, is the teacher. This class has a membership of 650. Its annual budget is about $6,000.

Rev. R. L. Ellis, of Ethel, Miss., writes: "We have just had a rally at every church on this charge. Some fine work has been done. Brothers Jaco, Campbell, McKinnon, and McIlwain were with us."

We understand that Dr. Charles W. Crisler and the fine people of the First Methodist Church, Baton Rouge, La., are making progress in their plans for their great new church building. Rev. W. B. Hogg began a meeting at First Church last Sunday.

Appreciated callers at the Advocate office last week were Rev. C. C. Miller, of Baton Rouge, returning from a meeting at the trustees of the Seashore Camp Ground School, and Rev. George Fox, Oak Grove, La., in the city to attend a Masonic gathering.

Miss Nannie May Forsyth, daughter of Rev. and Mrs. W. G. Forsyth, Sumrall, Miss., was married to Mr. William Addison Montgomery, of Leeds, Ala., at the home of the bride's parents, on May 5, the father of the bride officiating. The Advocate extends all good wishes.

Dr. W. A. Swift, general evangelist, has written a book, "The World's Panacea," which is being widely circulated. It contains 24 chapters, and is well printed, being issued by the Cokesbury Press. The price of the book is $1.25, and it may be had of the Cokesbury Press, Nashville, Tenn.

Mr. J. F. Waltman, Jr., son of Rev. J. F. Waltman, our pastor at Trout, La., has honored us with an invitation to attend the graduating exercises of the Trout-Good Pine High School, Thursday evening, May 15, at 8 o'clock, he being a member of the graduating class.

The work of the church at Grenada, Miss., is moving along splendidly under the leadership of Rev. Melville Johnson. Since Conference, 38 members have been received on profession of faith, and 16 by certificate. The church has raised thus far this year, for all purposes, more than $8000.

Rev. A. Inman Townsley, formerly of the Louisiana Conference but recently pastor at Columbus, Texas, has been transferred by Bishop H. M. DuBose to California and appointed to the First Methodist Church, Hollister, Calif. The best wishes of his Louisiana friends follow Brother Townsley to the Far West.

Rev. Leon I. McCain, of Lafayette, La., has just closed a great meeting at Pineville, La., in which he assisted the pastor, Rev. C. K. Smith. During the last week of the meeting, the congregation averaged 1,000 a night, and on the last Sunday night at least 2,000 were present. About 100 members were added to the churches, 70 of them to our church, and 120 tithers were enrolled.

As a result of the meeting recently held at St. Mark's, in which the pastor, Rev. J. A. Alford, was assisted by Dr. I. T. Cameron, of Kansas

The New Methodist Church at Franklinton, La.,
Rev. L. W. Cain, Pastor.

City, eight members were received by vows, and quite a number by letter. There were some bright conversions. The young people have organized a volunteer band for definite work in connection with the church.

The Board of Trustees of the Seashore Camp Ground School held its annual meeting on Tuesday of last week. Rev. H. W. Van Hook was re-elected president of the school. Rev. L. L. Roberts, presiding elder of the Seashore District, was authorized to make arrangements for the annual camp meeting, the date to be announced later.

Rev. Don E. Duiany, our pastor at Greenwood, La., requests us to announce that the district-wide Sunday school meeting for the Shreveport District will be held at Greenwood, Tuesday, May 20, from 10 o'clock a. m. to 4 o'clock p. m. Luncheon will be served at the church by the good women of the Greenwood and the Bethany Woman's Missionary Societies. Delegates are expected from every Sunday school in the district.

The Francis Asbury Memorial Association announces, through its secretary, Dr. H. K. Carroll, that it has become necessary to postpone the dedication of the Francis Asbury monument in Washington from June 3 to some date in the future. The postponement is caused by a strike in the granite quarry where the pedestal is being cut. It is probable that the new date will be set in October or November.

The Episcopal Address to the General Conference of the Methodist Episcopal Church, now in session, contains approximately 17,000 words, and took two hours and a half for its delivery. Bishop Joseph F. Berry, the senior effective bishop, began the reading, but called upon Bishop W. F. McDowell to relieve him for awhile. After Bishop McDowell had read for an hour and twenty-five minutes, Bishop Berry resumed and was able to finish the delivery.

The members of the Woman's Missionary Society of the Felicity Methodist Church, this city, tendered its president, Miss Lida Steele, a "surprise luncheon" on Saturday of last week, in recognition of her enthusiastic and efficient leadership of the Society. The luncheon was held in the private dining room of the Young Women's Christian Association, and was largely attended by the members of the Society. A beautiful bouquet of roses was presented to Miss Steele in honor of the occasion.

We take the following from the paper published at Lake Providence, La.: "There were fully 100 Masons in line to attend the special services at the Methodist church last Sunday morning. There were many from the country and several from Tallulah, who were welcomed by their brother Masons. Worshipful Master T. G. Biggs felt proud that so many Masons were present to take part in the beautiful service and listen to the masterly sermon delivered by the pastor, Rev. John F. Foster. If every one would live up to the beautiful thoughts expressed by him, there would be more brotherly love and less hatred in the hearts of men."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. B. Thomason, Colfax, La., 4; Mrs. Alice Casper, Raymond, Miss., 2; Rev. M. B. Sharbrough, Wiggins, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 3; Rev. J. W. Price, Foxworth, Miss., 2; Rev. F. L. Applewhite, Jackson, Miss., 4; Rev. G. C. Gregory, Nettleton, Miss., 2; Rev. R. S. Walton, Rayne, La., 2.

NOTICE.

The Greenwood District Conference will open at Blaine, Wednesday, June 4, 3:00 p. m.

Committees:

License and Admission: V. C. Curtis, R. O. Brown, W. N. Duncan.

Orders: J. J. Brooks, W. C. Galceran, H. P. Lewis.

Let the brethren notify Rev. F. H. McGee, Sunflower, Miss., as to time of arrival and whom he may expect, that entertainment may be provided.

J. E. CUNNINGHAM, P. E.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will open at Purvis on Tuesday, May 27, at 7:30 p.m., with a sermon by Rev. Otto Porter, of Prentiss.

Pastors, please forward the names of your delegates immediately to Rev. W. H. Lane at Purvis, and to me at Hattiesburg. Also see that the Quarterly Conference Records are on hand for examination by the Committee. And don't forget to remind your local preachers that, under the present law of the church, a district conference cannot renew a license to preach unless a request is made for its renewal. The conference will adhere to the law, and it is hoped that all local preachers will have their reports in writing and a request for renewal as the law directs.

The following committees have been announced:

License to Preach—C. M. Crossley, A. J. Davis, M. M. Black.

Admission and Readmission—J. T. Leggett, H. Mellard, J. W. Thompson.

Deacon's and Elder's Orders—W. M. Williams, J. H. Foreman, H. R. McKee.

W. W. GRAVES, P. E.

THE PLAN OF UNIFICATION.

(Continued from First Page.)

Articles and until the General Conference, by legal process, shall otherwise ordain, the rules of government in the Disciplines of the respective churches shall be of full force and effect and binding upon the Jurisdictions, respectively.

Recomemndation.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that Jurisdiction may deem wise.

UNIFICATION OF EPISCOPAL METHODISM PROGRESSING.

By Dr. Stonewall Anderson.

The General Conference at Hot Springs appointed a Commission, "composed of five bishops, ten traveling elders, and ten laymen, for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis as our Commission may determine." Further action upon the matter was taken by the Hot Springs Conference, as follows: "When a plan for unification is endorsed by a two-thirds vote of each Commission, and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

On July 25, 1923, at Cleveland, Ohio, the Joint Commission adopted a plan of unification, with only three dissenting votes. This plan was presented to the General Conference of the Methodist Episcopal Church, now in session at Springfield, Mass., and adopted with only thirteen dissenting votes out of a total of more than 815.

The responsibility of the next move in the progress of unification is upon our church.

This, in my judgment, is the greatest hour in the history of Episcopal Methodism. The Southern Church has it within her power now to give direction, to a very large extent, to the future history of Methodism in America.

The Hot Springs General Conference "empowered and instructed" our bishops to call a special session of the General Conference to consider and to act upon a plan when agreed upon by the Joint Commission, and approved by the General Conference of the Methodist Episcopal Church. These conditions have been fully met. By all means, let the bishops call the General Conference at an early date.

Nashville, Tenn., May 10, 1924.

PAY YOUR PLEDGE

to the Christian Education Movement for the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Methodism in North Louisiana sustained a signal loss when the spirit of WILLIAM S. KENTON departed its tenement of clay and winged its way to the pearly gates of the city of God, there to receive its reward for a long and faithful Christian service in the Methodist church of Winnsboro, where he had been a leader in the Master's vineyard the last thirteen years of his life. William S. Kenton was a native of Franklin Parish, born there March 19, 1869, and resided there all of his life, which came to a close at the Natchez Sanitarium on the morning of April 5, 1924, after an illness of several years' duration. Mr. Kenton was married to Miss Annie Breuer in 1897, which union was blessed with three children: Dalton, who resides in Oklahoma; Breuer, who resides in Winnsboro, and Mollie (Mrs. G. A. Wiggers), who also resides in Winnsboro. The married life of this splendid couple was ideal in every respect, each clinging to the other, and both happy in a union inseparable save by death itself, and then only for a few brief years. In 1911 Mr. Kenton joined the Methodist Church, and at once became an active, sincere and indefatigable worker in religious circles, taking a deep and lasting interest in all things looking to the betterment of his fellow-man, and at the time of his death was a member of the board of stewards, and one of the leaders of the church. Will Kenton's religion was sincere; he lived it; treating his fellow-man on the square and tempering all his actions with justice and mercy; always willing to speak kindly of his neighbor, and at all times able to find a brighter and better side. He was truly a man, who lived by the side of the road and was a friend to man. As a result of his exemplary life, Will Kenton had the respect of all, and his departure from life leaves a void in the hearts of all who had the pleasure of his acquaintance, and to none of his friends is his loss more sincerely felt than by the friend who pens this humble appreciation. But as we stood beside the open grave and saw all that remained mortal of our friend and associate returned to mother earth, whence it came, consolation came to us in the knowledge that here lay a Christian and servant of God, and that while there, beneath shocks and sheaves of Flora's richest treasure, the cold, inanimate body of our friend would return to the elements from whence it came, his spirit had gone on to a brighter and better land beyond the skies, and we could truly say: "O death, where is thy sting; O grave, where is thy victory?"

A FRIEND.

FANNIE CASTLE BROWN was born Aug. 29, 1881. From early childhood she attended Sunday school and church services, and became a member of the Methodist Episcopal Church, South, at an early age. When she arrived at the age of 20 years she was married to Lester B. Brown. No two people were more devoted to each other in married life than were they. Truly it can be said of her, "she was a helpmeet indeed." She was gentle, kind, loving, and true. She found joy and happiness in bringing joy and happiness to others. She was given to much hospitality, and that, with a tender, gentle spirit, made it a pleasure always to visit in her home. Although she was not physically strong, yet she possessed an unceasing energy which often carried her beyond her strength. During the past three years it was my pleasure to visit in her home frequently, but each visit I was assured that her strength was gradually giving way. Finally, on March 24, 1924, a serious condition set up, and she was rushed to the hospital at Greenville, Miss., there to undergo an operation. The skill of splendid surgeons and effiicient nursing failed to keep back the Angel of Death, and on March 27, her devoted spirit, on the wings of an unshaken faith in Christ, was wafted home to heaven. Just a few hours before she went away I sat by her side and listened while she told me what her faith in him meant to her while passing beneath the shadow. With face aglow she planned with her husband her own interment at the home church cemetery near Yazoo City, at Fletcher's Chapel, where her body now rests to await the resurrection morn. She has left a sad husband, father and mother, one sister, and eight brothers to mourn their loss, but these have the blessed assurance that all is well; they do not weep as one who has no hope.

C. A. SCHULTZ.

Anguilla, Miss.

MRS. SARAH ELIZABETH BLACKWELL (nee Abney) was born Jan. 21, 1862, and was married to J. B. Blackwell March 8, 1876. She joined the Methodist Episicopal Church, South, soon after marriage, and was a devoted member till death. She was the mother of twelve children, three of whom left this world for heaven in their infancy. She fell asleep in Jesus, Nov. 8, 1923, leaving six daughters and three sons, together with a host of other relatives and friends, to mourn their loss. She has one brother in the Mississippi Conference, Rev. J. T. Abney. There are three others: O. M., of Montrose; Paul, of Sylvarena, and Luther, of Bay Springs, Miss. It was not my privilege to know Sister Blackwell till health had begun to fail her. She was very patient, and slipped away quietly to be with Jesus. May God bless the loved ones and help them to be true to Jesus, so that there will be a happy reunion in that Good Land where all of the redeemed meet and God will wipe away all tears, and there will be no more sorrow or crying, the wicked will cease from troubling, and the weary one can rest.

Her pastor,

M. R. JONES.

Montrose, Miss.

FROM BLACK HAWK, MISS.

Dear Brother Carley: Will you allow me a small space in the Advocate for a few words concerning the Black Hawk circuit?

We came to Black Hawk about the 1st of December. The people received us very kindly, and we have been the happy recipients of many good things since then. We found the Black Hawk church in a run-down condition, spiritually, and practically no Sunday school. We went to work, praying, and visiting, and praying in the homes, too, which has not been done here for years.

We are glad to say that our church is practically full every Sunday, and our Sunday school has grown from 7 or 8 to about 50. We have had some three or four conversions since coming here, all strong men, who are now very active in the church. We have organized a prayer meeting. There were 62 present last Wednesday night.

We had Mother's Day yesterday (a little ahead of time), but this was my day here, and a great day it was. The men rendered the program. My, it was fine! You should have been with us. The Holy Spirit is working through us, and leading us on. Thank God, the revival is on! We expect to see great things come to pass here this year. We are praying for victory. Bless God, it is coming. We have traveled nearly 1,600 miles this year, made 126 pastoral visits, prayed in nearly every home, received three by certifiate and one by profession.

Our other churches are moving on very nicely.

My health is better than it has been in years. I am feeling fine and am on my way to glory.

Oh yes, we have several who have established the family altar, and are rejoicing in the hope of the glory of God.

Thank God for the old-time religion. All in all, we are having a "Good year, Bishop."

Pray for us.

Yours in Him,

H. E. CARTER, P. C.

"The object of scholarship, the object of all knowledge is to understand; is to comprehend; is to know what the need of mankind is. This is the reason why scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion, except the religion of Jesus Christ."—Woodrow Wilson.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY ANNUITY POLICIES. IN REACH OF ALL

Insnrance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die tonight, what of the morning after if not insnred?

All Sonthern Methodist men and women from ages 20 to 60 may secure safe life insnrance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the

Methodist Benevolent Association

J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

IS IT INSURED?

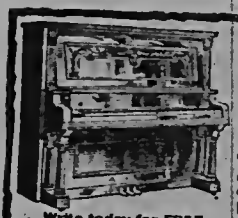
No body knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY P. MAGILL, Sec'ty. & Mgr. 1509 Insurance Exchange, Chicago, Ill.

Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.



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REPORT OF THE SUNDAY SCHOOL COMMITTEE, NEW ORLEANS DISTRICT CONFERENC.

A summary of the preachers' reports on Sunday schools shows the following:

1. Twenty schools reported.

2. In these schools, an average attendance of 2,343.

3. Reporting definite plans for increasing attendance and enrollment, 13; no plans, 5; no report, 2.

4. Reporting on the plan of evangelism and children joining the church: 3 aswered "yes," 7 answered "no," 1 answered "not yet," 3 no report, 6 answered "yes," with a total of 113 received into the church.

5. Planning for Sunday School Day, 17 answered "yes," and 3 "not yet."

We call attention to and urge the observance of Sunday School Day as required by the Discipline, thus bringing before our people and communities the educational work of the church and providing through the collections for the maintenance and extension of our Conference Sunday school work.

We would also emphasize the missionary program, calling special attention to the request of our leaders in this field that offerings be directed in the form of "Specials," and urge the adoption of at least one special by each Sunday school.

Our Sunday School Board at Annual Conference, regarding enrollment, adopted as its goal for the year an increase of 5,000, or practically 10% of the reported enrollment at that Conference. We earnestly urge that the Sunday schools of this district work for an increase of 10%, and that pastors, superintendents, secretaries give careful attention to the keeping of records, to secure the most accurate reports to Conference possible.

A Standard Training School is being arranged for, to be held in First Church, New Orleans, early in October. This will be the fourth session of this school, but attendance heretofore has been only from the New Orleans Sunday schools. We submit for your consideration that other schools in the district might appoint delegates to this school from those desiring to improve their teaching equipment and take up by correspondence with the Board of Managers matters pertaining to their entertainment while in attendance upon the school. We are informed that the presiding elder and Conference Sunday School Superintendent have plans on foot for a Standard Training School for Houma in the near future.

We call attention to our General Sunday School Board's plans for the observance of Children's Week, and urge that wherever possible arrangements be made to carry out those plans, that the religious needs of children in our communities may be looked after to the limit of our ability.

We urge that promotion of our denominational standards as expressed in our "Program of Work," and that the placing of wall charts in the Sunday schools be given special attention. When the chart has been placed, an authorized "checker" should be requested to visit the school and check up the school, point by point, to determine the standing. The school's effort then should be to obtain the points not yet attained.

Since effective work is promoted by organization, we urge the support of our district and Conference organizations, and call attention to them as sources of information and help for all our Sunday schools. An abundance of leaflet literature is supplied free of charge, which the various superintendents are ready to supply on request, and visits of these officers to the local schools can be arranged for by correspondence with them. For more effective organized work, we recommend the division into sub-districts, each to have its officers corresponding to the district officers, as follows:

1. Franklin, Lydia, Morgan City, Berwick, Patterson, Jeanerette, St. Martinville, and Port Barre.

2. Houma, Bayou Blue, Lafourche, Donner, and Gibson.

3. Covington, and Slidell.

4. New Orleans, and McDonoghville.

Plans of the Elementary Departments of the Sunday schools can be promoted more effectively if in each school there is appointed an elementary key woman. This appointment is made by the pastor and superintendent. She is the point of contact between the Elementary Council and the local school. We recommend the appointment of such a key woman in each school.

We call the attention of pastors to the disciplinary requirements regarding the religious instruction of children, and in this connection also recommend the plan of evangelism of our General Sunday School Board. As shown in this report, in six schools emphasizing evangelism in the Sunday schools 113 have been received into the church.

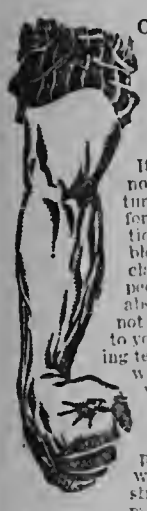
We offer and recommend for adoption the following:

Resolution as to Moving Pictures.

Whereas, the children of our land are receiving untold physical, mental, and spiritual harm from too frequent

(Continued on page 15.)

There is Strength in Every Tablet of This Newer Form of Iron



One dose often helps commence to enrich your blood and revitalize your worn out exhausted nerves—it is a newer form of iron, like the iron in your blood and like the iron in spinach. It is so prepared that it will not injure the teeth nor disturb the stomach. It is ready for almost immediate absorption and assimilation by the blood while some physicians claim metallic iron which people usually take is not absorbed at all. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of this newer form of iron—three times per day, after meals for two weeks. Then test your strength again and see how much you have gained.

NOTE—The manufacturers of this newer form of iron known as Nuxated Iron are thoroughly reliable: since its introduction it has reached the stupendous sale of over 4,000,000 packages annually, and it has been used and highly recommended by former U.S. Senators, Members of Congress, Judges of U.S. Courts and many physicians. We are able to guarantee that if you do not obtain all and even greater results than you expect from Nuxated Iron the manufacturers will promptly refund your money.

Have You a Cough?

Read What This Woman Says

Atlanta, Ga.—"I had the 'flu' and it left me with a terrible cough. I heard of a case of bronchial cough which had been cured by Dr. Pierce's Golden Medical Discovery. The doctor's medicine was doing me no good, so I decided to try the 'Discovery' myself. The result was marvelous. My cough was entirely gone before I had finished taking the second bottle and I have had no cough since." —Mrs. E. B. Hartman, 199 Dalvigny Street.

When run-down you can quickly pick up and regain vim, vigor, vitality by obtaining this Medical Discovery of Dr. Pierce's at your nearest drug store in tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. or write for free medical advice.

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

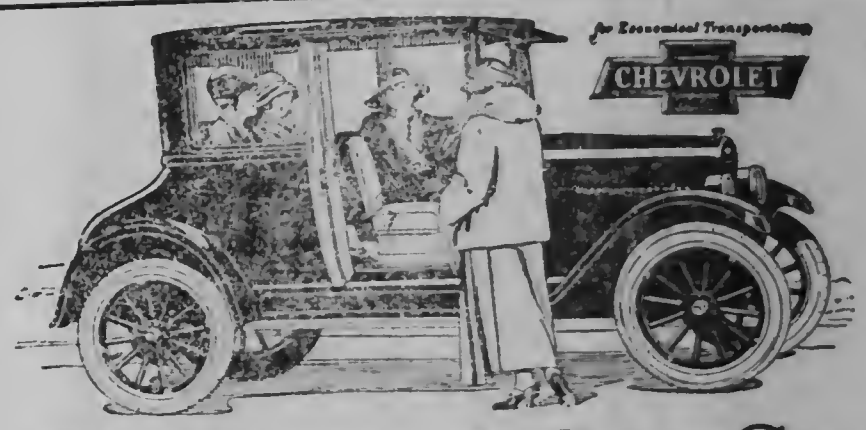
Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

Sunday School

MISSISSIPPI CONFERENCE NOTES.

Sunday was spent at Petal with Brother B. H. Williams and his people. This was a very fine meeting and we feel that the Sunday school at Petal means to move up. We enjoyed being there very much indeed. They agreed to master the Program of Work and move forward on this Program. They have done much improvement, both to the parsonage and the church. They are really able to do better work than ever before and it seemed to me they were progressing.

On my arrival home I found that Mrs. J. E. J. Ferguson had been operated on. I trust the brethren will remember her and her home in prayer. At this writing she is doing well. May the Lord bless her and hers.

Thursday night we had the pleasure of being with the preachers in their meeting at the Orphanage. It was a good meeting, enjoyed by all.

Lumberton joins the Honor Roll ranks for Sunday School Day funds. We welcome Lumberton to third place.

Brandon has been rechecked on the Program of Work and carries the Gold Seal for 1924. This makes the third 100 per cent Sunday school of the "C" type in the Conference—Harrisville, Prent Brandon. Come on in—the water's fine, and we would be glad to have you.

Don't forget to pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. J. B. Randolph, presiding elder of the Corinth District, invited me to work with him for ten days. We held services at Marietta, May 3 and 4. The pastor and his wife, the superintendent and his wife, the lay leader and his wife, and three young women signed up for the school to be held in Booneville, June 2-7. The superintendent agreed to observe Sunday School Day. Brother Randolph took an offering for the expense of the training school. He also raised in cash the Superannuate Endowment fund for this year. Every member of the church partook of the Sacrament of the Lord's Supper.

Monday, the 5th, Brother Randolph held quarterly conference at First Church, Corinth. The pastor, Rev. E. R. Smoot, made a glowing report of every phase of church work. Tuesday we visited three teachers of the Sunday school, and these teachers estimated that twenty to thirty young people would attend the training school. I have never seen teachers more thoroughly committed to the teacher-training program of the church than the teachers of First Church.

Tuesday night the presiding elder held quarterly conference at South Side. The church building is being repaired at a cost of one thousand dollars. Brother Boggs, the pastor, and three others signed up for training work.

Wednesday Brother Randolph held quarterly meeting at Hebron, on the Mantachie circuit. Rev. G. B. Love is pastor and Rev. C. A. Porter is superintendent of the Sunday school at Hebron. Brother Randolph raised the Superannuate Endowment fund at this place. The superintendent agreed to observe Sunday School Day. Five enrolled for the training school.

Thursday we called upon Rev. C. C. Alexander, at Tupelo. The church at Tupelo is planning to have a great school the latter part of June. Brothers Randolph and Mohler enrolled in this school for the course, "The Religious Education of Adults." These two and others are planning to take advantage of this specialization course. We had a great day at Oak Grove, on the Moorville circuit. Rev. Wade Heath is pastor and Brother J. A. Barnes is superintendent of the school at Oak Grove. We helped the people to reorganize their school. They promised to observe Sunday School Day. The pastor reported $100 on Conference collections. Brother Randolph raised the Superannuate Endowment fund in full. We enrolled five for the training school. Besides, at odd times, we visited the pastors at Guntown, Kossuth, and Baldwyn, and enrolled them for courses in the training school. From present indications it looks as if the Corinth District is to have 100 per cent of the pastors to take a course in their school.

In all the churches visited Brother Randolph and I preached the gospel, taught the people some of the definite plans of the church in etablishing the Kingdom; we worked, prayed; we believed the promises of God, and witnessed a wonderful victory in every place. The response of the people was great. Brother Randolph is wholeheartedly back of every enterprise of his church, and is meeting with success that is marvelous. He is a true yoke-fellow with his pastors, and is a real leader of men.

We have authority from the General Sunday School Board to hold Standard Training Schools at the following places: Booneville, June 2-7; Grenada, June 11-18; Columbus, June 23-28; Tupelo, June 29-July 4. We request onee more that all who are interested in the training of our leaders for the work of the church please send the names of the persons who ought to attend one or all of these schools to Rev. J. E. Stephens, Grenada, Miss.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Rev. O. W. Bradley, vice chairman of the Sunday School Board of our Conference, said that the recent district Sunday school conference at Lecompte was one of the best Sunday school metings he had ever attended. One of the outstanding features of this Lecompte conference was the good—almost one hundred per cent—attendance of the district officers.

Two of our Conference officers, Mrs. J. M. Henry, Assistant Conference Superintendent, and Rev. H. L. Johns, Superintendent of Intermediate-Senior Work, met with a group of Sunday school workers at Magnolia Park, near Alexandria, including the presiding elder and pastor and Conference superintendent, for a conference concerning camp life for the larger boys of our Confereuce. Mr. Johns, Superintendent of Young People, writes: "I enjoyed the visit last week very much, and believe that something can be done at Magnolia Park this year."

The Ruston District Conference was held this week, Wednesday, May 7, at Dubach. One whole afternoon was given over by the presiding elder to the great Sunday school cause, and among the outstanding leaders that spoke and discussed the Sunday school work were: Mrs. J. M. Henry, Assistant Conference Superintendent; district officers, Mrs. Savory Lewis, of Ruston; Mr. G. A. Rathburn, of Minden. Among the pastors, Rev. N. E. Joyner, Rev. W. C. Childress, Rev. A. J. Gearheard, Rev. R. W. Tueker, Rev. H. W. Ledbetter, Rev. L. W. Smart. Dr. A. S. Lutz, Secretary of the Educational Movement, and Rev. W. D. Kleinschmidt, presiding elder of the Monroe District, entered into our discussions.

Many of the outstanding superintendents of the district were there, and made reports, and took great interest in the program. Mr. A. P. Raley, of Dubach, led a discussion on the Fifth Sunday Institute. His school was the first school of the "C" type in Louisiana to receive recognition from the General Board during 1923. This school is making steady progress. Rev. K. W. Dodson spoke on the subject, "The Sunday School Outlook in the Ruston District." Many of the leaders in this great district think that they now have the banner Sunday school district in our Conference.

The district voted to have two Standard Training Schools, one in Ruston and the other at Minden. Prof. Fisher, of Arcadia, was elected District Superintendent of Teacher Training. Miss McCasland, of Homer, was elected Elementary Superintendent. Mrs. S. J. Bean, of Haynesville, was elected Missionary Superintendent. All the other Superintendents were re-elected. The district conference voted to accept the invitation to hold its next session in the beautiful new church at Arcadia.

The Sunday school cause at the Monroe District Conference will be discussed on Wednesday, May 14. The district officers of the Monroe District have had one or more district council meetings this year, and no doubt will make the coming conference a great success. The presiding elder of this district announced at the Ruston conference that the Board of Managers of the Monroe Standard Training School had secured for the course on Junior Work one of the outstanding Junior specialist in the South, Miss Nannie Lee Frayser, of Louisville, Ky.

The District Secretary of the Lake Charles District, Mr. A. M. Mayo, has sent out to every superintendent in his district an announcement about the first session of the District Standard Training School, for June 1-6. He says in his announcement: "Our workers here will provide entertainment for those who will attend. We should have more than a hundred enrolled in school, and more than fifty to receive credits."

There seems to be a Conference-wide interest in our two great Leadership Schools, at Lake Junaluska and Mount Sequoyah. Mrs. J. M. Henry, Assistant Conference Superintendent, Ruston, La., will have charge of the delegation to Mount Sequoyah, and any one interested in this Western Assembly, Juue 25-July 9, should write her for further information.

REV. C. D. ATKINSON,
Conference Superintendent.

METHODIST HOSPITAL
Memphis, Tenn.
Training School For Nurses

Offers an excellent course of instruction to young women who wish to enter a life of service to humanity. On completion of our new hospital there will be vacancies for a class of thirty. The Nurses' Home, now under construction, will offer facilities unsurpassed in the South, with class rooms, demonstration rooms, lecture rooms, laboratories, and recreation rooms. The building is entirely fireproof, and will be homelike and attractive. All nurses in training will be under the supervision of a competent House Mother. Classes will begin September 1. High school graduates preferred.

Send your application to Miss Georgia Holmes, R. N., Directress of Nurses,

METHODIST HOSPITAL,
855 Union Avenue - - - Memphis, Tennessee

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No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
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JAMES E. ANGELL,
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PRICE 35c AND 65c
AT ALL DRUGGISTS

FROM GLOSTER, MISS.

It has been our privilege to enter Gloster at the psychological time to open the door to great and spiritual pastures, after our godly, consecrated, and efficient brethren have with patience labored in prayer, in service, and in preaching with power the "Word of God," until they had broken the bars to the door which is now open. Soon after arrival here, we heard from many sources of the cross-currents in the churches and denominations. We at once set our hearts to turn these currents into one great flow. The cross-current of our church was soon united by personal work and prayer. Thus we came to the conclusion that if we could build a wall of prayer with few or many high enough, we could turn the currents into one great channel. A prayer meeting was then organized at the Methodist church. It has grown in numbers and interest each month. A short time ago God sent to us Mr. Gus Day, an engineer on the Yazoo and Mississippi Valley Railroad, and Mr. Mahoney, fireman, recently accepting Christ through Mr. Day, and Jeff Thurman, who was not long ago converted while standing on a crtain cross-tie alone as he was performing his duty as flagman, and Brother Jeff's brother. These men started a wave of spiritual fire. Seeing what could be done by prayer, we announced a men's prayer meeting to meet on Monday night, three weeks ago, at the Methodist church, and twenty men came in response to the call, and a men's prayer meeting was organized. On the following Monday night, the news had spread more, and thirty-five were present; last night the news had gone farther, and sixty-odd were present. Many fine prayers and excellent speeches were made, and the dominant spirit is co-operation and Christian fellowship. The lines of separation are fast being wiped out and the body of men seemingly one with the ideal goal, "Gloster and Amite County for Christ," and not church bigotry. Can you imagine it? Pray for us. As Elijah's cloud poured out its water upon a dry earth in answer to repeated prayer, so have the waters of heaven begun to rain on us, and conversions are already taking place. Mr. G. P. McGehee says he has not seen anything like it in Gloster for forty years. Mr. O. P. McPhearson says he has called quite a number of men's meetings in Gloster, but he has never witnessed anything as is now on. Mr. J. G. Anders, our charge lay leader, will soon have help in filling the vacant pulpits. He has been going alone and organizing Sunday schools and expounding the Word acceptably and interestingly, to the delight of the different adjacent communities.

E. D. SIMPSON, Pastor.

HUSBAND IN WAR OF 1812

Widow of Virginia Militiaman Still Living—Black-Draught "a Household Remedy With Us," She Says.

Kingsport, Tenn.—Mrs. Fannie V. Thompson, who lives just across the State line from here in Scott County, Virginia, is the widow of George Washington Thompson, who fought in the War of 1812. Although that was over 110 years ago, Mrs. Thompson herself is but 75 years old and doesn't look that age. Her life has been, and still is, an active one, and she takes a great interest in the affairs of the day.

"Two years ago," says Mrs. Thompson, "while I was visiting relatves in Russell County, Virginia, . . . I read about Black-Draught. It seemed to be a very remarkable medicine, so I thought I would try it. When I got home, my daughter got a box of this medicine at the store and we began to use it in our family.

"Black-Draught is a good reliable medicine. It is a household remedy with us for . . . trouble, which is caused by the strong lime-stone water we have to drink in this country.

"Occasionally I suffer from headaches caused from constipation and biliousness, and for it I have invariably used Black-Draught for the past two years. My health has always been good."

Black-Draught is used, with satisfaction, by millions. Try it.

Thedford's BLACK-DRAUGHT LIVER MEDICINE

A GOOD MEETING AT LUCEDALE, LA.

One of the greatest meetings that have ever been held in this town closed with the preaching services at the Methodist church Sunday night. No, not closed, for we expect it to go on and on, indefinitely, but Brother Mellard closed his meeting with the Sunday night services.

As a result of the good work that Brother Mellard has done since he came here at the beginning of the year, spiritual interest has been greatly revived, and when he announced that his meeting would begin with services every night and twice on Sunday, interest began to manifest itself, and a men's prayer meeting was organized and held at the mayor's office daily at 6:30 p. m., with a good attendance the first evening and growing in attendance and interest daily. However, the meetings will be only held once a week hereafter and are under the auspices of the Federated Bible Class of Lucedale, composed of the members of the Men's Bible Class of the two Sunday schools.

For two years or more there has been a strong undercurrent here to put this into effect, but needed a little breeze to fan it into a flame, and it seems this has been done through the efforts of the present pastor. When he came here a few months ago, a stranger to all, very few members knew him or even knew of him, but he soon won his way into their hearts, and by his earnest and sincere love for the Master's work has won his way into the hearts of the entire people of all denominations and has instilled a confidence that is being manifested throughout the life of the community.

Brother Mellard is a strong preacher, a good man, a big man, and under his leadership sixteen members have been added to the church since the beginning of the year, and we hope for a great revival in this community that will continue to grow and increase in power until its influence will reach the uttermost parts of the earth, and we ask the prayers of the Christian people for God's blessings that the good work may continue and every heart made to hunger after God's love and saving power.

METHODIST.

For Troubled Nerves,

If Blood Pressure, Dyspepsia, Neuritis, Worry, Despondency and General inefficiency, investigate the new rational methods now being successfully used at

THE BIGGS SANITARIUM, Asheville, N. C.
Booklet Free

FROM COFFEEVILLE, MISS.

On Sunday night, 4th inst., the greatest religious uplift was consummated, after two weeks' services, under the auspices of the three Protestant denominations. By mutual arrangement the revival went forward without the least hitch, which so often impairs community interest and success. This feature engendered a passionate flame of inspiration that insured a denominational response. If not expressed in words, it was generously and sincerely enacted. Behold how pleasant for Baptists, Methodists, and Presbyterians to work together in saving souls for whom redemption has been purchased!

In summing up the results of the meeting by reclamation, conversion, etc., over one hundred pledged lifetime service. About half a dozen young women expressed a desire to render service in the foreign missionary field, and two or three young men expressed a desire to enter the ministry. This was the climax of the evangelist's work, which was a thrilling scene in the final round-up.

Much more could be written of the many interesting features employed by the evangelist, his consecrated consort and song leader—of this great spiritual awakening that came to our old town and community. We rejoice

666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

to know that in the tidal wave spreading over the old Magnolia commonwealth, Coffeeville has not been overlooked in that which Jehovah has to bestow upon his earthly children. The Christian unity and harmony of the three denominations have enabled them to go over the breaks of Satan of long standing, and they are preparing to clean out what debris may be left, even that which may be hidden away in the dens of vice.

J. L. COLLINS, Layman.

REPORT OF REV. CHAS. ASSAF FOR APRIL, 1924.

From March 28 to April 13, I was with Dr. H. F. Brooks, at Capitol Street Church, working in the Judge Frank Morris meeting. I got 19 people to join the church during this meeting.

From April 19 to 24, I was with Brother Barrett, at Fannin. I preached 7 times; 54 people reconsecrated themselves to the Lord.

From April 26 to 28, I was with Brother Williams, at Magee. I visited the Sanatorium at this time; 20 people came to the altar at Riles Creek for reconsecration; [illegible] men at the Sanatorium rec[illegible]rgave themselves after we talked [illegible]

I held ten services this month. Nineteen joined the church.

Will you pray for me and my work?

CHAS ASSAF.

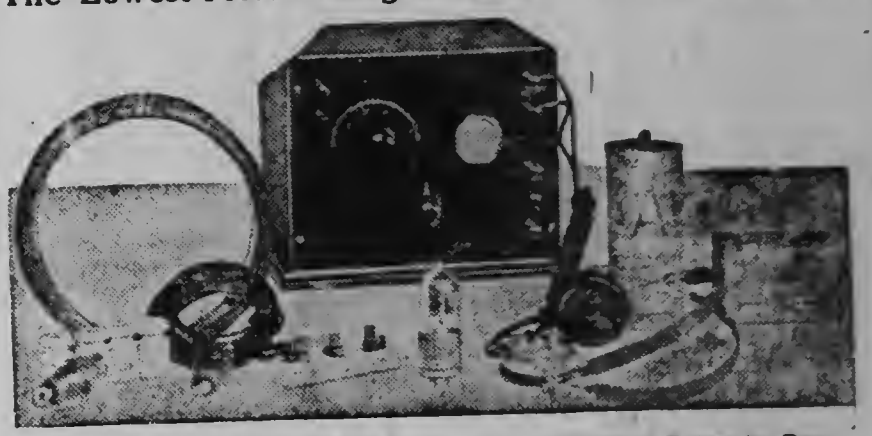
Jackson, Miss.

THE TREGO "BABY GRAND" RADIO

A COMPLETE $100 RADIO FOR ONLY $21.95

FROM 500 TO 1200 MILE RECEIVING RANGE

The Lowest Priced Long Distance Set in the World



Trego Baby Grand Set, $21.95 Complete. Nothing Extra to Buy. Ready for Use. To get this Price, mention this advertisement.

Never before in the history of radio has there ever been such a tremendous value in a complete long-distance radio set as the "BABY GRAND."

Positively the Biggest Bargain in Long-Distance Radio Sets Ever Offered.

This set consists of Baby Grand Radio, a $5 Radiotron Tube, a $5 set Trego Headphones, "B" Battery, "A" Battery, 100 feet Aerial Wire, 25 feet Ground Wire, 1 Switch, 6 Insulators, 1 Full Set Directions and blue print.

The Baby Grand Radio Tuner is furnished in a high-grade solid walnut case, with bakelite panels and dials. The batteries are packed and already wired inside of radio cabinet.

TREGO RADIO MANUFACTURING CO.,

1427 to 1445 Chestnut Street, Kansas City, Mo.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

LAKE CHARLES DISTRICT MEETING.

The annual meeting of the Lake Charles District, north section, of the Woman's Missionary Society convened at 3:30 o'clock, April 15, in the Sunday school rooms of the First Methodist Church, Leesville, La. Mrs. J. N. McDonald, president of the Leesville Society, opened the meeting, and in the absence of the secretary, appointed Mrs. Charles Malzacher secretary pro tem. The opening program was as follows: Song, "Close to Thee," led by Mrs. Jones, accompanied by Miss Evans on the piano; prayer, Mrs. Ped Ferguson; Scripture, Mrs. McDonald, using the fourth chapter of Proverbs.

In a most generous, friendly manner, Mrs. F. P. Jones welcomed all the delegates of other Auxiliaries to our town, our homes, and our church.

Mrs. Joe Winn, taking the chair, as district secretary, after a gracious response to the words of welcome, opened a discussion on sending reports. She urged that each and every report be complete, with answers to all questions given, whether it be "yes" or "no."

She then called for a roll of the delegates from the various curches, which resulted as follows:

Barham, 7; Lake Charles, 2; Leesville, 20; Many, 0; Zwolle, 0; De Ridder, 4; Lake Arthur, 0; Merryville, 1; Neame, 0; Perry, 1.

A reading by Mrs. Buddle, of De Ridder, was given—"My Missionary Society and I."

Mrs. Winn then discussed "Publicity," laying special stress on getting all news items into the newspapers.

Mrs. Salbot, of Barham, gave a reading, "The Master's Questions."

Adjourned for a ten-minute recess, while the ladies were getting acquainted; tea and sandwiches were served.

The meeting was reopened with prayer by Mrs. Winn, "For God to bless the Council meeting at Tampa, now in session."

Mrs. Keys, vice president of the Louisiana Conference, spoke to us about raising funds for the Belle Bennett Memorial Home, assessment to be $5 per member, payable by October, 1926.

Mrs. Raggio, of De Ridder, then presented a review of the possibilities and great good accomplished by Young People's organizations, there being 22 Young People's Societies organized in Louisiana.

Mrs. Winn then reviewed her division of social service work for all societies. Under this heading come: (1) Prohibition; (2) Community service; (3) Local work in church; (4) Citizenship; (5) Inter-racial work.

Reports of the State conference held in Bogalusa last month were given by Mrs. J. N. McDonald, Mrs. F. M. Miller, of Abbeville, and Mrs. Keys, concluded by Mrs. Winn.

The meeting then adjourned.

The next meeting will be held at Lafayette for the southern section of Lake Charles District by the new District Secretary, Mrs. J. N. McDonald, on April 29 and 30, 1924.

YOUR MISSIONARY DOLLARS CHANGED INTO REDEEMED SOULS.

We wish you could have been with us at the Fourteenth Annual Session of the Woman's Missionary Conference at Bogalusa to have heard a little French woman tell in her own simple way the story of her conversion from Catholicism to Protestantism. She is a living example of what is being accomplished at our French Mission. When asked to speak, she came forward timidly and at first falteringly, realizing that she could not speak English fluently, but forgetting self in her enthusiasm and finding inspiration in the responsive faces in the audience, she soon gained confidence and unfolded a story that brought tears to every eye and brought to every heart a sense of gratitude and a feeling that the work is well worth while.

Mrs. LaGrange, whose husband is now preaching in the French District, told of attending a service where she and her husband heard the Bible read—of their fight with the devil over its acceptance—of their decision to join the Protestants, and of how she was driven from home by her father, who could not understand. Tears streamed from her eyes as she told of her love for her "Daddy," of how her mother pleaded for her, how her husband encouraged her to be brave—and then again and again she would approach her father, showing the wisdom of the serpent combined with the harmlessness of the dove, for there was no resentment—just love and respect. She sent him cake which he refused to eat—she sent him loving messages—finally he gave in and let her come home to visit them, and she is praying daily that he may be led to see the light. "He will, he will," she would say confidently, "but I must go slow—God has promised, I believe."

O how she put us to shame when she told of the persecutions so cheerfully endured for righteousness' sake—and how eager and happy her face when she said, "I give up all for Christ—the devil he say—you foolish—dance, play cards—you young! I say NO! I got something in my heart better than cards and dance—I got Jesus and him enough. He make me glad all the time."

Do we whose opportunities and privileges far outweigh those of these Mission Districts find Christ all sufficient so that we do not care for the things of the world?

MRS. GEO. BROWN,
Recording Secretary.
—Louisiana-Mississippi News

KITCHEN BEING FURNISHED AT EPWORTH.

The laymen of Epworth, New Orleans, have organized a Methodist Men's Club, and have monthly meetings in the basement of the church. These are supper meetings, the Missionary Society doing the serving. They are equipping their kitchen little by little, and naturally welcome gifts from the members. Hence the following lines, suggested at the Missionary meeting April 1:

When the meeting was over,
'Twas no April fool, I wot,
For we saw Mrs. Herbert uncover
A white porcelain coffee pot.

This is a fine gift for our kitchen,
And who will say it is not?
At our meeting we'll think very often
Of that nice new coffee pot.

So, Mrs. Herbert, we thank you
For this dandy coffee pot!
And when we are tired from talking,
Hot coffee will hit the spot

One gift cheerfully given brings another,
Now give a guess who can;
You can't? Well, I will tell you,
Mrs. Smith gave a frying pan.

When you go into the kitchen
You'll find it there all right,
And when the men have their supper
We'll fry in it that night.

G. CARTY, Secretary.

A PRAYER.

Father, when the day's begun,
Help me to be one
To say
"Thy way
Not mine, be done."

In heat of midday's busy hour,
O, give me power
To go
And do;
Nor dare to cower.

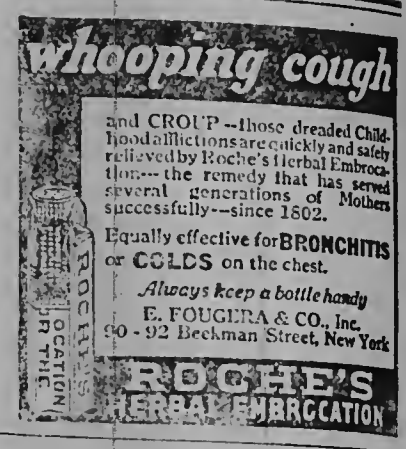
When darkening night shuts out the day
Of life, then may
I trust
The rest.
Thou'lt light my way.

—W. Brandt Hughes.

INDIGESTION
Relieved of its poignant distress, flatulent (gas) pains, discomfort after meals, belching, bloating and health-destroying constipation with
CHAMBERLAIN'S TABLETS
They make digestion easy, prevent harmful clogging, and cause the regular daily movement so necessary to good health.
Easy and pleasant to take—only 25c

The Skin's Best Friend
Vanishes pimples, heals sores and eczema, stops rash, makes the skin soft, smooth and spotless.
TETTERINE
60c at your druggist's or from the SHUPTRINE CO. :: :: SAVANNAH, GA.

A CHURCH IDEA
—spreading like wildfire!
Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a *new package*—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (50 rolls to a box), a total of 320 5c rolls to a case. The Company calls it
"22 MINTS"
A case costs only $9. You sell the 320 rolls at 5c a roll. Total receipts—$16. You thus make the big profit of $7 on a $9 investment! It's no wonder this *Church Idea* is spreading like wildfire. Enthusiastic endorsements of success sent on request.
S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us $9 today and we will ship you a case of "22 Mints"—*charges prepaid!*
STRONG, COBB & COMPANY
445 Central Viaduct, Cleveland, Ohio


whooping cough
and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.
Equally effective for BRONCHITIS or COLDS on the chest.
Always keep a bottle handy
E. FOUGERA & CO., Inc.
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ROCHE'S HERBAL EMBROCATION

Phone. Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
311 MASONIC TEMPLE

Sure Relief
FOR INDIGESTION

6 BELL-ANS
Hot water
Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

RENWAR VS. RHEUMATISM.
It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not, in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

J. M. MILLER
80 Pounds
J. M. Miller, Ohio druggist, experimented on himself and discovered the home treatment known as
ADDILINE
Anyone with COUGHS, BRONCHITIS or COLDS may use under plain directions. Send name and address to
Addiline, 595 Arcade, Columbus, Ohio

J. M. MILLER
Latest Photo

REPORT OF COMMITTEE ON RESOLUTIONS, ALEXANDRIA DISTRICT CONFERENCE.

We, your Committee on Resolutions, beg leave to submit for your consideration the following resolutions:

1. That we commend both our preachers and members for their faith, prayers, and zeal in the revivals held in our charges.

2. That in every church, as pastors, we use our best endeavor to put into actual working order paragraph 547 of the Discipline.

3. That we commend the presiding elder, Rev. C. C. Wier; the Conference Superintendent, Rev. C. D. Atkinson, and the district officers for putting on so helpful a District Sunday School Institute and program.

4. That as churches and pastors of this district we seek to get qualified teachers who could give instruction to our public and high school students at such hours and under such conditions as would adapt themselves to local circumstances for the purpose of religious instruction for our Methodist constituency in the aforesaid week-day public or high schools in the bounds of our respective charges.

5. That as a district conference we express our pleasure in having letters read from Professors H. B. Carre and Thomas C. Carter to our presiding elder. These brethren were former members of our Annual Conference, and their characters and labors of love in the Master's kingdom are highly cherished among us.

Rev. H. W. Riekey, chairman; Walter S. Henry, Secretary; F. P. Moss, committee.

Take

Calotabs

TRADE MARK REG

for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

It Builds Strength

Just the remedy to aid the system in throwing off catarrhal wastes, help the functional organs, restore digestion and bring back the perfect balance.

Pe-ru-na meets the need which we all feel at this season of the year.

Sold Everywhere

Tablets or Liquid

PE-RU-NA

A VARIED EXPERIENCE.

On April 23 I landed at Oakland Miss., to assist Rev. W. J. Wood, pastor of the Methodist church, in a meeting. I was gladly surprised to meet Dr. Joel Donaldson, who was once my school teacher in Pontotoe County, Miss., my old home, at the train. He has been practicing medicine in Oakland about fifteen years. He is a successful practitioner and good Methodist. I was glad to see him. Two superannuate members of the North Mississippi Conference live at Oakland and attended the meeting, viz., Revs. A. W. Langley and James Porter. I thanked Brother Langley for coming so regularly, and he remarked, "I can't stay away." Thank God for the happy old preachers, they are such an inspiration to the younger preachers. Brother B. S. Elliott, a layman from Holcomb, Miss., was with us the latter part of the meeting, and did great good. I want to commend Brother P. S. Bailey and Dr. J. B. Long for the way they handled the finances. Brother Wood already had the revival started before I arrived, but we had some good services, and, as a whole, the meeting was a success. Brother Wood is one of the best loved and most successful pastors I have ever met. God graciously bless him, his family, and flock.

The Baptist and the Presbyterian pastors, Rev. Lee Spencer and Rev. Mr. McCaleb, were with us in the meeting, rendering valuable service. Brother Spencer (the Baptist pastor) did exceptional work, especially in the choir.

On the morning of May 2, I landed at Memphis, sixty-five miles north of Oakland, and was in five services that day—one at Ben Cox's noon prayer meeting, and four at the Billy Sunday tabernacle. Ben Cox is pastor of Central Baptist Church, of Memphis, and has had a noonday prayer meeting every day since Jan. 19, 1924. My, what a service! My main purpose in Memphis was to study Billy Sunday and his methods. I am fully convinced that I saw the causes behind the man that make him the foremost evangelist in the world. I left Memphis Saturday morning, May 3, and landed at McComb that afternoon, ready for the services at Pearl River Avenue Sunday. Two conversions Sunday night, and both joined the church—a man and his wife.

So, all in all, this whole trip was replete with various and sundry experiences, but I'm on the firing line at home now, and so glad of it! After hearing Billy, I am still highly satisfied with the job the Lord gave me.

Forward marching,

J. A. WELLS.

The Sign Of

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Good Printing

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Our Mail Order Department Insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

BETTER PRINTING QUICK SERVICE

Chalmers' Printing House

512 Camp Street New Orleans

REPORT OF THE SUNDAY SCHOOL COMMITTEE, NEW ORLEANS DISTRICT CONFERENCE.

(Continued from Page 11.)

and promiscuous attendance upon moving pictures; and,

Whereas, parents need to be awakened to the dangers;

Therefore, be it resolved, That we ask the General Sunday School Council to take such steps as are necessary to see that each Conference provides a place in its program for giving information on this subject at Sunday school conferences, and that this subject be given sufficient time for proper presentation, and that a series of articles be published on the Sunday school page of the Conference organ, and each Conference be requested to go on record as favoring the general purposes of this resolution.

Respectfully submitted, R. H. Harper, chairman; J. H. Carter, secretary, Sunday School Committee.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There is no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and give a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

STAYING HOME FROM WORK MEANS MONEY LOST

Many Women Know This by Experience

Let Lydia E. Pinkham's Vegetable Compound Help You As It Helped These Women

Mrs. McDole's Experience

Ludington, Michigan.—"I suffered every month and was very irregular, had headaches all the time, was thin and pale, with no appetite. I had taken all kinds of medicines, and every doctor told me I would have to face an operation before I would be well again. I was doing factory work, and I had to stay at home so much that I was getting discouraged. My mother advised me to try Lydia E. Pinkham's Vegetable Compound, and I did so with good results. I am now feeling fine. I have advised all my girl friends, who have such troubles as I had, to take your wonderful medicine."—Mrs. THERESSA MCDOLE, 426 S. Rath Ave., Ludington, Mich.

Los Angeles, California.—"I was in such a condition that I was scarcely able to walk, even to do my housework. I had no energy, was depressed and often wished to die. I am a chef, but was totally unable to do any cooking. A friend recommended Lydia E. Pinkham's Vegetable Compound and I have taken it with success. After the fourth bottle I felt much better, and after the tenth I never felt better in my life, as it resulted in a complete recovery. I certainly recommend it to all I hear complaining and you can use this letter as a testimonial."—Mrs. MARY SULLIVAN, 923 E. 46th Street, Los Angeles, California.

Greatly Relieved

Jersey City, N. J.—"I took Lydia E. Pinkham's Vegetable Compound for cramps and fainting spells. I do office work, and have been in this condition four or five years, having to stay at home from work a day or two at a time, quite frequently. I have taken about ten bottles of it, and have been greatly relieved. I recommend it myself and you may print these facts with my full address."—LOUISE SCHOENFELDER, 112 Woodlawn Ave., Jersey City, N. J.

No matter what your work is, a great deal depends upon your health. It is discouraging to be obliged to stay at home frequently on account of sickness.

Your trouble may be caused by some female weakness, and Lydia E. Pinkham's Vegetable Compound has brought relief to many women just as these letters state. For sale by druggists everywhere.

THE ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference has just closed a very unusual session at Lecompte. The conference met Sunday, May 4, at 11 a. m., and listened to a great message by Dr. A. S. Lutz. At 2:30 in the afternoon, Rev. C. D. Atkinson met the whole district in a Sunday school conference in the high school auditorium. This was one of the best district Sunday school conferences that the writer has ever attended. There was every evidence of a great awakening in the field of religious education in the district.

Monday afternoon, at 2:30 o'clock, the presiding elder, Rev. C. C. Wier, called the conference to order. Rev. F. P. Moss led in the devotional services. Rev. D. B. Boddie was elected secretary. The roll was called, and most of the preachers were present, and a goodly number of lay delegates were on hand.

Our very efficient presiding elder presided with ease throughout the entire session, and led us in one of the most helpful conference sessions that we have ever had. Everybody seemed to be at perfect ease, and each took active part in all the proceedings, and the spirit was far above par. The Holy Spirit thoroughly permeated the membership of the conference.

The reports from pastors showed that there was a general revival spirit all over the district, and that already many churches have had great revivals. This will perhaps be the banner year for the district in the way of an increase in membership.

All the causes and claims were carefully looked after, and no visitor came to us with a message but that he was given plenty of time to represent his cause. Among the visitors were Revs. A. S. Lutz, R. E. Goodrich, and Mrs. J. M. Henry.

The preaching was done by Rev. A. M. Shaw, Rev. A. S. Lutz, and Rev. Louis Hoffpauir. Each sermon was a good message and well received.

The conference closed Tuesday night with a great program by the laymen. This was an excellent program, well rendered. The laymen who spoke were: T. W. Holloman, Dr. H. S. Joseph, W. D. Haas, Jr., Prof. T. G. Pears. Rev. H. W. Rickey also addressed the conference, and so did the presiding elder. The meeting was in charge of T. L. Edwards, District Lay Leader, who also made several talks. The conference elected the following as Lay Leaders for the district: F. D. Richardson, District Lay Leader; Dr. H. F. Joseph, Associate Lay Leader; Prof. T. G. Pears, Associate Lay Leader.

The following were elected as lay delegates to the Annual Conference: T. W. Holloman, Mrs. F. Hollier, F. D. Richardson, Mrs. H. G. Owen, Dr. H. S. Joseph, Mrs. S. L. Riggs, J. D. Sandlin, J. E. Williams. Alternates: Rev. J. H. French, J. H. Walker, S. M. Ahel, Mrs. W. T. Cunningham.

The next session of the conference is to be held in Natchitoches.

D. B. BODDIE, Secretary.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 421 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

FROM TALLULAH, LA.

Dear Dr. Carley: I have just closed a great revival in my little church at Tallulah. It was preceded by two weeks' prayer meeting. Henry T. Young and Brother Martin, of our French mission, were with me. Young did the preaching, and did it well. Brother Martin is great in his song and personal work.

We have had twenty-eight accessions to the church since Conference; fourteen members united with the church during the meeting just closed. Other churches got several members.

Yours very truly,

H. W. MAY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Meridian, Central, May 25.
Meridian, Hawkins Memorial, May 25, p.m.
Meridian, East End, June 1.
Meridian, Poplar Springs, June 1, p.m.
Lauderdale and Electric Mills, at Electric Mills, June 8.
Meridian, Fifth Street, June 15.
State Line, church dedication, June 22.
Scooba, at Binnsville, June 29.
Daleville, at Andrew's Chapel, July 2.
Porterville, at Union, July 3.
Meridian, Seventh Avenue, at Pine Springs, July 5, 6.
Vimville, at Harper's, July 9.
Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m.
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shuhuta, July 27, p.m.
Cleveland, at ———, Aug. 1.
DeKalb, at ———, Aug. 2, 3.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Newton Dist.—Third Round.

Forest, June 1, 11 a.m., 3 p.m.
Philadelphia, June 5, 8 p.m.
Decatur and Hickory, at Hickory, June 8, 11 a.m., 3 p.m.
Montrose charge, at Garlandsville, June 14, 11 a.m.; June 15, 11 a.m.
Rose Hill, at Paulding, Tuesday, June 17, 11 a.m.
Bay Springs, at Stringer, June 28, 29.
Harperville, at Hillsboro, July 5, 6.
Chunky, at Susquelena, July 12, 13.
Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round (In Part).

Texas Avenue, preaching, Sunday, May 25, p.m.
Krand Cane, at Keithville, preaching, Sunday, June 1, 11 a.m.; Q. C., 3 p.m.
South Mansfield, preaching, Sunday, June 1, p.m.
Bayou La Chute, at Elm Grove, preaching, Sunday, June 8, a.m.
Cedar Grove, preaching, Sunday, June 8 p.m.
Pleasant Hill, at Marthaville, Sunday, June 15, a. m.; Q. C., 3 p.m.
Bossier City, Wednesday, June 18, p.m., Q. C.
Longstreet, at Bethel, Sunday, June 22, a.m.
Logansport, Sunday, June 22, p.m.
Greenwood, at Flournoy, Sunday, June 29, a.m.

R. H. WYNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Boyle and Pace, at Winterville, June 1, 11 a.m.
Arcola and Murphy, at Yerger, June 1, 3:30 p.m.
Leland, June 1, 7:30 p.m.
Shaw and Litton, at Litton, June 2, 11 a.m., 2 p.m.
Cleveland, June 2, 7:30 p.m.
Merigold, at Shipman's Chapel, June 3, 11 a.m., 2 p.m.
Shelby, June 3, 7:30 p.m.
Duncan and Alligator, at Bobo, June 4, 11 a.m., 2 p.m.
Clarksdale, June 4, 7:30 p.m.
Friars Point and Lyon, at Lyon, June 5, 11 a.m., 2 p.m.
Coahoma and Jonestown, at Coahoma, June 5, 7:30 p.m.
Lula and Dundee, at Lula, June 6, 11 a.m., 2 p.m.
Tunica, June 6, 7:30 p.m.
Evansville and Dubbs, at Evansville, June 8, 11 a.m.
Hollandale, June 8, 7:30 p.m.
Rosedale and Hillhouse, at Malvina, June 9, 11 a.m., 2 p.m.
Greenville, June 9, 7:30 p.m.
Glen Allan and Benoit, at Glen Allan, June 10, 11 a.m., 2 p.m.
Gunnison and Sherard, at Deeson, June 22, 11 a.m.
Lake Cormorant and Robinsonville, at Walls, June 29, 11 a.m.

Where two hours are indicated, instance Litton, June 2, 11 a.m., 2 p.m., it is earnestly requested that lunch be served at the church after preaching, the business session following the lunch. This will give opportunity for vital personal contact, a better acquaintance among the officials, consultation, and conference. It is also requested that personal invitation be given neighboring pastors and officials to meet with us. These visiting pastors will be called on to bring the gospel message, and there will be an exchange of methods used, etc., that should be most helpful. To this end let all superintendents and teachers make it a point to be present at these conferences. Marked progress should be registered through the whole district. All finances should be given unusual emphasis on the part of the stewards. Thanking all parties concerned in advance for the hearty cooperation that obtains in this district, and praying that the round may make a new achievement record,

Cordially and fraternally,

JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Coldwater, at Coldwater, May 28, 10 a.m.
Hernando, May 28, 7:30 p.m.
Sardis Station, May 29, 7:30 p.m.
Batesville, June 3, 7:30 p.m.
Senatobia, June 4, 7:30 p.m.
Byhalia, at Miller, June 6, 10 a.m.
Olive Branch, at Miller, June 6, 10 a.m.
Cockrum, at Lewisburg, June 20, 10 a.m.
Pleasant Hill, at Lewisburg, June 20, 10 a.m.
Longtown, at Mastodon, June 21, 10 a.m.
Courtland, at Chappel Hill, June 27, 10 a.m.
Shuford, at Chappel Hill, June 27, 10 a.m.
Arkabutla, at Sarah, June 28, 10 a.m.
Crnshaw, at Sledge, June 22, 7:30 p.m.
Oakland, at Tillatobia, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 19, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

It will be noticed that I am to hold three group conferences on my third round, viz.: Byhalia and Olive Branch, at Miller, June 6, at 10 a.m.; Cockrum and Pleasant Hill, at Lewisburg, June 20, at 10 a.m.; Courtland and Shuford, at Chappel Hill, June 27, at 10 a.m. The preachers and officials of these charges will please note and act accordingly.

I also call attention to the fact that I am calling the quarterly conferences on the circuit to meet at 10 a.m. I am doing this because of a special program I shall have for the conferences on my third round. I shall have with me a layman (or other visitor) who will make an address on the value of the church to the community and to the world. I will secure the speaker for this occasion. I desire that the preacher, either before or after the time of the meeting of his quarterly conference, have all-day services in each of his other churches, at which service he shall have some one speak on the value of the church to the community and to the world. I want the preacher to preach a sermon on that same day on "Life Stewardship." Brethren, let's put the same enthusiasm into our work that we would if we knew each day were the last we would have for service upon earth.

J. TILLERY LEWIS, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 22, 1924. CHAS. O. CHALMERS, Manager.

A Symposium on Unification

Last week the editor of the Advocate addressed a letter to all the presiding elders of the three patronizing Annual Conferences and to the delegates, lay and clerical, who represented these Conferences in the Hot Springs General Conference, inviting them, if they cared to do so, to express their opinions on the question of unification in about one hundred words, with the understanding, of course, that such brief expression would not debar them from a more extended discussion at another time should they care to make it. Of those from whom replies have been received in time for this issue, a few, for various reasons, stated that they were unable to comply with the request immediately, but would write later. The following statements are published in the order in which they were received:

Rev. i. W. Cooper, D.D., President, Whitworth College, Delegate to General Conference from Mississippi Conference.

"I thoroughly believe in Unification, for the following reasons:

"We have the same doctrines.

"We have practically the same polity.

"Consolidation of various branches of business, national government, and educational institutions has proven that where consolidation is possible, the work may he more economically administered. Consolidation would give us more preachers. These pastors could better hc used in opening up new fields than in laboring in cities and towns already provided with Methodist worship.

"United Methodism would he moro efficient and impressive on foreign fields, and confusion in the minds of people of other denominations here at home would be avoided.

"The spirit of Christ is union and brotherly love, and if this spirit he not exercised by those of the same faith, we need not expect to find it elsewhere."

Rev. W. Winans Drake, D.D., Presiding Elder, New Orleans District, Louisiana Conference.

"The division of American Methodism, only justified by the impossibility of real unity on account of the conditions of the time, has outlived those conditions, and, for the most part, the asperities and suspicions engendered by the separation. It seems to me that now it is time for a united Methodism to face new problems which can be better met by united action.

"The present plan, adopted so unanimously by the General Conference of the Methodist Episcopal Church, provides a method of working out the difficulties of a united organization. To my mind the advantages of unification so far outweigh any supposed dangers involved as to justify the adoption of the plan by our General Conference."

Rev. H. N. Brown, Presiding Elder, Baton Rouge District, Louisiana Conference.

"Let us go forward, without panic, on unification.

"I am in favor of unification. I do not believe, however, that anything is to he gained by a General Conference, this summer, on tho subject. We have taken time for considering other plans. There is less in this plan than the others, so we ought to give everybody concerned time for mature deliberation before acting. Some of the Conferences will wish to elect new delegates on this issue. They should have that right. I am willing for our present delegates to represent me. I believe by postponing the General Conference to the summer of 1925 we will save to our church many good people who would leave us if we entered it this time."

Rev. J. H. Felts, Presiding Elder, Greenville District, North Mississippi Conference, and Delegate to General Conference.

"Yes, I am opposed to the present plan, or any other plan that fails to grant a direct vote to every member of our church. The proposed plan is a misnomer. Space is not available, nor have I the time at present, to go into the matter as it is in my heart to do. One of our greatest and sanest leaders recently wrote the following sentences that find an echo in my heart of complete approval: 'The action of the Northern Conference was to be expected, for the pending plan will not only keep them in the South, but will legalize their occupancy of a territory where they are now trespassers. I cannot believe our people will approvo this plan when they understand its import.'

"The delegates composing our General Conference are elected by the Annual Conferences. The Annual Conference delegates are elected by the district conferences. The district conference delegates are elected by the quarterly conferences. The members of the quarterly conferences are elected BY THEMSELVES ON THE NOMINATION OF THE PASTORS. Those who compose the rank and file of the church have no voice whatever in the selection of their representatives.

"When we want money, whether for the Centenary Program, Education, or the Superannuates, we try to reach EVERY MEMBER of our great church. Is it less important that they be given a voice in a matter so grave as confronts us now? We were glad to hear them in 1845, and it were better that we hear them in 1924 if we value the peace and prosperity of our Zion. It is one thing to accept the leadership of certain men in matters of policy; it is quite another to allow them to take from us the church of our choice.. Jonah tried the realities of the belly of a great fish by virtue of his own actions. He didn't seem to enjoy the experience very much. If we are to slowly enter into a somewhat like experience, we should at least have a voice in the matter. Instead of casting lots, we should cast votes.

"When intelligent and liberal members of our church look me in the face and quietly tell me that they will enter no protest but go into some other organization, I am forced to serious consideration of the question. Taxation without representation was fought out in the long ago. To say that those composing the General Conference NOW are representatives of the rank and file of the church is too far afield for serious consideration. Under our laws they may legislate for us, determine our policies and the like, but to destroy the organization of which we are members without so much as 'by your leave' is going a bit too strong for me.

"I hereby register a courteous but vigorous protest against action that carries any measure of finality until we have heard from our membership by a direct and unhampered vote. Further, our bishops would make no mistake if definite action were deferred till the meeting of our next General Conference, thereby allowing Annual Conferences to elect delegations INSTRUCTED as to their vote, if they wish.

"With brotherly consideration for every man who is a part of our great church, and a prayer for the constant overruling HAND and the guiding Spirit," etc.

Hon. H. H. White, Alexandria, La., Member of the Commission on Unification and Lay Delegate to the General Conference.

"I would not have accepted membership on the Unification Commission if I had not believed that unification of the Northern and Southern churches was desirable. During a number of sessions of the Commission I was opposed to many of the plans that were submitted. Finally a plan was agreed on which, in my opinion, will serve the best interests of both churches, and I am in favor of the plan which has been recommended. My view also is that, under the Articles of the Discipline, and the resolution of the Hot Springs General Conference, the bishops have the power to call a special session of the General Conference of tho Southern Church, in order that it may pass upon the plan. In my view, it was always the contemplation that this special session would be called as soon as practicable after the Northern General Conference had acted, if the action of that Conference was favorable to the plan."

Rev. R. H. Wynn, D.D., Presiding Elder, Shreveport District, and Delegate to the General Conference.

"I have been Secretary of the Committee on Church Relations in three successive General Conferences, and have become intensely interested in the successful outcome of tho negotiations for unification of Methodism.

"With present light I strongly favor the plan agreed upon, which protects minority rights and makes no radical change in our polity.

"Its rejection by Southern Methodism after its practically unalmous acceptanco by our sister church would brand us as hopelessly sectional and insincere in our former deliverances, and would render us liable to the righteous censure of the Christian world.

"Its adoption will be a thrilling event in the annals of church history, and will give Methodism opportunity to wield a profound and far-reaching spiritual influence."

Rev. George S. Sexton, D.D., President, Centenary College, Shreveport, La., and Delegate to General Conference.

"It is my belief that the adoption of the present plan by the Methodist Episcopal Church, South, as it has been adopted by the Methodist Episcopal Church, will be one of the greatest achievements of the past half century. Under tho authority and by the direction of our General Conference, the College of Bishops should call a spe-

(Continued on Eighth Page.)

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THE CHURCH IN RURAL OHIO.

By Albert A. Aby.

Is the church exercising good business sense in her home missionary enterprise? Is she practicing good ethics in her home missionary appeal? Do her home missionary appropriations go into communities in which churches are sarce, or into those which already have so many churches that they cannot all live without help from the outside? One would not think that the church in this day would be willing to let questions so serious as these go unchallenged. When a capable secretary resigns from the home missionary board of a great denomiuation on the ground that he cannot conscientiously continue to promote a system of poor business and poor ethics, when another capable secretary defends both the ethics and the business system with the contention that at least ninety per cent of the enterprise is good business, and when a reputable religious journal comes back with the opinion that less than fifty per cent of the enterprise is good business, let alone the questiou of ethics, it is evident that these are not merely idle questions.

Ohio as a Test.

Now that the church is, in the main, committed to the principle of co-operation and is professedly united in her condemnation of destructive and unchristian competition, she must inform herself on this subject, and adjust her practices to her professions. With this conviction the following facts on the home missionary enterprise in rural Ohio are submitted. As is generally known, the rural church survey in Ohio which was begun by the Interchurch World Movement, was taken over and completed by the Ohio Council of Churches. Consequently during the period between the summer of 1919 and the autumn of 1921 surveys reporting the conditions and activities of every church in Ohio, outside of her cities with populations of 5,000 or more, were secured and tabulated and are on file in the office of the State Council of Churches. Thus there are made available, not merely "sample" or "typical" cases, but reports covering all of the Protestant churches in rural Ohio which were receiving home missionary aid some time between 1919 and 1921.

A study of the home missionary enterprise in rural Ohio, as thus revealed, throws a flood of light upon the questions at the beginning of this article. But before examining the data, shall we first try to determine some standard of judgment? When are churches in "unjustifiable competition?" What constitutes "over-churching?" The answer will differ, of course, with the viewpoint of the individual. It will differ, too, with conditions in communities. No inflexible rule can be given. But a general agreement on a common basis is not unreasonable to hope for. In the early months of 1921, at two different meetings of the comity committee of the Ohio Council of Churches, lasting each a day and a half, in which meetings more than a hundred of the invited officials and prominent clergy of the denominations shared in the deliberations, these problems were studied, and principles expressing the united convictions of the men were formulated. These principles were later adopted by the assembly of the Ohio Council of Churches at its annual meeting, and ordered published in pamphlet form as "Principles of Comity Guiding the Ohio Council of Churches in Solving Interdeuominational Problems in Town and Country Territory."

The Theory.

On the subject in question these principles have this to say: "Every community with a population of 500 or more should have one competent, full-time, well-paid, resident pastor, and the efforts of both the community and the denominational officials should be directed toward bringing about this desired result at the earliest possible moment. In small communities of less than 1,000 populatlon, one well-equipped Protestant church with adequate resident pastoral leadership shall be considered sufficient to meet the needs. If additional workers are needed, as will often be the ease, the pastor might better have assistauts to specialize in religious education, boys' work, girls' work, or some other form of specialized church activities, which will enable the church to reach different groups within the community, than to have competitors, all of whom are appealing to practically the same group. When the population exceeds 1,000, it is open to question as to whether a second pastor should be installed. The decision should be based largely upon the demand within the community."

Without insisting that the above principles should be applied in defining "over-churching" and "unjustifiable church competition," they are suggestive as expressing the growing sentiment of church leadership in Ohio. In contrast with these principles which express the desire of churchmen, witness the testimony of the survey as to the actual conditions in rural Ohio. and as to the actual practices of denominations in the perpetuation of churches by missionary aid.

The Facts.

The surveys show that most of the home missionary appropriations have been going into communities which are already seriously afflicted with an over-supply of churches. There are 403 churches in rural Ohio which reported receiving missionary aid. These 403 churches represent 25 different denominations, large and small. Of the 403 aided churches, all except 16 are in communities in which other Protestant churches are located. The term "community," as here used, included the village or town center and the surrouuding rural area which logically belongs to it as a trading center. Of the 403 aided churches, all except nine are located in communities in which there are fewer than 1,000 inhabitants per church. Thus, if one applies the principles adopted by the Ohio churchmen—one church for every thousand inhabitants or fraction thereof—it must be said that 394, or 97 per cent, of its 403 aided churches in rural Ohio are in communities which are at least not under-churched.

To analyze further, 331, or 82 per cent, of the 403 aided churches are in communities which contain fewer than 500 people within their borders for each church located therein. Again, 189, or 46 per cent, of the subsidized churches, have fewer than 300 people living in their respective communities for each church to work for! Of the 403 aided churches, 159 are in communities where two or more churches are receiving aid in competition with each other, and all but 21 of these are in communities with populations of less than 500 per church. It needs to be said, though, that of these 159, 52 are cases where two or more churches of the same denomination are yoked up for the support of one pastor.

From these facts, taken from life during 1919-1921, it is difficult to avoid the conclusion that in rural Ohio, which is probably not unlike other States, by far the greater number of home missionary appropriations go into communities where churches are already overcrowded and in harmful competition. Look at it again: 331 aided churches, or 82 out of every hundred, are in communities, none of which can show 500 people per church living within its boundaries, and in the case of all but seven of these 331 churches there are two or more churches iu competition. Eighty per cent of the aided churches in competition with sister churches, each trying to serve less than one-half the population which the Ohio churchmen have considered as a full task for an efficient church!

All Denominations Involved.

The competitive nature of the home missionary appropriations is most marked in the small communities, communities in which the Ohio comity committee expressed the conviction that there should be only one church. There are 110 aided churches located in communities which have a total population of 1,000 or less each. In nine of these communities are two churches, each of which is receiving missionary aid. So that there are 101 such small communities into which missionary streams are flowing. Eighty-eight of these subsidized communities have each two or more churches within their borders. There are actually 325 churches in these 88 small communities, an average of over three and one-third churches per community. The total populations of the 88 communities is 58,007, an average population of 178 per church! Without any further presentation of figures let the reader judge for himself whether the rural home missionary enterprise as reported in 1919-21 needs any reorganization.

The conditions described here are common to all of the denominations which are in the home missionary busiuess in rural Ohio. With practically no exception, if the situation is analyzed by denominations, the averages resulting are quite similar to those given above. The best defense which any denomination can offer for its practices is the manifestation of a sincere endeavor to remedy conditions. A testimony of repentance and the fruits thereof are universally in order. There is reason to believe that some men in all denominations and large numbers in some denominations are sincerely trying to grapple with this problem.

What are the remedies? A short-cut method would be for missionary officials of all denominations to serve notice upon all of their aided churches in over-churched communities that such aid would cease. Worse things might happen. But that, independent of other conditions, would not solve the problem. It would indeed reduce the number of churches in over-churched localities, but it would not always close the right church. It would in many cases work rank injustice to the local communities. The solution involves much more than the withdrawal of missionary support. It involves the reconstruction of organized Protestantism in those same communities, and that through the cordial, mutual, considerate give-and-take on the part of all of the denominations.

Dealing With the Problem.

To illustrate the necessity for a radical readjustment to remedy a condition which is becoming a reproach to the cause of Christ, let an imaginary case, which is typical of many situations in real life, be taken. Here is Community X, having 800 people within its bounds and three churches at its center, which, we will agree, is two too many. Church A receives $300 missionary aid for the support of its pastor. Church B and C receive none. Now a simple way to reduce the number of churches in X would be to withdraw aid from church A. It would have to quit. The village would be less over-churched. But look deeper. Church A has a good edifice, constructed for community service and valued at $15,000. It has 150 active members and represents two-thirds of the reliable Christian people of the community. It has been, perhaps from pioneer days, the leading force for righteousness in X. Its pastor, reasonably well-trained for leadership, is giving every ounce of his energy to that community, and to all of it, in so far as local conditions permit. He is a decided community asset. Given a free hand and a united community, he could make his well-equipped church a tremendous force for the general welfare of X.

A Complicated Problem.

Churches B and C have a combined membership

of 35 as against 150 in church A. And the adherents of churches B and C do not represent the moral leadership of the community very largely. They are sincere Christian people, scattered throughout the country. The very structure of the work of churches B and C has precluded the cultivation of a deepening community consciousness among them. But they are there as a part of the community. The community is divided. Church A, no matter how strong its interest in community welfare, dares not make an appeal for community support without laying itself open to the charge of an unchristian attitude toward its weaker sisters. Christian courtesy limits it largely to its own membership for support. Hence its appeal to the denomination. It feels that the services of a worthy pastor demand at least a living wage.

Now, church B also has a pastor with a manse in the village, but he serves three other churches, located five, seven and nine miles away, respectively, each of which is likewise situated in communities which are split up by competing churches. A mere fraction, therefore, of his time and thought can be given to his home village of X. He preaches there once in two weeks, but he thinks in terms of four churches, rather than in terms of a community.

The pastor of church C has his residence in a village ten miles distant where he occupies the parsonage beside his other church there. His situation in his village is not unlike that of the pastor of church A in X. His church is not quite able to support him adequately, so he accepts a call from church C in X and comes over there every second Sunday evening for a service, incidentally supplementing his meager salary. That is his "home missionary" support. But instead of helping to build up the church and community life of X, he taps it, not because of the few hundred dollars which he earns and carries away, nor that he shows an unchristian spirit, but because he contributes to the divided and weakening condition of the community.

Thus it will be seen that there are three types of competitive subsidizing at work in X; first, the direct method of systematic financial aid through the denominational board, which keeps church A at work; second, the equally systematic "circuit" form through which three other churches enable church B to stay on the map in X; and third, the hit and miss practice through which church C volunteers to serve as the "home missionary society" for a pastor in a neighboring village, in consideration of which he serves as their supply, thus giving them a prolonged existence in X. Thus all three churches in X are being subsidized directly or indirectly, all three are weakened by the competitive mix-up, all three denominations alike share in the responsibility for the deplorable situation, and Community X "pays the bills." Of all parties involved it is making the main contribution! And Community X is waking up to that fact. It is not objecting to paying the bills, but it is making up its mind that in the future it will contribute to community upbuilding and not to destructive competition in the name of religion, and it is inquiring with growing insistence how this change can be brought about.

There are many Community X's, in Ohio at least, and there are indications that they will not much longer tolerate conditions which they are coming to look upon as unprofitable and as out of harmony with the spirit of Christ.—The Christian Century.

THE GENERAL CONFERENCE AT SPRINGFIELD.

By Dr. A. W. Plyler, Editor, North Carolina Christian Advocate.

The Methodist world—and a big world it is—turns its eyes during the month of May towards Springfield, Mass., where is assembled the General Conference of the Methodist Episcopal Church. And it is the biggest church gathering ever assembled on this good Puritan soil.

How can one enter New England without giving an account of his ancestors? If he cannot establish kinship with the Plymouth Rock group, he must stake his claims elsewhere. And these Methodists have been mindful of this New England requirement, and in consequence the badge of each delegate bears in bronze the strong, fine face of Jesse Lee. And this badge, with its face of bronze, not only makes good the spiritual pedigree of the visitors, but serves to remind one of some history that should not be forgotten.

On June 17, 1739, Jesse Lee, the "Apostle of Methodism to New England," entered New England alone, and at Norwell, Connecticut, preached his first sermon, under the shade of an old apple tree, and on Sept. 21 organized the first church, with three members, who were women, at Stratford, Connecticut. The next year at Easton was built the first Methodist chapel, probably called "Lee's Chapel."

It has been 139 years since Jesse Lee, of Virginia, a representative of a little handful of American Methodists who dwelt for the most part in Virginia, entered New England. And the reception he got was as cold as a New England winter. But now Methodist bishops, delegates, and visitors from five continents and the islands of the oceans are encamped by the hundreds, even the thousands, in the very heart of Puritanism, and the welcome is as warm as a summer sea.

With a few people standing by to see what the stranger would do, Jesse Lee began his service, July 11, 1790, on Boston Common by announcing the hymn:

"Come, sinner, to the gospel feast,
Let every soul be Jesus' guest.
There need not one be left behind,
For God hath bidden all mankind."

Jesse Lee sang the hymn alone, and it is said that one old Puritan standing by declared that the last two lines were not true.

On May 1, 1924, Bishop Earl Cranston, a patriarch among the bishops, announced at the opening of Conference the hymn:

"Oh, for a thousand tongue to sing
Our great Redeemer's praise."

Not one voice, nor even one thousand voices, but more than two thousand on the Conference floor and in the spacious balconies of the big Municipal Auditorium, swelled the notes of praise to their Redeemer and told of the triumph of his grace. In addition to Bishops Berry, Cranston, and Warne, a Chinaman, an East Indian, an Italian, and a Negro, all members of the Conference, took part in the opening exercises of the first session of the Conference. In the recital of the Apostles' Creed, the representatives from the different quarters of the earth each repeated the creed in his own tongue; and the impressive opening services closed with the doxology's being sung in many tongues.

When the roll was called, the delegates stood while the names of the deceased were read by Secretary E. M. Mills, of the General Conference of 1920. The names were Bishop Lewis, Bishop Thoburn, Bishop Harris, Bishop J. E. Robinson, and delegates-elect John C. Crabbe, of Colorado, and the Rev. J. A. Richie, of Savannah.

H. J. Wade, of North Indiana, was elected Secretary. Bishops Quayle and Stuntz have, on account of physical affliction, asked for the superannuate relation, which will be granted.

The One Shining Event.

The one shining event of the first ten days of the Conference has been its action upon the subject of the unification of the two great branches of the Episcopal Methodism. The spontaneous expression of enthusiasm began Sunday afternoon, May 4, while Bishop Joseph F. Berry was reading the Address of the Bishops. The call of this address for the adoption of the present plan of unification brought the whole house to its feet, and the cheering was spontaneous, strong, steady and long-continued.

Then on Wednesday morning, May 7, after Bishop McDowell, the chairman of the Commission, had presented his plea for the adoption of the report of the Commission, Dr. David G. Downey moved its adoption, which was seconded by A. G. Hughes and C. A. Tindell, Negro members, and W. M. Blanchard, of Indiana, who had spent twenty years of his life in North Carolina, and N. R. Merrill, of the Florida Conference. Others who spoke before the Conference ordered the previous question were R. S. Moore, of New England; Governor J. D. Black, of Kentucky; E. D. Kohlstedt, of Dakota, and L. B. Bowers, of Northeast Kansas.

When the vote was counted, only thirteen were registered against the proposition, and ten of these were from Oklahoma. These ten voted in the negative because so instructed by their Annual Conference, and not on account of their personal desire in the matter. Since the practically unanimous adoption on Wednesday of the plan of unification, the members of the Conference have repeatedly made reference to the matter and urged that no legislation be enacted which would in any way hinder the work of unification. This was especially true when the question, whether women would be allowed membership in the Annual Conferences as itinerant preachers was under discussion.

On Friday, May 9, the Secretary read the following telegrams:

The Tulsa District Conference of the Southern Church wires: "Rejoice over unification result."

From Tennessee, the Cleveland District Conference, Holston Annual Conference, Methodist Episcopal Church, South, wires: "Felicitate your great body on the splendid action for unification of American Methodism."

A telegram signed by Hon. Josephus Daniels, addressed to Bishop McDowell and the Conference: "Action of your Conference heartening and encouraging. I have this day sent the following telegram to the meeting of Bishops in Nashville: 'I hope you will not feel that I am intruding to express the earnest hope that our branch of Methodism will heartily and cordially and promptly join the Northern brethren in a united Methodism. I have been privileged to visit all parts of the country, and my judgment is that the overwhelming majority of lay delegates and the larger part of the ministers feel that the time has come for unification!'"

The reading of these several messages called out repeated manifestations of rejoicing on the part of the Conference.

A Prolonged Debate.

The longest debate of the entire Conference up to May 10, was upon the question of permitting women to become itinerant preachers. The speeches for the proposition were in a ratio of about 5 to 1, and the vote, when taken, stood about 25 to 1 against it.

Heart and Soul Against Liquor.

The Conference is living up to the best traditions of world-wide Methodism in its opposition to alcoholic liquors. It is out and out on every occasion for the Eighteenth Amendment, opposed to any modification of the Volstead Act and with enthusiasm applauded the following telegram received May 9, from Wayne B. Wheeler, who was in Washington:

"Your delegates rendered conspicuous aid in hearings before the Judiciary Committee at Washington. The fifty-nine beer bills will die. The Constitution will live, and we will finish the fight with your continued help."

THE FEW.

The easy roads are crowded;
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steeps that call for courage
And the task that's hard to do
In the end result in glory
For the never-wavering few.

—Edgar A. Guest.

SHREVEPORT DISTRICT NOTES.

Dr. Robert E. Goodrich is making a series of talks on Methodist doctrine at the mid-week prayer meetings of First Church, using "Methodist Armour," as text. The studies are very popular. First Church has had 371 accessions to date. The building, which was thought at one time to be ample for future needs, must soon be enlarged, both in auditorium space and in Sunday school facilities.

* * *

Noel Memorial Church also grows steadily, 150 members having been received the present year. The church has fine, active Epworth Leagues. A very artistic monthly bulletin is issued—"The Noelian."

* * *

Mangum Memorial Church has had 85 additions. The General Church Extension Board has granted aid to this church, which makes it possible for the church to enter upon a new era of development.

* * *

Texas Avenue Church has had 85 additions. The pastor hopes soon to secure a satisfactory location for a new building.

* * *

The construction of the new church in Plain Dealing has been temporarily halted, but has progressed sufficiently to be occupied by the congregation, and the work of building will soon be resumed.

* * *

The new church at Benton is now ready for dedication.

* * *

The beautiful new parsonage at Belcher has been completed and furnished, and the pastor, Brother Hicks, is comfortably settled. Both Belcher and Gilliam have sent in the entire annual quota for Superannuate Endowment.

* * *

Reports at Mooringsport quarterly conference showed annual Superannuate quota subscribed, building indebtedness reduced, and commendable progress on the regular budget.

* * *

The Sunday school annex in Cedar Grove is being rapidly pushed to completion. The parsonage has also been recently renovated by the Missionary Society.

* * *

The Longstreet Sunday school, E. L. Moncrief, superintendent, is making commendable progress in developing the Standard "C" program of work.

* * *

The Ida church has been painted on the interior, and the addition of Sunday school rooms is being planned. The Superannuate quota for the present year was subscribed at quarterly conference.

* * *

A special quarterly conference, with dinner on the ground, was held at William's Chapel, Pleasant Hill charge, on May 1. Talks were made by the presiding elder, preacher in charge, associate district lay leader, and Rev. W. F. Henderson, Sr.

* * *

Good reports were made at the quarterly conference of Pelican charge. The Superannuate quota for Benson Church was subscribed.

* * *

Rev. Henry T. Young will assist Rev. R. A. Bozeman in a revival service at Oil City, beginning the second Sunday in June.

* * *

Rev. J. R. Roy will begin a revival meeting at Bossier City in June. He will do his own preaching, and Rev. Otis Spinks will lead the singing.

* * *

The Mansfield Sunday school has been thoroughly organized according to Program of Work of "B" Standard. Some of the departments will meet in college class rooms. The church has raised $1,742 the present year for the Missionary Centenary, besides liberal subscriptions to Mansfield College, Superannuate fund, and all current obligations in full to date. The pastor, Rev. J. B. Peters, is in high favor with the community.

* * *

Reports at Vivian conference showed annual Superannuate quota subscribed, large congregations, and general interest. Rev. Dan Kelly has been engaged for a revival meeting there.

* * *

Grand Cane, Stonewall and Keithville Missionary Societies co-operated in royal entertainment of the district conference of the Woman's Missionary Society on Friday, May 9. More than one hundred women were present, and also a number of preachers.

* * *

The Four Square Men's Bible Class of the First Church, Shreveport, taught by Dr. R. E. Smith, in the City Hall, is in all probability the largest of any denomination in the State by a good margin.

* * *

The Police Jury of Natchitoches Parish have appropriated $1,000 toward the rebuilding of old Beulah Church, which was burned as the result of its use on primary election day.

* * *

Greenwood and Bethany churches will entertain the district Sunday school meeting on May 20 at Greenwood.

R. H. WYNN, P. E.

VICKSBURG DISTRICT NOTES.

Salaries in this district have been increased to the amount of about two thousand dollars, despite the several bad crop years.

* * *

It is the universal hope and belief that this will be a good crop year. That is needed in this section. Prospects are now promising. No danger of an overflow in the delta now. The farmers rejoice.

* * *

Rev. H. G. Hawkins, of Woodville, and his people are looking forward with pleasure to their centenary celebration, June 27-29. Bishop Ainsworth will be with them, and that guarantees a great time. What history has been written during these one hundred years! Yet Methodism is still in her youth.

* * *

Rev. J. L. Smith, the pastor at Fayette, had the misfortune to sprain his ankle some time ago, and was confined to his home for some time. And he did not catch the fish, either. His two extra legs furnished him comfort and support.

* * *

A church building is nearing completion at Valley Park, and when finished will be used by several denominations; but the Methodists will assume their share of the responsibility of giving the gospel to the people. There are but few of any one church, but when all come together there will be a good congregation. This is a prosperous farming and milling section.

* * *

The vacancy at Mayersville, left unsupplied at Conference, was filled with the appointment of Rev. S. W. Bryant, of Greenwood, as pastor. Both preacher and people are happy and well pleased, and the work moves along with fine prospects.

* * *

This has been a season of parsonage repairing, remodeling, and furnishing. Special mention must be made of Rolling Fork and Cary, Louise and Holly Bluff, Fayette, Centerville and Stephenson, Gloster and Liberty. Thousands of dollars have been spent on them. Pastors and people are to be congratulated. Of course, the ladies of the churches had much to do with it. A number of other parsonages have had additional furnishings put in. Let the good work go on.

* * *

The Superannuate Endowment Fund went over the top in the Vicksburg Ditsrict with a margin of nearly two thousand dollars. Each charge readily assumed its quota, and a number added some. The preachers and their churches are interested, and are busy looking after its collection. To Jefferson Street, Natchez, C. C. Evans, pastor, comes the honor of being the first to remit the present year's amount in full, $700. Crawford Street, Vicksburg, Robert Selby, pastor, is following closely behind with the prospect of paying considerably more than the amount due the first year; $400 has already gone forward, and more will be forthcoming. Some of the churches are undertaking to pay quarterly.

* * *

The revival season has opened up auspiciously. Gibson Memorial, Vicksburg, T. B. Cottrell, pastor, started off with a great meeting under the direction of Evangelist E. B. Moll, and his singer, Brother Mangum. About sixty members were received.

Evangelist D. E. Kelly has recently closed a fine meeting at Delta City, on the Anguilla charge, C. A. Schultz, pastor. More than fifty made application for membership the first opportunity given. Others followed.

A good meeting was recently held at Cary, T. J. O'Neil, pastor, and twenty-seven were added to the church called Methodist, and some to other churches. Brothers Cottrell, Schultz, and O'Neil are rejoicing over the outpouring of such blessings upon them and their people.

W. B. JONES, P. E.

THE LOUISIANA COUNCIL OF RELIGIOUS EDUCATION.

By Van Carter.

At the recent State Convention of the Louisiana Sunday School Association, held in Lake Charles, 520 persons were registered and three days were given to the discussion of Religious Education. Among the many fine presentations, none was more far-reaching than the recognition of the principle that in addition to the denominational responsibility to its own constituency there is a further responsibility resting on all Christian organizations, which is best discharged through an official interdenominational agency, preparing and promoting a co-operative program.

To help meet this responsibility, the Louisiana Sunday School Association officially, by agreement with the denominations desiring to co-operate, becomes the Louisiana Council of Religious Education, and as reorganized is the accredited agency of the co-operating denominational bodies for the preparation and promotion of the co-operative program, and is under the joint direction of the denominations and the Council.

Thus, we now have in our midst an official interdenominatonal agency authorized to prepare and promote an interdenominational Program of Religious Education, which will determine those things which we can build best together. Certainly, in Louisiana where 1,223,755 persons out of a total population of 1,856,954 are nominally Protestant, there is much the evangelical churches can build together for the Kingdom of God.

The purpose of the Council is: First, to prepare and promote a co-operative interdenominational Program of Religious Education; second, to assist, when requested, the denominations in their denominational programs; third, to serve the commonwealth of Louisiana in developing a Christian citizenship.

The program of the Council provides for: (1) Denominational and Council Reciprocity; (2) Co-operation with Extra-church Agencies; (3) State, Parish and District Conventions; (4) Conferences for Employed Workers, College Students, Parish Officers, Parish Young People, Camp Lassa Young People, and State-wide Efficiency; (5) Institutes for Division Leaders, High School Four Square Life, and Young People's Council; (6) Standard and Community Training Schools, Vacation Church Schools and Week-Day Schools of Religion; (7) Campaigns for "Go to Church Sunday," "Sunday School Council Day," "Children's Week," "Father and Son Week," "Mother and Daughter Week," and "Young People's Christian Service; (8) Extension avenues through Fair Exhibits, State Press Publicity, State Circulating

Library, Reading Course, Depository for Denominational Literature.

Of course, some time will be necessary before adjustments to the new order will be entirely blended, but that a great forward step has been inaugurated, those who visualize the Kingdom's coming are agreed. Let us enter into the new day with a willing heart and a determined spirit, for our God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

SAFETY SIGNALS.

By Rev. S. J. Davies.

Why the Bible? The Bible is the leading book in the world to-day. More Bibles are printed, read, studied, taught, than any other book or ten books known to man. It is found in more homes, in more places on land or sea, in the courts of justice, in cities vast, or in forest depths where the pioneer builds his house of logs; in the traveler's scrip, in the hurrying mail, in the students' quiet retreat, in the haversack of the soldier on the field, the one universal book. In one sense, more is known of the Bible, and in another sense less is known than of any other book. It reaches further, contains more, for it bridges the chasm between two worlds and projects its marvelous teachings beyond the mists of future years into the mystic land where only faith can lead, and deathless hope assure. It is the Book of all books—and infinitely more. It is a library in itself, a compendium of history, genealogy, biography, profound philosophy, pithy proverbs, solemn warnings and wise counsels, parables of surpassing beauty, poetry of masterful range of thought and figure, gems of rhetoric that shine like midnight stars over the vast field of life and its mystery. Men and women have died by hundreds to uphold its teachings, and the martyr fires that gleam along the ages are but beacon lights by which succeeding generations may read its holy truths, and vindicate their power to a doubting world.

Back of our civilization, back of our laws and the ethical principles by which their sanctions and penalties are approved and executed, stands the Bible. Its promises greet us on every hand, its monitions warn men of the danger of sin, and the sure reward of right thinking, right being, right living. This Book flings its light over all ages, all professions and callings of the human race. It is a guide to the statesman, a last court of appeal to the lawyer, a comfort and cheer to the patient of the physician, the source of the preacher's inspiration and message, a solace to the suffering, a light to doubting ones, and a sunburst of glory to the trusting saint.

The teachings of this wonderful Book have permeated all literature of modern times that is worth the naming. The writings of such masters as Shakespeare, Tennyson, Browning, Longfellow and hosts of others who graced the ages of Elizabeth and Victoria with their genius, are shot through with precepts taken from this Book. Around it have raged the storms of ages; above its hoary head, as it stood like some impregnable rock, these tempests of human thought, human opposition, human hate and human love have spent their force and fury; and yet it stands today secure upon its foundation, while above it the sun of God's benediction shines serene and clear.

Shreveport, La.

APPEAL FOR WORLD COURT

To Hon. Claude A. Swanson, Foreign Relations Committee, United States Senate, Washington, D. C.

Social Service Commission of Methodist Episcopal Church, South, representing third largest Protestant denomination of the United States, with two and one-half million members and many million more adherents, expresses its exceedingly regretful amazement that messages of Presidents Harding and Coolidge urging prompt active participation in World Court should apparantly have been relegated to innocuous desuetude of a Senate Committee pigeonhole. Our Commission would most respectfully emphasize the rightfully world-wide call and confident expectation that the United States as a great Christian nation lead the world in genuine practical endeavor to substitute for war with destruction, death and misery, brotherly bloodless settlement of international disputes. The unescapable responsibility for the next step rests upon your Committee. We respectfully urge prompt affirmative action.

JAMES CANNON, Jr., Chairman.

OVER 7,000,000 VOLUMES OF SCRIPTURE CIRCULATED IN 1923.

For the second time in the history of the American Bible Society, the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th Annual Meeting on May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,331 for use in the island possessions of the United States. The total issue in foreign lands was 3,245,090 volumes.

The nine established Home Agencies of the Society, each and all, report a decided increase in circulation. The Agency Secretary in his area directs the work under the supervision and direction of the Home Office in the Bible House. Each Secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five State Bible Societies in active co-operation with the American Bible Society—Massachusetts, Maine, New Hampshire, Vermont, Maryland—distributed 300,000 volumes. Bibles and portions in 42 languages were required to make the distribution in Massachusetts. A band of student workers canvassed 24 towns and cities in Maine and supplied over 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the Home Agencies—the Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, the Chicago Bible Society, and the California Bible Society; 123 smaller auxiliary Societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico, they are having the unusual experience of "waiting list" (ten to twenty all the time) of colporteurs ready to serve the Society when sufficient funds are provided to supply the Bible for distribution.

Mexico Christians in twenty-five States and the Federal District sent over 1000 Pesos ($1000.) as a Bible Sunday gift for the losses in the earthquake in Japan.

The President of Guatemala, in accepting a Bible presented by the Caribbean Agency Secretary, said: "I highly appreciate the gift you bring me and the work your evangelical missions and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

The completion of the Quecha-Spanish diglot, which arrived on the field during the year, furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. What this means will be realized when it is recalled that Quecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language) in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

The outstanding event of the year in the Near East has been the signing of the treaty of peace by Turkey and the Allied Powers at Lausanne in Switzerland. This has given Turkey a sense of freedom she has not possessed for many years. The result for Bible work in the new Turkish Republic is yet in the balance.

Among the refugees in Greece a considerable work has been done, especially through the Near East Relief Orphanages, to which approximately 17,000 New Testaments and Scripture portions were given for distribution among the orphans and other people.

The whole world has sympathized with the sufferings of Japan. The first day of September, 1923, will never be forgotten. Not only were the offices of the Society in Tokyo totally destroyed, but a far more serious and overwhelming disaster was the entire destruction, and in a moment, of the plant of the Fukuin Printing Company at Yokohama and the death of Mr. Muraoka, the manager and son of the founder, and a very large number of his employees. In this plant were kept the plates of the versions of the Scriptures in use in Japan, China, Siam and the Philippines. The loss was not only financial, but involved a cessation of work, as there were no resources for reproducing immediately the large editions needed.

Strangely enough, in the midst of all this confusion, in spite of these difficulties, the circulation in Japan for the year amounted to 343,588 volumes, an increase of 100,000 over 1922.

In the Philippines, the Japan earthquake had perhaps its most terrific effect, as all the plates of all the Scriptures used in the islands were totally destroyed.

As a result of this disaster, plans have been completed for the printing of Bibles for the Philippines in Manilla, and work has begun on the first order, which is for 21,000 Bibles in seven Filipino dialects.

Siam was more fortunate, as just before the earthquake a very large shipment of Scriptures had left Yokohama for that country. The problems in Siam, therefore, have been those of distribution, and they call for the highest heroism and patience.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not as seriously as its neighbors. Fortunately many of the plates destroyed were of Scriptures no longer in current use, and for most of them duplicate shells were held in Shanghai.

Writing of the unprecedented increase in Bible circulation in China, more than a million copies in excess of last year, the Secretary says: "China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the Gospel message."

The full report of the work of the Society is one continued message of appreciation and inspiration. As one Secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."—Issued by the American Bible Society, Bible House, Astor Place, New York City, May 8, 1924.

MY WISH FOR MY FRIEND.

By Rev. M. B. Sharbrough.

I do not wish, my friend, for thee,
That thou from care or pain be free;
For this no mortal here can be,
Who lives and loves and thinks.
But this I wish for thee and me,
That we may live so trustingly,
That we may not unwilling be
To drink the cup He drinks.

There is no cup of grief or pain,
Or sacrifice of worldly gain
From which He did his lips refrain
That comes to you or me.
There is no path of earthly woe,
Or darkened way that we can know,
In which he would refuse to go
With us in sympathy.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

ENDOWMENT DOLLARS NOT REMITTED TO THE BOARD OF FINANCE HAVE NO LIFT.

You would not permit a fresh cut rose to wilt in your hands for lack of energy to put its stem in a vase of water, would you? Then how can you allow endowment dollars which you have collected to become slacker dollars by your failure to send them to the Board of Finance? Endowment money has but one mission in the world—to earn income for a definite purpose. If such money is not invested it is dead money and useless to the cause for which it was raised so long as it remains in the uninvested state.

The eagles perched on Superannuate Endowment dollars that have not been remitted to the Board of Finance are **screaming at you** for your **failure to give them their chance** to lift the "Forgotten Man" out of his deprivations. Send the cash already collected to the Board of Finance, St. Louis, Mo., and please do it right now, this very minute, and the next minute after these dollars reach the Board, they will be put to work to do the thing for which they were paid.

ANVIL FLASHES FROM THE ANNUAL MEETING WORKSHOP.

We met in St. Louis April 28, with the following members present:

Bishop W. F. McMurry, Senator X. P. Wilfley, Luther E. Todd, Rev. C. W. Tadlock, Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Rev. W. W. Armstrong, Rev. M. L. Burton, Rev. J. W. Johnson, Rev. H. E. Draper, Rev. T. S. Hamilton, Rev. J. A. Smith, Rev. S. P. Cresap, Mr. J. Taylor Stratton, Mr. J. T. Catlin, Mr. W. Stackhouse, Governor G. W. Donaghey, Mr. J. Harry Bryan.

The morning session was occupied almost entirely by the reading of the Secretary's report. The Board was greatly pleased with the progress made during the fiscal year, and very happy and enthusiastic in plans laid for the ensuing year.

The Secretary reported that from March 16, 1924, to April 28, 1924, $225,000 had been received from the charges in cash, the same being payments on their quotas in the Special Effort for Superannuate Endowment.

A number of bequests were reported, among them one being for $50,000 and another for $100,000. It was also stated that many persons were making substantial contributions to Superannuate Endowment on the annuity plan.

It was revealed that the Annual Conferences own 146 superannuate homes valued at $419,950; that the Annual Conferences have Superannuate Endowment (not counting additions from the Special Effort) in the amount of $885,160.35; and that the value of superannuate homes, plus the Endowment in other form, makes the total Conference Superannuate Endowment $1,305,110.35.

On its General Conference annual assessment of $200,000 for the year 1922-23 the Board collected $136,301, the highest amount being paid by the Western North Carolina Conference with a check for $8,206. The Virginia Conference was second with the amount being paid $7,792.

It was reported that the total assessed for the support of the active ministry year 1922-23 was $10,656,075. Under the plan of the Special Effort for Superannuate Endowment the amount stated is the minimum asking of the General Conference for the whole church to pay in five years for this worthy purpose.

The Secretary's report revealed that the Board had $64,843.01 available for appropriation in the 1924 distribution to the Conference claimants. This is nearly $23,000 in excess of the amount distributed to the claimants a year ago. The Executive Committee was instructed to distribute to the claimants practically all of the amount available on July 1, 1924.

The amount paid on annuities for the year 1923-24 was $9,777.79, and for the expenses of the Board (outside of the work of the Special Effort), $20,042.89. The report on the condition of investments, both as to principal and interest, was practically perfect. The members of the Board were highly elated on account of this showing, and all were convinced that no first-class financial institution in the country could do better.

Rev. J. C. Wooten, of the North Carolina Conference, was elected to membership on the Board in place of Rev. T. N. Ivey, deceased. It will be recalled that Dr. Ivey was a member of this Conference.

The report concerning the Special Effort for Superannuate Endowment was entirely satisfactory to the Board. It was shown that the Pink Leaf Reports concerning quotas assumed by the charges, reveal that the whole church has already officially undertaken to raise approximately $10,000,000, with the Baltimore Conference yet to be heard from.

Many suggestions were made concerning the best ways and means of carrying forward this great work, all of which was referred to the Directing Committee with power to act.

The Board was convinced that the church is at last faced with a real opportunity to do something worth while for her superannuated preachers and the widows of her deceased preachers. The Directing Committee was urged to carry on with confidence and with great energy, having the assurance that every member of the Board would do his utmost to assist in the program wherever there should be an opportunity to apply himself.

The Board instructed the Secretary to give to the church press an extract from a report which it adopted, as follows:

"REPORT OF COMMITTEE ON REPORTS OF OFFICERS AND COMMITTEES.

"We, your committee on the Secretary's report, the minutes of the Executive Committee, the Treasurer's report, beg leave to report as follows:

"We have had before us the minutes of the Executive Committee, the Secretary's, Treasurer's, and Auditor's reports, and desire to commend the Executive Committee for the diligence and painstaking care with which they have transacted the business coming before them from time to time, and especially the care with which they have invested the funds.

"We wish to commend Dr. Todd, the Secretary, and his office force for their painstaking effort to keep the affairs of the office in a systematic and thoroughly business-like form.

"We desire to express our appreciation for Mr. Fristoe's labors as Treasurer, and we feel that the church at large is under special obligation to this committee and these officers for the splendid showing that is made in the annual report."

(Signed) G. W. DONAGHEY.
W. N. AINSWORTH.
J. W. JOHNSON.
J. T. CATLIN.
M. L. BURTON.

SPECIAL EFFORT RADIOGRAMS—TUNE IN.

The money is coming, boys! Every day it is coming. Keep it coming! Don't let it stop coming! The Board of Finance is waiting for it, and so is the "Forgotten Man."

Since the last report the following charges have remitted to the Board one-fifth or more of their total assumed quotas:

Main Street (McColl), South Carolina, Florence, Rev. W. J. Snyder, pastor; total assumed quota, $2,716; amount remitted, $767.50.

Windsor Circuit, North Carolina, Weldon, Rev. N. M. Wright, pastor; total assumed quota, $1,535; amount remitted, $307.

Gallatin, Missouri, Chillocothe, Rev. W. J. Wilcoxon, pastor; total assumed quota, $1,665; amount remitted, $385.

Goldthwaite, West Texas, Rev. Josephus Lee, pastor; total assumed quota, $1,725; amount remitted, $350.

Druid Hill, North Georgia, North Atlanta, Rev. A. M. Pierce, pastor; total assumed quota, $11,000; amount remitted, $2,057.85.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $2,000.

Main Street (Danville), Virginia, Danville, Rev. R. A. Smoot, pastor; total assumed quota, $5,500; amount remitted, $1,100.

Marion, South Carolina, Marion, Rev. D. M. McLeod, pastor; total assumed quota, $5,000; amount remitted, $1,000.

First Church (Anniston), North Alabama, Talladega, Rev. L. C. Branscomb, pastor; total assumed quota, $5,714 ;amount remitted, $1,143.

Enterprise, Florida, Palatka, Rev. A. A. Man, pastor; total assumed quota, $350; amount remitted, $100.

Leitchfield, Louisville, Elizabethtown, Rev. W. C. Christie, pastor ;total assumed quota, $1,700; amount remitted, $1,200.70.

Mount Washington, Louisville, Elizabethtown, Rev. E. D. Ryan, pastor; total assumed quota, $1,140; amount remitted, $270.

Linneus and Pardin, Missouri, Chillicoteh, Rev. E. M. Capp, pastor ;total assumed quota, $1,640; amount remitted, $464.

Humphreys Memorial (Charleston), Western Virginia, Charleston, Rev. Guy Coffman, pastor; total assumed quota, $3,375; amount remitted, $951.42.

St. Albans, Western Virginia, Huntington, Rev. C. N. Coffman, pastor; total assumed quota, $1,500; amount remitted, $550.

Fairmount Avenue (Richmond), Virginia, Richmond, Rev. J. S. Peters, pastor; total assumed quota, $2,015; amount remitted, $403.

Cedar Hill, Tennessee, Clarksville, Rev. Geo. L. Beale, pastor; total assumed quota, $2,000; amount remitted, $745.18.

Broadway (Louisville), Louisville, Louisville, Rev D. K. Pegues, pastor; total assumed quota, $3,508; amount remitted, $825.

Clarksville, North Arkansas, Fort Smith, Rev. S. M. Yancy, pastor; total assumed quota, $2,823; amount remitted, $594.50.

First Church (Bradentown), Florida, Tampa, Rev. Smith Hardin, pastor; total assumed quota, $3,500; amount remitted, $700.

Emory University, North Georgia, North Atlanta, Rev. W. C. Henry, pastor; total assumed quota, $500; amount remitted, $154.50.

Trinity (Charleston), South Carolina, Charlestonn, Rev. F. A. Buddin, pastor; total assumed quota, $3,320; amount remitted, $672.75.

The Home Circle

DON'T PROCRASTINATE.

A naughty little weed one day
Poked up its tiny head.
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till,
When next I passed that way,
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll pull you out
To-morrow you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girls, heed what I say
And learn it with your sums:
Don't put off till to-morrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue
Or they may take the reins themselves,
And some day master you!

—Selected.

BUSY BETTY.

There was once a little girl named "Betty." One morning her mother said to her: "Betty, I am going to the grocery, and I'll be gone about an hour. Will you wash the dishes, sweep up the crumbs from the dining-room, and make the beds?"

Betty said: "Y-e-s, mother."

Then her mother went away and left her, and Betty went into the kitchen, where she found the sink full of dishes. "O, dear," she said, "I don't like to wash dishes!"

On a small shelf just above the sink stood a little clock, and it had been ticking: "Tick-tock tick-tock, tick-tock, tick-tock!" All of a sudden, however, it began to say: "Lazy Betty, lazy Betty, lazy Betty, lazy Betty!"

Betty didn't like to hear the clock say that; so she ran into the dining-room, and there were all the crumbs to sweep up from the floor. "O, dear," she said, "I don't like to sweep up crumbs, and I'm not going to sweep up crumbs."

Out in the hall stood a great big grandfather's clock, and it had been ticking: "Tick-tock, tick-tock, tick-tock, tick-tock!" All of a sudden it began to say: "Lazy Betty, lazy Betty, lazy Betty, lazy Betty!"

Betty didn't like to hear the big grandfather's clock say that; so she ran upstairs, and there were all the beds to be made. "O, dear," she said, "I don't like to make beds, and I'm not going to make beds!"

Up on top of mother's dresser stood a little alarm clock, and it had been ticking: "Tick-tock, tick-tock, tick-tock, tick-tock!" All of a sudden it began to say: "Lazy Betty, lazy Betty, lazy Betty, lazy Betty!"

This was too much for Betty; so downstairs she ran, and into the kitchen and washed and dried the dishes so carefully that the little kitchen clock on the shelf above the sink began to sing: "Busy Betty, busy Betty, busy Betty, busy Betty!"

Then she ran into the dining-room and swept up all the crumbs from the floor, and the great big grandfather's clock in the hall began to sing: "Busy Betty, busy Betty, busy Betty, busy Betty!"

Betty laughed to herself and threw a kiss to the old grandfather's clock as she ran up the stairs. She made all the beds and smoothed out every wrinkle until the beds looked as if they had been ironed, and the little alarm clock on mother's dresser fairly danced as it sang: "Busy Betty, busy Betty, busy Betty, busy Betty!"

Betty laughed right out loud and ran downstairs just in time to open the door for mother when she came back from the grocery store. The first words mother said were: "Betty, did you wash the dishes, and did you sweep up the crumbs, and did you make the beds?"

And Betty said: "Yes, mother." Then her mother gave her a big hug and a kiss, and I suppose that was the best thing she could give her.—The Woman's Forum.

THE TONGUES OF ANIMALS.

If you have thought, as most people do, that tongues are always small as compared with other anatomical parts, it will surprise you when I say that the chameleon (a lizard found principally in Africa) has a tongue that, when extended, is from one to three inches longer that its body! And it is matter for further surprise that the action of this tongue in securing the chameleon's food is so swift that only the camera's eye can follow it. It is because of this that the ancients believed that chameleons lived without food. With such lightning-like methods, a dinner could be devoured right before the eyes of an observer, while all the time the lizards appeared to be merely "resting" on a log.

The chameleon's tongue literally shoots at its targets—grasshoppers, spiders, worms and bugs. And such accuracy! Very, very seldom indeed is there a miss, and the second the tip of the tongue, prepared with a sticky substance like mucilage, touches the bug, it flies just as an elastic does when drawn taut and then released. Thus the bug is snapped into the lizard's mouth, without even having seen the attack.

The butterfly has a peculiar tongue; it has well been likened to a watch-spring. Like the chameleon's, the butterfly's tongue is of surprising relative length. It is kept coiled in a flat spiral close to the head, and when the butterfly wishes to get down into the depths of a tube-like flower to sip the nectar, it unfurls this convenient spiral and inserts it deep into the treasure vaults of sweetness.

The tongues of wasps and bees are shaped like those of humans, but they are hairy. Professor Will, a German scientist, proved that these insects taste with the tongue. He fed them sugar for a while, then substituted alum. At the first contact, they turned from the alum, displaying disgust and trying to clean their tongues by rubbing them with their forefeet.

The snake's tongue is its best organ of hearing. It serves all the ordinary purposes of a tongue, and it is of great value as a feeler when the reptile is wriggling through grass or underbrush; but its most remarkable virtue is that it takes the place of ears—which in the snake are but very imperfect and inefficient organs. The tongue is double-ended, and the nerves at the extremities are so wonderfully sensitive to sound that it is well nigh impossible to approach and surprise a snake.

The lion has a tongue that is just as dangerous as it is interesting—nearly as terrible a weapon as the claws. This tongue is armed with little spikes—reminding us of the armor used by knights of the Middle Ages. From one end to the other these spines, a quarter of an inch long near the tongue's tip, stand up as stiff and strong as metal needles.—L. E. Eubanks, in Our Dumb Animals.

HOW TO TAKE A VACATION TRIP AT HOME.

Go over next door. Sit there wishing you were at home. Remarkably like being on vacation.

Rub poison ivy on hands and think you have been to the country.

Hire some reliable robber to chase you home every night. Results same as if you visited Chicago.

Examine ruts in roads around your home through magnifying glass. Look exactly like Grand Canyon.

Poke eyes full of cinders and sleep on pantry shelf. Wonderful substitute for an upper berth.

Fill your grip with lead and run for the car every morning. Same thing as touring Europe.

Fill bath tub with water and broken glass. Ah, just like the old swimming hole!

Let faucet run in kitchen sink. Sounds as if you were summering at Niagara.—Tom Sims, in Life.

Each high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment. It is the duty of the whole man to be always.—Phillips Brooks.

The hope of the world lies not in the laws of nations, but in the cradles of nations; not in the parliaments, but in the high schools.—Ida Clyde Clarke.

SPECIAL OFFER

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WORTH $2.50 TO $3.00, RETAIL,

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In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

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Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

A SYMPOSIUM ON UNIFICATION.

(Continued from First Page.)

eial meeting to consider the plan of union. Evasions and technicalities of the law should not be used in order to defeat what I believe to be the will and wish of a large majority of the members of the Methodist Episcopal Church, South."

Mr. A. M. Mayo, Lake Charles, La., Lay Delegate to the General Conference.

"My attitude on Methodist unification is favorable. The result of the fifty godly men is worthy of very earnest consideration. The plan seems to contain the essential elements, and now, if we will have utter confidence and trust with faith in God and in the future, I believe great things will come to pass.

"Even the fifty men who were in counsel, prayer and meditation for days at a time, do not claim that it is final or perfect.

"This plan is a venture of faith worthy the sons and daughters of Wesley—faith in ourselves, faith in the uniting churches and in the united church, and, above all, faith in God.

"The members and ministers of our churches are Christian men and women.

"I believe it is worth while."

Mr. Wm. Shields Holmes, Baton Rouge, La., Delegate to the General Conference.

"I am in favor of unification for many reasons, but can barely touch the subject in such a limited space.

"The present divided state of the Methodist Church is useless and serves no good purpose. Slavery, the cause of the division in 1844, has long since ended, and, the cause having been removed, a cure ought to follow.

"Most arguments against unification turn upon the injustices of the past, and upon the fact or the fear of their continuance. If the two churches should become one, these injustices would disappear. Neither church is unjust to itself now, and if we become one, injustice would necessarily cease."

SPECIAL SESSION OF THE GENERAL CONFERENCE.

With reference to the calling of a special session of the General Conference to consider the matter of unification, it would seem that the College of Bishops has no option. The action of the General Conference at Hot Springs was very definite, as follows:

"When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference." (Journal of the Nineteenth General Conference, p. 222.)

The conditions specified have been met—the plan now before the church was adopted by more than the two-thirds vote of each Commission, and by an overwhelming majority the General Conference of the Methodist Episcopal Church, now in session. The conditions having been met, the instructions of our General Conference become mandatory.

The time of the special session is not specified, but it would seem, on the face of the report, that it was the evident intention of the General Conference to have the special session soon after the conditions laid down were complied with. An undue delay in calling it would, we believe, be out of keeping with the evident purpose of the General Conference itself.

The date fixed, however, should allow ample time for the study of the plan by all our people and for the expression of their opinion concerning it through the church press. Pending action upon it by the General Conference of the Methodist Episcopal Church, propriety suggested that general discussion in the Methodist Episcopal Church, South, be held somewhat in abeyance; now that the matter is fully before us, there should be opportunity for full discussion. It is our opinion that a date in August would meet all the requirements of the situation.

We do not attach much weight to the suggestion that the special session should not be called until after the next round of Annual Conferences in order that delegates to the special session may be elected on the issue of unification. We take it that the views of most of those who were elected delegates to the Hot Springs General Conference were known, and that those views were taken at least somewhat into consideration in the elections. Be that as it may, the fact that the plan, if adopted by the special session of the General Conference, will have to be submitted to the Annual Conferences for their vote, destroys any fear that the Annual Conferences themselves will not have an opportunity to register their will. There is no possible way to stampede the church into an acceptance of the plan, since the Annual Conferences, in any event, will have ample time within which to express their matured convictions.

BISHOP CHARLES B. GALLOWAY.

Bishop Charles B. Galloway passed away on May 12, 1909. On the Sunday nearest the fifteenth anniversary of that sad event, May 11, the Galloway Memorial Methodist Church, of Jackson, Miss., held appropriate memorial services. Of the address delivered by Rev. E. K. Means on that occasion, the Jackson Daily News says editorially:

"It has been the privilege of the editor of the Daily News to hear many of America's greatest orators who have been on the stage of human action during the past thirty years, but he does not expect to live long enough to hear many greater orations than that delivered at the Galloway Memorial Methodist Church Sunday morning. The occasion was the observance of the fifteenth anniversary of the death of Bishop Charles B. Galloway, Mississippi's best-beloved divine, orator, scholar, statesman, publicist, philanthropist, and friend of humanity. It was a great subject, and Dr. Means measured fully up to the occasion. His address was a gem of eloquence, a masterpiece of scholarly thought, wonderfully conceived, and delivered in a manner that held the splendid audience entranced from the opening sentence to the closing prayer."

The editor of the Advocate can never forget the feeling of sadness and loneliness that came over him when the news flashed over the wires that Bishop Galloway was dead—and that feeling is stirred again whenever he hears that name pronounced. It was his rare privilege as a college student to be often in the home of Bishop Galloway and, so far as a mere youth could hope to be, intimately acquainted with the great leader and his devoted family. In his opinion, then—and his opinion has not changed with the passing years—Bishop Galloway was the princeliest man upon whom his eyes had ever rested. He was princely in bearing, princely in voice, and princely in all the attributes that go to make a real man. He was as simple and unassuming as a child; as friendly and approachable as the great Christian he was should be; as courteous as the most gallant knight "when knighthood was in flower;" as gentle as an angel of mercy; as pure as a Bruce; as courageous as any hero that ever led a desperate charge; as devoted to his country and his church as any patriot that ever laid his life upon his country's altar or died a martyr's death. When shall we see his like again?

Having his own heart stirred by the recollection of the virtues of that great and good man, and knowing that others are paying loving tribute to his memory, the editor of the Advocate could not refrain from laying a simple flower upon Bishop Galloway's grave. He loved "Bonnie Prince Charlie" in life, and he reveres his memory now, though fifteen years have passed since he entered upon his reward. Time does not erase the marks made upon a human heart by a great personality.

DEATH OF REV. R. I. COLLINS.

The following sad news comes from Rev. R A. Tucker, presiding elder of the Grenada District, North Mississippi Conference, as the Advocate goes to press:

"Dear Dr. Carley: Rev. R. I. Collins, pastor of the Vaiden and West charge, North Mississippi Conference, passed away, after a few hours' illness, at 10 o'clock p. m., May 16, at Valden. Funeral services will be held at the Methodist church, Abbeville, Miss., on Sunday afternoon, after which burial will take place in the cemetery at Abbeville. Brother Collins was in the midst of a very successful pastorate at Vaiden and West, and the people there are heartbroken. A faithful, good man, a useful, consecrated pastor has gone to his reward. His devoted wife and aged father and mother, and other relatives and a host of friends mourn the passing of this faithful man."

The Advocate extends sincere sympathy to the sorrowing loved ones and friends. We trust a suitable memoir will be furnished for publication in due time.

STANDARD CONFERENCE TRAINING SCHOOL, NORTH MISSISSIPPI CONFERENCE.

The Standard Conference Training School of the North Mississippi Conference will be held at Grenada College, Grenada, Miss., June 11-18. Held at such a suitable place and at such a delightful time of the year, with a course of study that ought to appeal to all those interested in Sunday school work, this gathering ought to attract an attendance that would tax the capacity of the college dormitories. It has been demonstrated beyond question that the Sunday schools that today measure up to their opportunities and responsibilities are those that equip themselves with trained teachers and other workers. We shall never, as a church, do what we ought to do in the religious development of our young people until we prepare ourselves to lead them intelligently and efficiently. These schools furnish the means of acquiring such knowledge and skill as are needed, and they are to be commended to both pastors and people. We hope to hear that the Grenada school has had the largest attendance in its history.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY AND CONFERENCE.

The third annual Assembly and the twenty-second annual conference of the Mississippi Conference Epworth League will convene at Whitworth College, Brookhaven, Miss., on June 9, and continue through June 15. The Conference League President, Mr. W. D. Hawkins, assisted

by a splendid corps of Conference and district officers, has prepared a program, which lack of space prevents our giving, that fills the days of the gathering with features that cannot fail to be of great benefit to all those who attend. From 6:30 o'clock in the morning, when the rising bell sounds, till 10 o'clock at night, when taps will be heard, every hour will be occupied by activities that will both inspire and entertain those in attendance. It would be a fine thing if every pastor in the Conference, with a large delegation of his young people, could attend this gathering. Out-of-Conference visitors have been announced as follows: Dr. Clovis Chappell, Memphis, Tenn.; Mr. E. O. Harbin, Nashville, Tenn.; Dr. F. M. Stites, Nashville, Tenn.; Miss Mary Sue Tynes, Madisonville, Tenn. The Millsaps College Quartet will also be in attendance.

PERSONAL AND OTHER NOTES.

Ninety members have been received into the First Methodist Church, Laurel, Miss., since Conference. Rev. J. R. Jones is the pastor.

The Four Square Class of the First Methodist Church, Shreveport, La., in its official organ, the "Go-Getter," is agitating the matter of a strict observance of the Sunday laws. Success to them!

The second quarterly bulletin of the Corinth District, North Mississippi Conference, is full of interesting items concerning the work in that district. Rev. J. B. Randolph is the energetic presiding elder.

The many friends of Mrs. George S. Sexton, the wife of Dr. George S. Sexton, President of Centenary College, Shreveport, La., are rejoiced to learn that she is convalescent after an illness of several months.

Rev. W. B. Jones, presiding elder of the Vicksburg District, recently assisted Rev. T. J. O'Neil in a meeting at Cary, Miss., in which twenty-seven members were added to the Methodist church and several to other churches.

The vote in the General Conference of the Methodist Episcopal Church on the matter of unification was given in press dispatches as 842 for, and 13 against. This was evidently an error, the official figures being 802 for, and 13 against.

Rev. Claude P. Jones, our pastor at Magnolia, Miss., who has been in bad health for some months, is at Marlin, Tex., for the benefit of the mineral waters of that place. We are sure Brother Jones will be remembered in the prayers of the brethren.

Rev. Ellis Smith, pastor of the Mangum Memorial Church, Shreveport, La., honored the Advocate office with a call on Monday of this week. He was formerly pastor of the Carrollton Avenue Methodist Church, this city, where he had a very successful pastorate.

We acknowledge the honor of an invitation to attend the commencement exercises of the Natchitoches (La.) High School on Friday evening, May 21, at eight o'clock. Mr. Henry Rickey, son of Rev. and Mrs. H. W. Rickey, is the valedictorian of the graduating class.

Rev. Frank C. Collins, formerly of Louisiana, now a teacher in the Lydia Patterson Institute, El Paso, Texas, will have charge of the Mexican work of our church in Nogalez, Arizona, and Nogalez, Mexico, during the months of June and July, during the absence of the pastor.

Dr. W. L. Duren, pastor of the Rayne Memorial Methodist Church, New Orleans, will make a tour of Palestine and Europe this summer, leaving on June 10 to join the party to be conducted by Dr. J. M. Rowland, editor of the Richmond Christian Advocate. He will be gone about two months. Dr. Forney Hutchinson, of Oklahoma, will be a member of the same party.

Rev. John W. Robertson delivered his lecture, "The Baseball Game of Life," at the Central Methodist Church, Columbus, Miss., on the evening of May 16. Rev. J. H. Felts is scheduled to deliver a lecture, "Seeing Things," in the same church on Friday evening of this week.

Mrs. L. P. Meador, widow of the late Rev. L. P. Meador, and mother of Rev. W. P. Meador, local preacher, passed to her reward on March 3 of this year, aged 84 years and 3 months. She had made her home with her son at Hattiesburg, Miss., since the death of her husband. We trust we shall receive a memoir of this sainted woman for publication.

The Epworth League of the Carrollton Avenue Methodist Church, this city, undertook recently to increase the attendance at the mid-week prayer meeting. As a result of its efforts, "a surprise" crowd of about fifty greeted the pastor, Rev. W. L. Doss., Jr., at the next service. This is a fine illustration of what can be done by a loyal group of young people.

Dr. J. T. Sawyer, in the absence of the pastor, preached to the congregation of the Felicity Methodist Church, this city, at the 11 o'clock service last Sunday morning, to the pleasure and profit of the people. Dr. Sawyer, an honored superannuate member of the Louisiana Conference, is vigorous, physically and mentally, and he finds great joy in preaching.

Our church at Baldwyn, Miss., Rev. J. J. Garner, pastor, is active in all good works. The quota for the Superannuate Endowment fund for this year has been paid, and the Woman's Missionary Society has recently bought a new piano for the church. A revival meeting will begin on the fifth Sunday in June, in which Rev. S. L. Pope, of Tunica, will do the preaching.

The work goes well on the Walnut Grove charge, Mississippi Conference. A new church has been organized, and on Sunday before last the attendance at Sunday school was 256, the regular collection amounting to more than $20. The pastor's salary has been increased $300 over last year, and it is just about paid in full to date. Rev. Van R. Landrum serves this fine charge.

The Corinth District Conference and Standard Training School will be held at Booneville, Miss., June 2-7. The following faculty will teach in the school: Rev. R. H. B. Gladney; Mrs. J. B. Randolph; Rev. C. A. Bowen, of Millsaps College; Rev. W. W. Woolard; Miss Lynda Ramey; Mrs. J. M. Wyatt. Rev. J. B. Randolph is the presiding elder of the district, and Rev. E. G. Mohler is the pastor-host.

The Lake Charles District Standard Training School will be held in the Broad Street Methodist Church, Lake Charles, La., June 1-6. Prof. Ward Anderson is the educational director of the school, and Rev. A. W. Waddill is chairman of the board of managers. The instructors will be Dr. Alonzo Early, of Crowley; Mrs. J. M. Henry, of Ruston; Rev. W. L. Doss, Jr., of New Orleans; Miss Cora Perkins, formerly of New Orleans, but now connected with the General Sunday School Board, Nashville.

Mrs. E. L. Whiddon, wife of Rev. E. L. Whiddon, died at Silsbee, Tex., on May 11, and was buried at Brookhaven, Miss., on Tuesday, May 13. Rev. H. M. Ellis and Rev. A. M. Broadfoot officiating. Brother Whiddon, formerly of the Mississippi Conference, is now pastor at Silsbee. The whole town was warm in its expression of sympathy, that sympathy being shown in a very substantial way. Six children survive the mother. The Advocate extends sincere sympathy to Brother Whiddon and his family in their great sorrow.

Rev. C. K. Smith, of Pineville, La., paid the Advocate office an appreciated call on Tuesday of last week. He was returning from Hattiesburg, Miss., where he had been called on account of the serious illness of a relative, whose condition, we were glad to learn, was greatly improved. Brother Smith stated that there had been forty-three additions to the membership of the church at Pineville from the Government Hospital at that place. Brother Smith was scheduled to assist Rev. C. W. Lahey in a meeting at Melville, La., beginning on Monday of this week.

On the 8th inst., Rev. M. M. Black, pastor of the Richton charge, Mississippi Conference, closed a very successful meeting at Blodgett, in which he was ably assisted by Rev. W. M. Sullivan, of Canton. There were thirteen additions to our church by vows and baptism—eight adults and five young people—and an auxiliary of the Woman's Missionary Society was organized. Three have united with the Presbyterian church as a result of the meeting, one young man has applied for membership in the Baptist church, and almost the entire town was blessed.

It was the privilege of the editor of the Advocate to preach the commencement sermon for the Picayune (Miss.) High School last Sunday morning. The service was held in the beautiful new Baptist church, of which Rev. O. P. Estes is the popular pastor. A large congregation gave respectful attention to the message of the speaker. The graduating class was composed of 14 members, one of whom, Miss Maxine Jenkins, has made the remarkable record of not having missed a day from school for four years and not having even been tardy for the past two years. Under the direction of Prof. S. L. Stringer, superintendent of the city schools, the educational system of Picayune has reached a high degree of efficiency. Twenty-three teachers are employed, and nearly 900 students are in attendance. While in Picayune the editor was a guest in the lovely home of Mr. and Mrs. C. McDonald. Mr. McDonald is a son of the late Rev. C. McDonald, of the Mississippi Conference, a prominent business man and leading citizen of Picayune, being president of the school board. The editor greatly missed seeing Rev. J. A. Smith, pastor of the Methodist church at Picayune, who preached the commencement sermon for the Magnolia (Miss.) High School on that day.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. B. Thomason, Colfax, La., 7; Rev. V. R. Landrum, Walnut Grove, Miss., 2; Mrs. I. G. Gayden, Gurley, La., 2; Rev. W. D. Barrett, Fannin, Miss., 2; Rev. H. R. McKee, Silver Creek, Miss., 3; Mrs. R. F. Harrell, Gilbert, La., 2; Mrs. N. E. Cunningham, Wilson, La., 2; Rev. J. B. Cain, Ellisville, Miss., 2.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MATILDA BUSH was born May 25, 1838, and died April 21, 1924. She joined the Methodist Church at 15 years of age. She married Luke Lee in 1856. God gave them twelve children, eleven of whom are still living. Brother Lee died in 1876; seven years later she was married to Allen Bush, and God blessed them with one child. She has one sister and three brothers living. Sister Bush had made her home with her children since Brother Bush's death, and was a benediction where she went. It was the privilege of this writer to pray with her many times in the past two years. She was a devout Christian and had absolute faith in God. The writer, assisted by her pastor, Rev. A. Joe Beasley, laid her to rest in Mount Zion cemetery April 22, 1924, in the presence of her twelve children and a host of friends, there to await the resurrection; but they mourn not as those who have no hope. Children, follow your mother's Christ and dwell with him through eternity.

A. S. OLIVER.

ROBERT LOVICK BINFORD, son of D. B. and Mary Noel Binford, was born in Mooringsport, La., June 4, 1904, and died at 9:30 in the morning of March 14, 1924, in the city of Shreveport. In early childhood, he gave his heart to God and joined the Noel Memorial Methodist Church, of which he continued, through childhood and youth, a faithful member until the end of his life. As a boy, he was faithful to the Sunday school and the Junior League, and, as he grew older, maintained his interest in all the activities of the church. His regular attendance at the weekly prayer meeting was notable, and he seemed to take great pleasure in it, never missing its sessions when possible to attend. His life among his schoolmates and friends made upon them the impression of genuine sincerity in his religious life. Nothing was more beautiful in his life than his devoted thoughtfulness and helpfulness to his mother in the home. For several years before his death his health was delicate, and he knew that his condition was serious, but patiently and cheerfully he bore his burden, and gave evidence of a steadfast faith in the Lord whom he had trusted. Just as he was approaching manhood, and while taking a place of leadership in his classes, and nearing the coveted hour of graduation from the high school, the disease which had undermined his health became acute, and after a few days of illness, he passed away. He was buried from the church which he had loved, with appropriate services conducted by the pastor, Rev. W. W. Holmes, assisted by Rev. J. S. Sanders, and Dr. R. H. Wynn. It is strange to us that a young life, giving every promise of unusual devotion and usefulness, should be suddenly cut off before the promise can be realized. Only He who knows all the secrets of human life can solve this mystery; but to the sorrowing loved ones who are left behind, there is radiant comfort in the memory of that promise, and in the hope of a blessed immortality in which it will be richly fulfilled. We can only bow in patient submission in the presence of him "who doeth all things well."

W. WINANS DRAKE.

On Jan. 2, 1924, the spirit of MRS. E. L. SANDERS winged its way to "that house not made with hands, eternal in the skies." She was born in North Carolina, Jan. 27, 1843; moved with her parents, Mr. and Mrs. Jackson Trull, to Mississippi, when nine years of age, and, with the exception of one year spent in Alahama, she resided in Monroe County, Miss., the rest of her life. She was married to G. W. Sanders, July 9, 1861, he leaving immediately to serve through the Civil War. To this union seven children were born. Her husband died, May 7, 1873, leaving her with five little children, whom she reared to be grown; three survive her. She, with her daughter, Miss Lillie, cared very tenderly for her father in his last years, who lived to be 94 years old. Her life was one with many hardships, but she was a strong advocate of the view that if one always lives honestly and uprightly, fearing the Lord, his grace will be sufficient. She loved the Methodist Episcopal Church, South. Though unable to attend much, yet she ever trusted God and was fully prepared for the journey. In her last illness, of nine weeks, she suffered greatly, and toward the end prayed often to God to take her home, where there would be no more pain and suffering. Interment was made in Cunningham cemetery, Rev. Mr. Murff, of the Smithville circuit, conducting the funeral services.

A FRIEND.

A MEMORIAL.

What is death? Oh! what is death?
'Tis slumber to the weary,
'Tis rest to the forlorn,
'Tis shelter to the dreary,
'Tis peace amid the storm,
'Tis the entrance to our home,
'Tis the passage to that God
Who bids his children come
When their weary course is trod.
Such is death! Yes, such is death.

On March 11, 1924, MR. A. BASCOM CHAPMAN was called to rest, after a short illness of pneumonia. He was born March 19, 1847, the second son of the late D. S. Chapman. In November, 1898, he was married to Miss Odell Gee, of Sumpterville, Ala., and is survived by his wife, three sons, and one daughter. Having been reared in a Christian home, he united with the Methodist Church in childhood, and had lived a consistent Christian life, for many years being a steward of the Little Creek Church, as his father was before him. The prayer of a great poet, "God, give us men," was answered in this man. He was a devoted husband, an affectionate father, a staunch friend, and a man who eschewed evil. One of his most beautiful characteristics was his humility; he thought almost any one could do a thing better than he; still, he went calmly along, accomplished great things, and was a power in the church, Sunday school, and stood for all that was best and highest in the community. Truly, a prince of Israel has fallen this day.

"Blessed are the dead which die in the Lord from henceforth; yea, sayeth the Spirit, that they may rest from their labors, and their works do follow them."

May God bless and bring peace to his sorrowing family.

A lifelong friend.

MRS. HATTIE C. BARMORE.
Archibald, La.

FROM GREENWOOD AND BETHANY.

At the beginning of this Conference year, we added another church to our circuit charge—Bethany, a romantic and faithful little church in a town on the Louisiana and Texas line, only seven miles from Greenwood, La. The good people have manifested a splendid Christian spirit at Bethany. We have been holding good weekly prayer meetings there each Thursday, and well attended preaching services on the fourth and fifth Sundays. A Woman's Missionary Society was organized by the pastor and his good wife, and the Society has renovated the church, repapering and cleaning throughout.

The Superannuate Endowment for the year has been paid in full. Other finances are in good condition. The Sunday school is growing. The Workers' Council meets monthly, and we are planning the work according to the directions of the General Sunday School Board, i. e., plan of work for Sunday school of "C" type.

Brother O. E. Sanden, evangelist, will begin a revival meeting in Bethany in the near future. We are praying for an outpouring of the Holy Spirit and a lasting blessing.

DON E. DULANY, P. C.

FROM THE NEW AUGUSTA CHARGE.

Dear Brother Carley: The Rev. W. W. Graves, the efficient presiding elder of the Hattiesburg District, preached two splendid sermons on the second Sunday, May 11, at the McCallum Church, McCallum, Miss., and after preaching in the afternoon he held the second quarterly conference for the New Augusta charge. The reports were all very good at that conference.

The spiritual condition of the church seems to be moderately good. We haven't held any of our revivals yet, but they are being planned for, and earnest prayer is being made for a great spiritual awakening at each church, and we pray that this will be the best year, spiritually, that the charge has ever known. If we will give ourselves in prayer and service to the work, God will send his Spirit in wonderful transforming power. We believe that a well prepared and comprehensive evangelistic program, wisely worked, not only contributes to the spiritual strength of the church, but provokes a lively interest in all the activities of the church of Christ. All in all, I think that we are moving along auspiciously in our work here for the Kingdom.

The Rev. J. C. Ellis, of New Augusta, Miss., lost his barn by fire on the morning of May 3. The fire was well under way before it was discovered. The stock was all saved, but there was some feedstuff destroyed by the fire. This comes as a heavy loss to Brother Ellis, one of our honored superannuates.

Permit me to say that you are giving us a splendid paper. It is one of the best on the market to-day.

HILLARY S. WESTBROOK,
Pastor in Charge.
New Augusta, Miss.

USES OF GREAT MEN.

It is natural to believe in great men. If the companions of our childhood should turn out to be heroes, and their condition regal, it would not surprise us. All mythology opens with demigods, and the circumstance is high and poetic; that is, their genius is paramount. In the legends of the Gautama, the first men ate the earth, and found it delicously sweet.

Nature seems to exist for the excellent. The world is upheld by the veracity of good men: they make the earth wholesome. They who lived with them found life glad and nutritious. Life is sweet and tolerable only in our belief in such society; and actually, or ideally, we manage to live with superiors. We call our children and lands by their names. Their names are wrought into the verbs of language, their works and effigies are in our houses, and every circumstance of the day recalls an anecdote of them.

—Ralph Waldo Emerson.

Man is man and master of his fate.

—Tennyson.

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A MONTH'S ACTIVITIES AT THE LOUISIANA AVENUE METHODIST CHURCH,

New Orleans, La., from April 15 to May 15.

(As reported to the stewards' meeting and the second quarterly conference, May 15.)

Our revival closed on April 20, after some weeks of organized preparation, the pastor doing the preaching. The attendance and interest were fine. The fifty cottage prayer meetings did much good. The orchestra and choir rendered very attractive and effective service. A program arranged by the choir was broadcasted. Many of the nurses from the Touro, Charity and Presbyterian Hospitals came several nights. For the 16 services an average of 117 were present each night. Forty members were added to the church; nineteen on profession of faith; but the greatest blessing was the quickening of the church membership. Now a larger number of our members are enthusiastic about the work and are ready for service. A liberal offering was made at the close of the service for the purchase of a motor for the organ. On "Church Night," April 23, a praise service was held, many taking part; April 30 was "good-fellowship night," when our new members were welcomed and introduced to the former members of the church. All departments and organizations of the church were well represented. The Woman's Missionary Society is responsible for the fourth Wednesday night in the month. Delightful refreshments and entertainment added to the enjoyment of the evening. One hundred and forty were present. Rev. Leon Picone, Italian minister, holds a service at 5:30 every Sunday evening. We are hoping to build up an Italian congregation. The choir practices each Friday night.

Sunday School.

An Easter egg hunt for the Primary Department was given on April 19, and one for the Junior class, April 17. An Easter program was given in the Sunday school, April 20. The average attendance at the Sunday school for the last four Sundays was 132, an increase of about 60% over last year. May 15 was "Church Night" for the Sunday school. After the devotional hour, the Junior Missionary Society entertained with a missionary playlet. One hundred and eighty-five were present. On May 11, Mother's Day services were held in the Sunday school and at church, with special music at both morning and evening services. A generous offering was taken for the Louisiana Orphanage.

Woman's Missionary Society.

On April 15 the Woman's Missionary Society enjoyed a cultural and social program with Mrs. R. N. Conway. On April 30, they assisted with the "Church Night" program. On May 4, they gave a Silver Tea. The ladies of the Society are interested in the Social Service movements of the city. The Junior Missionary Society meets twice a month, with a membership of twenty-five.

Community Hall.

The old chapel has been so arranged that it not only serves us as a Sunday school room, but also is well planned for all athletics and other week-day activities. Thursday night has been set apart for the Young People's Athletic Association. All other organizations, such as the Boy Scouts, Girl Reserves, meet regularly according to appointed times. Miss Virgie Holm has two groups of Girl Reserves, who meet at the Seventh Street Home on Thursday afternoons, and on Friday afternoons at the Community Hall. On April 17 there was a match volley ball game between the two groups of Girl Reserves. The Sunday school group gave the Seventh Street Home group an Easter party and egg hunt Friday, the 18th. On April 26, there was a hike for the Sunday school Girl Reserves. The Boy Scouts has a membership of 16, with Murph Snelling scoutmaster. They meet regularly on Friday night. The Eagle Club (the smaller scouts), with a membership of 6, meet on Monday night. The Scouts went on a two-day hike during the Easter holidays.

J. G. SNELLING, Pastor.

Beware of little expenses; a small leak will sink a great ship.—Benjamin Franklin.

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results Secured in One Day by Use of K-17, Formerly Known as Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says, "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

Fred McIntyre, a Kansas resident, says: "I have used K-17 for two weeks and can hear a watch tick. It has also nearly removed all evidences of my catarrh."

Head Noises Stopped.

Henry Vertein, a Wisconsin resident, says: "I have used K-17 for only ten days and my head noises have stopped entirely and my hearing has shown a wonderful improvement."

Hears Clock Tick.

Frank Quinn, of Mississippi, says: "Before I used K-17 I had not heard the clock tick in a long time. And after I had taken the treatment two days I could lay in bed and hear the clock tick plainly."

D. E. Bryant, of Georgia, says: "I began using K-17 on Monday and on Saturday of the same week I was hearing and have been hearing ever since. Thank you once, twice, thrice."

Head Noises Stopped in 5 Days.

Mrs. D. C. Wilkins, of Mississippi, says: "K-17 has helped me wonderfully. In five days it has stopped that awful noise in my ears. I think it is a grand medicine."

Mrs. C. Roberts, of Florida, says: "I was entirely deaf in my left ear for two years and then in both. When I got your treatment I could hear in twenty-four hours."

Such amazing reports come from all over this country and foreign countries. The prescription, which is known as K-17, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that K-17 will restore your hearing quickly, and to introduce this remarkable treatmentt to a million more sufferers, we will send a large $2 treatment for only $1 on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kan., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.—Adv.

BASKET SUPPER AT EPWORTH.

"Let your aim be a fellowship with one another; a co-operation with each other; a fellowship with one another, and a fellowship and co-operation with God."

These were the words propounded to us as we gathered about the festive table at Epworth Church on Wednesday night, May 14. Every apartment of the church, the annex, the enclosed "social park," was radiant with electric lights, seconded by the smiling faces of the assembly.

There were about 160 on the ground—not only members of the church, but those from the community adjacent, hand in hand, enjoying the social evening.

What pen could write of the good things on the table? There was every edible, from the Methodist dish (fried chicken), down to the epicurean French dish, to say nothing of the pies; and then, on the side, lemonade and ice cream, and, last but not least, the "touch-the-spot" hot coffee.

Did you ever read of such a large assembly in a small enclosure that "one round" had to fill their plates, step back, and make room for a "second round" to ditto? Well, that was the way we did at Epworth.

There was an orchestra entertaining in the church, the young people were enjoying games in the basement, and the more sedate were still lingering in the "social park."

We had as our honored guest Mr. "Bud" Grambling and estimable wife, from Chicago, a counterpart of his brother, our pastor. He has the same friendly, cheerful attitude which says without words, "I am glad that I came."

Now, what shall I say about the instigator and promulgator of every effort that tends to the establishment of his kingdom on earth, our beloved pastor, Rev. J. B. Grambling? He is like the winds from heaven, now north, now east, south and west, and I think every one will agree with me when I say we just could not do without him.

G. C.

RESOLUTIONS OF APPRECIATION.

Resolved: 1. That we, the members of the Grenada District Conference, with the pastors, laymen and represented organizations, do hereby express to Rev. R. A. Tucker, the presiding elder, our sincere appreciation of his earnest efforts, genial presence, and efficient service during the four years of his incumbency as our leader; and,

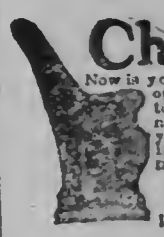
2. That, as his term of office will be completed with the Annual Conference, we wish to assure the Bishop and Cabinet that Brother Tucker has been diligent during the four years of his service among us, and we wish to thank them for permitting him to be associated with us; and,

3. That we pledge him our earnest prayers wherever he may go, and wish him God's richest blessings; and,

4. That a copy of these resolutions be sent to the New Orleans Christian Advocate with request that they be published.

Signed: J. W. Raper, R. P. Neblett, F. A. Howell.

Abbeville, Miss., May 13, 1924.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A physician who reaches out to benefit humanity leaves a record behind him that is worth while. Such a man was Dr. R. V. Pierce, founder of the Invalids Hotel in Buffalo, N. Y. He was an eminent physician, a leading and honored citizen, known for his honesty and executive ability. His study along medical lines, and his knowledge of the remedial qualities of herbs and plants led to the discovery of his wonderful herbal remedy, Doctor Pierce's Favorite Prescription, the woman's tonic which has had the greatest number of supporters for the past fifty years. It is just the herbal tonic required if a woman is borne down by pain and sufferings at regular or irregular intervals, by nervousness or dizzy spells, headache or backache. Favorite Prescription can now be had in tablet form as well as liquid at most drug stores.

Send 10c for trial sample to Dr. Pierce's Invalids Hotel in Buffalo, N. Y.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Barlow, at Rehoboth, May 31, June 1.
Hazlehurst, June 1, 2.
Brookhaven, June 8, 9.
Georgetown, at Georgetown, June 8, 3 p.m.
Pleasant Grove, at Sartinville, June 14, 15.
Centenary, McComb, June 15, p.m.
Meadville and Bude, at Beulah, June 29.
Crystal Springs, July 6, a.m., 7 p.m.
Gallman, at Old Crystal Springs, July 6, 3 p.m.
Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beanregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Meridian Dist.—Third Round.

Meridian, Central, May 25.
Meridian, Hawkins Memorial, May 25, p.m.
Meridian, East End, June 1.
Meridian, Poplar Springs, June 1, p.m.
Lauderdale and Electric Mills, at Electric Mills, June 8.
Meridian, Fifth Street, June 15.
State Line, church dedication, June 22.
Scooba, at Binnsville, June 29.
Daleville, at Andrew's Chapel, July 2.
Porterville, at Union, July 3.
Meridian, Seventh Avenue, at Pine Springs, July 5, 6.
Vimville, at Harper's, July 9.
Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m.
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 3. 4.
Wayneshoro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Newton Dist.—Third Round.

Forest, June 1, 11 a.m., 3 p.m.
Philadelphia, June 5, ... p.m.
Decatur and Hickory, at Hickory, June 8, 11 a.m., 3 p.m.
Montrose charge, at Garlandsville, June 14, 11 a.m.; June 15, 11 a.m.
Rose Hill, at Paulding, Tuesday, June 17. 11 a.m.
Bay Springs, at Stringer, June 28, 29.
Harperville, at Hillsboro, July 5, 6.
Chunky, at Susquelena, July 12, 13.
Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Tihrd Round.

Preachlng dates in New Orleans will he arranged by agreement with pastors.
St. Martinville, June 22.
Lydia, at Pecan Island, June 29.
Joint quarterly conference for Houma, Bayou Blue, and Lafourche, at Houma, July 4.
Berwick, at Gibson, July 6, morning.
Morgan City, July 6, evening.
Joint quarterly conference for New Orleans churches, at First Church, July 10.
Jeanerette, July 13, morning.
Franklin, July 13, evening.
Covington, at Fitzgerald, July 20.
Slidell, July 27.

W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Dubach, at Lishon, June 1; preaching, 11 a.m.
Springhill, June 3, 8 p.m.
Winnfield, June 4, 8 p.m.
Gibsland, at Bryceland, June 15; preaching, 11 a.m.
Winnfield ct., at Winnfield, June 18, 2 p.m.
Bernice, at Summerfield, June 22; preaching, 11 a.m.
Homer, June 25, 8 p.m.
Haynesville, at Colquit, July 1, 2 p.m.
Athens, at Wesley, July 2, 2 p.m.
Haughton and Doyline, at Doyline, July 6; preaching, 11 a.m.
Clay, at Longstraw, July 10; preaching, 11 a.m.
Arcadia, at Mount Moriah, July 13; preaching, 11 a.m.
Cotton Valley, at Hortman, July 15, 2 p.m.
Ringgold, at Rocky Mount, July 16; preaching, 11 a.m.
Farmerville, at ———, July 20; preaching, 11 a.m.
Joneshoro, at Jonesboro, July 22; 2 p.m.
Minden, July 23, 8 p.m.
Marian, at Dowsnville, July 27; preaching, 11 a.m.
Bienville, at Burkplace, Aug. 2, 3.
Sihley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Shreveport Dist.—Third Round (In Part).

Texas Avenue, preaching, Sunday, May 25, p.m.
Krand Cane, at Keithville, preaching, Sunday, June 1, 11 a.m.; Q. C., 3 p.m.
South Mansfield, preaching, Sunday, June 1, p.m.
Bayou La Chute, at Elm Grove, preaching, Sunday, June 8, a.m.
Cedar Grove, preaching, Sunday, June 8 p.m.
Pleasant Hill, at Marthaville, Sunday, June 15, a. m.; Q. C., 3 p.m.
Bossier City, Wednesday, June 18, p.m., Q. C.
Longstreet, at Bethel, Sunday, June 22, a.m.
Logansport, Sunday, June 22, p.m.
Greenwood, at Flournoy, Sunday, June 29, a.m.

R. H. WYNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Quarterly Conferences:
McCool, at Chapel Hill, July 3.
Ackerman-Weir, Chester, and Sturgis, at South Union, July 8.
Mashulaville, at Middleton, July 11.
Macon sta., Macon ct., Shuqualak, and Brooksville, at X-Prairie, July 15.
Columbus First, Columbus Central, and Caledonia, at Caledonia, July 17.
Starkville, West Point, and Cedar Bluff. at Siloam, July 18.
Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:
West Point, May 25, morning; Artesia, May 25, night.
Columhus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Nebo, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 26, 27.
Noxapater ct., at Stallo, Aug 3, morning; Louisville, Aug. 3, night.
Kosciusko sta., Aug. 10.

The District Conference and Standard Training School, comhined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Greenville Dist.—Third Round.

Boyle and Pace, at Winterville, June 1, 11 a.m.
Arcola and Murphy, at Yerger, June 1, 3:30 p.m.
Leland, June 1, 7:30 p.m.
Shaw and Litton, at Litton, June 2, 11 a.m., 2 p.m.
Cleveland, June 2, 7:30 p.m.
Merigold, at Shipman's Chapel, June 3, 11 a.m., 2 p.m.
Shelhy, June 3, 7:30 p.m.
Duncan and Alligator, at Bobo, June 4, 11 a.m., 2 p.m.
Clarksdale, June 4, 7:30 p.m.
Friars Point and Lyon, at Lyon, June 5, 11 a.m., 2 p.m.
Coahoma and Jonestown, at Coahoma, June 5, 7:30 p.m.
Lula and Dundee, at Lula, June 6, 11 a.m., 2 p.m.
Tunica, June 6, 7:30 p.m.
Evansville and Dubbs, at Evansville, June 8, 11 a.m.
Hollandale, June 8, 7:30 p.m.
Rosedale and Hillhouse, at Malvina, June 9, 11 a.m., 2 p.m.
Greenville, June 9, 7:30 p.m.
Glen Allan and Benoit, at Glen Allan, June 10, 11 a.m., 2 p.m.
Gunnison and Sherard, at Deeson, June 22, 11 a.m.
Lake Cormorant and Robinsonville, at Walls, June 29, 11 a.m.

Where two hours are indicated, instance Litton, June 2, 11 a.m., 2 p.m., it is earnestly requested that lunch be served at the church after preaching. the business session following the lunch. This will give opportunity for vital personal contact, a better acquaintance among the officials, consultation, and conference. It is also requested that personal invitation be given neighboring pastors and officials to meet with us. These visiting pastors will he called on to hring the gospel message, and there will be an exchange of methods used, etc., that should he most helpful. To this end let all superintendents and teachers make it a point to be present at these conferences. Marked progress should be registered through the whole district. All finances should he given unusual emphasis on the part of the stewards. Thanking all parties concerned in advance for the hearty cooperation that obtains in this district, and praying that the round may make a new achievement record,

Cordially and fraternally,

JAMES H. FELTS, P. E.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

BROTHER: Quit the nasty, expensive, injurious tobacco or snuff habits easily, inexpensively with pleasant Florida root. Send address. E. E. Stokes, Mohawk, Florida.—Adv.

Sardis Dist.—Third Round.

Coldwater, at Coldwater, May 28, 10 a.m.
Hernando, May 28, 7:30 p.m.
Sardis Station, May 29, 7:30 p.m.
Batesville, June 3, 7:30 p.m.
Senatobia, June 4, 7:30 p.m.
Byhalia, at Miller, June 6, 10 a.m.
Olive Branch, at Miller, June 6, 10 a.m.
Cockrum, at Lewisburg, June 20, 10 a.m.
Pleasant Hill, at Lewishurg, June 20, 10 a.m.
Longtown, at Mastodon, June 21, 10 a.m.
Courtland, at Chappel Hill, June 27, 10 a.m.
Shuford, at Chappel Hill, June 27, 10 a.m.
Arkabutla, at Sarah, June 28, 10 a.m.
Crnshaw, at Sledge, June 22, 7:30 p.m.
Oakland, at Tillatobia, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 19, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

It will be noticed that I am to hold three group conferences on my third round, viz., Byhalia and Olive Branch, at Miller, June 6, at 10 a.m.; Cockrum and Pleasant Hill, at Lewisburg, June 20, at 10 a.m.; Courtland and Shuford, at Chappel Hill, June 27, at 10 a.m. The preachers and officials of these charges will please note and act accordingly.

I also call attention to the fact that I am calling the quarterly conferences on the circuit to meet at 10 a.m. I am doing this because of a special program I shall have for the conferences on my third round. I shall have with me a layman (or other visitor) who will make an address on the value of the church to the community and to the world. I will secure the speaker for this occasion. I desire that the preacher, either before or after the time of the meeting of his quarterly conference, have all-day services in each of his other churches, at which service he shall have some one speak on the value of the church to the community and to the world. I want the preacher to preach a sermon on that same day on "Life Stewardship." Brethren, let's put the same enthusiasm into our work that we would if we knew each day were the last we would have for service upon earth.

J. TILLERY LEWIS, P. E.

(Continued on Page 15.)

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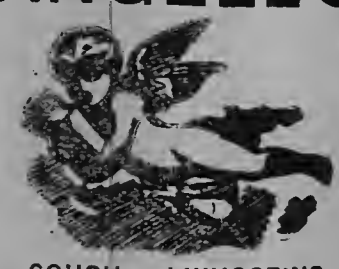
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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

It should be borne in mind that the specialization courses offered in the Conference Training School to be held in Grenada, June 11-18, will not be given again in four years. They are all important, but permit me to call attention to the Intermediate-Senior course to be given by Dr. C. O. Shugart, of Ennis, Tex. This is the weakest department in the Sunday school. Boys and girls from 12 to 17 years of age are the least understood by teachers and parents and need the most patient and intelligent guidance. Enroll for this course if you want to learn what to do for this group of young people. The course in Recreational Leadership to be given by Dr. Norman E. Richardson should be taken by every teacher. It has not been given before, and we cannot tell when it will be given again. The individual who can direct the play life of boys and girls can direct their religious life. The most effective way to keep young people from indulging in objectionable amusements is to give them recreation that is helpful, something that will contribute to their happiness and well-being. Repression, criticism, condemnation cannot build Christian character. We must recognize the native impulse to play and guide this impulse in the right way. If you mean to take this course, be kind enough to say so, that proper books may be ordered for you.

Mrs. M. E. Dakin and Rev. J. D. Simpson recently helped Mr. and Mrs. Wayne Thompson organize a school eight miles west of Shaw, on the large plantation owned by Mr. Thompson. They enrolled thirty-three, and expect to double that number in a short time. "Bear ye one another's burdens and so fulfill the law of Christ," is a safe guide for the strong churches that want to lend a helping hand to the children in the country. It is a great thing to hold services and testify to the saving grace of our Lord, but let the testimony meeting be followed up by giving instruction to the children.

The "all day singing" is an amusement engaged in by a number of good people in some sections of our Conference. These "singing bees" break up preaching services, Sunday schools and most anything else that happens to be on the day appointed for these gatherings. No good can be accomplished by condemning these singing schools, but we must offer them something better through which they can express their religious emotions. The sad thing about it is we have failed to teach them the highest and best way of giving expression to their pent-up emotions.

Would that it were possible to impress the dear men in the districts where training schools are to be held during the month of June the necessity of sending in the offering they were due to take in January for these district schools. Four schools in the Aberdeen District have sent in $13.95; twelve schools in the Columbus District have sent in $62.46; sixteen schools in the Corinth District have sent in $98.37. The Conference Board agreed to furnish half the money needed for these schools. Simply tell the people what you want to do with the money and they will give it cheerfully. Some of the most backward schools in the Conference have done well.

It is a good thing to announce these schools; it is a better thing to ask the teachers to attend, but the best thing is to enroll them and send the card to the presiding elder of the district where the school is to be held.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The writer had the privilege of being in Ruston on Mother's Day. One of the outstanding features of the Sunday school at Ruston is the Young People's Bible classes, one made up of college students, and the other made up of young people in Ruston. The teachers of these two classes are Mrs. J. M. Henry and Mrs. Savory Lewis. We had the privilege of speaking to these two classes at the opening exercises.

* * *

The third session of the Ruston Standard Training School will be held this year the first week in August. The school will offer three general units, and two special units.

* * *

The Sunday school session in the Monroe District Conference was held Wednesday, May 14, from 2 to 4 p. m. The attendance of pastors and Sunday school workers was fine. Unusual interest was shown by the district officers, most of whom were present and made reports. Mr. C. W. Scates was elected district secretary in place of Mr. E. E. Williamson. The other district officers elected were as follows: Elementary Superintendent, Mrs. W. F. Prickett, Winnsboro; Intermediate-Senior Superintendent, Mrs. F. B. Neeley, Monroe; Young People's Superintendent, Mr. Albert Trotter, Monroe; Adult Superintendent, Mr. S. W. B. Colvin, Rayville; Missionary Superintendent, Mrs. McDolyhide, Oak Grove; Teacher Training Superintendent, Rev. Porter Caraway, Ferriday. The date of the Monroe Standard Training School is May 15-20.

* * *

The third session of the Baton Rouge Standard Training School will be held the last week in July. The board of managers elected Rev. Larry Armstrong Educational Director of this school. The school will offer three general units, and two special units. The attendance and interest at the recent set-up meetings of this school showed a great deal of interest. Mr. O. H. Kline was elected chairman of the board of managers.

* * *

I have just received a program of the Sunday school district conference in the Shreveport District. This program was gotten up by Dr. Wynn, the presiding elder of the district, and Rev. H. L. Johns, Conference Superintendent of Intermediate-Senior work. This program is a model in many respects. This district had such a conference as this last year at Stonewall. Many of the outstanding pastors and Sunday school workers in the district are expected to be present, and take part in discussion of the Sunday school problems.

* * *

The program of the first Standard Training School for 1924 in the Louisiana Conference is before me. This School will be held at Lake Charles, June 2-6. The first four general units will be offered: "The Sunday School," "Pupil Study," "Principles of Teaching," and "Bible." The instructors are Rev. Alonzo Early, Miss Cora Perkins, Mrs. J. M. Henry, and Rev. W. L. Doss, Jr. There seems to be a great deal of interest all over the Lake Charles District in this school. District secretary, Brother Mayo, in his appeal to his Sunday school workers, says: "If possible, send to me by the 26th instant the names of your workers who are coming! We will be glad to furnish entertainment."

* * *

The pastor at De Ridder, Brother Young, writes: "I have been talking for the Training School, and hope to have a number from my school to take the work."

* * *

1924 List of Sunday School Day Offerings.

Homer, $52; Kilbourne (Oak Grove circuit), $4.45; Wesley Chapel (Coushatta), $2; Mansfield, $14.93; Wisner (Gilbert circuit), $20; Lecompte, $11.55; Ruston, $50; Natchitoches, $20; Epps, $4; Greenwood, $5.10; Alexandria, $72.97.

REV. C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, May 11, was spent on the Bayou Pierre work. We had the pleasure of preaching at Pleasant Valley and at Center Point. Brother Beasley is sick, and perhaps will be for some time. Brother J. Frank Decell asked the Pleasant Valley folks if they would support him as if he were well, and they stood and voted to support him and take him for their pastor if the presiding elder thought fit to let him stay. That afternoon I presented the matter to the Center Point folks, under the direction of Brother Decell, and they voted the same way. To me it was a very touching sight. They have arranged for the family to have eggs and ice and fresh vegetables and to be cared for. I trust the way will be open for Brother Beasley to recover soon. Pray for him and his.

Tuesday and Wednesday were spent at the district conference at Camden. We had a good conference. Dr. H. F. Brooks, of Capitol Street Church, preached both nights, to the delight and profit of all. The Sunday School Institute was held Wednesday morning. We had a good program, and the discussion seemed to get us along. The district conference requested the district stewards to make an assessment for a District Training School for next year. I trust they may see their way to do so.

Brother Hull reports a good district conference at Ruston. He was delighted with the conference and

(Continued on Last Page.)

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To Whom It May Concern:

We learn through correspondence that one Mr. Ely has been calling on our churches in Mississippi and West Tennessee representing himself as our agent for the sale of the COKESBURY HYMNAL and soliciting advertisements to be printed on the fly leaves of that Publication.

This Mr. Ely is in no way connected with the Publishing House, and has no authority to represnt us in any way. We believe that the printing of such advertisements in the COKESBURY HYMNAL is an infringement of the copyright law, and besides this, the COKESBURY HYMNAL is not an advertising proposition. We do not ourselves print adtisements in it, and will not allow any one else to do so.

(Signed) LAMAR & BARTON, Agents.

Nashville, Tenn., May 13, 1924. —Adv.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

STEWARDSHIP PRAYER.

Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain.

Grant that I may earn my meal ticket on the square and that in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money, and the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night when I look across the table at my wife, who has been a blessing to me, I shall have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of footsteps and crunching of wheels in the yard—make the ceremony short and the epitaph short—"Here lies a man."—From the New York Central Magazine.

JOY IN GIVING.

By Charles E. Jefferson, in Men and Money.

The reason many people take no joy in giving is because they give only spasmodically and from impulse. Any one who gives only under inspiration of the moment is almost sure to give far less than he ought to give and not nearly as much as he thinks he is giving. It is only when we carry on our benevolences with system and on principle that we become stewards of whom our Lord need not be ashamed.

Products of St. Mark's

I wish that the entire group of missionary women could have been present at St. Mark's Hall at the regular monthly business meeing of the Board of City Missions last Monday night to have seen right before their eyes some of "our jewels." Before the regular business was taken up, Brother Alford introduced a group of young people—one young man and four young women, products of St. Mark's. I wish you could have looked into their faces as they told what St. Mark's had meant to them—what the social occasions had contributed, how the games and sports had contributed to make strong, clean bodies, how the association with the consecrated workers had helped them to find the Christ who gave all for them. These five splendid young people and ten others, Miss Ellison says, are volunteers for life service. They are helping in a way down there, but each is planning to get special preparation for their life work. One young woman is expecting to enter Scarritt in the fall.

Our hearts swelled with gratitude and praise as we looked into these bright faces and thought of the possibilities of these consecrated young lives so full of enthusiasm, ambition, interest. So, as we rose to sing the Doxology, at the suggestion of Mrs. John Parker, our hearts breathed a prayer for these young people, and that their number would be greatly multiplied.

GETTING OUT IN LIFE.

By Garfield Evans.

"Will we never get through?" Four years of work in college after high school; then perhaps three or four more years to specialize. You may talk to us about our college days being worth $10 a day to us. It sounds good, but what assurance have we that it is worth that much to us? Just a good way to pacify us and keep us satisfied."

Did we ever talk that way? Of course we did, and felt more than that. We have heard others since talk the same way. We simply smiled and thought it was natural and that after a while they would see and understand. But back in our minds and unexpressed we have sometimes wondered if it wasn't possible to lift the veil and let the other fellow see the thing in education that really counts after all; that beyond Latin and Trig there was something to be achieved, and that he **is achieving now.**

How often the young fellow remarks, "When I get out in life"....: thinking that somewhere in the unrelated future there is an elysium that will mean success to him if he can only get there, and be freed from the entanglements of Greek verbs and formulas of chemistry. We do well to keep the prospects bright; life is stern and its realties will press with unrelenting demands soon enough. But the fellow is **"living now"** and is now a part of all that he will ever be.

They used to tell us, "School days are the best days," but we didn't believe it then, and know it isn't true now. What alumnus wants to be in school again? If he accidentally says so, it was a forced bit of politeness, for lack of something else to say. The "best is yet to be," is the charm of the student and the hope of the alumnus; it is also his savor of youth in age.

Some months ago I visited in the home of two aged companions who had made a success from every ordinary standpoint. They had fourteen living children, thirteen of whom had received a college degree. Their sons were succeeding in the various professions and businesses, and their daughters had married men companionable in spirit. One son is in the ministry, a daughter is a missionary on the foreign field, another is a deaconess, while every member of the family is active in Christian work and faith. Significant about their education was the fact that a godly father and mother had ever kept before them the principle that an education was not the goal nor any of its so-called accomplishments; but that an education and all that it might imply was a means to an end by which the student might discover the majesty of the Divine, the dignity of a human being, and the relation of his life to both.

Nashville, Tenn.

WHAT WOULD YOU DO?

By Mrs. W. W. Higgins.

Before me is a picture of one of our native Christian women in the mission village here at Lusambo with her seven children. Practically every morning this woman may be seen in the sunrise prayer service. Three or four days out of the week it is necessary for her to go to market, which may be from three to nine miles away. Every day water must be carried from the river or perhaps from the spring a mile and a half away. Every day firewood must be supplied: The children must be cared for day by day. Every day the food must be prepared and cooked for the entire family.

If you and I had this routine of duties to perform, daily, I wonder how many of us would find time for two hours of class work in the school room, every day, nine months out of the year? This native woman is one of our most faithful students in one of the women's classes. She seldom misses and is making steady progress in her school work.

The women of this section of Africa have not made the same mental or educational progress as the men. Is it not of vital importance that the women should keep pace with the men in their spiritual and mental growth? The young girls and women of this continent need your prayers and your help. Pray also for those who have this particular work as a part of their duties, that they may be led of God in reaching the girls and women of this land with His Word.

Lusambo, Congo Belge, Africa.

MAJESTY OF JUSTICE.

There is no better test of the excellence of a government than the efficiency of its judicial system, for nothing more nearly touches the welfare and security of the average citizen than his sense that he can rely on the certain and prompt administration of justice. Law holds the community together. Law is respected and supported when it is trusted as the shield of innocence and the impartial guardian of every privite civil right. Law sets for all a moral standard which helps to maintain a like standard in the breast of each individual. But if the law be dishonestly administered, the salt has lost its savor; if it be weakly or fitfully enforced, the guarantees of order fail, for it is more by the certainty than by the severity of punishment that offenses are repressed. If the lamp of justice goes out in darkness, how great is that darkness!—Viscount Bryce's Modern Democracies.

"It is a mistake to train young people in all lines of knowledge and give them full college equipment for undertaking the big tasks of life without making sure also that fundamental principles of right and wrong as taught in the Bible have become a part of their equipment. There is a control of forces and motives essential to the management of vast affairs which comes only through an educated conscience."—J. J. Hill.

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Epworth League

GREENVILLE DISTRICT LEAGUE INSTITUTE.

The District Institute of the Greenville District, North Mississippi Conference, was held in the Methodist church at Leland on April 15. About fifty delegates were present, representing seven Leagues of the district. Very instructive and helpful addresses concerning the different phases of Epworth League work were made by Rev. R. P. Neblett, chairman of the Epworth League Board, and Rev. J. S. Duncan, President of the North Mississippi Epworth League Conference, who came to conduct the Institute for us. All who attended received valuable information, and were inspired to greater efforts to make League work in the Greenville District a success.

This was the first Institute ever held in this district. Interest in Epworth League work is increasing, and by the time the summer conference meets next year we hope to have several 100% chapters.

This was the first of a "Chain of Institutes" held in North Mississippi. Mr. Neblett and Mr. Duncan went from here to the Grenada, the Sardis, and the Corinth Districts to hold Institutes.

PAULINE STANDEFER,
District Secretary.

A LITTLE SONG OF LIFE.

Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be it low or high,
Is to see that we grow
Nearer the sky.

—Lizette W. Reese, in Firelight.

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In newspapers and booklets we are constantly publishing letters from women, who explain how they were helped by taking Lydia E. Pinkham's Vegetable Compound.

These letters should guide you. If you are troubled with pains and nervousness, or any feminine disorder, bear in mind that the Vegetable Compound has helped other women and should help you For sale by druggists everywhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round.

Long Beach, Q. C., May 6, 7:30 p.m.; preaching, May 18, 7:30 p.m.
Gulfport, Q. C., May 22, 7:30 p.m.; preaching, May 11, 7:30 p.m.
Saucier, at Saucier, Q. C., May 17, 7:30 p.m.; preaching, May 18, 11 a.m.
Brooklyn, at Double Springs, Q. C., May 24; preaching, May 25, 11 a.m.
Columbia Mission, at Hub, Q. C., June 6, 7:30 p.m.
Columbia, Q. C., June 9; preaching, June 8, 11 a.m.
Logtown, Q. C., June 14, 7:30 p.m.; preaching, June 15, 11 a.m.
Bay St. Louis, Q. C., June 16, 7:30 p.m.; preaching, June 15, 7:30 p.m.
Lumberton, Q. C., June 28; preaching, June 29, 11 a.m.
Poplarville, Q C., June 30; preaching, June 29, 7:30 p.m.
Pascagoula, Q. C., July 5; preaching, July 6, 11 a.m.
Moss Point, Q. C., July 7; preaching, July 6, 7:30 p.m.
Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Third Round.

Harriston, at Harriston, May 25, 11 a.m., and p.m.
Washington, at Mars Hill, June 1, 3 p.m.
Natchez, Jefferson Street, June 1, 2, 8 p.m.
Rockey Springs, at Hickory Ridge, June 8, 3 p.m.
Fayette, June 8, 9, 8 p.m.
Port Gibson, June 15, 16, 11 a.m., 8 p.m.
Woodville, June 28, 29.
Centerville, at Stephenson, July 6, 11 a.m.
Gloster and Liberty, at Gloster, July 6, 7, 8 p.m.
Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.
Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ———, Aug. 17, p.m.
Louise and Holly Bluff, at ———, Aug. 17, 11 a.m.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Corinth, First Church, May 5, 7 p.m.; preaching, May 18, 11 a.m.
Corinth, South Side, May 6, p.m.; preaching, May 18, night.
Myrtle ct., at Bethlehem, Friday, May 23.
New Albauy sta., Friday night, May 23; preaching, June 22, night.
New Albany ct., at Ecru, May 24, 25.
Baldwyn, at Liberty, May 29.
Guntown, at Saltillo, May 30.
Rienzi, at Pisgah, May 31, June 1.
District Conference and District Standard Training School, at Booneville, June 2-7.
Iuka sta., June 8, night; June 9, 9 a.m.
Corinth ct., at Shady Grove, June 10.
Conference Standard Training School, at Grenada, June 11-18.
Conference Epworth League Conference, at Grenada, June 18-21.
Sherman, at Bethel, June 21, 22.
Booneville sta., June 23, 5 p.m.; preaching, July 6, 11 a.m.
Silver Springs, at Paul's Chapel, June 24.
Belmont, at Dennis, June 25.
Iuka ct., at Spring Hill, June 26.
Burnsville ct., at Hebron, June 27.
Kossuth ct., at Wesley Chapel, June 28, 29.
Chalybeate, at Ebenezer, July 8.
Dumas, at Wier, July 9.
Mantachie, at Oak Grove, July 10.
Mooreville, at Andrew Chapel, July 11.
Wheeler, at Mt. Hebron, July 12; dedicate Shady Grove church, July 13.
Tishomingo, at Boggs Chapel, July 16.
Ripley sta., July 18, night; preaching, July 20, night.
Blue Mountain, at Falkner, July 19, 20
Booneville ct., at Blythe Chapel, July 22.
Marietta, at Gilmore's Chapel, July 23.
Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Third Round.

Durant, May 4.
Pickens and Goodman, at Richland, May 11.
Sallis ct., at Shrock, May 17.
Winona ct., at New Hope, May 18.
Carmichael ct., at Tomnolen, May 18, 19.
Grenada, May 25.
Holly Springs, June 1 a.m., 2 p.m.
Red Banks ct., at Mahon, June 1, p.m.
Tie Plant ct., at Bethel, June 7.
Coffeeville ct., at Goshen, June 8.
Vaiden and West, at Midway, June 14.

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Poplar Creek ct., at Bethel, June 15.
Lamar ct., at Rice Chapel, June 20.
Ashland ct., at Wesley, June 21.
Waterford ct., at Bethel, June 22.
Water Valley, Main Street, and Taylor, at Wyatts, June 28.
Paris ct., at Pleasant Ridge, June 29.
Water Valley, First Church, June 27, 29, p.m.
Holcomb ct., at Ebenezer, July 5.
Duck Hill ct., at Hopewell, July 6.
Winona, July 6, 7.
Abbeville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

R. A. TUCKER, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist—Third Round.

Olive Branch, at Oak Grove, May 17; preaching Sunday at Union School, May 18.
Hammond, May 24, 25.
Amite, May 25.
Clinton, at Pine Grove, May 31, June 1.
Keener Memorial (preaching), June 1.
Istrouma, June 8.
Zachary, preaching, June 15.
Plaquemine and Donaldsonville, at Donaldsonville, June 28, 29.
Gonzales, at Carpenter's Chapel, July 5, 6.
Baton Rouge, First Church, July 6, 7.
Jackson, at Gurley, July 12, 13.
Baker, at Blackwater, (preaching, 16-24), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

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THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference, Mississippi Annual Conference, met for the eighty-second session, Monday evening, May 12, 1924, in the Methodist church at Camden, Miss.

After a strong sermon on evangelism by Dr. Henry Felgar Brooks, pastor of the Capitol Street Methodist Church in Jackson, the conference was called to order by the presiding elder, Rev. M. L. Burton.

After the roll was called, Rev. W. J. Dawson was elected secretary, and Rev. B. F. Lewis was elected assistant secretary.

Previous to the meeting of the district conference, the presiding elder had sent to every pastor a questionnaire covering all matters that the pastors were expected to report on. These were distributed to appropriate committees, who tabulated the reports handed in by the pastors, and made their report to the conference. By this method the work of the conference was very much simplified and greatly expedited. Every item of business that comes under the purview of a dictrict conference was given proper and careful attention, without undue haste or crowding. The spirit of the conference was fine from the opening to the closing session.

Evangelism was emphasized and given prominence, not only in the two night messages brought us by Dr. Brooks, but in the reports made and in the half-hour morning prayer service each morning before the convening of the conference in regular session. There was a total attendance of 112 during the sessions of the conference. Every pastor in the district was present at some time during the conference, including the two young men of the district, Rev. C. H. Ellis and Dr. H. Walter Featherstun, who are now on the Roll of Honor.

One of the outstanding events of the conference was the address of Dr. L. D. Patterson on the constructive work of missions with reference to China, in which he showed how the missionaries had created a Christian church, destroyed the opium traffic, unbound the feet of the girls, created a national system of education, and greatly improved sanitary conditions in China.

Two splendid young men were licensed to preach: Horace Walter Featherstun Vaughn, grandson of Dr. H. Walter Featherstun, long a member of the Mississippi Conference, and Frank Harris Ingraham.

Four were recommended for admission on trial into the traveling connection: Horace Walter Featherstun Vaughn, Harry Alexander Seymour, Frank Harris Ingraham, and Isaac Hunter Hollingsworth.

The following were elected delegates to the Annual Conference: J. A. Lindsey, W. H. Bradley, H. O. Middleton, Bura Hilbun, I. O. Brown, Mrs. W. A. Maxwell, John P. Bennett, and C. L. Ray. Mrs. J. B. Williamson and Mrs. J. C. Wood were elected alternate delegates.

A report worthy of mention and insertion in the report of the district conference was the report of Rev. Charles Assaf, our Syrian missionary employed in the two Mississippi Conferences to his own people, and to other foreigners, and incidentally to Americans, both white and black, as he is given the opportunity. His report to the district conference was: 4 meetings held; preached 132 times; 187 joined the church; 11 children baptized; one church built and one Sunday school organized. Of those joining the church 58 were Syrian, 12 Greek, 9 Italian, 8 Chinese, 2 Mohammedan, and 98 American; 7 Syrian women joined missionary societies and 909 people responded to the call for reconsecration. Truly this is a splendid work.

A letter from Bishop Ainsworth was received too late to be read to the conference. The Bishop sent congratulations and encouragement to all the brethren, ministerial and lay, on the marked progress the church is making within the bounds of the Jackson District.

The reports of the various committees indicated that the church was advancing along all lines.

Resolutions commendatory of the ministry and official administration of Brother Burton as presiding elder of the Jackson District through the past four years were adopted. The district regrets the necessity of having to give him up at the close of this Conference year. The resolutions express "our Christian sympathy and our love to him as our brother and fellow-laborer in Christ, and assure him of our prayers for his complete restoration to health and for continued success in the ministry to which God has called him."

The hospitality of Camden was generous and bountiful. Rev. G. E. Allen made a delightful and careful conference host. We all left Camden with the highest sense of appreciation of the generous entertainment so graciously given us. The next session of the district conference goes to Yazoo City.

W. J. DAWSON, Secretary.

May 17, 1924.

666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

RESOLUTIONS ADOPTED By GRENADA DISTRICT CONFERENCE.

Whereas, the General Board of Missions of our church has requested that one of our members be used in Brazil; and,

Whereas, arrangements have been completed for one of our pastors to take up his work as pastor of the English-speaking congregation in Rio de Janeiro, in July of this year; therefore, be it resolved,

1. That we assure our brother, Rev. Julian S. Duncan, of our prayers and deepest interest, and that we wish for him abundant success in his new field.

2. That a copy of these resolutions be spread upon the minutes of this district conference, and a copy sent to the New Orleans Christian Advocate and the Missionary Voice with request that they be publiished.

J. E. STEPHENS.
L. W. SIMMONS.
R. P. NEBLETT.

Abbeville, Miss., May 14, 1924.

FROM HAZLEHURST, MISS.

Thus far the third year has been the best of the three on this charge.

We put on a pageant in the interest of the Superannuate Endowment, by the League, that gave great satisfaction and did much to create sentiment in favor of that move, and we will have a good report to make at the end of the year.

Our plans for a revival, beginning the fifth Sunday in August, have been settled.

On the 11th of this month we put on a Mother's Day program at the morning service, and the Sunday school gave one at the evening hour. Both services resulted in gratifying returns and gave the young people a large place in the life of our church.

The League and the Sunday school are both making advances that they have not done heretofore.

W. H. SAUNDERS, P. C.

ONE AND ONE-HALF RAILROAD FARE

To the Sunday School Training School and Epworth League Conference at Grenada, Miss., June 11-21.

Instructions have been issued to the railroads in the North Mississippi Conference territory and their agents to issue receipts to every one buying full fare tickets to the Sunday school or Epworth League meetings, at Grenada, June 11 to 21, selling dates, June 7-13 and June 17-18, with final limit for return June 25.

"Reduced fares will be authorized on the Certificate Plan under the following conditions: For delegates and members attending meetings and dependent members of their families, who have paid normal one-way fares of 67 cents or more on going trip via routes over which one-way tickets are regularly sold, will be ticketed to their starting points by the route traversed in going to the meeting, at one-half of the normal one-way fare from place of meeting to original starting point, provided there have been in attendance not less than 250 persons holding certificates of the standard form. Children of 5 and under 12 years of age will, under like conditions, be charged one-half of return fares authorized for adults."

Be sure to ask your selling agent for a receipt for your ticket, which will cost you nothing. Present this receipt at the office at the college, and if we can get a sufficient number to secure this rate, it will save much to those coming from distant points. There will be no addtional cost, however, to you or the railroad if we do not get the 250. Last year we had more than 300 at both of these conferences. Help us in this matter, if you are coming to Grenada, please.

R. P. NEBLETT.

BRINGING OUT THE BEST.

"Marian is a funny little girl," said her big sister. "If you give her a hug and a kiss once in a while she'll go off singing as happy as a bird, and she'll be as helpful and good as she can."

There are many people like Marian; a little loving appreciation brings out the best that is in them. A word of appreciation for the teacher who is sometimes tired and irritable may make her more sympathetic. A little kindly courtesy to the girl behind the counter may make her more considerate of those she serves, a little sympathetic understanding of the small brother, of the tired father or mother, will bring to the surface the happier and better self in each one.

We may not be able to give money and flowers to those in need, but we always can give kindness and love.—Exchange.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

(Continued from Page 13.)

his reception.

Sunday School Day offerings are coming in slowly. I trust they may come in faster. Our board needs the money, and I trust there will be nothing in the way of each Sunday school sending in the offering.

On June 10 the block of Specials assigned to the Sunday schools of the Mississippi Conference will be withdrawn. There are 110 Sunday schools that have not paid their Centenary pledges who are eligible to take a share in these Specials. Please let us hear from you.

Above all, we need your prayers for the work. Pray for each worker, those who are holding office in the district and those who are paid. May God bring a great blessing to all.

JOHN C. CHAMBERS.

METHODIST UNIFICATION.

The Southern Methodist Handbook for 1924 gives twelve pages to UNIFICATION—the plan of 1920, the action of the General Conference of the Methodist Episcopal Church of that year, the action of the General Conference of our own Church, 1922, the plan approved by the General Conference of the Methodist Episcopal Church on May 7 and now before our own Church. Whatever your views on Unification, you ought to have this information. The Handbook gives it, and in addition much other valuable information concerning the activities of our Church. The price is only 50 cents per copy; 3 copies, $1.25; 12 copies, $4.50. Send your order at once to Ambrose Printing Company, Nashville, Tenn.

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the Civil Government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust."—Inscribed on a gateway at Harvard.

If you have a friend worth loving,
Love him; yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset's glow;
Why should good words ne'er be said
Of a friend till he is dead?

—J. H. Brown.

Reputation is what men and women think of us; character is what God and angels know of us.—Thomas Paine.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3564.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 29, 1924. CHAS. O. CHALMERS, Manager.

SPECIAL SESSION OF THE GENERAL CONFERENCE.

By order of a majority of the Bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, at 9:30 a.m., to consider the plan of unification recommended by the Joint Commission on Unification and approved by the General Conference of the Methodist Episcopal Church.

The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

WARREN A. CANDLER, Chairman.
COLLINS DENNY, Secretary.

Nashville, Tenn., May 20, 1924.

FOUR BISHOPS OPPOSE THE CALL FOR THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

We, the undersigned superintendents of the Methodist Episcopal Church, South, did not and do not agree to the calling of an extra session of the General Conference on July 2, and we feel that it is due the church as well as ourselves to give the reasons for our dissent from the conclusion reached by the majority of the bishops.

Grave doubts have been raised about the legal adoption of paragraphs 37 and 38 of the Discipline of 1922, which are as follows:

37. The bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference at any time, if they judge it necessary.

38. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election.

These paragraphs, 37 ad 38, which alone of all the contents of our book of Discipline refer to the authority of the bishops to call an extra session of the General Conference, are a part of the constitution of the General Conference.

They were passed by the General Conference of 1866, but they were not referred to the Annual Conferences for approval, nor does the record show that they were passed by a two-thirds vote of the General Conference, by which vote amendments to the constitution must be adopted.

These facts were laid before the General Conference in 1914 in a report prepared by a committee on the constitution of which Bishop Alpheus W. Wilson was the chairman, which report was approved unanimously by the College of Bishops before it was submitted to the General Conference.

The report recommended that the General Conference consider the matter and make the amendments in a constitutional manner; but no action was taken upon this portion or any other part of the report. Hence the doubts which have been raised concerning the constitutional validity of these paragraphs.

However, if their constitutionality were conceded, in our judgment supported by concurring opinions of many of the ablest lawyers in the church, these paragraphs do not authorize the bishops to call a special session of the General Conference at any time which would deprive the Annual Conferences of their right to be represented by the delegates elected to the preceding General Conference, or "to have a new election" if they should so "prefer."

In a matter of so great importance as the proposed plan of unification, the rights of the Annual Conferences cannot be too scrupulously regarded and carefully protected.

Moreover, we could not and do not see any reason for such a hasty assembling of the General Conference, July 2, 1924. Our preachers and people have a right to more time for examination and consideration of the plan. The resolution of the General Conference of 1922, undertaking "to authorize and instruct the bishops" to call an extra session in a certain contingency as its terms show, does not require such haste. It is as follows:

"Instead of the joint consideration proposed, we recommend a special session of the General Conference of our church. When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

We have not had any disposition to defeat or needlessly delay the purpose of this resolution. Accordingly, a motion was made in the College of Bishops by two of our number that the special session be set for the first Wednesday in May, 1925. We believe this date, if it had been adopted, would have escaped all legal difficulties, would have accorded the Annual Conferences their rights, and would have done simple justice to them. It would also have given proper time for deliberate consideration of the proposed plan of unification by all our preachers and people.

We must assume that the General Conference of 1922, by the resolution which has been quoted, did not intend to instruct the bishops to do an illegal or unjust act.

We believe that the calling of the extra session of the General Conference on the first Wednesday in May, 1925, would have more truly carried out the resolution of the General Conference of 1922 than will the date fixed by a majority of the bishops—namely, July 2, 1924 which date is but a little more than forty days from this time.

We are sure it would have been in keeping with the law of the church and in harmony with the rights of the Annual Conferences.

We cannot in good conscience approve a call the date of which, as we believe, violates law and does the Anunal Conferences grave injustice by depriving them of their rights under paragraph 38.

WARREN A. CANDLER.
COLLINS DENNY.
U. V. W. DARLINGTON.
J. E. DICKEY.

Nashville, Tenn., May 20, 1924.

THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

The College of Bishops, at its meeting in Nashville, Tenn., on May 20, called a special session of the General Conference to meet on July 2 to consider the plan of unification recently adopted by the General Conference of the Methodist Episcopal Church. The place for holding the special session will be chosen by the General Conference committee on entertainment.

We had hoped that the time of the special session would be deferred at least a month longer, in order that there might be ample time for the full discussion of the plan of unification through the church press. While the plan has been before us for a considerable period of time, it was felt that it would be in keeping with propriety to defer the widespread discussion of it in our church until the Methodist Episcopal Church had taken action; then, with the plan fully before us, the fullest discussion would be in order. It may be that the date fixed will allow all the time needed, but, as stated above, we should have been glad to have at least another month.

In connection with the call for the special session, Bishops Candler, Denny, Darlington, and Dickey have issued a statement (which we publish in this issue) in which they express the opinion that the special session is not called in keeping with the law of the church. They base that opinion, first, upon the claim that the articles in the Discipline providing for a special session were never constitutionally adopted, and, second, admitting the legality of those articles, the Annual Conferences are deprived of their right to elect new delegates to the special session if they so desire by fixing the date before the meeting of those Conferences.

The opinions of these distinguished leaders are not to be taken lightly, and the question of legal-

(Continued on Eighth Page.)

New Orleans Christian Advocate

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CURRENT CRIME AND COMMERCIALIZED CULTURE.

By Bishop Warren A. Candler.

Wave after wave of crime continues to sweep over the country.

Robberies and homicides seem to predominate, espeeially homicides inspired by the love of money and characterized hy the purpose to get it by all means.

Judges of the criminal courts are reported as remarking that an increasing number of the criminals appearing before them are young and intelligent. This fact is most significant. Youths but recently out of school are falling into crime.

The scandals and investigations at Washington point in the same direction. Men of the highest intelligence are accused of the most enormous and shameless theft. If they are guilty, they are a disgrace to the nation. If they are not guilty, their accusers are brazen perjurers. Whether, therefore, it be theft or perjury that is so prevalent at the national capital, the revelations of abounding criminality there are alarming.

The matter which should arrest most serious attention is not any particular case of crime, or number of cases, but it is the fact that so many criminals have grown up under our elaborate and expensive system of education. Evidently mere education alone does not prevent crime or promote good citizenship. The educated classes are as much disposed to crime as are the illiterate.

The States which compose the American Union expend annually above a billion dollars on their public school systems, in addition to the vast sums expended for the private schools and the colleges and universities in the land. Nevertheless the waves of crime roll on and mount higher day hy day.

Manifestly we cannot depend upon mere education to arrest moral evil. This we might have known by a little study of history. Nations have risen despite ignorance and poverty, and they have perished when most enlightened and wealthy. The Greeks and Romans, when most cultured and opulent, were subjugated by uncouth and savage forces sprung from a fresher and nobler race. While they were gazing daily on the most impressive forms of architecture, walking amid the noblest statues, boasting of their unparalleled refinement, and prating of their progress, their morals were becoming more and more corrupt and their characters more foul and feeble. All their culture did not enable them to resist the attaeks of the unlettered barbarians under Alaric and Attila. All their literature and art and education did not eradicate one evil passion from their souls or extinguish one polluting propensity from their natures.

Such has been the case in all subsequent times among modern nations. Remarking upon this fact, Sir Archibald Alison said nearly a hundred years ago, "With the spread of knowledge and the growth of every species of social improvement, geuine depravity has gone on increasing with an accelerated pace, and every increase of knowledge seems but an addition to the length of the lever hy which vice dissolves the fahric of society."

This able and famous historian went on to give the philosophical explanation of the fact as follows: "It is not simple knowledge, it is knowledge detached from religion that produces this fatal result, and unhappily that is preeisely the speeies of knowledge which is the present object of fervent popular desire. The reason of its corrupting tendency on morals is evident—where so detached, it multiplies the desires and passions of the heart, without any increase to its regulating principles; it augments the attacking without strengthening the resisting powers, and, thence, the disorder and license it spreads through soeiety. The invariable characteristic of a declining and corrupt state of society is a progressive increase in the force of passion, and a progressive decline in the influence of duty, and this tendency is increased by nothing so much as that spread of education without religion, which is the manifest tendency of the present times."

Since these wise words were written by the great Scotchman, the tendency to which he referred has grown stronger, and the results of it have been such as he foretold would be its consequences. Culture and crime have increased together. Eating the fruit of the tree of knowledge has not nourished moral life, but has resulted in despoiled Edens and lost Paradises.

Education has not curbed a corrupting commercialism, but it has often been corrupted by it. Educational courses and methods are too frequently bent toward the making of monetary profits rather than to the enrichment of the mind and the purification of the heart. Elevating and ennobling knowledge is subordinated, if not set aside entirely, to make room for that which is considered more gainful, and which can he more immediately turned into money. Observation of the heginning of these conditions in his day gave Sir Archihald Alison occasion to express the fears concerning edueation which he entertained. Speaking of tendencies then, which were as rivulets when compared with what has in our times become a flood, he said: "The philosopher's stone is alone sought after by the alehemists of modern days; nothing is studied but what will render the human mind prolific of dollars. To purify the heart and humanize the affections; to elevate the understanding and dignify the manners; to provide not the means of elevation in life, but the power of hearing elevation with propriety; to confer not the power of suhduing others, but the means of conquering one's self; to impress love to God and good will towards men, are deemed the useless and antiquated pursuits of the monks of former days. Practieal chemistry and sulphuric acid; decrepitating salts and hydraulic engines; algehraie equations and commercial academics; mercantile navigation and double and single bookkeeping, have fairly driven Cicero and Virgil off the field."

The final outcome of sueh edueation, he predicted, would be to exclude from study even the science whieh did not serve commercial ends, saying: "Amidst the shock of so many contending interests, the calm pursuits of science, which lead not to wealth, will be abandoned; the institutions whieh as yet maintain it will be sacrificed to the increasing clamor of democratic jealousy; literature will become a mere stimulant to the passions, or amusement of the hour; religion, separated from its property, will becomc a trade in which the prejudices and passions of the congregations of each minister will hc influenced instead of being subdued; every generous and ennobling study will be discarded for the mere pursuits of sordid wealth, or animal enjoyment; excitement in all its forms will become the universal object; and in the highest statc of manufacturing skill, and in the latest stages of soeial regeneration, our desccndents may slnk irrevocably into the degeneraey of Roman or Italian manners."

That forecast of the fruit of materialistic education in Great Britain was published in 1835, and the history which has followed it has fulfilled it in a most striking degree.

In our country the commercialization of eduеation has run to even worse lengths. It has put material things ahove the moral law, and made expedients for achieving monetary ends more controlling than the Ten Commandments.

Even the games and sports of high schools and colleges have been commercialized. Gate receipts and gambling gettings occupy the most influential places in these academic programs. The players play for money and the "rooters" root for hcts.

And faculties permit what they do not approve because they regard the games as good advertising for the institutions from which they receive their salaries.

Thus the high ideals of Christian scholarship are pulled down and physical and materialistic conceptions of life set up in their room.

It is not strange, therefore, that we have waves of crime and immorality sweeping over the nation and floods of wrongdoing submerging the national capital. A different result could hardly be expected.

Crime and culture (that is such culture as it is) move with about equal pace over the land.

The Christian religion alone can cleanse culture from commercialism and purge the country of crime.

UNIFICATION OF EPISCOPAL METHODISM.

By Rev. Henry G. Hawkins.

Dear Dr. Carley: Observing that you ask for short articles on the question of Unification, which is now very alive, I write, not to enlighten, but to suggest that those who are fully posted let the rank and file of the church, clerical and lay, know through the columns of the Advocate a few of the new situations that are anticipated from the plan that is pending adoption.

1. The bishops are to be elected by the Jurisdictional Conferences, but are to be bishops of the united Methodism, with probability of being assigned to have charge of the work in Conferenees other than those of the Jurisdiction by which elected. To what extent will they probably be assigned work outside of the Jurisdiction by which elected? How long will it probably require for us to reach a situation in which it will not be necessary to elect by Jurisdictions? There seems a little inconsistency in having a situation that requires those who are to be servants of the whole church to be elected by only a certain part of it. However, I cannot see that this is wrong; it simply looks a little queer.

2. It is to be presumed that the pastors of one Jurisdiction may be transferred to charges of another Jurisdiction with the same ease with which transfers are made inside the same Jurisdiction. Is this correet? I should think that the advantages in such case would be fully as great as the disadvantages, the possible good greater than the possible evil.

3. The Judicial Council is to be composed of an equal number from both Jurisdictions. This looks fair; and in this matter the stronger is giving the weaker equal power. The plan does not give what is to be the length of tenure of office of those elected to this Council. What is proposed in this regard? Of course, that question can be decided later. But one can see that this Judicial Council might become a body of much importance and power.

4. What changes will result in the ownership, uses, and direction of sueh property as publishing houses, sehools, hospitals?

5. Let some one who is familiar with the subject (say, some member of the Commission from one of the Advoeate's patronizing Conferences) give us a clear statement as to the present relation of the Methodist Episcopal Church to the work among the Negroes, North and South, and to the branches of Methodism among the Negroes, telling the points of difficulty, if any, real or imaginary, that would arise from the adoption of the proposed Plan of Unification, in view of a sincere desire to see the gospel make its advance among white and black.

Woodville, Miss.

A half truth is seldom the better half.—Boston Herald.

THE VIRTUE OF SINCERITY.

By Miss Ruby Burgess.

It is commonly believed that if one is but sincere in his belief, the thing believed is not so important. How strange that in religion we use a line of reasoning wholly at variance with that which is exercised in our daily living! If a Mohammedan is just as good a Christian as we are, provided he is as sincere in his beliefs, the virtue of a Christian becomes merely the virtue of sincerity and not essentially different from Mohammedanism or Buddhism.

If the test of sincerity be applied to all the errors and mistakes of life, and they are justified and excused on those grounds, I fear we would have a well-nigh blameless world, but not a better one. There must be uniqueness in Christianity that compels the recognition of even Mohammedans and Buddhists, else it becomes but one of the many phases of an ethical system which the world has ever known. Christians affirm with Peter, "Neither is there salvation in any other; for there is none other Name given among men whereby we must be saved" (Acts 4:12); they assert with Paul, "For other Foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11); they agree with the prophet, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:10, 11). But not all such confession is unto salvation (Rom. 10:9), but such a confession as even devils make (Jas. 2:19, Acts 19:15, Matt. 8:29).

"There is a way that seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14:12, 16:25). Blindfolded I may think I am walking into a garden and be headed toward a precipice. In daily life—business and social—we learn that sincerity does not insure us against mistakes, pain, injury, and even death. Why should it suddenly acquire such saving virtue in the matter of religion?

The Bible does stress faith—in Him who only is faith-worthy. Faith, in itself, has no virtue. It is the object of faith which determines the worth of faith. I may have faith in a friend who may do me a willful injury. Does faith, in that case, prevent the injury? Credulity is not commendable. Again, I may wish to take a car to Pike Street and by mistake take the one going to Clark Street. Will my sincere conviction that I am on the right car land me at Pike instead of Clark? I may wish to cross a stream by means of a plank which I believe will support me, but in the attempt the plank breaks and I tumble into the stream below. My conviction did not hold me up.

It is vain to give credit to sincerity in religion which would be laughed at if attempted as a creditable excuse in society. Christian faith is reasonable, sensible, logical. The same psychological laws are involved as those which order the intellectual, emotional and volitional life in the everyday world. We may not talk of one kind of faith on the street and another kind in the church. Jesus asks only the same kind of faith that one would place in his business partner.

How would mother feel if she heard her child say, "I am 'trying' to have faith in mother"? True, the child can see mother, can touch her and know that she is. But the child cannot see the wind, yet has evidence that it is blowing. There are things of knowledge which transcend the senses. We cannot see God, yet have every evidence that HE IS.

There is but one kind of faith, though divers faiths; one kind of faith, but many objects of faith. Faith has one characteristic—utter dependence upon a power or person outside of self. So the same faith that is exercised in business and in social life is to be placed also in God.

Paul expressed faith very definitely when he said to the sailors in shipwreck, "Sirs, be of good cheer, for I believe God that it shall be as it was told me." The Nobleman exercised the same simple faith when it was said of him, "And the man believed the word that Jesus had spoken unto him." (Jno. 4:50). Christian faith is believing in what God has promised. God said it—I believe it. That is faith. Does a child give up his "individuality" when he trusts his father? Does he "crucify his intelligence" to place his trust in mother? From past experience he has learned that mother knows, that mother will give, and that mother will protect—so he simply trusts. We would question his intelligence or the mother's "motherliness" if he did not trust her. Our God is trustworthy. There is no reason for making faith a more complex action of the will than just the faith of a child in its parents. Mother may not always know, she may not be always able to give, or to protect—in which case the child's faith, however sincere and commendable, does not meet his need. But God in whom he trusts knows, and is abundantly able to fulfill every need.

An abstract faith is worthless, because it anchors in nothing. Indeed, it may be questioned whether there be such a thing as abstract faith. All faith is concretely objective. Faith is, rather, intellectual, because it takes into consideration the experiences of the past. The things which God has performed make reasonable the faith that he does and will perform his promises. Man trusts his business partner, not for emotional reasons, but for intellectual reasons. He has known him as trustworthy in the past. Emotion follows only because the man has been tested and found worthy of faith. Thus the element of emotion is involved in faith, but logically succeeding the intellectual element. Volitional faith occurs each time one trusts his partner with a new deal which makes a demand on faith. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin." (1 Jno. 4:10).

Misplaced trusts end disastrously, however sincere the trust. It is possible to have misplaced religious trust. So did the prophets of Baal on Mount Carmel. The Bible clearly recognizes a false trust and that sincerity will not save us from its consequences. Honesty is meritorious, but one can honestly believe a lie to his own destruction.

The word "sincere" comes from the Greek, meaning literally "without wax". The origin of the word has to do with faithless architects who used a kind of cement or wax to weld together broken stones that they might appear to be solid blocks or columns. But when, after a few years, the weather and intense heat melted the wax, the building would prove faulty and insecure. The material which went into the making of the building was not as represented.

However, the very word "faith" presupposes sincerity, else it could not be called faith. In this paper we are not discussing the possibility of being insincere, but the fact that one may be devoutly sincere and yet be far from truth or safety. The virtue of sincerity depends altogether upon the merit of the thing or person in which or in whom one sincerely trusts. To speak of dishonest faith or an insincere trust is to speak in contradiction of terms, for one is then dealing with appearances and not with beliefs.

When a person talks about the saving sincerity of the Christless heathen, instantly we know "his rock is not our Rock," his Christ is not our Christ. His rock is merely an ethical Example classed with Mohammed and Buddha. In the Bible saving faith is everywhere focused upon Christ. "According to your faith be it unto you," does not refer to degree of faith—a more or less faith. It refers to faith's object. The blind man was not partially healed because of a partial faith; but in answer to the query, "Believe ye that I am able?" he replied, "Yea, Lord," and thus faith was directed in the right channel for healing—the recognition of Christ as Healer. Christ healed wholly or not at all. He forgives freely or not at all. The condition imposed is not the quantity of faith or even the quality of faith, but the Object of faith.

Naaman's was not a progressive healing. After dipping the sixth time he was still a rank leper. It was when he dipped the seventh time that his flesh became as a little child's. God wanted to see, not how much faith Naaman had, but if he had faith at all. Naaman gave credit to Whom credit was due. He was not so foolish as to think the water healed him, neither was he so credulous as to think it was Elisha's power which wrought the change. When he asked for the dirt to carry with him into Syria it was that he might give glory to the God of Israel Who had healed him.

The walls of Jericho remained intact until the seventh round of the seventh day. A senseless thing to do, apparently, but it tested the faith of Israel, whether or not her faith was placed in the word of Jehovah. By the "foolishness" of preaching it has pleased God to save all that believe on the Christ who is preached (1 Cor. 1.21)

The lessons of faith listed in the eleventh chapter of Hebrews were based on the records of faith in the Old Testament. Abraham never would have had his name in God's Hall of Fame had he continued to worship the pagan gods of Ur. Had Moses sincerely trusted in the Egyptian deities rather than in the God of his mother, the world of law, art and letters would have been set back several centuries, not to mention the terrible gap that would have been left in the list of heroes of faith. Had Daniel worshipped at Babylonian shrines instead of praying with his face toward Jerusalem, his name would have rotted in Babylonian luxury and lust, and earth and heaven been much poorer.

The right Object of faith is the prime essential in right faith. Sincerity may have a moral power, but has no saving power either for business life, social life, or religious life. Christian faith is only in the Person and power of Christ. If directed elsewhere, even to the ethics of Christ, whatever the name by which such faith is called, it is not Christian faith. Christian ethics follow as a logical fruit of the Spirit, Whom the believer has received through faith in Christ. That spirit which apes Christian ethics without receiving Christ through faith, does so mechanically and artificially through the energy of the human will alone, and can never produce the spontaneous morality that is due to a life in Christ. Christianity is not a system of ethics. Christianity is CHRIST. Sincerity outside of Jesus Christ can never make a Christian. Christ only makes a Christian.

Williamson, W. Va.

A MOTHER-MADE MAN.

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to, for a moment, throw him into a "brown study." Afterwards they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I am not really a self-made man."

"Why," they replied, "did you not begin work in a store when you were only ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character of usefulness."—Sunday School Visitor.

None could tell me where my soul might be;
I searched for God, but God eluded me;
I sought my brother out, and found all three.
—Ernest Crosby.

GRENADA DISTRICT CONFERENCE.

The district conference for the Grenada District convened at Abbeville, May 12, with the presiding elder, Rev. R. A. Tucker, in the chair. Following the administration of the Lord's Supper by J. W. Dorman, the body began active work. Julian S. Duncan was elected secretary. Committees were appointed to look after all the work of the church, including Sunday Schools and Epworth Leagues, Hospitals and Orphanages, Education, Christian Literature, Temperance and Social Service, Superannuate Endowment, the Spiritual State of the Church, Missions, and Finance. Attendance was good, considering the long distances that many of the delegates had to travel. The pastor-host, Rev. W. O. Hunt, had the details for entertainment well in hand, and the guests were easily and readily taken care of.

Rev. Carrol Varner set a high standard for the conference in his opening sermon. This standard was maintained by the other speakers, Rev. R. P. Neblett and Rev. Claud A Parks. A storm came up while the latter was speaking. It is not known whether his preaching had anything to do with it. While the lightning was flashing he told about a Negro who was instantly killed during an electrical storm!

Special emphasis was laid upon the Superannuate Endowment Campaign fund. The presiding elder strongly urged the brethren to lay this matter on the hearts of the people. The station charges of the district have done well in this matter. Brother A. J. Henry, the pastor of the Ebenezer circuit, made a stirring appeal to the conference in behalf of this movement. He already has in hand two-thirds of this year's apportionment in cash, and the rest in good subscriptions. It was shown that if the country churches do their part the fund will be readily raised.

Rev. J. E. Stephens, Rev. Melville Johnson, and Miss Virginia Thomas, a former student, represented Grenada College. It was brought out that unless the amount for the endowment, $150,000, was raised by North Mississippi Methodists the college would be classed as "junior." Every requirement except endowment would be met in curriculum and faculty for the coming session.

Brother Ben P. Jaco, conference missionary secretary, spoke in the interest of the collection of Centenary subscriptions. Rev. J. H. Holder represented the Christian Education movement. Rev. S. A. Brown presented the matter of the raising of the fund for the new building needed for the Orphans' Home at Jackson, for which he is field agent. Prof. L. W. Summers, of Millsaps College, called the attention of the body to the good work of that institution. Rev. R. G. Lord, a former pastor of the Abbeville charge, and his wife were visitors at the session of the conference.

Following a resolution making it the special order of the day, balloting was begun for the election of lay delegates to the Annual Conference. The following were chosen: R. W. Sharp, L. G. Fant, R. E. Wilburn, F. A. Howell, T. E. Dunn, Mrs. R. A. Tucker, Mrs. R. P. Neblett, W. H. Goodwin. Dr. A. W. Milden, Mrs. A. W. Stokes, Mrs. W. A. Steinbeck, R. R. Ramey were elected alternate delegates.

The conference adopted strong resolutions with reference to our church papers. They were presented by Rev. J. W. Dorman, who is a member of the Publishing Committee for the New Orleans Christian Advocate. The resolutions were in part as follows: "That we declare our faith in the safety and spirit of fairness in the management, and in the doctrines promulgated in both the Nashville and New Orleans Christian Advocates, and that without hesitation we commend them as periodicals well suited to the needs of all our people."

The presiding elder, Brother R. A. Tucker, is finishing his fourth year on the district. His fairness, his unfailing cheerfulness, his real interest in all the work of the church, his genuine concern for the welfare of the preachers under his charge, has made him a universal favorite. Resolutions were adopted by a rising vote, expressing to him "our sincere appreciation of his earnest efforts, genial presence and efficient service during the four years of his incumbency as our leader," and pledging to him "our earnest prayers wherever he may go, and wish him God's richest blessing."

One of our number has passed to his reward since the session of the conference, Brother R. I. Collins, pastor at Vaiden and West. He appeared in good health at the conference and made an interesting and optimistic report of the work of his charge. He was a man of sincere and devout Christian life, a preacher of earnestness and power, a friend beloved by all who knew him.

The secretary of the conference has accepted appointment under the Board of Missions as pastor of the Union English speaking Church in Rio de Janeiro, Brazil. He will sail some time in July.

A fine spirit obtained during the entire session. The entire body faced the future with confidence, and, all in all, it was a pleasant conference. The people of Abbeville left nothing undone for the comfort and convenience of the delegates. The next session goes to North Main Street Church, Water Valley.

JULIAN S. DUNCAN, Secretary.

THE MONROE DISTRICT CONFERENCE.

The Monroe District Conference was held in West Monroe Methodist Church, May 13 to 15. The pastor, Rev. J. L. Evans, was away on account of ill-health. He was missed, but we do not know what more any pastor could have done in the interest of the guests' comfort and pleasure than was done by our good people of West Monroe.

We have an efficient executive in the person of our presiding elder. The many things pertaining to the well being of our District, and of the church in general, were looked after "decently and in order." All the pastors, with the one exception named above, attended the conference, and there was a good representation of lay members present. Encouraging reports were heard from all departments of the church. It seemed to be the prevailing opinion that our Epworth Leagues, Sunday schools, Woman's Missionary Societies, people, pastors, presiding elder, and superannautes are second to none in Methodism.

The following representatives of the connectional interests of the church were present and addressed the Conference: R. W. Vaughan, A. S. Lutz, O. S. Welch, C. D. Atkinson, and Mrs. J. M. Henry. F. M. Freeman spoke in the interest of the Board of Church Extension, and L. R. Sparks discussed the Golden Cross movement. Mrs. R. F. Harrell, District Secretary of the Woman's Missionary Society, gave an encouraging report concerning her good work over the district. The second afternoon of the conference was given to the Sunday school interests, Rev. C. D. Atkinson presiding. An evening session was devoted to "Southern Methodism's Forgotten Man." Revs. W. J. Porter and Robert Randle were present, and by their happy remarks made us glad that we are Methodist preachers.

F. M. Nuegent was granted license to preach.

The conference elected, on nomination of the presiding elder, a Licensing Committee, composed of the following: F. M. Freeman, J. L. Evans, H. W. Cudd, D. C. Barr.

S. W. B. Colvin was re-elected District Lay Leader. The following were elected delegates to the Annual Conference: R. O. Randle, C. M. Ritchie, W. M. Calhoun, S. M. Collins, J. R. Henry, Mrs. J. L. Cummings, Mrs. J. W. White, and S. W. B. Colvin. The following were declared alternates: Louis Hullum, O. McLendon, H. C. Murphy, and T. I. Watson.

Revs. K. W. Dodson and C. C. Wier were welcome visitors.

The last session of the conference concluded with an experience meeting and consecration service. Rev. J. F. Foster conducted the latter.

By vote of the conference, the district conference and standard training school will be combined for 1925, and will meet in the city of Monroe.

P. M. CARAWAY, Secretary.

STATEMENT OF BISHOP JAMES CANON, JR., TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, and a member of the Commission on Unification from that church, was introduced to the Conference and upon invitation of the presiding bishop, said:

"Mr. Chairman and Brethren: I was sitting in the Board of Missions of our church about this time last week when a telegram was read to that Board announcing the vote which had been taken here approving with such practical unanimity the plan for the unification of the two Methodisms. Turning to a friend who was sitting near me, I said: 'Through many dangers, toils and snares, we have already come; 'tis grace has brought us safe thus far, and grace will lead us home.' He said to me in a semi-jocular way, 'You had better not say that to some people or they will want to know what you mean by "Home."' I said, 'Well, I have no disposition to elaborate on that subject; I have been in my Father's House all these years, and our Methodist Episcopal brethren have also been in the Father's House all these years: but I am hoping that perhaps, by the grace of God, we will finally sit down at the same table in the same dining room.'

"I may illustrate how this matter appears to me by reference to the political situation. I have always been a States' Rights, Free Trade Democrat. I do not know or see how I could ever be a Republican, and yet the brand of 'Democrat' and 'Republican' is not so firmly fixed that there may not be circumstances when that brand temporarily fades away. For example, should the Democratic Party, of which I am a member, nominate a man for President of the United States who does not favor the effective enforcement of the Eighteenth Amendment and of the Volstead Act, or of something even stronger than the Volstead Act for the enforcement of the Eighteenth Amendment, while I am a Democrat, I am not a law-breaker; and should the Republican Party nominate a man who stands squarely for the genuine, better enforcement of the Eighteenth Amendment than we have up to this time, I think I know my people in the South well enough to say that in that event the issue with them would not be Democracy versus Republicanism; it would be Law versus Lawlessness, and if there should then be a 'Solid South,' I am satisfied that it would be a Solid South against Liquor Lawlessness; and I have enough confidence in you brethren sitting before me that you would take exactly that same action if the position should be reversed.

"Now, that is what I meant in a way, if I may use that political illustration. Our two churches do not agree in some things; we do not have the same angle of vision in reference to some things; our training, our antecedents have been different, and perhaps in view of all the circumstances, this plan of unification goes as far as we can safely go now. It furnishes points of contact, an opportunity for us to get closer together, to learn to know each other, and thus to find out how far and how closely we can work together. But when it comes to the great fundamental questions which pertain to the welfare of humanity and the glorious program of the church of God, we are to-day already one in spirit, as is witnessed by the action which we take in our separate General and Annual Conferences on all the great issues which pertain to life and to the interests of humanity—the humanity in the midst of which God has placed us that we may go out to seek and to save that which is lost. And in that confidence I have myself, as a member of the Commission, voted for this plan, and I shall use all proper means to secure in my own General Conference—and you know bishops do not have much power in the General Conference—that I shall use all proper means in my own General Conference and in my own church, to secure a great vote for this plan so that as a united church we may work together in every way possible for the glory of God."

Bishop Cannon's remarks were received with great manifestations of approval by the General Conference. When he was asked whether in his political illustration he was referring to Governor Smith, Bishop Cannon said that his statement included Governor Smith or any other man, Democrat or Republican, who might be nominated by either party whose record had been such that it was thought that he would be an acceptable candidate to those who are opposed to the genuinely effective enforcement of the Eighteenth Amendment. Bishop Cannon said that it was an insult to the Southern people to assert or to imagine that they would vote blindly in mass formation for any man who might be nominated by the Democratic Party regardless of his attitude on great moral issues. Party loyalty holds only where great party principles are at stake, and not when candidates are generally understood to be opposed to the moral convictions of great masses of the voters of the political party to which they belong.

HOLDING CHARGE INSTITUTES IN THE COLUMBUS DISTRICT.

By Ben. P. Jaco.

A few years ago, in consultation with Rev. E. G. Mohler, on the need of cultural and constructive work in the churches on Mission charges, we agreed on certain things and the way to do them. He drew up the plan and presented it to our Conference Board of Missions. It was adopted and offered to each presiding elder in the Conference. The plan offered by the Board contained the propositions to hold an institute in each church and to pay the traveling expenses of outside helpers. Brother Mohler tried out the plan in the Sardis District and I assisted the pastor in such work on a charge on the Columbus District. Our work proved successful, and Brother McIlwain, the presiding elder, seeing the benefits, determined upon an effort to hold institutes all over his district in rural churches.

His plan covered a period of about seven weeks' time, took in a large number of churches, unlimited stretches of muddy roads, some snow, many rains, intense cold, numerous and exciting experiences of being stuck in mudholes and digging out, riding on trucks, in wagons, and walking. In my fifteen years' travels on districts and in other general work, I have not found so many difficulties and hard conditions in the same length of time. But the young elder seemed to see none of them, pushed on, and came out unhurt, although he has since admitted that he did get tired and sometimes nearly balked.

But what was done for the churches? Well, here is the way we did. He made a schedule, naming the day and place for each all-day program, and secured at least two other men besides himself and the pastor for each occasion. He pledged the district lay leader, Mr. J. H. McKinnon, Rev. J. H. Holder, Rev. R. H. B. Gladney, Rev. W. M. Campbell, and me for certain days and places. He made no cut-and-dried program, but we took each church and its needs for our program and called all the people together for an all-day service. Then in constant prayer, careful study, and heart-to-heart work we did what seemed best to do. We usually had two sermons on such subjects as under God appeared to be suited to the occasion. There were then talks and consultation on the various institutions and work in our church, with special reference to the local conditions. The day's work was crystalized in reorganization of Sunday schools, or in organization where none existed. In this work, teachers were selected for all departments, and they were instructed in each particular grade. Leaders were selected for starting Epworth Leagues, and instructions given them. The women were instructed in the Woman's Missionary Society, and plans made for organization. Plans were made and instruction given for organization of the stewards, for systematic financial work, for careful evangelistic surveys and revival work. Stewardship and tithing were presented, family altars and home Bible study were always emphasized. Brother Campbell made the most systematic and direct effort on behalf of religious literature, distributing church papers and tracts most judiciously. In some cases the church leaders became so interested that they went from church to church with us, and often said that this work meant a new day for their churches. In one case where the work dragged and a well-to-do people paid less than $100 a year to their pastor, the officials called me into consultation and were shocked when I told them that the Board of Missions was helping to support their pastor. They admitted that they could pay $1,000 with proper cultivation, better organization, and more service.

My experience on this round led me to some definite conclusions from evident facts. More than half of our mission churches are able to support their pastor and conduct efficiently the several institutions of our church. As I see them, I believe not less than this number, if well handled in organization and cultural processes, may be made into dynamic forces of accumulated influence which would become attractive and dominate community institutions. I am satisfied that we can and should dissolve churches, consolidate others, and then give these the benefit of the best administrative service. This program should originate in the administration of the bishop, the presiding elder, and the Board of Missions, and become a policy of definite aim until the goal is reached. But let delicate, timid, or fearful souls forbear! I take off my hat to the courage, persistence, and consecration, of men like McIlwain, Gladney, and Campbell for opening up this line of needed work.

PROHIBITION.

America was visited in 1922-23 by seventy-six persons from many countries, whose sole mission was to study the working of prohibition. Some bore government commissions, others represented reform bodies or political or religious groups. Some came with hostile intent, to gather ammunition with which to oppose "dry" legislation. More were in quest of help for "dry" campaigns. But a large number were actuated by a desire to learn the truth and to be guided by it in their efforts to serve the public. On the other hand, a number of representatives of the World League against Alcoholism have gone out from America to every continent and held conference with temperance reformers in fifty countries. Among them are Bishop Cannon, John G. Woolley, W. E. Johnson, and John C. Cranbery. In Mexico the League has an able representative in Andres Osuna, formerly Minister of Education. Prof. Villem Fruits, a member of the Parliament of Esthonia, is representing the League in the Baltic republics. Dr. Ernest H. Cherrington, a Methodist layman of Westerville, Ohio, who is at the head of this education system, reports that he has a vast foreign mail which shows the earnest interest which is being taken throughout the world in the success of the American method of dealing with an evil from which every country is confessedly suffering.—New York Christian Advocate.

ON TRUSTING ONE ANOTHER.

We heard a sad story the other day of a serious and almost tragic financial loss that had come to a friend because he had too easily and carelessly trusted in the integrity and business honor of an associate. It was all true, and we were moved in heartfelt sympathy for our friend, and yet when he went on to say, with some bitterness, that for the future he would not be nearly so confiding, we found it difficult to feel that he had come to a just and wise and satisfactory conclusion. It is true that men sometimes have lost seriously by trusting one another, but it is much more true that they have lost, in vastly greater and more terrible ways, by failing to trust one another. When a man, for any reason at all, has lost that feeling of trust and confidence in his fellow-man he has lost one of his very finest spiritual possessions, and all he will gain and save by being somewhat suspicious will be as nothing at all compared with that which he will lose. And when all is reckoned up, and the long story of human perfidy is all told, it is still true that confidence has much more to justify itself than has mistrust. And the man who goes through life carrying with him into the various relations of every day a suspicious soul, is not a wise or shrewd man at all, but the most stupid and irrational one. And no tragic experience of life quite justifies our joining his company.—Christian Guardian.

THINGS NEEDED.

It has been quite the fashion for each generation to look upon the one behind it as a generation of "old fogies," with the result that the world has gone on about the same. The day is finally dawning, however, when the ship will have to be caulked with some of those old-fogy notions or founder in the seas of materialism. The old-fashioned faith that expressed itself in church life, family prayers, and everyday integrity has given place to a sort of universal jazz. The old-fashioned Golden Rule has been modified into the motto: "Do others, or they will do you." The old-fashioned ideals of statesmanship have been displaced by a cheap, scandal-mongering brand of politics. The old-fashioned belief in the sacredness of marriage has been pushed aside by the notion that marriage is an uncivil contract issued by the Secretary of War. We are saved from pessimism by the fact that here and there we meet a young man or a young woman whose intelligence refuses to be stamped by the hoof beats of the jazz-dizzy crowd. But of one thing we may be absolutely certain: unless the faith of the fathers is restored in our home life, and unless the home itself is restored to its normal place as a moral and spiritual stabilizer of society, the few sane young people who have ideals must wage a losing fight for want of backing. The newest thing nowadays would be an old-fashioned conception of moral and religious progress.—Christian Standard.

SAY IT SOME MORE.

There are too many men in this country for the public good who are foolishly depending on what they call Providence for what they should do for themselves. We have conditions which we charge up to Providence which are really the result of ignorance, shiftlessness, and trillingness. This country is infested with and almost on the verge of financial ruin, by reason of the boll weevil and anthrax. The only way to meet this menace is by the use of means that have been approved by science and tested by experience—there is no perfect or absolutely sure remedy—but it is the duty of every citizen who cares for his own interest and has a regard for his neighbor to follow the plan approved by those who are the best informed. But there are a lot of people who are saying that Providence has supplied the remedy in the cold weather we have had this winter—that it has killed the weevil and destroyed the anthrax germs. It has helped some, but if everybody depended on that alone we would be on the road to ruin. The thing to do is to re-enforce what the elements have done by the use of mind and body and work day in and day out to try to exterminate these evils, to wage a relentless war on them, and not depend on nature to do it all. The plan won't work—never has, never will, and ought not to.—Lonoke County (Ark.) News.

To get, we must give; to accumulate, we must scatter; to make ourselves happy, we must make others. Prayer girds human weakness with divine vigor, we must seek the spiritual good of others. Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.—Rev. C. H. Spurgeon.

All silencing of discussion is an assumption of infallibility.—J. S. Mills.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

IF YOU WANT THE SPECIAL EFFORT TO SUCCEED, DON'T FOOZLE THE PLAN.

All money raised in the Special Effort for Superannuate Endowment must be sent direct to the Board of Finance, Security Building, St. Louis, Mo. If it is sent anywhere else, it will be contrary to the plan which was approved by the General Conference.

I have repeatedly emphasized this fact in speeches and various publications. But, notwithstanding, it seems that an occasional preacher has failed to understand. Please, brother pastor, get the thing in your head right and do not let your Forgotten Man money go astray. Instruct the Treasurer of your Special Effort Committee to make every payment on your charge's quota direct to the Board of Finance, Security Building, St. Louis, Mo., using the Book of Treasurer's Remittance Forms, which was sent to you.

A letter came recently from one of our most successful preachers, stating that he had sent his charge's first year's quota (nearly $600) to the Treasurer of his Annual Conference. The money has not yet come to the Board, though the Treasurer of the Conference was advised of the mistake and urged to send it. Therefore, this wide-awake pastor's charge appears on the books of the Board as not having paid a penny. Don't you see how unfair it is not only to the charge, but also to the pastor who was so energetic and faithful in securing the money?

When Special Effort money comes direct to the Board of Finance it is invested just as soon as it is received, and it begins at once to earn income for the superannuates. Your Board of Finance is eager to do its utmost to make the money raised for Superannuate Endowment do the thing for which the people pay it, but this is impossible if the money is sent off on a long detour. Work the plan, boys, and don't foozle it. Make all remittances direct to the Board of Finance, Security Building, St. Louis, Mo.

SPECIAL EFFORT DOLLARS THAT DO NOT THRILL.

They are the dollars that have not been remitted to the Board of Finance in St. Louis. They are like a lifeline lying useless on the bank of a river wherein some one is drowning for lack of assistance. They are like the fresh baked bread which the poorly clad and starving man sees through the plate-glass window. They are dollars without a lift, useless dollars, dead dollars—aye, dollars that add to our shame!

If I were a Special Effort dollar just paid for Superannuate Endowment, I would go to St. Louis and to the Board of Finance by the first mail. I would insist on having my chance to take my place with other Special Effort dollars in their thrilling work of providing a decent support for the Church's worn-out and aged preachers. If any Special Effort Treasurer should be slow to send me on my holy mission, I would pull at him, scream at him, and pester him until he could not rest. I would keep on saying: "Send me to St. Louis," "Remit me to the Board of Finance," "I belong to the Forgotten Man," "I want to earn income for the old preachers," "Let me go, for I hear other Special Effort dollars calling me to come and help."

To date (May 10, 1924) the Board of Finance has received on quotas from the charges a total of $265,000. These are dollars that thrill. And the charges that sent them have had a wonderful blessing in doing it. This money is alive and making itself felt in the great struggle to drive the deprivations from the lives of the superannuated preachers. Has your charge paid any cash on its quota? If so, has the Treasurer of your Special Effort Committee sent it to the Board of Finance in St. Louis? You are not faithful to the Forgotten Man when you fail to remit his money to the Board promptly.

PAY ONE-FIFTH OR MORE AND JOIN THIS BAND OF PACE-SETTERS.

For several weeks past I have been publishing a list of those charges that have remitted to the Board of Finance enough to pay one-fifth or more of the total assumed quota. It is a pleasure this week to add to this Honor Roll other charges that have accomplished this feat. Next week I trust that your charge will have paid one-fifth or more so it, too, can be recorded with the others in this class. The following is the list for the week ending May 10, 1924:

Moody Heights (Tampa), Florida, Tampa, Rev. M. R. Meyer, pastor; total assumed quota, $565; amount remitted, $113.

Central Church (Mount Airy), Western North Carolina, Mount Airy, Rev. H. K. Boyer, pastor; total assumed quota, $4,000; amount remitted, $1,007.

Bellefontaine (St. Louis), St. Louis, St. Louis, Rev. John McCarthy, pastor; total assumed quota, $1,300; amount remitted, $520.

Tuckerman station, North Arkansas, Batesville, Rev. J. T. Wilcoxon, pastor; total assumed quota, $1,552.50; amount remitted, $339.50.

First Church (Waco), Central Texas, Waco, Rev. E. E. White, pastor; total assumed quota, $4,250; amount remitted, $850.

Woodbine (Nashville), Tennessee, Nashville, Rev. J. F. Baggett, pastor; total assumed quota, $2,625; amount remitted, $589.

Minden, Louisiana, Ruston, Rev. W. G. Childress, pastor; total assumed quota, $4,200; amount remitted, $1,134.

Fourth Avenue (Louisville), Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $2,500.

Littleton, North Caholina, Weldon, Rev. G. F. Smith, pastor; total assumed quota, $2,663; amount remitted, $520.40.

Harrisburg, Texas, Houston, Rev. I. E. Thomas, pastor; total assumed quota, $1,300; amount remitted, $260.

Leitchfield, Louisville, Elizabethtown, Rev. W. C. Christie, pastor; total assumed quota, $1,700; amount remitted, $1,275.70.

Crichton, Alabama, Mobile, Rev. D. F. Ellisor, pastor; total assumed quota, $2,264; amount remitted, $500.

St. Paul's (Parkersburg), Western Virginia, Parkersburg, Rev. Paul S. Powell, pastor; total assumed quota, $3,304; amount remitted, $1,800.

Salinas, Pacific, San Francisco, Rev. J. W. Cadwell, pastor; total assumed quota, $366; amount remitted, $73.50.

Tupelo, North Mississippi, Aberdeen, Rev. C. C. Alexander, pastor; total assumed quota, $3,500; amount remitted, $1,800.

First Church (Orlando), Florida, Orlando, Rev. I. C. Jenkins, pastor; total assumed quota, $7,500; amount remitted, $1,750.

Bayou La Chute, Louisiana, Shreveport, Rev. W. F. Roberts, pastor; total assumed quota, $1,250; amount remitted, $530.75.

Monumental (Portsmouth), Virginia, Portsmouth and Newport News, Rev. T. R. Reeves, pastor; total assumed quota, $4,000; amount remitted, $800.

Belcher-Gilliam, Louisiana, Shreveport, Rev. Guy M. Hicks, pastor; total assumed quota, $1,680; amount remitted, $336.

BROTHER PRESIDING ELDER, DON'T BE PALE, BE PINK.

The strenuous exercise in the Special Effort for Superannuate Endowment is bringing fine color into the faces of the presiding elders. The majority of them have a perfect pink countenance. Some of them need only another touch or two in order to be perfect. A few of them still have the tendency to be pale. Come on, men, and let us have a hundred per cent roll of presiding elders in Special Effort "cosmetics!" The following names are now added to the list previously published, numbered in the order that they became wholly pink:

180. Central Texas, Waxahachie, Rev. Eugene B. Hawk, P. E.

181. North Georgia, South Atlanta, Rev. W. T. Hunnicutt, P. E.

182. Florida, Palatka, Rev. J. F. Bell, P. E.

183. Texas, Marlin, Rev. W. F. Bryan, P. E.

184. East Oklahoma, Tulsa, Rev. New Harris, P. E.

185. North Alabama, Sylacuse, Rev. D. C. McNutt, P. E.

186. North Texas, Wichita Falls, Rev. Frank M. Richardson, P. E.

187. Central Texas, Cisco, Rev. Sam G. Thompson, P. E.

188. Central Texas, Weatherford, Rev. S. J. Rucker, P. E.

189. Alabama, Selma, Rev. J. S. Frazer, P. E.

190. South Carolina, Florence, Rev. L. L. Bedenbaugh, P. E.

191. Central Texas, Fort Worth, Rev. F. P. Culver, P. E.

I nearly forgot to tell you this: Make all remittances on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo. Don't let the cash in hand lie around doing nothing, but send it to the Board promptly and thus save lost motion. In making remittances to the Board, be sure to use the Treasurer's Book of Remittance Forms which was sent to every pastor in the church. If you have not yet put on the Special Effort in your charge, do it now!

The Home Circle

MOTHER.

O mother, dear, the years are past
When we were in your care,
But now your love is just as vast
As when it held us there;
For mother love holds to the last,
And follows everywhere.

We know we have a mother's prayers,
Tho' we are far apart,
And that our burdens and our cares
Are carried in your heart;
And at the thought, all unawares,
The deep emotions start.

Our ways that oft have troubled you,
We painfully regret;
Our words of praise have been too few,
And sometimes we forget;
But still you know our hearts are true
And that we love you yet.

—A. L. Crawley.

A BLACK BOY'S HEART.

They were the prettiest pair of ponies at the fair, and their groom was a negro boy, who ran by their side as they went round and round the ring, obeying every word or motion of his. When they stopped before the grand stand, the ponies rubbed up to Cato as though they loved him.

"What is the price?" asked a horse dealer.

"Five hundred dollars," said Cato.

"Stuff and nonsense," said the horse dealer. "I'll give you three hundred dollars cash for them."

Cato shook his head; but though every one admired them, no one wanted to buy.

"There," said the horse dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey belong to my young missus, an' she ain't goin' to sell 'cept she gets five hundred dollars for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you'll swear that one of them went lame I'll give you fifty dollars for yourself and will buy the ponies at three hundred dollars. You never had fifty dollars in your life, did you now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said: "Reck'n ye think dat 'cause de Lord give Cato a black skin he give him a black heart, too. 'Tain't so; he ain't goin' to blacken it dat way, nuther."

"Cato," said a gentleman standing by who had overheard the conversation, "why does your young mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Master, he got all but five hundred dollars, an' he took sick, an' de barn burn down. Dat how come Miss Helen sell de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for five hundred dollars. My man will go with you and take the money. Tell her I am going to Europe for a year and would consider it a favor if she would use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"If Cato ever kin serve you, sir, he jes' boun' to do dat thing."

"You have done it already, Cato."

"What sah? I ain't never seen yo' befo'."

"True, but you have given me an opportunity to help another in trouble. You gave it to me just now when I overheard you refuse to blacken your heart for that man's money."—Herald and Presbyter.

WHY NOT TELL THE TRUTH.

The story is told that a certain young man who had been employed in a store only a short time was discussing with the other clerks the possibility of getting off for the afternoon to attend a football game, as he and the coach of the visiting team had played on the same team at college.

"Tell the manager you have to go to the dentist," said one. "Tell him your grandmother is sick," suggested another. Then the bookkeeper said: "Why not tell the truth?" They all laughed, but the young man said: "I will."

A half hour later he approached the manager and made his request. "Certainly you may go," was the answer; "you have not asked for any holidays, before." Then, with a twinkle is his eye, the manager added: "Why didn't you say your grandmother was sick, like the other boys?"

The boy who tells the truth all the time may not have everything his way, but he is sure to hold the confidence of his fellow-men. The real man or woman is known in the small details of life. It seems a little thing to tamper with the truth, but the way we meet such a temptation is a moral thermometer that shows whether our enthusiasm for the right is growing warmer or cooling off. We cannot develop a frank, straightforward character unless we diligently cultivate the habit of being open and above board. It is far better for a boy to "swear to his own hurt" than to dull his sense of honor for any temporary gain. It takes courage to be true to the ideal when others sneer at our scruples or even become offended because we "hew to the line." It takes old-fashioned grit to stand for the truth when our material interests seem to demand that we do otherwise. But these are tests that come to every one. Some people go so far as to say that strict truthfulness does not pay. It all depends upon one's viewpoint. The young man who is striving earnestly to make a life is not seeking any pay that must be gained at the expense of manhood, but the one who lives for self-indulgence is very likely to turn from the path of right when it gets a little rough. Life means more than "getting by." The boy whose word is never discounted has an asset that will repay him many times for any inconvenience he may suffer in telling the truth.—Edith Slaten.

BRINGING YOUR SON UP OR DOWN.

How to Bring Down a Son.

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey and allow him to return home late at night.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to undertsand that manners make a good substitute for morals.
6. Teach him to expect pay for every act of helpfulness to others.
7. Let him spend Sunday hours between services on the street.
8. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Bring Up a Son.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Be careful to impress upon his mind that making character is more important than making money.
7. Live Christ before him all the time; then you will be able to talk Christ to him with power.
8. Be much in prayer for his salvation and spiritual growth.—William D. Lammaster.

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No," when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—The Philadelphia Public Ledger.

"Spring in the air" says a heading. Owing to the increased number of motor cars on the street, many pedestrians have to.—London Opinion.

SPECIAL OFFER

A Set of Six Bavarian Cups and Saucers

WORTH $2.50 TO $3.00, RETAIL,

For Five Luzianne Coffee Coupons and 98 cents

In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

LUZIANNE COFFEE

GUARANTEE ON COFFEE—To the Consumer: If, after the can, you are not satisfied in every respect, your grocer will refund the money you paid for it. There is but one reason why we can make this guarantee—the fine old Southern excellence of Luzianne. You'll like it as sure as you drink it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. O. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

(Continued from First Page.)

ity raised by them should be given the most serious consideration. If there is a probability that the action of the special session of the General Conference will be thrown into the civil courts for review, it would, in our opinion, be far better to postpone the meeting to a date that would prevent such intervention.

As has been previously stated, the editor of the Advocate is personally in favor of the adoption of the plan of unification, believing that its provisions are fair to the Methodist Episcopal Church, South, and believing that its adoption would greatly advance the interests of the Kingdom of God upon earth; but he is not in favor of any action about which there can be the slightest question of legality or fairness.

THE SEASHORE DIVINITY SCHOOL.

The sixteenth session of the Seashore Divinity School will begin its work at the Seashore Camp Ground, Biloxi, Miss., on Tuesday, June 17, and close on Thursday, June 26. All courses for undergraduates in the Conference course of study, including the course for Admission on Trial, will be given under competent instructors. The credits of the school will be accepted by the examining committees of the patronizing Conferences.

The attention of all those who expect to take work for credit is called to the fact that previous study of the entire course is required. Let them be sure that they have read all the books before they enroll in the school.

Attention is also called to the fact that class work will begin on Tuesday this year, instead of Wednesday, as heretofore. This is necessary in order that the school may comply with the requirements of the General Board of Education.

Ample boarding facilities at reasonable rates have been provided for all in attendance. The rates in Keller Lodge will be as follows: Meals only, $1 a day; room and meals (two in a room), $1.75 a day each; three in a room, $1.50 a day each. The White House, one of the finest hotels on the coast, in easy walking distance of the Camp Ground, has very kindly made a special rate of $2.50 a day for room and meals. The families of those in attendance may also have the benefit of this special rate, children under twelve years of age being taken for $1.25 a day. Those who desire to rent a cottage for the session should communicate at once with Rev. H. W. Van Hook, Seashore Camp Ground, Biloxi, Miss., for information concerning same.

The platform speakers for this year will be Dr. George R. Stuart, the famous pastor of the First Methodist Church, Birmingham, Ala., and Bishop W. N. Ainsworth, of Macon, Ga. The addresses of these distinguished men will be worth all the cost of attendance upon the school. In addition, there will be addresses by selected representatives of the three patronizing Conferences.

Requests for further information should be addressed to the undersigned, or to Rev. R. H. Harper, D.D., Publicity Agent, 5030 Prytania Street, New Orleans, La.

PERSONAL AND OTHER NOTES

Rev. Henry T. Young, our pastor at De Ridder, La., is assisting Dr. W. H. Coleman in a meeting at Fort Worth, Texas.

Announcement has been made that the Publishing House will be able to appropriate $60,000 to the superannuated preachers' fund this year.

The General Conference of the Methodist Episcopal Church, in session at Springfield, Mass., has given women the right to be ordained as local preachers.

The attendance of the Big Brothers' Class, Greenville, Miss., on Mother's Day, was 165. Judge Percy Bell delivered a great address on that occasion.

Rev. and Mrs. Geo. H. Thompson, of Crystal Springs, Miss., spent a day in New Orleans last week. It was the editor's pleasure to run across them at the hotel.

Rev. R. Alonzo Morris, of Pittsburgh, Texas, has given $100,000 in cash and securities for the permanent endowment of Southwestern University, at Georgetown, Texas.

Rev. and Mrs. A. Brulet, of Gonzales, La., are happy over the arrival in their home of a baby boy, who has been named Hoffman Gregory Brulet. Blessings upon him.

The class of 1899 of Millsaps College, of which the editor of the Advocate was a member, observed its twenty-fifth anniversary during the commencement exercises of the college this week.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, began a two-weeks' meeting at Melville, La., on May 20. Miss Ella Harvell has charge of the music during the meeting.

The address of Dr. W. A. Shelton, of Emory University, fraternal delegate from our church to the General Conference of the Methodist Episcopal Church, has received high praise in the church press.

Miss Sophie Kuntz, of New Orleans, a member of the graduating class of the Scarritt Bible and Training School this year, has been appointed to work as a home missionary along the Gulf Coast. There are 27 graduates this year.

Dr. Mark N. Terrell, general evangelist, requests us to say that he has a few open dates in the summer and fall which he would be glad to give to the brethren of the Mississippi Conferences. His address is 703 North Crockett St., Sherman, Texas.

Rev. L. P. Wasson, Presiding Elder, Aberdeen district, North Mississippi Conference, sending his appointments for the third round, encloses a personal note to the Editor, saying: "We had a great District Conference, and things are going fine in the district." A full report of the Conference will be furnished later.

The graduating class of Millsaps College this year has 45 members, 25 of whom will receive the degree of Bachelor of Arts, and 20 the degree of Bachelor of Science. In addition, three candidates will receive the degree of Master of Arts, and two the degree of Master of Science.

The commencement sermon for Grenada College was preached last Sunday by Bishop W. N. Ainsworth. The sermon before the Young Women's Christian Association was preached by Rev. T. M. Brownlee, and the commencement address was delivered on Tuesday by Hon. A. G. Gainey.

Rev. W. S. Henry, our pastor at Elizabeth, La., accompanied by his wife and two daughters, Claree and Mary, is making an automobile trip to South Carolina, to visit friends and relatives. Another daughter, Miss Nellie, who has been a student at Leander College during the past session, will join them on the return trip.

Mr. Roger D. Gearheard, a member of the graduating class of the Haynesville (La.) High School, has honored the editor and his family with an invitation to attend the graduating exercises on Friday evening, May 30, at 8 o'clock. Mr. Gearheard is the son of Rev. and Mrs. A. J. Gearheard, Brother Gearheard being pastor of the Methodist church at Haynesville.

Plans have been prepared for the Sunday school annex to the First Methodist Church, Greenville, Miss., and funds are being raised to begin the building as soon as possible. The plans call for as complete Sunday school plant as can be found in the South, and great interest is being taken in its erection. Greenville Methodists are forward-looking folk.

Rev. F. R. Power, pastor of the De Siard charge, Louisiana Conference, writes that he can give a date in July and one in August to any brother who might desire his services in a meeting. His address is Fairbanks, La. The work on the De Siard charge goes well, everything considered. The population is more or less transient, but there are three union Sunday schools and a Ladies' Aid Society which are doing good work.

The General Conference of the Methodist Episcopal Church sitting at Springfield, Mass., elected five new bishops—one pastor, one university president, two mission secretaries, and one superintendent of missions. They are Rev. Wallace Elias Brown, Syracuse, N. Y.; Rev. Dr. George Richmond Grose, Green Castle, Ind.; Rev. Titus Lowe, New York City; Rev. Dr. Brenton T. Badley, Calcutta, India; and Rev. Dr. George Amos Miller, Panama City.

Rev. Chas. W. Crisler, pastor of First Church, Baton Rouge, under date of May 24, writes: "We are having a great meeting with Rev. W. B. Hogg, of Trinity Methodist Church, El Paso, Texas, doing the preaching, and Mr. B. G. Grenfell, of Dawson Springs, Ky., leading the singing. The congregations are overflowing the church at each service. The meeting will continue through Monday night. More than forty have united with the church. Brother Hogg has completely captured our city with his great gospel messages. His lecture before the Louisiana State University at chapel hour captivated the 1500 students."

Rev. L. D. Patterson, general evangelist, Menlo, Ga., requests us to say that Rev. Albert Branscomb of Birmingham, Ala., will graduate from the Candler School of Theology at Emory University at the approaching commencement, and expects to join the North Alabama Conference at its next session. In the interim, he will be available to help in revivals, either as preacher or singer, and he does both well. He is a local preacher authorized by the North Alabama Conference as an approved evangelist. Address him at Emory University, Georgia, or in care of the First Methodist Church, Birmingham, Ala., after June 1.

We received from the author, Mrs. Delia Morrison, the booklet, "Sketch of Rev. W. M. Pat-

terson, D. D., Pioneer Missionary to Mexico, 1873-83." Mrs. Patterson, as the young wife of Dr. Patterson, was with him through all the dangers and hardships of his pioneer work in Mexico, and she has written most interestingly of those experiences. As is well known, Bishop John C. Keener was the promoter and organizer of our work in Mexico, and the booklet has many references to him and to those in New Orleans who aided in this work. Mrs. Patterson has been confined to an invalid's chair for the past two years, and the proceeds of the sale of the booklet will assist her in meeting the heavy expenses of her illness. The Woman's Missionary Society at Frankfort, Ky., where Mrs. Patterson lives, has had the book published. It is a beautiful piece of work mechanically, and its contents are of great interest. The price is fifty cents. We hope it will have a large sale.

A SYMPOSIUM ON UNIFICATION.

Since last week, additional replies have been received to our request for statements concerning the matter of unification. We give them below.

Mr. J. B. Holland, Meridian, Miss., Delegate to General Conference.

"With the information and the light before me, I hold with the Commission that our two churches are essentially one, in origin, in belief, in spirit, in purpose and in policy; therefore, I am for the plan as outlined by the Commission, believing that the troublesome conditions that arose in the early stages of the movement have been well and thoroughly removed and that we can enter into this unification without loss, but with infinite gain to the Kingdom of God."

Rev. H. M. Ellis, Presiding Elder, Brookhaven District, Mississippi Conference.

"It offers no unity. It screams out the distrust in which each church holds the other.

"It corrects no wrongs. Instead, it confers titles to usurped territory, legalizes violated agreements, and removes the fence from between the two fighting cocks.

"It is a sort of public handshake of gladiators, unrelenting and unyielding—an invitation to disfigurement, acceptable only to the rash sentimentalist and to him grimly determined not to share the disfigurement.

"It is unconscious Pharisaism, pretending before the world to do what is determined shall not be done."

Dr. Rolfe Hunt, Lorman, Miss., Delegate to General Conference.

"By reference to records of our Conference at Hot Springs it will be seen that the authors and defenders of the minority report, as well as those who championed the majority report, avowed themselves in favor of unification. The only difference was as to kind. If we cannot agree on the present plan, what is the hope for us, and what do our pretensions mean? With safeguards proposed, we can co-operate safely and gradually remove minor differences. It is the beginning of a long-sought and happy consummation."

Rev. M. L. Burton Presiding Elder of the Jackson District, Mississippi Conference.

"Your request to hand. The General Conference that met at Hot Springs was unanimous for unification. The majority and minority reports of the Committee on Church Relations and Bible cause both favored unification. The minority wanted to instruct the Commission. The majority was adopted. The Commission was appointed. The conditions laid down have been met.

"The General Conference of the Northern Church has adopted the report by an overwhelming majority. The question now is, what shall we do? Adopt or reject?

"I have never been a "bitter ender" on either side. I voted for the majority report at Hot Springs. That a plan can be found that will suit everybody is humanly impossible. The story of the old king who tried to make the clocks run alike is applicable in this case. If he could not make clocks agree as to time, how could he make his subjects have the same opinion? That seven million Methodists will ever come to a unit on any one plan is not to be looked for. I think the present plan is feasible."

Rev. Franklin N. Parker, D.D., of Emory University, Delegate to the General Conference.

"The question of unification in the two great Methodist Churches has filled a large place in the deliberations of these sister Churches during several quadrenniums. Our Church has renewed its commands to its commissioners to seek if possible a plan by which the two Churches could be reunited. By every token the General Conference has expressed its belief in the desirability and feasibility of such a union.

"A plan has been adopted by the Joint Commission and it has received an overwhelming majority vote of the Northern General Conference. Our own plan has been accepted, a plan written by a Southern man, and a plan particularly safeguarding the rights of both branches of the Church.

"I believe our General Conference ought to adopt the plan and send it down to the Annual Conferences, where the final decision rests. The matter needs to be carefully, and, above all, prayerfully, considered by the larger representation of the Church in the Conferences at large.

"We must now face the actual meaning of all these tentative deliberations on the subject which have been presented to the two churches from time to time. The supreme question is not mere policy, but can we best further the influence of Methodism in helping to bring in the Kingdom of God. Surely, if we seek with all our hearts we may find divine guidance in this most momentous contact of the two Churches since the great separation."

Rev. W. W. Holmes, Pastor of Noel Memorial Church, Shreveport, La., and a Delegate to the General Conference.

"If Official Methodism has been honest in the resolutions of its many Conferences, in the messages of its fraternal delegates, and in the creation and continued support of a Commission whose sole purpose was to find a way and devise a plan whereby Methodism might become one church, then there can be no doubt that Official Methodism, at least, favors unification. If Official Methodism properly represents the Church at large, there is but one conclusion, viz: the Church, too, favors unification.

"At large expense, and through several years, our Commissioners on Unification have been working on plans; and now they come with the best plan they have been able to devise, a plan on which they have agreed, and a plan which has been overwhelmingly endorsed by the General Conference of the Methodist Episcopal Church.

"The question before our Church now, as I see it, is: 'Do we favor the present plan of unification?'

"The editor of the Advocate has asked for an expression on the subject. Personally, I have heartily favored the unification of Methodism for a long time. The more I study the present plan the better I like it. However, I am going to the General Conference on July 2, and to our Annual Conference on Nov. 19, with an open mind on the subject. While the question of unification has been before the Church for many years, and the present plan long enough for all to be familiar with it, we want all the information we can get. That's the way I feel about it."

HOME.

The community that has neat, well-kept, attractive homes may be counted upon to be a community of progressive, contented people. This is true of every community, large or small. The city slums have no homes in them in the real meaning of the term. They merely have rooms in which people are forced to live, and they are not attractive, pleasant rooms. The country community where most of the homes need repair and repainting, and some of them are almost at the tumble-down stage, is not a progressive community. Its people are not measuring up to their duty in home making. Home should be the pleasantest place to be found. In the home families are kept together, much of life is spent, and happiness is possible. If it is a pleasant, well-kept home, there is more likelihood that it will be the abode of happy people, and happy people must of necessity be good people, moral, right-living people. The other kind do not know real happiness. Better homes, therefore, really do mean better people. This is why it is important to make the home the chief place, the pleasantest place, and the most attractive place that we can.—Anniston (Ala.) Star.

The morning inspires to resolution and action, but we must have plan. "I will—but how? We must plan to give definite direction to our energies. Powder and shot without the gun barrel would be wasted. Put them in the gun barrel, and this will direct them to the mark. Plan is the gun barrel to direct our resolutions.—H. W. Knickerbocker.

THE UNDERGRADUATES OF THE MISSISSIPPI CONFERENCE.

Dean H. H. McNeil, of the Divinity School, at the Seashore Camp Ground, has advised that all the undergraduates who expect to attend the School and take the Course of Study be there in time for classwork, which begins this year on Tuesday morning, June 17.

JAS. M. LEWIS,
For Mississippi Conference.

NOTICE TO UNDERGRADUATES, MISSISSIPPI CONFERENCE.

I have been requested by Dr. H. H. McNeill, Dean of the Seashore Divinity School, to notify all undergraduates that the class work will begin the morning of Tueday, June 17.

VICTOR G. CLIFFORD,
Member of Faculty from Mississippi Conference.

FOR RENT—At Camp Ground, Biloxi, Miss., furnished cottage, 4 bedrooms, bath, dining-room, kitchen; gas, light, linen; $35 for June, or $25 for Divinity School session. Address M. Lake, 7463 Commercial st., New Orleans, La.

FOR SALE—Cottage on Camp Ground, Biloxi, Miss. Six furnished rooms. Price, $475 cash; a bargain. Mrs. H. F. Tolle, 1007 Florida ave., Tampa, Fla.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Send the words and money with the request that the notice be published. The name must accompany the notice. Memorial resolutions are subject to the same rule of publication.

Our beloved brother and prayerful friend, Rev. L. P. Morehead, of Pelahatchie, Miss., in the midst of their happy and busy life, WALTER LAMPKIN, on May 1, 1924. He was about two years of age. Funeral services were conducted by Rev. W. H. Jordan of Winchester, and interment made in Mud Creek cemetery, after which on the 2d inst. While so far as this life is concerned, home is darkened to father and mother and little sister, heaven is richer and their interests there are greater than ever before "Of such is the kingdom of heaven."

R. T. PICKETT.

Plantville, La.

MRS. LAURA E. COX, beloved wife of Robt. L. Cox, was born Aug. 11, 1847, and departed this life to be with Christ, Oct. 11, 1923. She was converted and joined the Methodist church when a young girl. Her life was one of constant faith and loyalty to her Lord. She died in the hope of the triumph of a living faith in the risen Christ. Her children rise to call her blessed. Her constant aim and prayer for them was that they might experience the divine completion and encouragement of real Christ and become partakers in a future kingdom of other days. In these days of uncertainty and uncertainty she meet the One who loved her so that He gave his life for her redemption. Waiting and watching in the safe are her devoted husband, three sons, five daughters, numerous grandchildren and a large company of friends who, though sad at her departure, nevertheless look forward to a great reunion around the great white throne. The funeral was held at the Methodist church. The sermon was preached by her pastor J. W. Faulk, assisted by Rev. C. C. Young, the pastor of the Baptist Church. Her son-in-law Rev. Lee Cottle, led in prayer. Grandsons were the pallbearers, while granddaughters carried the flowers and decorated the grave. "She sleeps, but not forever. There will be a glorious dawn," and at that dawning all her faithful loved ones will with her be crowned with life.

J. W. FAULK, Pastor.

RESOLUTIONS.

Inasmuch as it has pleased our Heavenly Father to take from our midst one of our class in the person of RICHARD A. ROBERTSON, who, for the past twenty years, has been a faithful and regular attendant with our Bible class, at Sibley Church; be it

Resolved, That we accept the Divine will and work of him for whom we have to do, and that we extend our sympathy and love to the family, and pray the blessings of the Heavenly Father upon them in their deep sorrow.

Resolved, That a copy of these resolutions be sent to the Webster Signal and the New Orleans Christian Advocate, also that a copy be sent to the family.

Signed: Mrs. H. C. Boyett, O. T. Slater, J. F. Dring, Committee.

THE COUNTRY SUNDAY SCHOOL.

By Rev. J. F. Dring.

It has been my pleasure to work in the country Sunday school all of my life, and the experience that I have had there has not made me believe that the work done there is a failure, but an overwhelming success. I am sure that all our readers can testify to the same experience. The simple story of Jesus and his love, as told to me while in the one-room school, has stayed with me. I went to the church in a lumber wagon, or on foot, and had time to stay and hear all that was to be heard. It was my good fortune to be rocked in a Methodist Sunday school cradle. Thank God to-day for a mother who loved the church and Sunday school! I am ready to say that if we centralize the Sunday schools, and carry them to the city, we destroy the foundation of our Christian civilization; then it follows that we should find out how to make the school in the country church what it should be as an educational institution.

1. What do we need in the country town to make it equal to the city in imparting religious knowledge?

To my mind, this problem can be solved by a closer relation of city and country. A boy will leave the country and go to live in a city with a lofty conception of church life. He sees there the great teaching force that is able to impart knowledge and before the mind and open heart he sees him on the whole program. He studies to make himself a workman approved of God and ashamed. Now, what shall be done with that boy? Ought he to keep right away in his life true knowledge? No, let him be sent out to the country Sunday school to meet the Teachers' Council in regular session and sit with them and help them to formulate plans to use in the one-room church. He can do it; he has a vision of the need of that church; he remembers how much he desired help when he was there. I am convinced that in the council with teachers is the place to begin with the evolution of the country Sunday school. They are the leaders, the head above all. When the man of the city feels the need, and the country desires the help, and they come together on a common level, great good will come of this fellowship.

I am not so much taken up with the idea of sending men out from the organized Bible classes. I have been called an ignoramus by some of these fellows; that I do not appreciate. The country Sunday school will not stand for them to come out and dictate to them; they are a people who think, and read, and pray, and in years past sent out many great men who have blessed the world, but they are willing to be led. Brother Bible class man, if you don't intend to go but once, you had better stay at home; if you are going out there to make a speech, you had better not go; but if you will go out and get down, or climb up, to where these country folk are, and be one of them, and show them that you are still a countryman, then you will be able to help.

My desire is to see the foremost teachers of the graded schools go out and be in council with the teachers and officers of the country school, and then be brotherly enough, and have love enough to urge the poor and helpless country teacher, with no equipment, no library, no Sunday school rooms, just in a little one-room church, that is the pride of his or her heart, to come to your council meeting in the city church. By this kind of fellowship it will be possible to put the machinery of the city and the power of its educational program into the country church.

And in all of this program, let us remember that it is not possible to build fully equipped churches in every community. Then let us by this small beginning of council meetings build a program of work for the one-room country school.

Sibley, La.

The only way to solve the traffic problem of this country is to pass a law that only paid-for cars are allowed to use the highways. That would make traffic so scarce that we could use our boulevards for children's playgrounds.—Will Rodgers.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged brother. A brief of these with the objects and organization and benefits sent on request.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance of a character against the hazards and uncertainties of a day.

Where may others be, brethren, not with ours and organize better.

Your income may stop, but human needs do not. [illegible] Write for Plans of the Methodist Brotherhood.

All Brethren, Methodist men and women from ages 21 to 70 [illegible] insurance at [illegible] cost than can be secured elsewhere.

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J. M. Bramblett, Sec., 210 Broadway, Nashville, Tenn.

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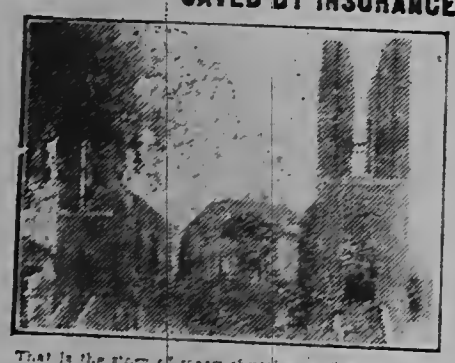

That is the story of many churches and yet many are damaged or destroyed [illegible] for [illegible] of same. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since [illegible] Methodist Churches, Parsonages and their contents against Fire, Lightning and Tornado. [illegible] reserve for protection of [illegible] Insures against [illegible] companies. No agents. Best rates. Write to

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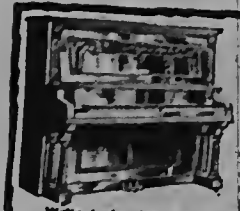

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FROM BENOIT AND GLEN ALLAN, MISS.

Dear Dr. Tarkey: We closed our meeting at Benoit Sunday night, April 13. This meeting was perhaps the greatest ever held in the community. The preaching was done by our own evangelist, the Rev. John W. Robertson. Congregations increased at each service until the house would not accommodate the people. Robertson is an able and effective preacher. All of his sermons were good, but a few of them were masterpieces. He is one of the most effective evangelists that we have in our church. Men and women, old and young, were convicted of their sins and came to the altar and asked God to forgive them. Some of the leaders of the community who had not spoken to each other for years, were reconciled to each other and to God. Quite a few joined the different churches, a weekly prayer meeting was organized, and the Sunday school interest was greatly increased. At the close of the meeting an offering of $325 was made to Brother Robertson. May the Lord continue to bless him in his work.

Just a few items that should be reported from Glen Allan. We will soon have completed a beautiful Methodist church at Glen Allan. It will be adequate in every way for the community and will cost about $17,000. We have our meeting set to begin Aug. 3, with Rev. W. J. Miller, one of the general evangelists, to do the preaching. Our Sunday school here is good, and we have one of the best prayer meetings anywhere, that meets twice a week. We have had as many as 100 people at prayer meeting. The parsonage here has recently been repaired and repainted. Our parsonage at Benoit has also been repaired and repainted. You see, we have one of those charges that have two parsonages and one preacher.

Yours in the work,

A. R. BEASLEY.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Marksville ct., at Lemoyne, dinner on the grounds, followed by preaching and Q. C., June 1.
Opelousas, June 8.
Joint Q. C., Oakdale, Elizabeth, Glenmora, Melder ct., and Hopewell ct., at Oberlin; preaching, 11 a.m.; Q. C., 3 p.m., June 15.
Coushatta, June 22.
Marksville ct., at Simsport, 11 a.m., preaching, followed by dinner on the grounds and Q. C., June 29.
Bunkie, June 29, night.
Rapides ct., at Oak Grove, 3 p.m., July 5.
Colfax, at Tioga; preaching, 11 a.m.; Q. C., 3 p.m., July 6.
Boyce, July 6, night.
Pineville, July 9, night.
Campti, at Clarence; dinner on the grounds, followed by preaching and Q. C., July 13.
Natchitoches, July 13, night.
Woodworth, July 16.
Evangeline ct., at Chicot, July 20.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, Aug. 3.
Rochelle, Aug. 21.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Olive Branch, at Oak Grove, May 17; preachiug Sunday at Union School, May 18.
Hammond, May 24, 25.
Amite, May 25.
Clinton, at Pine Grove, May 31, June 1.
Keeuer Memorial (preaching), June 1.
Istrouma, June 8.
Zachary, preaching, June 15.
Plaquemine and Donaldsonville, at Donaldsonville, June 28, 29.
Gonzales, at Carpenter's Chapel, July 5, 6.
Batou Rouge, First Church, July 6, 7.
Jacksou, at Gurley, July 12, 13.
Baker, at Blackwater, (preachlng, 16-24), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Piue Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

De Ridder, June 1, 11 a.m.
Leesville, June 8, 3 p.m.
Many, at Holly Grove, June 15, 11 a.m.
Barham, June 15, 7:30 p.m.
Crowley, June 22, 11 a.m.
Indian Bayou, Juue 22, 7:30 p.m.
Abbeville, June 29, 11 a.m.
Gueydan, June 29, 7:30 p.m.
Lake Charles, at Belle City, July 3, 7:30 p.m.
Sulphur, at Vinton, July 6, 11 a.m.
Lake Arthur, July 6, 7:30 p.m.
Rayne, at Branch, July 13, 11 a.m.
Maxie, at Church Point, July 13, 7:30 p.m.
Lafayette, July 20, 11 a.m.
New Iberia, July 20, 7:30 p.m.
Neame, at Longville, July 27, 11 a.m.
Morryville, July 27, 7:30 p.m.
Kurthwood, Aug. 3, 11 a.m.
Eunice, at Eunice, Aug. 10, 11 a.m.

J. B. WILLIAMS, P. E.

New Orleans Dist.—Tihrd Round.

Preaching dates in New Orleans will be arranged by agreement with pastors.
St. Martinville, June 22.
Lydia, at Pecan Island, June 29.
Joint quarterly conference for Houma, Bayou Blue, and Lafourche, at Houma, July 4.
Berwick, at Gibson, July 6, morning.
Morgan City, July 6, evening.
Joint quarterly conference for New Orleans churches, at First Church, July 10.
Jeanerette, July 13, morning.
Franklin, July 13, evening.
Covington, at Fitzgerald, July 20.
Slidell, July 27.

W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Dubach, at Lisbon, June 1; preaching, 11 a.m.
Springhill, June 3, 8 p.m.
Winnfield, June 4, 8 p.m.
Gibsland, at Bryceland, June 15; preaching, 11 a.m.
Winnfield ct., at Winnfield, June 18, 2 p.m.
Bernice, at Summerfield, June 22; preaching, 11 a.m.
Homer, June 25, 8 p.m.
Haynesville, at Colquit, July 1, 2 p.m.
Athens, at Wesley, July 2, 2 p.m.
Haughton and Doyline, at Doyline, July 6; preaching, 11 a.m.
Clay, at Longstraw, July 10; preaching, 11 a.m.
Arcadia, at Mount Moriah, July 13; preaching, 11 a.m.
Cotton Valley, at Hortman, July 15, 2 p.m.
Ringgold, at Rocky Mount, July 16; preaching, 11 a.m.
Farmerville, at ———, July 20; preaching, 11 a.m.
Jonesboro, at Jonesboro, July 22; 2 p.m.
Minden, July 23, 8 p.m.
Marlan, at Dowsnville, July 27; preaching, 11 a.m.
Bienville, at Burkplace, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Shreveport Dist.—Third Round (In Part).

Texas Avenue, preaching, Sunday, May 25, p.m.
Krand Cane, at Kelthville, preaching, Sunday, June 1, 11 a.m.; Q. C., 3 p.m.
South Mansfield, preaching, Sunday, June 1, p.m.
Bayou La Chute, at Elm Grove, preaching, Sunday, June 8, a.m.
Cedar Grove, preaching, Sunday, June 8 p.m.
Pleasaut Hill, at Marthavllle, Sunday, June 15, a.m.; Q. C., 3 p.m.
Bossier City, Wednesday, June 18, p.m., Q. C.
Longstreet, at Bethel, Sunday, June 22, a.m.
Logansport, Sunday, June 22, p.m.
Greenwood, at Flournoy, Sunday, June 29, a.m.

R. H. WYNN, P. E.

DICKS' MUL-EN-OL

Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

No remedy can cure all ailments of the human body, but an immense number of people suffer from aches, pains and disease symptoms when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

NUXATED IRON

is an eminent physician's best blood prescription, standardized. It is recommended for all anaemic and run-down conditions. It has helped thousands of others. It should help you. Ask for it at any drug store.

HEADACHES GONE. TIRED NO MORE

Gives Credit to Lydia E. Pinkham's Vegetable Compound. Hopes Other Women Will Benefit by Her Experience

Skowhegan, Me.—"I was sick most of the time and could not get around to do my work without being all tired out so I would have to lie down. One day when I was reading the paper I saw the Lydia E. Pinkham's Vegetable Compound advertisement and saw what it did for other women, so I thought I would try it. I have taken three bottles, and cannot begin to tell you what it has already done for me. I do all my work now and keep up the whole day long without lying down. I have no more headaches nor tired feelings. I hope every woman who takes the Vegetable Compound will get as much benefit out of it as I have." —Mrs. PERCY W. RICHARDSON, R. F. D. No. 2, Skowhegan, Maine.

You have just read how Lydia E. Pinkham's Vegetable Compound helped Mrs. Richardson. She gave it a trial after she saw what it had done for other women. For nearly fifty years Lydia E. Pinkham's Vegetable Compound has been thus praised by women. For sale by druggists everywhere.

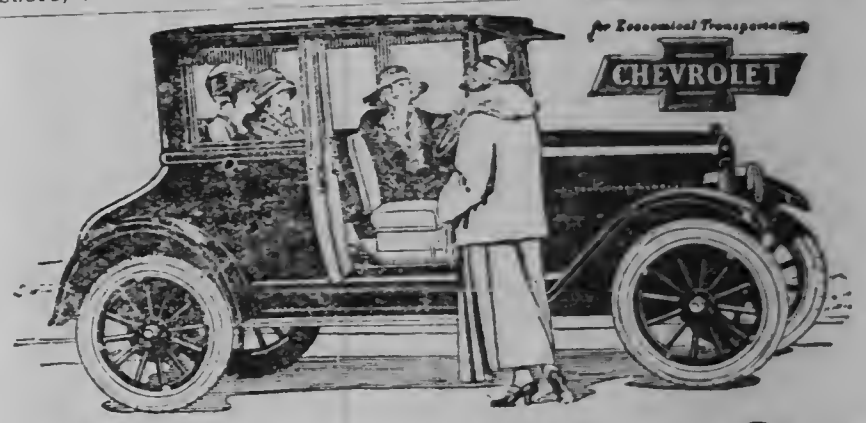
FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

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Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Grenville, the Grenada, and the Aberdeen Districts have passed resolutions making provision for training schools to be held next year. Who will say we are not making progress?

Rev. L. P. Wasson, presiding elder of the Aberdeen District, requested me to present some phase of religious education to the members of the district conference each day of the conference. The response upon the part of the members of this conference was hearty.

The Aherdeen District Conference passed a resolution accepting the programs of work furnished hy the General Sunday School Board. When these programs are put into effect, there will he a wonderful increase in the enrollment of the schools and a general toning up of every department of church work.

Pastors, teachers, and young people are enrolling for the Conference and district standard training schools to be held during the month of June—not only enrolling, hut buying hooks so as to he prepared for the work of these schools. This is a step in advance of any previous year.

We all have an endless fight against ignorance, laziness, and egotism. On with the fight until they are conquered! Sir Rohert Hall says: "Sound religious instruction is a perpetual counterpoise to the forces of depravity." We have a task worthy of the leadership and co-operation of an all-wise and omnipotent God, a task that challenges every memher of every church in the land.

Do you not think such a task is of sufficient importance to bring us facc to face with God in prayer? Is it not worthy of sacrifice and self-denial? Is it not worthy of the first place in our plans?

Have you forgotten your missionary pledge? Are you giving missionary instruction? Is there a missionary spirit in the church? How many men and women really have a passion for the kingdom of God? Study the processes that hring such a condition to pass, then put those processes to work.

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SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Shreveport District Sunday school conference had 170 delegates present at its recent session at Greenwood, with the following district officers present: Mrs. N. L. Hudson, Elementary Superintendent; Rev. G. M. Hicks, Intermediate-Senior Superintendent; Dr. A. S. Lutz, Teacher Training Superintendent.

Dr. R. H. Wynn presided in the absence of the district secretary, Mr. H. E. Gump. The conference authorized the presiding elder to appoint a Board of Managers for the District Standard Training School, the date of which will be Oct. 12 to 17.

The conference made the following changes in district officers: Rev. Guy M. Hicks, Belcher, District Secretary; Mrs. John Satterly, Shreveport, Superintendent of Young People, in place of Mrs. R. E. Bozeman; Mr. W. J. Sharp, Mansfield, Adult Superintendent, in place of Mr. L. T. Sylvest.

The Monroe District Conference went on record in favor of sub-district Sunday school organization, and authorized the Executive Committee to do this work and appoint sub-district officers.

Mr. C. W. Scates, of Wisner, is the new district secretary for the Monroe District, and we prophesy that under his administration this great Sunday school district will make some great advances during the coming year.

The writer had the pleasure of spending Sunday, May 18, in Columbia, La. The superintendent of Sunday school there is Mr. I. A. Hearne, who has a fine group of Sunday school workers. This school has had its superintendent present during the last two Annual Sunday School Conferences, Alexandria, and the Homer Conference. Last year they sent two delegates to the District Standard Training School, and are planning on sending at least five this year to Monroe.

Mrs. J. M. Henry, Assistant Conference Superintendent, will make an itinerary in the Lake Charles District, beginning at Lafayette, May 28, in the interest of the District Standard Training School. The pastor at Lafayette writes: "Yours in regard to Mrs. Henry's coming here on the 28th inst., in the interest of the Sunday school work, reached me. I will be glad to arrange for a conference with our Sunday school workers, as you suggest, following our prayer meeting service on the night of the 28th."

The Wisner Sunday school of the "C" type was recently checked up, and the following report from the central office was received: "Points 2, 3, 4, 9, and 10 seem to he complete; point No. 1 is lacking in the matter of organized classes and the observation of Promotion Day; point No. 5 indicates inadequate class separation; point No. 6 does not give enough information concerning types of Christian Scrvice done by the classes; point No. 7 is incomplete as to the reading of the approved books, and the taking of training courses; point No. 8 indicates that Decision Day will be observed in July. I have granted credit on point No. 3 with the understanding that the pastor will attend the workers' council meeting. The meetings must be held at a time when the pastor can attend. It is especially important that the pastor of a circuit should be with the workers in a meeting of this kind."

At the district conference the Alexandria school of the "B" type was checked up, and the following report from the central office was received: "Points Nos. 1, 5, 8, 9, seem to be in full operation, and four seals seem to be due. Point No. 2 indicates that the classes are not organized and the departments are not meeting seperately in addition to the Sunday school hour. Point No. 3 indicates that only a small percentage of the officers and teachers attend the workers' council. Point No. 4 seems to be complete, except with regard to the numher of books in the workers' library. There are eighty officers and teachers and only forty-seven books available. Point No. 6 is complete except one of the song books. 'World-wide Revival Songs,' is not approved. Point No. 7 indicates the training requirement. Point No. 10 indicates that no reports are made to the homes."

We are giving full reports from the above schools that our readers may somewhat check up on their own Sunday school, and get a better understanding, point by point, of what we mean by the Programs of Work "C" and "B."

1924 Schedule Standard Training Schools.

Lake Charles District, June 1-6.
Monroe District, June 15-20.
Baton Rouge District, July 28-Aug. 2.
Ruston District, Aug. 4-9.
Houma District, Aug. 25-30.
Alexandria District, Sept. 29-Oct. 4.
New Orleans District, Oct. 5-10.
Shreveport District, Oct. 12-17.

REV. C. D. ATKINSON,
Conference Superintendent.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference met at Hermanville, Miss., May 20-22. Rev. W. F. Baggett and his fine people extended every possible courtesy. Only one preacher was absent. He was kept away on account of sickness. There was also a good representation of lay delegates. Rev. W. B. Jones proved that he is a splendid "presiding" elder.

The afternoon of May 21 was devoted to the work of the Sunday school. At this time Rev. J. C. Chambers held the Vicksburg District Sunday School Institute.

Two fine young men were licensed to preach—Roy Tillman Scott and Marlin Howard McCormick.

The following were chosen lay delegates to the Annual Conference: J. M. Sessions, Mrs. Z. D. Clarke, H. H. Crisler, S. W. Sharbrough, Mrs. W. H. Huntley, J. M. Miller, Mrs. T. B. Cottrell, Mrs. Rovella Saxon. Alternates: I. Z. McKay, Mrs. Flora Dawkins.

The preaching was well done by Revs. T. J. O'Neil, W. T. Griffin, W. H. Huntley, Rolfe Hunt.

The reports of the pastors showed that the Vicksburg District is making progress. There have been an unusual number of accessions up to date. Especially large ingatherings followed revivals at Delta City, Cary, and Gibson Memorial.

The laymen are busy. Several squadrons are at work. May the good work go on. S. W. Sharbrough was re-elected district lay leader and H. H. Crisler and W. S. Ford were chosen associate district lay leaders.

The following visitors were present and brought helpful messages: Rev. J. M. Morse, Mississippi Conference Secretary of Education; Rev. J. C. Chambers, Mississippi Conference Sunday School Secretary; J. Reese Lin, of Millsaps College; Rev. W. T. Griffin, Mississippi Conference Commissioner for Orphanage; Chas. Assaaf, Syrian evangelist; Rev. H. A. Gatlin, of the Mississippi Conference Board of Church Extension; Rev. B. F. Lewis, Superintendent of the Methodist Orphanage; Rev. J. F. McClellan, of the Mississippi Conference Training School; Dr. J. M. Sullivan, lay leader of the Mississippi Conference; W. D. Hawkins, Mississippi Conference Secretary of Missions.

Woodville was selected as the seat of the next district conference.

B. M. HUNT, Sec'y.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

HAPPENINGS ON FRIDAY.

Shakespear was born on Friday.
Mayflower landed on Friday.
Bastile was destroyed on Friday.
Lincoln was assassinated on Friday.
King Charles was heheaded on Friday.
America was discovered on Friday.
Julius Caesar was assassinated on Friday.
Queen Victoria wsa married on Friday.
Napoleon Bonaparte was born on Friday.
Battle of New Orleans was fought on Friday.
Battle of Waterloo was fought on Friday.
Battle of Bunker Hill was fought on Friday.
Declaration of Independence was signed on Friday.
Joan of Arc was burned at the stake on Friday.—Selected.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Third Round.

Holly Springs, June 1 a.m., 2 p.m.
Red Banks ct., at Mahon, June 1, p.m.
Tie Plant ct., at Bethel, June 7.
Coffeeville ct., at Goshen, June 8.
Vaiden and West, at Midway, June 14.
Poplar Creek ct., at Bethel, June 15.
Lamar ct., at Rice Chapel, June 20.
Ashland ct., at Wesley, June 21.
Waterford ct., at Bethel, June 22.
Water Valley, Main Street, and Taylor, at Wyatt's, June 28.
Paris ct., at Pleasant Ridge, June 29.
Water Valley, First Church, June 27, 29, p.m.
Holcomb ct., at Ebenezer, July 5.
Duck Hill ct., at Hopewell, July 6.
Winona, July 6, 7.
Abbeville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

R. A. TUCKER, P. E.

Aberdeen Dist.—Third Round.

Pontotoc, May 20.
Aberdeen, 7:45 p.m., May 28.
Mathiston, at La Grange, May 29.
Eupora and Maben, at Eupora, 7:45 p.m., May 29.
Bellefontaine, at Spring Hill, May 30, 31.
Toccopola, at Tula, June 1, 2.
Randolph, at Shady Grove, June 3.
Algoma, at Ebenezer, June 4.
Houlka, at Van Vleet, June 5.
Buena Vista, at Pleasant Grove, June 6.
Amory, morning, June 7, 8.
Aberdeen, preaching, June 8.
Okolona, morning, June 21, 22.
Pontotoc, preaching, p. m., June 22.
Salem and Friendship, at Liberty Hill, June 23.
Verona, at Union, June 24.
Shannon, at Grady's Chapel, June 25.
Tupelo, June 29.
Houston, July 5, 6.
Fulton, at Van Buren, July 10.
Tremont, at Asbury, July 11.
Greenwood Springs, at Friendship, morning, July 12, 13.
Smithville, at Paine's Memorial, p.m., July 13, 14.
Nettleton, at Shiloh, July 15.
Prairie and Strongs, at S., July 16.
Vardaman, at Cross Roads, July 17.
Calhoun City, at Big Creek, July 18.
Woodland, at Palestine, July 19, 20.

This round of quarterly conferences is to be more than the regular conference and preaching service. It will be a series of institutes, especially on the circuits, an all-day program of great interest. There will be a team of workers and speakers, and it is hoped that great crowds of people will come to all these meetings. Rev. W. M. Campbell, the district evangelist, will be in the party from May 28 to June 6, and perhaps at other times also. Rev. R. H. B. Gladney will be in the party from July 10 to 20.

Let the pastors take advantage of this opportunity by getting all the officials and as many of the membership as possible to these meetings that the work may receive the stimulus and inspiration that they are sure to bring to the people.

L. P. WASSON, P. E.

Greenville Dist.—Third Round.

Boyle and Pace, at Winterville, June 1, 11 a.m.
Arcola and Murphy, at Yerger, June 1, 3:30 p.m.
Leland, June 1, 7:30 p.m.
Shaw and Litton, at Litton, June 2, 11 a.m., 2 p.m.
Cleveland, June 2, 7:30 p.m.
Merigold, at Shipman's Chapel, June 3, 11 a.m., 2 p.m.
Shelby, June 3, 7:30 p.m.
Duncan and Alligator, at Bobo, June 4, 11 a.m., 2 p.m.
Clarksdale, June 4, 7:30 p.m.
Friars Point and Lyon, at Lyon, June 5, 11 a.m., 2 p.m.
Coahoma and Jonestown, at Coahoma, June 5, 7:30 p.m.
Lula and Dundee, at Lula, June 6, 11 a.m., 2 p.m.
Tunica, June 6, 7:30 p.m.
Evansville and Dubbs, at Evansville, June 8, 11 a.m.
Hollandale, June 8, 7:30 p.m.
Rosedale and Hillhouse, at Malvina, June 9, 11 a.m., 2 p.m.
Greenville, June 9, 7:30 p.m.
Glen Allan and Benoit, at Glen Allan, June 10, 11 a.m., 2 p.m.
Gunnison and Sherard, at Deeson, June 22, 11 a.m.
Lake Cormorant and Robinsonville, at Walls, June 29, 11 a.m.

Where two hours are indicated, instance Litton, June 2, 11 a.m., 2 p.m., it is earnestly requested that lunch be served at the church after preaching, the business session following the lunch. This will give opportunity for vital personal contact, a better acquaintance among the officials, consultation, and conference. It is also requested that personal invitation be given neighboring pastors and officials to meet with us. These visiting pastors will be called on to bring the gospel message, and there will be an exchange of methods used, etc., that should be most helpful. To this end let all superintendents and teachers make it a point to be present at these conferences. Marked progress should be registered through the whole district. All finances should be given unusual emphasis on the part of the stewards. Thanking all parties concerned in advance for the hearty cooperation that obtains in this district, and praying that the round may make a new achievement record.

Cordially and fraternally,

JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Batesville, June 3, 7:30 p.m.
Senatobia, June 4, 7:30 p.m.
Byhalia, at Miller, June 6, 10 a.m.
Olive Branch, at Miller, June 6, 10 a.m.
Cockrum, at Lewisburg, June 20, 10 a.m.
Pleasant Hill, at Lewisburg, June 20, 10 a.m.
Longtown, at Mastodon, June 21, 10 a.m.
Courtland, at Chappel Hill, June 27, 10 a.m.
Shuford, at Chappel Hill, June 27, 10 a.m.
Arkabutla, at Sarah, June 28, 10 a.m.
Crenshaw, at Sledge, June 22, 7:30 p.m.
Oakland, at Tillatobia, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 19, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

It will be noticed that I am to hold three group conferences on my third round, viz., Byhalia and Olive Branch, at Miller, June 6, at 10 a.m.; Cockrum and Pleasant Hill, at Lewisburg, June 20, at 10 a.m.; Courtland and Shuford, at Chappel Hill, June 27, at 10 a.m. The preachers and officials of these charges will please note and act accordingly.

I also call attention to the fact that I am calling the quarterly conferences on the circuit to meet at 10 a.m. I am doing this because of a special program I shall have for the conferences on my third round. I shall have with me a layman (or other visitor) who will make an address on the value of the church to the community and to the world. I will secure the speaker for this occasion. I desire that the preacher, either before or after the time of the meeting of his quarterly conference, have all-day services in each of his other churches, at which service he shall have some one speak on the value of the church to the community and to the world. I want the preacher to preach a sermon on that same day on "Life Stewardship." Brethren, let's put the same enthusiasm into our work that we would if we knew each day were the last we would have for service upon earth.

J. TILLERY LEWIS, P. E.

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Age 31 Has Tragic Meaning for Average Man or Woman

U. S. Life Tables show health span extends only from 18 to 31—Earnings fall off rapidly after 40

Physical freedom and full vigor—what are they worth to you? This is a question the average American can answer from his own bitter experience—for at age 31 the average American begins to slip. After 40 his earning power drops off rapidly. These appalling facts are shown by the United States Life Tables, 1920.

Age 31! The age at which men and women should be entering their period of greatest usefulness and happiness! The beginning of the supposed "prime of life."

Not the prime of life. The age of decay! What causes contributo the fearful condition?

Unwise eating. Sleeplessness. The [illegible] of the body with drug stimulants which appear to *give* added [illegible] but actually *borrow* this [illegible] from the body's own reserve.

Every school child is taught to [illegible] Most mothers enforce [illegible] rule for children. [illegible] maturity—and the squandering of the reserve strength which [illegible] built up. Figures show [illegible] average American is able to [illegible] just 13 years. Then, [illegible] of his life yet before him, he [illegible] grade.

Medical literature classifies caffein [illegible]. Like strychnin, it is [illegible] given by doctors in cases of [illegible]. The average cup of coffee [illegible] the usual dose of caffein [illegible] used in these cases.

[illegible] contributes no nourishment to [illegible]. Its only virtues, as a beverage, are its warmth and flavor. A hot, [illegible] drinkless drink is a benefit with every meal.

People in 2,000,000 American homes enjoy such a drink in Postum. A drink with the rich, mellow, full flavor and fragrance of roasted whole wheat and bran—flavor which people in 2,000,000 homes like better than any other.

Try Postum for thirty days—you can't expect to rid yourself of the effect of a habit of years in a day or two. Know that you are enjoying a drink which *contributes*, rather than robs, reserve strength. We will give you—free—a full week's supply of Postum to start you on your thirty-day test.

Ask for either Postum Cereal (the kind you boil) or Instant Postum, the easiest drink in the world to prepare. Either kind costs less than most other hot drinks. With your week's free supply, we will have Carrie Blanchard—nationally famous for the goodness of her Postum—send you her own directions.

After 31, what? Take one easy step in the right direction, by sending for your first week's supply of Postum—*now!*

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N. O. Christian Advocate—

REV. DAN KELLY AT CATCHINGS, MISS.

On Sunday evening, May 4, Rev. C. A. Schultz, our devout, consecrated and enthusiastic pastor, met with his large congregation at the Methodist church. He delivered a soul-stirring sermon that verged into a most wonderful testimony and prayer service, which was the beginning of a series of revival services by Brother Dan E. Kelly, who preached his first sermon on Monday evening. Not only Catchings, but surrounding towns and communities fully realized that a man of God was in our midst, and came to hear the old-time gospel message of repentance and regeneration through a risen Christ. Though comparatively a stranger to so many of his hearers, by his eloquence, wit, and humor, ceaseless flow of language and forceful illustrations, the glow and sunshine of love in his soul, Brother Kelly impresses one and all as a man imbued with a high and holy purpose.

Brother Kelly won for himself a warm place in the hearts of these people, and our meeting soon developed into a real devotional interest by the entire membership of the church.

His earnest plea to those who profess religion is to give more attention to non-law-abiding citizens, namely, gamblers, drunkards, bootleggers, liars and thieves, who are whittling away their lives at a terrific rate, which results in a wrecked career, doing their part in obstructing the progress of the government.

The services held at 8 o'clock in the morning in the school auditorium reached the school children, who come from widely spread communities. On Saturday some of the planters, with Brothers Schultz and Kelly, held a service for the colored people, which proved to be a very helpful service to them.

On Sunday, the last day of the meeting, four services were held. The first was at 11 o'clock, after which a most bountiful dinner was served by the ladies of the community. At 2:30 o'clock, another great service "for men only" was held. Herein he did not fail to emphasize the dangers of social evils. He holds up the cross of Christ as a remedy for the world's ills; he pleads most earnestly that men accept God's way and seek a home in Heaven, prepared for his followers. At 4 o'clock was held the Mother's Day and flower service, the method of which is wholly original and doubly impressive. It is only when the bud opens up its petals and begins to give itself out to others that its beauty and fragrance are developed. The moment you fling open the door of your heart and allow the rose of your sympathy and helpfulness to send out, without stint, its fragrance and beauty upon every passer-by, whether pauper or millionaire, you begin to develop power. So let us not postpone doing, as Brother Kelly says, good deeds and giving flowers to the living instead of the dead. At 8 o'clock, again, a great crowd gathered to hear the last message, which proved to be possibly the strongest which he had delivered.

There is no way to tell just what has been accomplished for the church. The visible results are: One hundred and fifty-four members added to the Methodist and the Baptist churches, many of whom came by families.

Brother Kelly, fifteen years an evangelist, holds that a revival is absolutely a spirit rather than a method.

It was my privilege to be a member of the church at Bogue Chitto while Brother Kelly was our pastor, and his preaching has meant much to my life, and many times since it has been my pleasure to hear him preach. We needed him in this town, and we shall always rejoice for the wonderful results of his labor here, and our prayer is that God may continue to bless his work at other places as he is doing here.

EFFIE O. BALL.

Contracted Cold at a Billy Sunday Revival

Developed Into Systemic Catarrh Recommends PE-RU-NA

Mr. A. R. Wilson LaFollette, Tenn.

The letter written a short time ago by Mr. A. R. Wilson of LaFollette, Tenn., brings some more direct evidence of the value of Pe-ru-na in the treatment of catarrhal diseases.

It reads as follows:—"While attending Billy Sunday's great revival at Knoxville, Tenn., last February I contracted a cold which weakened my entire system. I have taken only three bottles of Pe-ru-na and feel like a new man. It is a great system builder as well as a great catarrh remedy."

To attempt to even estimate the thousands who, in the last half century, have come to know and appreciate the merits of Pe-ru-na would be worse than useless. The number is astonishing and increasing daily.

Your nearest dealer has Pe-ru-na in both tablet and liquid form. Insist upon having Pe-ru-na, the original treatment for catarrh.

JASPER COUNTY SUNDAY SCHOOL INSTITUTE.

On the morning of May 10, 1924, convened at Montrose, Miss., a county-wide Sunday school institute. To say it was a success would not give expression to the thought I wish to convey. It was a decided success from start to finish—a feast of great things. It seemed that the workers were filled and thrilled to overflowing, really anxious to impart some of the hidden truths to their fellow-workers so as to strengthen them. It seemed that every one had the same ideal, the one objective, that of leading some one to Christ.

One peculiar feature—the attendance was splendid, representatives from the different schools all over the county, especially those asked to take part on the program, being present. It was indeed a great privilege and an inspiration to listen to those splendid addresses given by men of God. To be abreast with and to keep in touch with the Sunday school movement, we must be up and doing—there is no room for idlers.

The best service we can render is but a small factor in establishing the great truths and principles in the young life. When I was but a young man, I made a speech on the subject, "Old things have passed and new ones are taking their place." I have lived long enough to see this statement verified, especially is this true in the Sunday school work. I mean no criticism, no discredit to the work, nor to the workers of other days, God bless them; but the old Sunday school will not do to-day; the old superintendent will not bring things to pass to-day; the old teacher will not stand the test to-day. The old music (oh, how sweet!) will do to-day. Old things are passing away; new inventions, new revelations, are taking place in a Sunday school way. Picture for yourself the Sunday school of to-morrow—a beautiful church, with all necessary equipments for Sunday school work, a well organized school in all its departments, a loving, loyal pastor, a wide-awake superintendent, well trained teachers, and a devoted student body. Will we adopt this as our ideal, from the smallest to the largest schools? Our great church is pressing toward that goal; many are engaged in the fight. Love for God and salvation of souls are the imperative need.

The influence of the work of the institute is far-reaching and will have a telling effect in years to come. You could but predict the result of the institute had you the privilege of listening to our Assistant Field Secretary, O. C. Hull, deliver some of his heart-searching messages. It is a great privilege to hear him; always be glad when you know he is coming your way.

The institute was properly organized and will meet annually. If the beginning is any indication of the future, great will be the future.

We earnestly believe that the Sunday school work in our county (Jasper) will grow and continue to develop until almost every one will have some knowledge of the Word of God. Let me admonish every one to get a greater vision of the many things that lie before us, see the necessity of service, then serve as God directs.

LAYMAN.

Let every one remember that he who violates the laws of the land tramples on the blood of the fathers and tears asunder the charter of his own and his children's liberty.—Abraham Lincoln.

For Troubled Nerves,

High Blood Pressuro, Dyspepsia, Neuritis, Worry, Despondency and General inefficiency, investigate the new rational methods now being successfully used at

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METHODIST HOSPITAL
Memphis, Tenn.
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Offers an excellent course of instruction to young women who wish to enter a life of service to humanity. On completion of our new hospital there will be vacancies for a class of thirty. The Nurses' Home, now under construction, will offer facilities unsurpassed in the South, with class rooms, demonstration rooms, lecture rooms, laboratories, and recreation rooms. The building is entirely fireproof, and will be homelike and attractive. All nurses in training will be under the supervision of a competent House Mother. Classes will begin September 1. High school graduates preferred.

Send your application to Miss Georgia Holmes, R. N., Directress of Nurses,

METHODIST HOSPITAL,
855 Union Avenue - - - Memphis, Tennessee

OPPOSED TO UNIFICATION.

Dear Brother Carley: You have opened the columns of your paper for any one to express himself in favor of or against uniting the Northern and Southern churches. What I have to say will have no bearing one way or another, but my heart is full and I must speak. There are no terms upon which I would be willing to have our dear old Southern Methodist Church united to that great Northern body. If the Northern people wanted to come South, why did they not join our churches? Why erect Northern churches in the South? Now they are not satisfied with that, they want to wipe us out—change the name. There has been an unrest in our church ever since this question of unification has been going on; fewer genuine conversions. Our God is not a God of confusion. I know our churches are filling up with members, but how few whose lives tally with the Bible standard! Do "all things in Christ Jesus become new?" "Old things pass away?" God wants the quality, not the quantity.

This is from the very heart of a 75-year-old Southern Methodist.

MRS. J. E. WIMBERLY.

Port Arthur, Tex.

We cannot all achieve renown;
Some will ascend and some stay down.
Though many win the world's acclaim,
A host will work unknown to fame.
Do, then, thy duty as it comes;
March without blare of brass or drums.
Greater than conquerors or kings
Is he who's great in little things.

—Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round.

Barlow, at Rehoboth, May 31, June 1.
Hazlehurst, June 1, 2.
Brookhaven, June 8, 9.
Georgetown, at Georgetown, June 8, 3 p.m.
Pleasant Grove, at Sartinville, June 14, 15.
Centenary, McComb, June 15, p.m.
Meadville and Bude, at Beulah, June 29.
Crystal Springs, July 6, a.m., 7 p.m.
Gallman, at Old Crystal Springs, July 6, 3 p.m.
Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beauregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Fannin, at Andrew Chapel, May 31, June 1, 11 a.m.
Rankin Street, at Pearl, June 1, 3 p.m.
Terry, at Forest Hill, June 8, 11 a.m., 2 p.m.
Florence, at Braxton, June 8, 7:30 p.m.; June 9, 9 a.m.
Bentonia, at Fletcher's Chapel, June 15, 11 a.m., 2 p.m.
Satartia, June 15, 7:30 p.m.; June 16, 9 a.m.
Madison, at Pocahontas, June 29, 11 a.m.; June 30, 10 a.m.
Flora, at Adelle, June 29, 3 p.m.
Mendenhall, at Bethany, July 5, 6, 11 a.m.
Harrisville, at Pisgah, July 6, 3 p.m.
Edwards, at Reeves Chapel, July 13, 11 a.m., 2 p.m.
Bolton, at Raymond, July 13, 4 p.m., 8 p.m.
Eden, at Lake City, July 19, 20, 11 a.m.
Yazoo City, July 20, 4 p.m., 8 p.m.
Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Meridian, East End, June 1.
Meridian, Poplar Springs, June 1, p.m.
Lauderdale and Electric Mills, at Electric Mills, June 8.
Meridian, Fifth Street, June 15.
State Line, church dedication, June 22.
Scooba, at Binnsville, June 29.
Daleville, at Andrew's Chapel, July 2.
Porterville, at Union, July 3.
Meridian, Seventh Avenue, at Pine Springs, July 5, 6.
Vimville, at Harper's, July 9.
Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m.
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 3, 4.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Newton Dist.—Third Round.

Forest, June 1, 11 a.m., 3 p.m.
Philadelphia, June 5, 8 p.m.
Decatur and Hickory, at Hickory, June 8, 11 a.m., 3 p.m.
Montrose charge, at Garlandsville, June 14, 11 a.m.; June 15, 11 a.m.
Rose Hill, at Paulding, Tuesday, June 17, 11 a.m.
Bay Springs, at Stringer, June 28, 29.
Harperville, at Hillsboro, July 5, 6.
Chunky, at Susquelena, July 12, 13.
Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Washington, at Mars Hill, June 1, 3 p.m.
Natchez, Jefferson Street, June 1, 2, 8 p.m.
Rockey Springs, at Hickory Ridge, June 8, 3 p.m.
Fayette, June 8, 9, 8 p.m.
Port Gibson, June 15, 16, 11 a.m., 8 p.m.
Woodville, June 28, 29.
Centerville, at Stephenson, July 6, 11 a.m.
Gloster and Liberty, at Gloster, July 6, 7, 8 p.m.
Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.
Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ———, Aug. 17, p.m.
Lonise and Holly Bluff, at ———, Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Columbia Mission, at Hub, Q. C., June 6, 7:30 p.m.
Columbia, Q. C., June 9; preaching, June 8, 11 a.m.
Logtown, Q. C., June 14, 7:30 p.m.; preaching, June 15, 11 a.m.
Bay St. Louis, Q. C., June 16, 7:30 p.m.; preaching, June 15, 7:30 p.m.
Lumberton, Q. C., June 28; preaching, June 29, 11 a.m.
Poplarville, Q. C., June 30; preaching, June 29, 7:30 p.m.
Pascagoula, Q. C., July 5; preaching, July 6, 11 a.m.
Moss Point, Q. C., July 7; preaching, July 6, 7:30 p.m.
Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q. C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

ROCHE'S HERBAL EMBROCATION

The external remedy for **CROUP** or **WHOOPING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

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Jacksonville, Fla.—"Two or three years ago I had bad health. I suffered with my head a great deal and was weak and nervous. My doctor said I should take a good tonic and recommended Dr. Pierce's Favorite Prescription. By the time I had taken two bottles of the 'Prescription' I was feeling all right—had regained my strength and was relieved of the headaches and the nervousness. I hope to help others by recommending Dr. Pierce's Favorite Prescription." —Mrs. L. H. Winter, 628 Rosselle St.

You should obtain this famous Prescription now at your nearest drug store in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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The itching skin's best friend
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Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
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Epworth League

NORTH MISSISSIPPI CONFERENCE

Railroad Rates to Assembly.

Application has been made to the Southeastern Passenger Association for one-half fare returning, over all roads in Mississippi, provided you get a receipt from your selling agent, and have that certificate signed by the Dean of the Sunday School and Epworth League Conference. Watch the daily papers and ask your pastor about these rates on the "Certificate Plan," We must have 250, or more, at Training School and League to obtain this. Get a certificate if you pay as much as 67 cents.

Information.

There is to be no charge for rooms at the College, and no registration fee. You pay only for your meals, $4.00 for the entire time, $1.50 a day, or 75 cents a meal. That is for the table service only.

Bring: Towels, soap, pillow cases and sheets. The rooms have only the heavy furniture. Notify Rev. J. R. Countiss, president of Grenada College, if you expect to be present for lunch Wednesday, June 18, that provision may be made for all who are to be there.

Bring your best smile and keep it all the time.

Bring your best yell and song so you can exchange these with others.

Bring with you a report of the Standard of Efficiency, or instruct delegates to fill out these report blanks, as each League will be graded on the reports handed in. Secure blanks and information about these matters through your District Secretary.

Each Chapter should be sure that its Chapter record book, a standard form book secured from the Central office, is sent to the Conference, to be examined by the Committee on Records. Your Chapter cannot receive its proper standing until this book has been examined.

Every one attending is expected to attend some one of the class groups for study, reporting to the same class, or group, all the way through.

SO WEAK, WAS LIKE A SHADOW

Oklahoma Woman, After Much Suffering, Began to Take Cardui—Says She Was Strengthened and Built Up.

Fort Towson, Okla.—"I used Cardui for years," says Mrs. M. C. Ragsdale, of this place, "and know it did me more good than any medicine I ever used.

"I used to suffer with womanly trouble that weakened me until I was a mere shadow, nervous, and could not eat or sleep. I did not feel that I could live.

"It seemed that nothing I took helped me till I heard of Cardui and began to use it. It strengthened me as it was recommended to do. It regulated and built me up till I was like another woman."

Cardui is a safe, mild-acting extract of medicinal herbs and contains no harmful or deleterious ingredients. One of its chief ingredients has been in use for hundreds of years for the treatment of certain female troubles. It is a scientific medicine, made in a scientific way.

Thousands of women have written to describe how Cardui has relieved them of pain and suffering, and helped them to build up their health and strength.

Why not try it for your case?

Take CARDUI The Woman's Tonic

FROM REV. T. H. MILLS.

When we arrived in Duncan, following the Annual Conference, there was not a stick of furniture in the parsonage, for it was new, and had just been completed, but as quick work was done as the writer has ever seen done, and in just a few days the parsonage was ready for occupancy, and it stands to-day a monument to the pride of the people of this charge. Things have moved onward since the work of the year was begun, and we can truly be thankful for good Sunday schools, good Missionary Societies, and the majority of the membership interested at least in some way in the activities of the church.

The Missionary Society at Bobo boasts of having every lady in the town as a member. The same thing is true at Alligator, with the exception of one or two. At Duncan a Society was organized in February, and is now about ready to be placed upon the Honor Roll. Our Sunday schools are doing good work, and we can show a Men's Bible Class at Alligator, that was organized in March, no better than which is to be found in any town or church of the same size, I am sure. We have received forty-two into the church since Conference, and our presiding elder was much pleased with the fine spirit manifest at both the quarterly confereuces this year, and especially the second, and we are planning for the best in the history of the charge, when our third one is held June 4. A wonderful uplift has come to our communities through the Gipsy Smith meeting at Clarksdale and the Dan Kelly meeting at Duncan and Alligator.

Our finances are in good shape, and are looked after as systematically as any other business enterprise.

The Lord is blessing us with health, a good home, friends, a place to serve, and pleuty of work to do. Now, who would not be thankful to live to serve?

THOMAS H. MILLS, P. C.

No man has come to true greatness who has not felt in some degree that his life belongs to the race and that what God gives him he gives that for mankind.—Phillips Brooks.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Rounnd.

Bonhommie, at B., June 8, 11 a.m.
Hattiesburg, Broad St., June 8, 7:30 p.m.
Silver Creek, at Oakvale, June 22, 11 a.m.
Collins, at Gilmer, June 29, 11 a.m.
Hattiesburg, Main St., July 6, 11 a.m.
Sumrall, July 6, 7:30 p.m.
Purvis, at Union Grove, July 8, 2 p.m.
Petal, at Batson, July 9, 2 p.m.
Oloh, at Oloh, July 20, 11 a.m.
Hattiesburg, Court St., July 27, 11 a.m.
Taylorsville, at Taylorsville, July 30.
Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Eucutta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Guntown, at Saltillo, May 30.
Rienzi, at Pisgah, May 31, June 1.
District Conference and District Standard Training School, at Booneville, June 2-7.
Iuka sta., Juue 8, night; June 9, 9 a.m.
Corinth ct., at Shady Grove, June 10.
Conference Standard Training School, at Grenada, June 11-18.
Couference Epworth League Conference, at Grenada, June 18-21.
Sherman, at Bethel, June 21, 22.
Booneville sta., June 23, 5 p.m.; preaching, July 6, 11 a.m.
Silver Spriugs, at Paul's Chapel, June 24.
Belmont, at Dennis, June 25.
Iuka ct., at Spring Hill, June 26.
Burnsville ct., at Hebron, June 27.
Kossuth ct., at Wesley Chapel, June 28, 29.
Chalybeate, at Ebenezer, July 8.
Dumas, at Wier, July 9.
Mantachie, at Oak Grove, July 10.
Mooreville, at Andrew Chapel, July 11.
Wheeler, at Mt. Hebron, July 12; dedicate Shady Grove church, July 13.
Tishomingo, at Boggs Chapel, July 16.
Ripley sta., July 18, night; preaching, July 20, night.
Blue Mountain, at Falkner, July 19, 20
Booneville ct., at Blythe Chapel, July 22.
Marietta, at Gilmore's Chapel, July 23.
Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Quarterly Conferences:
McCool, at Chapel Hill, July 3.
Ackerman-Weir, Chester, and Sturgis, at South Union, July 8.
Mashulaville, at Middleton, July 11.
Macon sta., Macon ct., Shuqualak, and Brooksville, at X-Prairie, July 15.
Columbus First, Columbus Central, and Caledonia, at Caledonia, July 17.
Starkville, West Point, and Cedar Bluff, at Siloam, July 18.
Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:
West Point, May 25, morning; Artesia, May 25, night.
Columbus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Nebo, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 20, 27.
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Koscinsko sta., Aug. 10.

The District Conference and Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

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(The above quotation is from Barron's Financial Weekly, one of the leading financial magazines of America.)

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3565.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 5, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL NOTE.

The editor of the Advocate is desirous that the fullest possible discussion of the subject of Unification be had before the meeting of the special session of the General Conference to be held in Chattanooga, Tenn., July 2. All available space in the paper during June will, therefore, be devoted to this subject. All who wish to do so are invited to express their opinions. The limitations of space make it desirable that these expressions be as brief as possible. A considerable supply of material is already in hand. The usual rules as to acceptability apply to all articles submitted.

METHODIST UNION—WHICH WAY?

By Bishop W. N. Ainsworth, D.D., LL.D.

The Methodist Episcopal Church in America was divided in 1844, the two resulting churches being familiarly known as the Northern Methodist and the Southern Methodist churches. It is not necessary now to review the circumstances which led to this division. The plan of separation was agreed to by the delegates from the North and South in the General Conference of the undivided church, less than a score of votes being cast against it. For eighty years these two independent churches have prosecuted their work with such success that both are now among the largest Protestant bodies in the world, the Northern Church having 4,500,000 members and the Southern 2,500,000.

For fifty years fraternal exchanges have taken place between the churches at regular intervals, and for twenty years negotiations have been going on more or less constantly looking to their reunion. Joint commissions have labored long and earnestly to devise some acceptable plan of union. A plan was finished and submitted to the General Conference of the Northern Church four years ago, but was promptly rejected by it, or rather was received with such scant favor that it was never brought to a vote for adoption or rejection. A new commission was appointed two years ago, under a wider grant of authority, with the result that a new plan has now been recommended to the two churches. This new plan has lately received the approval of the General Conference of the Northern Church, and is now awaiting the action of the Southern General Conference, which will soon convene to consider it. If the plan should be approved by the Southern General Conference (by a two-thirds vote), it would then be submitted to all the Annual Conferences of both churches. Its adoption would require two-thirds of all the votes cast in the Northern Annual Conferences and three-fourths of all the votes in the Southern Annual Conferences, this being the constitutional process in the two churches. The plan now being before our church for official action, I wish to submit some views concerning it. Action must now be taken, not on the abstract question of Christian union, but on the particular contract for union that is now proposed.

After long and careful study of the terms proposed, I am convinced that it will not be wise for our church to go into a union on this basis and for the following reasons:

1. The plan does not unite, and gives no assurance that it ever will. Its heartiest advocates do not claim that it is any more than a step toward union and without any guarantles of what sort of compact may finally result. It fails to meet the primary demand out of which all desire for unification comes, i. e., that these two churches, identical in doctrine and substantially the same in polity, should not build altar against altar and waste their men and money in competitive enterprises. It does not stop this. It ordains in the very beginning that the loose union, under a name yet to be selected, shall have two jurisdictions and identical with the two churches as they now exist. The Northern jurisdiction will cover the entire United States, and the Southern jurisdiction will be confined to the South and West, where it now is. It must needs be remembered that the Northern Church is not confined to the North, but has penetrated the South with its work, until it has Annual Conferences in every Southern State and, of course, with congregations in many cities and towns throughout the South. The Northern Church has 400,000 white members in the South besides a large work among the Negroes. The plan does not do away with a single Conference, church, or mission that the Northern Church has in the South, but specifically ordains that all such shall be in the Northern jurisdiction, which will penetrate the heart and almost every part of the Southern jurisdiction. After the adoption of this plan there will be in Florida a St. John's River Conference of the Northern jurisdiction and a Florida Conference of the Southern jurisdiction, with competing churches in many Florida towns. The situation in Florida will obtain in Tennessee, Kentucky, Oklahoma, California and many other States. How such a preposterous arrangement could ever be assented to by Southern Methodism I cannot see.

The plan does provide "for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, mission conferences and Missions in the United States from one jurisdiction to the other," but "no transfer shall be made without the consent" of those "that it is proposed to transfer." It is claimed by the advocates of the plan that there will be a voluntary merger of competing churches and Conferences after the two churches are united under one name and declared to be one church. Let us examine this. What inspired the original organization of Northern churches in Dallas and Houston, and New Orleans and Louisville and Nashville and Atlanta and Jacksonville and Miami and Tampa? It was the desire for Northern fellowship and Northern views in administration and Northern money to aid their enterprises, and the very same things that controlled in the original organization will induce these congregations to maintain the same relation in the new church. Similar reasons will control many Southern Methodists in border territory, and where outside pressure to unite becomes insistent many Methodists will quietly withdraw and unite with other churches.

2. The plan will perpetuate the Northern Church in the South and legalize their occupancy of territory where they are now trespassers. Somebody says at once, "don't bring up ancient history; let the dead past bury its dead." People who ignore their history, if it be honorable (and ours is), will be unworthy of a future. The Northern Church has penetrated the heart of the South with its work in direct violation of "The Plan of Separation." That plan, adopted by all but a unanimous vote, declared, "All the societies, stations and Conferences adhering to the Church in the South by a vote of a majority of the members of said societies, stations and Conferences shall remain under the unmolested pastoral care of the Southern Church, and the ministers of the Methodist Episcopal Church (North) shall in no wise attempt to organize churches or societies in the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein: . . . interior charges shall in all case be left to the care of that church within whose territory they are situated." The Conferences south of the Ohio and Potomac Rivers adhered to the Southern Church under this division and a few other churches along the border line, and it needs no argument after this explicit statement from the record, to prove that every Conference and church that has been set up by Northern Methodism in the South is here in violation of a plain compact. They are here and are still being organized—a new one was organized in Tampa last month, where we already have twelve—and they may be here forever, but I cannot consent to any action that will change their status from that of illegal intruders and validate their occupancy of what is our rightful ground.

It never has been clear to me why the Northern Church is willing to divide territory with us in the mission fields of the world, allocating work and responsibility, but is unwilling to leave the care of any part of the United States to the ministry of Southern Methodism. Northern and Southern Baptists strictly observe their dividing line. There have been multiplied millions of missionary money spent in trying to establish Northern Methodism in the South, and much of it in cities and sections where Methodism (our church) was already as dominant and effective as anywhere in the world. I cannot favor a plan of union that justifies this sort of occupation of territory that ought to be under the undisputed administration of the Southern Methodist Church or of the Southern jurisdiction of the united church.

The Southern Church has not invaded Northern territory, or attempted any missionary propaganda in the heart of the Northern Church. Both churches have pushed their way into the widening West, which was not occupied by either at the time of separation, and was not involved in any of the agreements of that day. The two churches are in competition at many points in the West, creating problems that need solution, and which this plan might solve, but they are wholly unlike the problems of the South. The problem of competition in the mission fields is nowhere serious and unification will not vitally affect them, since already territory and responsibility have been divided between us.

3. The General Conference of the United Church is an anomaly among deliberative bodies. It is to be composed of the delegates to the two jnrisdictional conferences, which will meet at the same time and place, and will come together at stated times to make a General Conference. It is expressly provided that "every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective." That is to say the General Conference cannot pass anything, not even a motion to adjourn, without a majority from both sides. Either side can defeat anything the other desires to do for fifty years or forever. No; this will not be, for nobody expects this to last. This provision is made much of as a gracious concession to our minority, but it ties both bodies and as Bishop Neely, of the Northern Church, aptly says, "In that strangle-hold relation the two bodies are to fight out their desires and demands with the probability of repeating the experiences of the historic Kilkenny cats." The delegates on the two sides will be about in the proportion of 800 to 400. Nobody expects these 800, supported by 199 from the other side, to submit long to the dictation of 201. It is unreasonable that they should. When the break in this provision comes, where will our church be? It is not right to either side to bind these two great churches "like two men tied together with a rope around their throats, so that in their struggles they are likely to choke each other." There is absolutely no provision in the plan for getting apart, if the experiment should not work. It can scarcely be doubted that the large Northern majority, supported by a sympathetic minority on the Southern side, will constantly press, like the weight of an avalanche, upon the Southern jurisdiction, until it will be overcome. At least this condition will create a psychology that will make it easy to get their programs done.

4. The plan admits Negroes into various councils of the church in a way that will not be approved in the South. Nearly a hundred Negroes are now in the Northern General Conference, and will remain in a similar proportion under the new arrangement. Two Negro bishops now sit in exact parity with the rest in the Northern group and preside over the body in turn, and have presided over the General Conference. They will continue in the same relation to the united groups and will preside in both the College of Bishops and the General Conference, so far as any guaranties of the law are concerned. Their names will be attached to all addresses of the College of Bishops to the church and they will in every sense be bishops of the whole church, except that they cannot preside over conferences in the Southern jurisdiction. Such an arrangement will not promote our Methodist work in the

(Continued on ninth page.)

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THE CALLED SESSION OF OUR GENERAL CONFERENCE AND THE OBJECTIONS OF THE FOUR BISHOPS.

By Bishop Edwin D. Mouzon, Chairman, Commission On Unification.

Along with the announcement of the official call for a special session of the General Conference to consider the question of the unification of American Methodism, there is being printed in the church press a protest against the action of the College of Bishops in issuing this call. This protest was prepared by Bishops Candler and Denny and is signed by them, and also by Bishops Darlington and Dickey.

This is the first time in the history of our church that an important paper has been given to the church by the College of Bishops which did not carry the names of all the bishops. Indeed, it has been the tradition and rule of action that where the majority of the bishops speak, all speak; and more than once since I have been a member of the Episcopal College have I heard it urged that the entire College must speak with one voice. It is rather interesting to observe that the two bishops who have been most insistent in urging this "unit rule" are the first to break away from it.

It is not surprising that Bishops Candler and Denny do not want the General Conference to meet in special session to consider the question of Unification. In this they are perfectly consisitent. They do not wish to see Unification accomplished. They are opposed to it. During all these years that Unification has been the one great question before American Methodism, Bishops Candler and Denny have objected to every plan that has been suggested, and have labored day and night to block every effort looking in the direction of Unification. It is not to be wondered at, therefore, that at this time they should have endeavored in every possible way to prevent the College of Bishops from carrying out the will of the General Conference as expressed in the action taken at Hot Springs by which the College of Bishops was "empowered and instructed to call the special session of our General Conference," "when a plan of unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church."

In the statement signed by the "four bishops," three objections are urged against the calling of a General Conference in the summer of 1924. They are as follows:

1. The law as set forth in Paragraphs 37 and 38 of the Discipline, which has been in the Discipline for fifty-eight years—the law which authorizes the bishops to call a special session of the General Conference—is null and void, because unconstitutional. The bishops are, therefore, without any authority to call a special session.

2. Even if the constitutionality of Paragraphs 37 and 38 were conceded, still they do not authorize the bishops to call a General Conference until every Annual Conference shall have had opportunity to elect new delegates.

3. The calling of a General Conference in the spring of 1925 would have more truly carried out the resolution of the General Conference of 1922 than will the date fixed by the majority of the bishops, namely, July 2, 1924.

Now, the above are the reasons which were offered by Bishops Candler and Denny in the discussion which took place in the College of Bishops. But these objections were not presented in the order here given. As a matter of fact, they were presented in the inverse order. And in this inverse order they show the line of the retreat of Bishops Candler and Denny as their colleagues made it plain that there was no good ground for the objections offered by them. I shall take up the objections they offer in the order in which they presented them in the meeting of the College of Bishops.

1. That a General Conference meeting in the spring of 1925 would more truly carry out the resolution of the General Conference of 1922.

The resolution referred to is as follows:

"When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

Let it be observed that this resolution does not say, "one year after the plan is approved by the General Conference of the Methodist Episcopal Church;" but rather "when a plan is approved, then our College of Bishops is empowered and instructed to call the special session." The English language can hardly make anything plainer than that.

But in order to make surety double sure, as chairman of our Commission on Unification, I addressed a letter to the chairman of each Annual Conference delegation to the last General Conference, asking his understanding of the intent and purpose of the resolution instructing the bishops to call the special session of the General Conference. These replies were overwhelmingly on one side of this question. Some of the brethren took time to write to their entire delegation. I presented these replies to the College of Bishops. I confess that I am at a complete loss to understand how, after having heard these letters read, the "four bishops" can, in the face of the statements therein made, still affirm that a General Conference meeting in May, 1925, "would more truly carry out the resolution of the General Conference of 1922." The fact is, the most representative men who composed the 1922 General Conference, with rare exceptions, say that a General Conference called to meet one year from now would not satisfy the requirements of the resolution referred to.

2. The next objection offered by the bishops who are opposed to Unification, was that Paragraphs 37 and 38 of the Discipline would NOT allow the calling of a General Conference until all the Annual Conferences had had opportunity to elect new delegates.

To support them in this view, Bishops Candler and Denny interviewed a few lawyers and got hasty opinions from them that Paragraph 37, which says that "the bishops shall have authority to call a General Conference at any time," does not mean what it plainly says, but must be interpreted as meaning "at any time after all the Annual Conferences shall have had opportunity to elect new delegates." They were reminded that the bishops themselves were the proper interpreters of Methodist law, and not men unfamiliar wih church law, no matter how distinguished and able they might be in the civil law. But since they had "appealed to Caesar," we also brought in opinions from a large number of the ablest lawyers in America, completely setting at naught the opinions which they had solicited. After the reading of a mass of opinions from able lawyers as presented by Bishops Moore, McMurry, and myself, we heard little more in our discussions of the legal aspects of this matter.

3. The next position taken by Bishops Candler and Denny was that Paragraphs 37 and 38, which give the bishops authority to call a session of the General Conference "at any time" are null and void, AND THAT THE bishops are entirely without authority to call a special session of the General Conference at any time at all.

This last argument—this reductio ad absurdum—was not thought of until the last day of our discussion. If it made any impression on anybody except the two bishops who presented it, I saw no evidence of it in the process of our deliberations. Just think of such a thing: Here is a law which has been in the Discipline since 1866; and now we are told that it is of no authority, but that we must go back and be governed by a law which has not been in the Discipline in fifty-eight years, but which was in the Discipline one hundred and sixteen years ago. I cannot believe that this argument, of men who were evidently in distress for the want of sound reasons for their opposition to the action of the College of Bishops, will have any influence upon the church at large.

Meantime, while all this discussion was going on, there stood written plainly in the record of the General Conference, which met in Hot Springs in 1922, the following historic resolutions:

"When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

The majority of the College of Bishops feel themselves bound by that action. They cannnot undertake to thwart the will of the General Conference of the church. They are not masters, but servants. In obedience, therefore, to "instructions," we have issued the call for the special session.

Concerning the force and validity of the 1922 General Conference resolution just quoted, I append the opinion of a distinguished firm of Methodist lawyers:

"We had occasion to consider the matter of the action of our last General Conference in 'empowering and instructing' the bishops to call a special session of the Conference.

"The action of the General Conference in question appears in Report No. 1 of the Committee on Church Relations and Bible Cause, on page 222 of the Journal of the 1922 Conference, and is as follows: 'When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.'

"This report appears to have been duly adopted by the General Conference, and thus it became the action of that body.

"The Discipline at paragraph 42 provides: 'The General Conference shall have full power to make rules and regulations for our church, under the following limitations and restrictions, viz:' (and then follow the six restrictive rules, no one of which covers the subject-matter of this inquiry).

"Discipline paragraph 43 lodges a veto power in the bishops, and this paragraph, together with the decision of the bishops at paragraph 632, provides for the exercise of this power. The Journal above referred to being silent, we conclude that no step was taken by the bishops to veto this action of the Conference.

"Therefore, this action of the General Conference, in our opinion, became one of the 'rules and (or) regulations for our church,' and is mandatory upon our College of Bishops. From this it would follow that our bishops have no option, but must, within a reasonable time, issue a call for a special session of the General Conference."

SOME OBJECTIONS TO THE PROPOSED "PLAN OF UNIFICATION."

By Bishop W. A. Candler.

In my judgment, the proposed "Plan of Unification" is unwise and dangerous; and I believe it would harm all branches of American Methodism if it were adopted, hurting most the Methodist Episcopal Church, South.

It is not strange that the General Conference of the Methodist Episcopal Church (North) adopted it with such haste and unanimity. The "Plan" gives them so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting any other consideration.

It is not untrue or unkind to say that the "Plan" furthers the policy of that church with reference to "the disintegration and absorption" of our church, which a number of their leaders have openly avowed and persistently followed for over fifty years.

I copy parts of the "Plan," and call attention to a few of its obvious defects.

1. The letter of "Transmittal" in which the Joint Commission lays it before the respective General Conferences does not accord with the history of the past nor with the facts of the present. It is as follows:

"We, the Commissioners on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two Churches are essentially one Church, one in origin, in belief, in spirit, in purpose, and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two Churches, by the processes which they respectively require."

The two churches are not "essentially one church," as is thus affirmed.

After living together, with much strife and contention, from 1781 to 1844 60 years they have lived as separate churches from 1811 to 1924—80 years. They have lived apart twenty years longer than they lived together, and during these eighty years of separation they have constantly diverged in both polity and spirit, more and more every year.

In the very paragraph quoted from the letter of "Transmittal" it is shown that the two churches have different "processes" for amending their constitutions and enacting other legislation.

They separated in 1844 on a sharp and irreconcilable difference concerning the polity of the church with reference to the episcopacy.

Even the terms by which members are admitted to the church are different in these two churches. Our church asks of a candidate for membership nothing more than belief of the doctrines contained in the Apostles' Creed, while the Northern church asks, "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Church?"

Now, I heartily believe in the Articles of Religion, but I do not believe any such condition of membership should be imposed upon candidates for membership, including little children and uneducated people, who cannot truly say they understand all the Articles of Religion, much less believe them. I believe the imposition of such a condition upon candidates for membership is unscriptural, being more than Christ himself requires.

The Northern Church has licensed women to preach for a number of years, and the General Conference of 1924 has enacted a law which provides for the ordination of women to the orders of deacons and elders. It is true that this General Conference refused to pass a resolution admitting women to the itinerant ministry; but in this refusal they were inconsistent with their action in providing for the ordination of women; for a local preacher can be used as a supply in charge of a pastorate. In fact, there have been already some women assigned to pastoral work in the Methodist Episcopal Church (North). This is contrary to the polity of the Methodist Episcopal Church, South.

A most notable difference in polity is found in the paragraphs of their respective constitutions by which extra sessions of their Conferences are called.

Long after their separation in 1844, both churches had on this point the same constitutional provision, made by the constitution-making Conference of 1808, and which was as follows:

"The General Superintendents, with or by the advice of all the Annual Conferences, or, if there be no General Superintendents, all the Annual Conferences respectively, shall have power to call a General Conference, if they judge it necessary."

In 1856 the Northern General Conference attempted to amend their constitution at this point; but it failed by inadvertence to submit the amendment to the Annual Conferences, as is required alike in both churches for the adoption of constitutional amendments. Having no occasion to call a General Conference, this fact was overlooked until the year 1900, when the amendment was found to be null and void. In that year, after it had been approved by the Annual Conferences, it was legally adopted as follows:

"The General Superintendents, or a majority of them by and with the advice of two-thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time."

In 1866 the Southern General Conference also undertook to amend the same constitutional provision of 1808, and it, too, failed by inadvertence to submit the proposed amendment to the Annual Conferences. And now it is discovered that the amendment has never been legally adopted, and that the law of 1808 therefore remains unchanged. It differs very widely from the amendment adopted by the Northern General Conference in 1900.

Both the Northern and the Southern General Conference, for many years, by inadvertence, printed in their books of Discipline these constitutional provisions which had never been legally enacted. The Northern Church lived from 1856 to 1900—forty-four years—before the error of its General Conference was brought to notice and corrected.

Acting on the same subject in the same unlawful way in 1866, the Southern Church has never had the error corrected, although more than fifty years have elapsed. It has not until now had any occasion for calling an extra session of the General Conference, and so it has overlooked the blundering action of the General Conference of 1866. But if the amendment which was passed by the General Conference of that year had been submitted to the Annual Conferences, and lawfully adopted, it also, like the original act of 1808, differs widely from the amendment made in the lawful way by the Northern General Conference in 1900. The amendment proposed by the Southern General Conference of 1866, but never submitted to the Annual Conferences, is found in paragraph 37 of the Book of Discipline of 1922, and reads as follows:

"The Bishops, or a majority of the Annual Conferences shall have authority to call a General Conference at any time, if they judge it necessary."

This is null and void because never approved by the Annual Conferences from which it proposed to take away the power given them by the constitution of 1808.

Many other points of difference besides these essential points will be discovered by an examination and comparison of the books of Discipline of the two churches.

Again, the two churches are not "one in spirit." The Northern Church constantly meddles with political matters, as the Southern Church does not, and ought not to do.

During their General Conference of this year, 1924, at least three committees have been sent to Washington on political missions, and all sorts of resolutions concerning political matters have been brought forward, including one about what is called the "Dyer Anti-Lynching Bill," which is an unjust and unconstitutional bill, aimed particularly at the South.

2. In Article II of the "Plan of Unification" the name of the church is left undetermined. That paragraph reads as follows:

"The name of the Church shall be ————. (Name to be selected by the first General Conference of the United Church)."

Whatever might be the name determined by the first General Conference of the United Church, if the "Plan of Unification" were adopted, we know it would not be the name of our own church, and it would probably be the name of the Northern Church. Such a name would tend to promote the policy of "disintegration and absorption" of our church, which has been persistently pursued since 1848, when the Northern General Conference formally and utterly repudiated "the Plan of Separation" which was adopted in 1844.

3. Consideration of Article III of the "Plan" will show a most serious defect in that it fails to meet the real purpose of genuine unification by failing to eliminate overlapping of work and to remove irritating friction. It leaves the two churches just as they are, and have been, with respect to their territory and membership, and, thereby, it legalizes and legitimatizes the invasion of our territory by the Northern Church, and nullifies all agreements of fraternity which have been adopted from 1811 until the present time.

The Article is as follows:

"Section 1. Jurisdiction number one shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference."

"Section 2. Jurisdiction number two shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conferences with the approval of the General Conferences."

4. Article IV and VIII of the "Plan" provide for a large and unwieldy Super-General Conference, overshadowing the Jurisdictional Conferences, which Conferences are required to meet at the same time and place as the Super-General Conference. These Articles are as follows:

Article IV. "The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the jurisdictions; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate, and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate."

Article VIII. "Each jurisdiction shall have a Jurisdictional Conference, possessing the full powers of the General Conference of the Church now constituting said jurisdiction, except such powers as are herein vested in the General Conference or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

"Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling and when desirable may meet during the session of the General Conference and may meet at such other times and places as it may determine.

5. Article V is as follows:

"Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective."

This Article will lead to irritating deadlocks, or dangerous domination of the delegates from the South by the larger delegation from the North—most probably bringing on at different stages of the proceedings both deadlocks and domination by the Northern majority.

It will be observed also that in counting the vote in the General Conference, each side of the house must be counted according to "the accepted majority vote of each Jurisdiction in order to be effective." This is a most awkward device, and it also shows the difference in polity of the two churches that are erroneously said to be "essentially one." This brief paragraph is charged with irritating and inflammatory proceedings and dangerous consequences.

6. Section 2 of Article V, which defines somewhat the power and authority of the Geueral Conference, contains these two items with regard to what it may do:

1. "Define and fix the conditions, privileges, and duties of Church membership.
2. "Define and fix the qualifications and duties of elders, deacons, local preachers, exhorters, and deaconesses."

These two matters are of supreme importance, the first touching the conditions, privileges, and duties of church members, and the second the qualifications and duties of the ministry.

Can any one doubt that the delegates from the North would urge that their present conditions of membership should remain unchanged and that their ordinations of women should not he revoked? And would not men of radical mind in our own church join hands with the Northern delegates to impose these things on the churches of the Southern Jurisdiction?

7. Section 4 of Article V reads as follows:

"To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by the respective Jurisdictional Conferences and to provide in harmouy with the historic practice of Episcopal Methodism for their consecration as bishops of the whole Church."

It will he noted that to the super-General Conferenee is given the power to define and fix the powers, duties and privileges of the episcopaey, which was the very subject about which the division of 1844 came to pass.

Again, the super-General Conferenee, if the "Plan" is adopted, is authorized " to fix the number of bishops to be elected by the respective Jurisdictional Conferenees," aud to "provide, in harmony with the historic practice of Episcopal Methodism, for their consecration as bishops of the whole Church."

It might he possible for either Jurisdiction to want more, or less, bishops for itself than the other would approve. In that case the Southern Jurisdiction could do nothing in the matter of its wishes and needs without the eonsent of the Northern Jurisdiction, and vice versa.

8. Moreover, it will he observed that the Negro bishops now in the Chureh North, and auy who may he elected in the future, are to be made "bishops of the whole Church."

This is made further manifest by Article VI, which is as follows:

"The bishops of the two Churehes as at present eonstituted shall be the hishops of the United Church without further action.

"Immediately after the union shall have heen consummated the bishops shall meet and organize as one body and shall arrange for the superintendency of the work of the Church.

"A bishop may he assigned to administer in any part of the Church, provided that wheu he is assigued to administer within the jurisdiction other than that hy which he was eleeted it shall be with the consent of the majority of the hishops of the jurisdietion involved."

I am not saying anything against the eleetion of Negroes to the office of bishop in the Chureh North; for that may be desirable in that branch of Methodism since it has several hundred thousands of Negro members. But the Negro members of the Methodist Episcopal Chureh, South, were, at their request, set up as an independent church in 1870, our hishops ordaining bishops for that church, which is now known as the "Colored Methodist Episeopal Church." I may remark in passing that though this church, set up by us, has not had a great deal of financial help from us, and has had many obstaeles to overcome, its membership has grown rapidly, and now is nearly as large as the colored membership of the Methodist Episcopal Church (North).

9. Article IX of the "Plan" proposes to erect a most extraordinary "Judicial Council," whose composition may be of both white members and colored members, and doubtless would be composed of both; and whose unreversible deeisions would he made by a majority of the members of the council. It is not necessary to remark upon the possible evils which would arise from the proceedings of such a Council.

10. The "Plan" as a whole is quite dangerous in that it leaves so many essential things to he determined after it is adopted. It seeks to get our church into the loosely-constructed ecclesiasticism which it proposes, and leaves for future discussion and adoption many things which, if brought forward now, would meet instant aud energetie rejectiou. For one, I do not wish to engage in this "dealing in futures." It is fraught with danger to hoth brauches of American Methodism, and would hardly he aeceptable to the Northern brauch unless it had been conceived as a plan for a temporary existenee, which would ultimately lead to "organic union."

Indeed, Northern leaders have been reported as saying repeatedly that they aceept the proposed "Plan," not heeause they approve it, but because it is a step toward "organic union."

And what does "organic union" mean? It means the swallowing of our church by the Northern Church.

And that means more strife than ever, and most probably another separation more sharp and bitter thau that of 1844.

It means also the eertain impairment of Methodism in the Southern States, and very probably its impairment in all the other States. The degree of injury would vary with the States affected, but it would be hurtful iu all the States of the Union.

At least one bishop of the Northern Church eonsiders the "Plan" defective and dangerous. In Zion's Herald of May 7—(the very day on which the Northern General Conference adopted the "Plan" with such apparent unanimity)—Bishop Thomas B. Neely printed an article which he elosed thus:

"The separation continues from bottom to top, and at the top they are not united as one, hut are bound together like two men tied together with a rope around their throats, so that iu their struggles they are likely to choke each other, and neither will have freedom, except to cry: 'Who shall deliver me from the body of this death?'

"In that strangle-hold relation the two bodies are to fight out their desires and demands with the prohability of repeating the experienees of the historie Kilkenny eats. Already there are serious injuries proposed to the organic laws of our own church. It is the worst seheme ever invented. It is not a unifieatiou and is something to be shunned as one would a viper."

I would not express myself with the words used by Bishop Neely. But he is right when he says this plan "is not a unification." Most certainly it is not a plan of uuilicatiou; hut is a seheme of bifureation.

It may be said that since the Northern General Conference has adopted "the Plan" with such unanimity, our chureh must do likewise, or its sineerity will he douhted aud it will incur just eensure for an uuworthy sectionalism.

If this be so, why was the Northern Church not so diseredited when one of its General Conferences ignored one plan and auother of its General Conferenee side-stepped another plan? They have rejected what they did not waut and approved what they ilked.

But if our ehureh must adopt a defective "Plan" because the Northern Church has approved it, why not let the votes of our Northern brethren settle the matter, and our chureh "rubber-stamp" whatever may be the judgment rendered hy them?

If with that view we enter the loose scheme of unification, now pending, how surely and quickly will what is commonly ealled "the Southern Jurisdietion" promptly submit to the dictation of the larger "Northern Jurisdiction."

Again, it may be affirmed that if our church declines to accept the "Plan" proposed, it will "put us in a bad light." But why so? Even the repudiation of "the Plan of Separation" in 1844 by the Northern Church, which our church was compelled to enforce by an appeal to the civil courts, did not seem to put the Northern Church in "a bad light" in the North.

Let us not fear the phantom of "a bad light." It is better to he put in "a bad light" for a season, than to put ourselves in a bad plight forever.

SYMPOSIUM ON UNIFICATION.

Hon. Herbert Holmes, Senatobia, Miss., Delegate to General Conference.

"Since the Hot Springs meeting, I have tried to ascertain the attitude of the membership of our Conference, especially the laymen, and it is my judgment that a very large majority are opposed to Unification, and especially the plan as proposed. It will be my purpose to respect the wishes of those we represent and vote against Unification as proposed.

"No doubt you have observed that forced marriages are seldom ever happy ones, and most frequently end in divorce courts. If it is forced upon our church, I fear the same result eventually.

"It is not a union, but absorption, or, a better term would be, adoption of the smaller by the larger, upon its own terms without any apparent necessity therefor."

Rev. J. R. Countiss, D.D., President, Grenada College, Delegate to General Conference.

Eighty years ago it became expedient for American Methodism to carry on its work in two sections. I doubt not that the highest interests of the Kingdom were thereby conserved and promoted. Yet, in the good providence of God, the two divisions have in doctrine and polity remained practically as one. To my mind, they should now be united in name as they are in Christian fellowship and purpose. Southern Methodism is different in Mississippi and Montana, yet we are one without jealousy or strife. Democrats, North and South, differ, but it is not advisable that we have two Republics. I see as little reason for having two Methodisms.

I would not force union on any great number of our people, nor would I wait for consent of the last man. We should move in our usual way, according to the Constitution and the law. It must carry by a large majority or fail. To my mind, the proposed plan affords the best conditions we shall ever see for the two branches to grow together. The movement was started by our own church at Oklahoma City in 1911. We shall be the chief sufferers if it fails of consummation. Believing that it will promote the interests of the Kingdom of our Lord and Savior Jesus Christ, I shall vote for the plan.

THE PROPOSED PLAN OF UNIFICATION.

By Rev. V. C. Curtis.

As a pastor from the ranks, I desire to register my protest against the adoption of the proposed plan of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, now pending, for the following reasons:

1. The plan does not provide for unification, but for the organization of a new ecclesiastical body, under a new name, and with a new constitution, and having entirely new departments of government.

2. The name is yet to be found and the constitution is yet to be written. The proposed plan says that "the two churches shall be united in one church with two jurisdictions under a constitution." The claim is nowhere expressed in the plan that the plan itself is to be the constitution. The manner of forming and adopting that constitution is not given, but since the General Conference is to be clothed with power of providing a method of amending it, we can reach but one conclusion, and that is the General Conference shall make this constitution and provide for the manner of its adoption. Just how many provisions of the proposed plan shall be embodied in that constitution is yet to be seen. Whether or not the Annual Conferences shall have the privilege of voting on the adoption of this constitution after it has been written, is a matter yet to be determined by the Super-General Conference. The proposed plan, including its restrictive clauses, will be binding until the constitution shall have been adopted, then the plan itself may go into discard, as the Articles of Confederation did when the Constitution of the United States was adopted.

3. No way is provided by the plan for the removal of the cause of much friction—altar being set up against altar. Yet, this has been given as one of the most important reasons for unification.

4. It makes legal what has been done illegally by the Methodist Episcopal Church in invading the territory of the Methodist Episcopal Church, South.

5. It provides for the transfer of property; yet, not more than four of every hundred members in whom the title rightly belongs will have any voice, either directly or indirectly, in disposing of it. The private members have no opportunity of voting for delegates to either a quarterly, district, Annual or General Conference. For instance, we have in the North Mississippi Conference sixty-seven thousand members, and less than three thousand of that number will have the remotest opportunity to vote for delegates to represent them in either forming the plan of union or making the transfer of property.

6. The race question is a too delicate and sensitive issue to be disturbed by trying to bring the white people of the South into organic union with the Negroes where the Negroes have not only the vote and voice, but where some of their number hold the highest office of authority. Northern Negroes are among the leaders who are urging the adoption of this plan. Our Northern brethren may tell us that we are wicked because of this attitude, but we are not discussing theories, but conditions as they exist. We are "assured" that the Negro bishops will not preside over white conferences; but if they preside over meetings of the College of Bishops (which has been done), why, not over a white Annual Conference? We suppose there will be an immediate exchange of territory after the union is effected. We probably will have a bishop from the far North with preconceived notions of the race question, and since he will have full authority he will be more than human if he does not make some effort to put those notions into practice. He could not be expected to do less than to invite the Negro bishop of this Episcopal area, who is on an equal footing with himself and clothed with the same authority from the church, to assist him in directing the affairs of the Conference. We sincerely believe that it will take more than the edicts of the General Conference or the mandates of episcopal authority to hold thousands of our loyal and conscientious members in this new organization into which they are to be arbitrarily transferred. To our mind it will be nothing less than a calamity for anything to be done that will further excite race prejudice, for such activities will do great injury to both white and black.

7. No agreement, whether oral or written, can keep water from seeking its level, and no constitutional provision can prevent that which is just as natural—a two-thirds majority coming into its own.

8. There is a wide divergence of opinion between the two churches as to the relation of the church to politics. The General Conference of the Methodist Episcopal Church, now in session, has sent several delegations to Washington in the interest of certain legislation. One of these committees has been sent to urge the passage of an anti-lynching bill which provides for the county in which a lynching occurs to pay, not to the innocent victim of an outrage, but to the family of the perpetrator of the deed, in the event that he is lynched, several thousand dollars.

Because of the foregoing reasons and many others which might be given, I earnestly protest against the adoption of the proposed plan.

Greenwood, Miss.

METHODIST UNIFICATION.

By Rev. J. Loyd Decell.

This is a momentous hour! The two great Methodisms of America are about to pass from that which has been plastic into fixed and final forms. Let no man think lightly nor act hastily.

For fifty years efforts toward unification have been made. To many it has been "desirable, practicable, inevitable." Indecision must no longer obtain, conclusions must now be reached, not upon the "desirability and inevitability" of unification, but upon the "practicability" of this plan, as proposed by the Commissions and all but unanimously adopted by the Northern General Conference.

However many reasons one may have for desiring unification upon the best basis—and the "Oklahoma plan" is the best yet presented—after passing through the thrill of first impressions that came when the Springfield result was announced, it is concluded that "this plan" of unification will not prove to be the largest blessing to either church, for the following two major reasons:

I.

An Unknown Quantity—The Constitution.

Even though each jurisdiction should have equal voice in adopting a constitution, why should the rank and file of two great churches be called upon to take "a leap in the dark?" But say we can afford to have confidence in our leaders; why could not the leaders have confidence in the rank and file and submit a whole plan, before having every bridge burned? A tentative constitution presented, with orderly methods of amending or changing, could not have prejudiced the chances. Bishop T. B. Neely, of the Northern Church, says: "Rushing in and trusting to luck is simply bold gambling, even if it is done by a church. It is the worst scheme ever invented; it is not unification, and is something to be shunned as one would a viper."

II.

The Jurisdictional Misnomer.

"Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective." This plan of having two jurisdictions, one a majority and the other a minority, with each having equal voice in the final determination of every act before the General Conference is unusual, and cannot hope to obtain longer than a few quadrenniums. It is neither democratic nor American!

If the "unity of Episcopal Methodism outside the United States is to be consummated at the earliest possible time," what jurisdiction will this united foreign work come under? Or will they be admitted under jurisdiction number 3? Should the Colored Methodist Church desire jurisdictional admission, which of the original two would she join, or would she become number 4? A few days ago Mr. McCutcheon, fraternal delegate from Australia to the Springfield Conference, said: "I plead for organic union with British Wesleyanism, and vision the day when the stars of the Australian flag, the stripes of the Union Jack, and the stars and stripes of Old Glory will be found flying together." Will Wesleyanism be admitted as jurisdiction number five, or shall the whole world be divided into two originals? If more than two jurisdictions are ever admitted and a majority of each is necessary to make anything effective, how long will a majority vote within a minority be allowed to thwart the will of a vast majority? While it may not be agreed that "it is the worst scheme ever invented," yet we must acknowledge it is a "trusting to luck" and more or less a "gamble."

Meridian, Miss.

WHY SUCH HASTE?

By Rev. E. Nash Broyles.

I hope those who so much favor Unification will not seek to force it over the conscientious opposition of others who have such thoroughly good reasons for being against it. If the matter is forced at this time, there will be many thousands and hundreds of thousands who will be so deeply hurt in soul they cannot in their lifetime recover from the injury.

Why the General Conference before a round of Annual Conferences? Why should gentlemen desiring Unification wish such hasty action? There are many delegates in this General Conference who would not be there had Unification been an imminent issue when they were elected. The Annual Conferences should have been permitted to rectify their alignment. There is no sort of doubt about this being just and right. Why should preachers and people be driven so hastily into this matter of life and death? There is wisdom in deliberation. This called session of the General Conference at so early a date, or even at any date preceding a round of Annual Conferences, is unwise and unfair. And, gentlemen, all within me rebels against what is manifestly unfair and unjust.

The spirit of our Discipline provides that when a General Conference is called any Annual Conference that "shall prefer to have a new election" may have ample opportunity to secure a delegation representative of the dominant Conference opinion with reference to the pending issues that shall be up for General Conference consideration.

Gentlemen involved in this Unification issue will do well to consider the interest and feelings and wishes of the preachers and people of the Methodist Episcopal Church, South, and some of us do not feel that these considerations have been given the prominence to which they are due.

Why should Unification be forced at this time if hundreds of thousands of our people are to be so severely hurt by it? These people who will feel themselves all but cast out of their church home are people who have been most loyal and self sacrificing. Why be in such haste to hurt them? God help us!

The hasty call of the General Conference may possibly accomplish the two-thirds majority in that body, but there must also be had a majority of "three-fourths of the members of all the Annual Conferences." A three-fourths majority is difficult to obtain. I do not believe the matter will pass.

Yes, I am opposed to Unification at this time. The country is not ready for it. I am not willing to hurt people in order to bring it about. The proposed plan is a very weak and cumbersome affair. Many questions which we have not been able to settle while apart, the proposed united church will have to dispose of according to the will of the majority. Well, the M. E. Church, South, will not constitute the majority. These questions on which the two churches are now so vitally divided would, after the proposed union, become matters of internal dissension

Of course the majority would rule—with an iron hand. This is amply provided for in the proposed plan.

The minority would have practically no protection—and we of the M. E. Church, South, would be the minority.

Brethren, the preachers and people of the two churches are not ready for this proposed plan of Unification. To drive it through by the bare necessary majority would be a calamity from which we could not recover for many generations.

Let us be patient. One day a union, real and entire, will come about as the growing of the corn, naturally and normally, when all shall be happy, and welcome it with joy.

May there be faith and zeal, but "let brotherly love continue."

Greenville, Miss.

METHODIST UNIFICATION.

By Rev. W. L. Duren, D.D.

There is no doubt that the unification proposition brings before the Methodist church, both North and South, the greatest issue since 1844. It is difficult for any of us to discuss it dispassionately. On the one hand, are the feelings which have been transmitted to us from the days of separation, and on the other are the enthusiasms for a day of better religious understandings. Strive as we may to maintain our equilibrium of judgment, passions easily become obsessions. However desirable it might be for the church to have a single issue to decide, we have in reality a battery of issues.

First of all, we face up before the call of the General Conference in special session. There is the matter of expediency of such a session. For myself, I am heartily in favor of the special session because I think that it involves a matter of keeping faith with our sister church. I am in favor of it because I think that we are as well prepared to express a judgment now as we will ever be, and I do not think that it is contemplated in law or required by morals that this matter must be submitted to the Annual Conferences before the General Conference may speak, and again after it has spoken.

The question of the legality of calling a General Conference is quite another matter. It is not a matter, however, which I would submit to the judgment of civil lawyers as such. I think that it is the first question before which the special session of the General Conference should face up, not for the sake of placating opposers of unification, but in obedience to that well established maxim of civil law, that you cannot do a "vain thing." It is foolish waste of time and useless to engender strife if nothing can be accomplished.

It is argued that the churches, North and South, are incompatibles. It is said among other things that the Church North is political, that it would not be loyal to its covenants, and that it would be a source of doctrinal infection. I am perfectly willing to grant the sincerity of those who profess such feelings, but I cannot think that it is fair to make such a sweeping and uncomplimentary forecast of the honor of those who are inheritors with us of a common spiritual and ecclesiastical foundation. And I cannot think that sensible people would wish to yield to the monastic impulse and build an ecclesiastical Chinese wall along the Mason and Dixon line to keep out "modernistic" invaders. I had almost said that jingoism never reached more ridiculous heights.

It is argued that the plan is unfair to the Southern Church in that it would legalize usurpations, and that it would make possible undesirable arrangements with reference to exchange of episcopal supervision which the Southern Church might be brought to approve. This seems to me to be a way of saying that the Northern Church is at heart untrue, and that the Southern Church is weak and so injudicious as to be capable of infidelity to itself. I am not willing to admit either to be a fact.

While I would be unwilling to say that I am absolutely and unqualifiedly for the plan submitted, I will say that I have failed so far to hear a reason which satisfies me that it ought to be rejected.

I am for unification because I believe that we are unqualifiedly committed to it. At the organization of the Methodist Episcopal Church, South, Dr. Benjamin M. Drake, of Mississippi, introduced a resolution, which was adopted, to the effect, "That the Committee on Organization be, and are hereby instructed to inquire into the propriety of reporting resolutions in case a division should take place, leaving the way open for reunion on terms which shall not compromise," etc. (History of Organization of Methodist Episcopal Church, South, p. 179.) The Organization Committee reported, ". . . . cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church North, we shall always be ready, kindly and respectfully to enter-

(Continued on ninth page.)

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

OVER $300,000 PAID ON QUOTAS TO DATE.

The Special Effort for Superannuate Endowment is steadily moving toward success. Every day brings us nearer to the goal, as evidenced by the many payments on quotas. As fast as the money is received it is invested, and soon the income from these investments will be available for the support of the Forgotten Man. Whenever the flow of this income begins it will continue forever. This fact should appeal with great force to those who have contributed to the cause.

The pastors of those charges which have paid something on Special Effort quotas are happy as larks. It gives them a very "cumfy" feeling to know that their charges have actually begun to pay. Some of them are writing to tell us of the enthusiasm of the treasurers of their Special Effort Committees. They report that these treasurers having once started to remit to the Board of Finance in St. Louis, are eager to keep on remitting. They enjoy the thrill of the thing!

There are some pastors in the church who feel "un-cumfy." These are they who have not yet done a thing toward raising their quotas. They postponed doing it until everything could be just right, but that time never comes. But I am sure these men will not wait longer, for they now see the Annual Conferences pressing upon them, and they have no cash in hand to prove their labors in behalf of the cause. Somehow I have faith to believe that every preacher in the church will be faithful to this great movement, even though some preachers are slow in getting at it.

THE KNACK OF HANDLING THE MONEY.

When treasurers of Special Effort Committees have money in hand for Superannuate Endowment, it should be sent to the Board of Finance, St. Louis, Mo. Yes, I know this has been stated before. It is likely to be stated many times more, for the reason that so many fail to understand. Let the pastors take the time to explain the urgency of this matter to their treasurers. It will mean much to the worn-out men and women who are eagerly waiting for the income from endowment money to give them relief.

And please use the book of Treasurer's Remittance Forms when making payments on quotas. The pastor of every charge should have one of these books in his possession, for it was sent to him many weeks ago. If he has misplaced it, he should write the Board for another. If the treasurer of the committee will use this book, he will always have the status of the account very clearly before him. Also it will greatly facilitate keeping the records in the offices of the Board.

We are all working at this task with a will to have it succeed. Therefore, let us follow the plan that has been arranged for the carry-on. If every individual turns to his own way, regardless of the given method for doing the thing, it will develop a jumble of confusion. Study the plan until it is thoroughly understood, and then work it with all your might. Half the fun of doing a difficult thing is having a system by which to do it. We have the system, then let us also claim the joy by working it.

A SERENADE TO THE FORGOTTEN MAN.

Listen to the tune the band is playing. The players are those who have already remitted one-fifth or more of their total quotas to the Board of Finance, St. Louis, Mo.:

Main Street (Columbia), Upper South Carolina, Columbia, Rev. W. B. Garrett, pastor; total assumed quota, $4.421; amount remitted, $1,800.

Pratt City, North Alabama, Bessemer, Rev. W. M. Buttram, pastor; total assumed quota, $2,700; amount remitted, $540.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor; total assumed quota, $3,450; amount remitted, $1,143.44.

Centenary (Richmond), Virginia, Richmond, Rev. J. N. Latham, pastor; total assumed quota, $5,350; amount remitted, $1,070.

Hopkinsville, Louisville, Hopkinsville, Rev. A. R. Kasey, pastor; total assumed quota, $5,000; amount remitted, $1,000.

Earlington, Louisville, Henderson, Rev. D. L. Vance, pastor; total assumed quota, $1,620; amount remitted, $459.

McKendree (Nashville), Tennessee, Nashville, Rev. H. B. Trimble, pastor; total assumed quota, $5,034; amount remitted, $2,031.79.

Wesley, North Texas, Greenville, Rev. Ira C. Kiker, pastor; total assumed quota, $3,500; amount remitted, $700.

Flemingsburg, Kentucky, Maysville, Rev. E. K. Arnold, pastor; total assumed quota, $1,950; amount remitted, $390.

Tigert Memorial (Cairo), Illinois, Murphysboro, Rev. W. B. Garriott, pastor; total assumed quota, $1,650; amount remitted, $330.

Bonita, Louisiana, Monroe, Rev. P. H. Fontaine, pastor; total assumed quota, $1,808; amount remitted, $361.60.

Mount Tabor, Kentucky, Maysville, Rev. E. K. Kidwell, pastor; total assumed quota, $338; amount remitted, $68.

Lafayette Park (St. Louis), St. Louis, St. Louis, Rev. G. E. Cameron, pastor; total assumed quota, $3,260; amount remitted, $652.

Grace Church (Union) Upper South Carolina, Spartanburg, Rev. J. W. Kilgo, pastor; total assumed quota, $2,741; amount remitted, $611.

Anutt, St. Louis, West Plains, Rev. W. V. Gaston, pastor; total assumed quota, $600; amount remitted, $160.

Vernon Station charge, North Alabama, Jasper, Rev. R. B. Lavender, pastor; total assumed quota, $1,371; amount remitted, $274.20.

Eddyville, Louisville, Hopkinsville, Rev. R. L. Talley, pastor; total assumed quota, $2,000; amount remitted, $525.

Flat Rock Station charge, North Alabama, Gadsden, Rev. J. R. Duncan, pastor; total assumed quota, $475; amount remitted, $96.

Tallahassee, Florida, Tallahassee, Rev. J. O. Grogan, pastor; total assumed quota, $5,000; amount remitted, $1,273.25.

Joshua, Central Texas, Cleburne, Rev. C. E. Wilkins, pastor; total assumed quota, $1,143; amount remitted, $241.32.

ALL DRESSED UP AND SOMEWHERE TO GO

Keep your eye on the presiding elders, for they must be using a lot of paint or something to have faces so Pink. I guess it is because they all have spunk enough to work hard and have their respective districts 100% on the Pink Leaf Report. Here are a few more of them who have a right to their places on the Honor Roll, as numbered:

192. Central Texas, Brownwood, Rev. A. D. Porter, P. E.

193. Louisiana, New Orleans, Rev. W. W. Drake, P. E.

194. North Georgia, Oxford, Rev. W. G. Crawley, P. E.

195. Kentucky, Lexington, Rev. G. W. Banks, P. E.

196. North Alabama, Decatur, Rev. W. P. McGlawn, P. E.

197. Northwest Texas, Sweetwater, Rev. R. A. Stewart, P. E.

198. Alabama, Montana, Rev. J. A. Seale, P. E.

199. North Carolina, Raleigh, Rev. M. T. Plyler, P. E.

200. Texas, Marshall, Rev. C. B. Garrett, P. E.

A WORD FROM THE PRESIDENT.

Bishop W. F. McMurry, President of the Board, is greatly pleased with the progress of the Special Effort. Note the following message to the Church by him:

"I am in the office of the Board of Finance today, the first time since the annual meeting, and with Dr. Todd and other members of the Directing Committee have been looking carefully into the Special Effort for Superannuate Endowment. I am happy to be able to report to the Church that the response to the call made is measuring up to our expectations. The quarterly conference reports—the Pinks—continue to come in and there is good prospect of having a satisfactory report from every quarterly conference in the Church. Just a little effort here and there on the part of the presiding elder, the pastor, or a good layman will accomplish this end.

"Payments on quotas are coming in daily, and $300,000 or more has already been received. There is one thing in this connection that needs to be emphasized, namely, payments on quotas for Superannuate Endowment must be made direct to the Board of Finance, St. Louis, Mo. Checks should be made payable to Luther E. Todd, Secretary, or to the Board of Finance of the Methodist Episcopal Church, South, and sent to the Security Building, St. Louis, Mo. This plan of sending the money direct to the Board of Finance without delay has the approval and endorsement of the General Conference. Provision has been made to place in the hands of every pastor a duplicate receipt for every remittance made, so he can make his report at the Annual Conference without embarrassment with the treasurer of his Annual Conference. Under no circumstances should the money go to the treasurer of the Conference Board of Finance or to the treasurer of the Annual Conference. This will mean endless confusion and make it impossible to give a correct statement in the Annual Conference minutes of what the charges has done.

"Another matter: The sooner you get the money in, the earlier it begins to work in the interest of the Forgotten Man. Do not hold funds; remit even small amounts without delay. 'Use the Treasurer's Remittance Forms when making payments.'"

The Home Circle

BE THE BEST OF WHAT YOU ARE.

If you can't be a pine on top of a hill,
Be a scrub in the valley; but be
The best little scrub by the side of a hill—
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of grass,
And some highway some happier make;
If you can't be a muskie, just be a bass,
But be the livest bass in the lake.

We all can't be captains, we've got to be crew,
There is something for all of us here;
There's big work to do and lesser to do,
And the task we must do is the near.

If you can't be a highway, just be a trail;
If you can't be the sun, be a star.
'Tis not by the size that you win or fail,
But by being the best of what you are.

—Douglas Malloch.

THE HOOP RACE.

Doris was sitting on the garden fence, looking at her doll carriage where Rosalinds' head was peeping from the covers.

"It's too bad; it's too bad!" and Doris shook her head. "I don't see how you can go to the garden party without a party dress."

Suddenly she heard three "hoo-hoos," and looking down the road, she saw three playmates. They were laughing gayly and rolling their hoops.

"All ready for the party this afternoon?" they asked.

Doris shook her head. "No," she said.

"What is the matter?"

"Something very funny has happened. I was sewing some little blue ribbons on Rosalind's party dress here in the yard when mother called me. I put down my sewing and ran into the house. When I came back the dress had disappeared."

"Oh!" they exclaimed.

"My Linda doll has two party dresses," said Elsie. "Rosalind may have her choice."

Doris looked at her doll carriage and thought how disappointed Rosalind would be if she didn't go to the party. "Thank you," she said at last, but she had to choke back a sob, for she had counted on Rosalind's wearing the new dress.

"Now, come," pleaded Elsie. "Get your hoop, for we are to have a race. And to make it more exciting we are going to take different paths from the starting point back to the finish at my house. Mother has some new cookies and cold milk waiting for us. Don't you think that that will be fun?"

"But you forgot the best part of it," said Barbara. "Each of us is to take something back that has attracted her on the way. It may be an apple or a flower or anything."

"Yes, and the one that brings back the best thing gets a gingerman," added Elsie.

Doris ran for her hoop. "There's no use sulking about Rosalind's dress," she said to herself, and when she joined her little friends her face was as pleasant and smiling as it could be.

"Now, all get in line," ordered Elsie. "You take the path that leads over the brook, Janie. You, Barbara, go down the mill road; and you, Doris, go in the direction of the saw-mill. I shall go this way," and she pointed. "Now—ready—go!"

Laughing and waving at one other, they separated.

It was pleasant to Doris to hear her hoop humming over the path. There were many pretty things to notice—the trees, with branches bent so low that she could easily have picked their leaves; pretty flowers that nodded gayly, and sparkling stones. Doris couldn't decide just what she wanted to take back.

Whir-r-r, whir-r-r went the hoop; tap, tap went the hoopstick. Oh, what fun, and how fast Doris went! Up a hill, down a hill; then she came to the road that led near the sawmill. She slowed down a little because there was a cart ahead filled with brush and small trees.

The cart came to a standstill; so did Doris.

She had found nothing to take back from the race. Then she glanced at the cart; she stared, for there on one of the little trees was her prize. She picked it up and started on her way again.

Whir-r-r, whir-r-r, tap, tap, the hoop and Doris hurried on to Elsie's house

The three other little girls had arrived and were waiting for her. "Hurry, hurry!" they said. "We are going to have cookies now and then show our prizes," said Elsie.

Doris threw down her hoop and danced about. She hugged each little girl in turn. "Oh, oh, I can't wait. I must show you mine right now," and she held up a little white dress with blue ribbons.

"Why, Doris!" they exclaimed.

"It is Rosalind's party dress," and Doris told the others where she had found it. "I remember now that the cart turned in at the gate just as my mother called me, and some of the branches must have picked up the dress."

How they all laughed! Then they agreed that Doris had rightfully won the gingerbread man. It was the best prize found in the hoop race because it made everybody happy.—Mary A. Bowers, in The Youth's Companion.

IF.

If you can keep your head when all about you
Are losing theirs, and blaming it on you;
If you can trust yourself when all men doubt you,
And make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or, lied about, don't deal in lies;
Or, being hated, don't give way to hating,
And yet don't look too good nor talk too wise;
If you can dream and not make dreams your master;
If you can think, and not make thoughts your aim;
If you can meet with trimmphs and disaster,
And treat both these imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop, and build them up with worn-out tools;
If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you—but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it
And, what is more, you'll be a man, my son.

—Rudyard Kipling.

READINESS IN SERVICE.

When Queen Victoria was a middle-aged woman, she took great pleasure in going unknown through the streets of the village of Windsor.

On one such occasion, during a shower, she stepped into a peasant's cottage and asked the loan of an umbrella.

The peasant woman looked at the queen doubtfully. At last she said: "I have two umbrellas—one an old, shabby one, and my Sunday umbrella. I shall give you my shabby one, for I never expect to see it again."

The next day a messenger wearing the royal livery brought back the shabby umprella with a handsome present in money.

The peasant woman was appalled. "Oh, sir, who was it borrowed my umbrella?"

"Madam, it was your queen."

"O! My queen, my queen! Would I had known! I would gladly have given her my best."

Her wailings were all in vain. She never had the opportunity again to do a personal favor for the queen.

Our King is daily calling upon us for the use of our talents and means. How do we respond? The King's Business.

It might not be inappropriate to change the name to Washing-done.—Columbia Record.

So live that when your summons comes you won't have to burn the books.—Stockton Independent.

Some day, perhaps, our near statesmen may discover that honesty is also the best politics.—Columbia Record.

Just as a mere spectacle it would be worth $50,000 to see the Senate accept a peace plan.—Chico (Calif.) Record.

SPECIAL OFFER

A Set of Six Bavarian Cups and Saucers

WORTH $2.50 TO $3.00, RETAIL,

For Five Luzianne Coffee Coupons and 98 cents

In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

LUZIANNE COFFEE

GUARANTEE ON COFFEE—To the Consumer: If, after the can, you are not satisfied in every respect, your grocer will refund the money you paid for it. There is but one reason why we can make this guarantee—the fine old Southern excellence of Luzianne. You'll like it as sure as you drink it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

REPORT OF SPECIAL SESSION OF PUBLISHING COMMITTEE.

The following protest on the part of Rev. T. H. Lipscomb, member of the Publishing Committee, and reply on the part of the Editor appeared in the May 1 issue of the New Orleans Christian Advocate.

"A Respectful Protest.

"As a member of the Publishing Committee of the New Orleans Christian Advocate, representing the North Mississippi Conference, I desire the privilege of stating in our official organ, as one in part responsible for the administration of its publication, that I do not concur in the modernistic tendencies apparent in editorial utterances and contributed articles, becoming more obvious of late, contrary to the official action of the publishing Committee, accepted by the Editor; quotations in proof of which from the columns of the Advocate can be cited if desired.

"I desire to register also my respectful protest against the repeated refusal of the Editor to publish articles by representative Methodist ministers (including a Bishop—McMurry—our Secretary of Ministerial Supply and Training, and the writer, articles all soundly orthodox in doctrine and purpose), as subversive of our fundamental Protestant and American doctrine of freedom of speech and press, and as keeping our members in ignorance of matters of vital concern to the church, the correct view and spirit of which the people themselves should be allowed to judge after hearing both sides: the policy objected to being continued by the Editor in disregard of the Resolutions adopted at the last annual meeting of the Publishing Committee, 'That the columns of the New Orleans Christian Advocate be kept open for a free discussion of all matters of vital interest to the church, that our people may be fully informed of all facts and issues before us.'

"Regretting the necessity which impels me in fidelity to my personal convictions and I believe the welfare of the church to present this statement, in malice toward none and in loyalty to the Methodist Church and its great Head and the ends for which the Christian Advocate exists, I remain, Fraternally and faithfully,

"T. H. LIPSCOMB,
"Member Publishing Committee,
"North Mississippi Conference."

"With reference to the above, the Editor of the Adpocate desires only to say that he stands squarely upon the record of his official administration. Mindful of the responsibilities of his position, he has exercised the right—and he will continue to exercise it as long as he holds the position—to pass upon the acceptability of any matter offered for publication from any source whatsoever. His judgment is not infallible—but his conscience is clear.

"The Publishing Committee itself is competent to pass upon the whole matter, and to the Committee it is referred."

At a called session of the Publishing Committee, May 29, 1924, to consider the above protest, the following resolutions were adopted by a vote of six to one, all members present voting;

"We, the Publishing Committee of the New Orleans Christian Advocate, assembled in New Orleans, May 29, having had a protest against the editorial management of that paper brought to our attention through the columns of the Advocate, and having given the same most careful consideration, hereby declare that there is no ground for such an opinion of the paper as is therein expressed.

"As such a publication is hurtful to the Christian Advocate, therefore, be it

"Resolved by this body, That we dissent from the sentiment expressed in the 'Protest,' and record our regret at its being printed for general reading.

"Be it further resolved, That we do hereby express our full confidence in Dr. Carley, both as to his ability and fairness in the editorial management of the New Orleans Christian Advocate.

"Resolved, further, That he, and he alone, is charged with the responsibility of making up the reading matter of each issue of the paper, accepting what he thinks will be helpful to the readers of the Advocate and rejecting unhesitatingly what he thinks will be hurtful or useless to them.

"Resolved, further, That the doctrinal standard upheld by the New Orleans Christian Advocate is now, and always has been, entirely satisfactory, and especially is this so since Dr. Carley has been its editor.

"Be it further resolved, That the above resolutions be published in the Christian Advocate."

The following members were present: Louisiana Conference—J. F. Foster, S. J. Davies, C. C. Miller; Mississippi Conference—W. H. Saunders; North Mississippi Conference—J. H. Felts, T. H. Lipscomb, J. W. Dorman.

JOHN F. FOSTER, Chairman.
JAMES H. FELTS, Secretary.

PERSONAL AND OTHER NOTES.

Rev. W. A. Langley, a member of the North Mississippi Conference, assigned to work in Poland, requests us to state that his address has been changed from Pustomyty to Warsaw Mokotowsko 12.

Mrs. Minnie E. Bower announces the marriage of her daughter, Helen, to Rev. R. E. Simpson, at Blytheville, Ark., on Wednesday, May 28. The happy young couple are at home at Southern Methodist University, Dallas, Tex. The Advocate extends all good wishes.

Grenada College had the largest graduating class in its history this year. The institution will continue its notable record as an A-grade college, and all indications point to a great session next year. President Countiss is one of the great educators of the church.

Mr. K. W. Dodson, Jr., a member of the graduating class at Hendrix College, has our thanks for an invitation to attend the graduating exercises on June 10. Mr. Dodson is the son of Rev. K. W. Dodson, presiding elder of the Ruston District, Louisiana Conference.

The following telegram came from Rev. B. F. Lewis, Superintendent of the Mississippi Methodist Orphanage, on Monday morning, June 2: "Began demolishing old orphanage building this morning. New building will be started as soon as this is finished. Eleven months will be required to complete this work."

A special Pullman will leave New Orleans over the Texas and Pacific Railroad for the Epworth League Assembly at Mansfield, La., at 8:30 o'clock Monday evening, June 9. This Pullman will be occupied solely by those going to the Assembly. Requests for reservations should be addressed to Edgar Cayard, 241 Olivier Street, New Orleans.

The editor of the Advocate had the pleasure of attending part of the commencement exercises of Millsaps College, being present at the alumni banquet on Monday evening and at the graduating exercises on Tuesday morning. The baccalaureate address delivered by Hon. R. V. Fletcher was a great utterance. The graduating class was the largest in the history of the college. We heard the commencement sermon by Gipsy Smith, Jr., and the sermon before the Y. M. C. A., by Rev. J. Tillery Lewis, highly spoken of. The only honorary degree conferred this year was that of Doctor of Divinity, conferred upon Gipsy Smith, Jr.

Mr. W. F. Bishop, of Marion, Miss., and Miss Ethel Snelgrove, of Meridian, Miss., were married at the district parsonage, Meridian, Miss., on May 31, Rev. Paul D. Hardin officiating. The bride is the daughter of Rev. E. D. Snelgrove, junior pastor of the Seventh Avenue charge, Meridian. The Advocate extends all good wishes to the happy young couple.

A note from Rev. C. D. Atkinson brings the sad news of the death of Brother W. H. Ledbetter, father of Rev. H. W. Ledbetter, our pastor at Arcadia, La., on May 27. He would have been 90 years old if he had lived a few months longer. Interment took place at Simmsboro, La., on May 28. The Advocate expresses sincere sympathy for the sorrowing loved ones and friends.

The commencement sermon for Centenary College, Shreveport, La., was preached last Sunday by Rev. C. C. Gregory, pastor of the First Methodist Church, Dallas, Tex. The Y. M. C. A., Undergraduate, and Academy sermon was preached in the evening by Rev. F. M. Freeman, of Monroe, La. The baccalaureate address was delivered by Hon. H. H. White, of Alexandria, La., on Thursday morning.

Rev. John W. Ramsey has recently closed a great meeting at the West Laurel Methodist Church, Laurel, Miss., in which he was assisted by Rev. W. M. McIntosh and wife. As a result of the meeting, 26 members were received on May 25, with more to follow, all but three of the 26 being received on profession of faith. Brother Ramsey says of Brother and Sister McIntosh: "They are a wonderful evangelistic team."

The Advocate is authorized to announce that Rev. M. L. McCormick, of the Roxie charge, Mississippi Conference, has been relieved of his work on account of his health, and that Rev. George H. Jones has been appointed to take his place. Brother Jones has already entered upon his work, his address being Hamburg, Miss. We earnestly hope that Brother McCormick will soon be completely restored to health.

Miss Florence Woodcock, for more than thirty years an active member of the Felicity Methodist Church, this city, passed to her reward on Saturday, May 31. The funeral services were conducted on last Sunday afternoon by her pastor, assisted by Dr. W. Winans Drake, presiding elder of the New Orleans District, and Dr. W. L. Duren, pastor of Rayne Memorial Methodist Church. The Advocate extends sincere sympathy to the family and friends of the deceased.

The following sad news comes from Rev. Paul D. Hardin, presiding elder of the Meridian District: "On last Monday night, May 28, Rev. J. N. Broadway, a local deacon in the Methodist Episcopal Church, South, was killed in a cyclone which demolished his home at Brewer, in Clark County, Miss. In addition, his wife, two sons, his son's wife, and two grandchildren all lost their lives. Brother Broadway has been a useful local preacher for a number of years, and during the years 1920-22 served as a supply on the Porterville charge, Meridian District. The community is grief-stricken over the tragic ending of this useful and beloved family." Our deepest sympathy is extended to all those in sorrow by reason of this tragic event.

Mrs. W. W. Carre, one of the outstanding figures in the Methodist church in New Orleans, passed to her reward on Wednesday, May 28, at an advanced age. She had been prominently identified with the work of the church in this city for many years, being especially interested in the development of the Board of City Missions,

of which she was president for a long time. She is survived by several sons, all of whom are active in church work, one of whom, Dr. Henry Beach Carre, now of Vanderbilt University, was formerly a member of the Louisiana Conference. The funeral services were held at the First Methodist Church on Thursday afternoon, conducted by her pastor, Dr. R. H. Harper, assisted by Dr. Winans Drake, presiding elder of the New Orleans District, and other local pastors. The Advocate extends sincere sympathy to the sorrowing family and friends.

METHODIST UNION—WHICH WAY?

(Continued from First Page.)

South. It was freely said by Northern men four years ago that the election of Negro bishops in their church would close the door against unification, but apparently we have some men in our own church who will not balk at any offered plan to get together.

5. The Northern Church grants license to preach to women and ordains them, as deacons and elders, in the local ranks. Effort was made at the recent General Conference to admit them to membership in the Annual Conferences as itinerant preachers, and this seems to have been denied on the ground of its possible effect on unification. There is nothing now to prevent their appointment in that church as supply pastors, and the natural evolution will be to admit them as traveling preachers. It is quite certain that no right or privilege of this sort, when once bestowed, will ever be taken away. It is equally certain that such ministerial functions cannot long obtain in one jurisdiction of the united church without pervading the other. I do not believe Southern Methodists want this or can admit it without hurt to our work.

There are many other reasons why the work of Methodism in the South will not be promoted by this plan, but one article cannot recite them all. It ought to be rejected by our people, and I believe will be when they fully understand its import. But somebody says, "after rejection, then what?" We will then be just even on rejections; they have rejected one plan and we will have rejected one. And then we can keep on with our fraternal exchanges and our negotiations. Every plan yet devised bears two things on its face: (1) that we want to be one; (2) that we are not one and that we do not really trust each other. This is not the last train leading toward unification. There will be others, and some of them will reach the destination before this one will. Some day we will get a plan that WILL unite and will neither dishonor our history nor jeopardize our future. This plan does both.

KEEPING THE RECORD RIGHT.

Statements from others in the College of Bishops make it necessary for me to say that I did not agree with the majority in calling a special session of the General Conference for July 2. For many reasons of expediency I thought we should not call the special session to convene until after a round of Annual Conferences. Not believing, however, with the minority that an early session would be illegal, I could not join in any protest against it on legal grounds. For many prudential reasons I voted for the later session.

WILLIAM N. AINSWORTH.

METHODIST UNIFICATION.

(Continued from Fifth Page.)

tain, and duly and carefully consider, any proposition or plan having for its object the union of the two great bodies, in the North and South, whether such proposed union be jurisdictional or connectional" (p. 187). Our efforts in recent years in this direction are too well known to require comment. We are committed to unification all the way.

I am for unification because I think it is sound ecclesiastical statesmanship. I think it is sound as respects the economics of administration, and I think it is sound as respects the most effective use of a great spiritual ideal.

I am for unification because I think it offers the very best means for curing suspicion and distrust which North and South alike may well afford to forget in the interest of sectional and social understanding as well as common spiritual aspirations.

As I see it now I am for the proposed plan because I think it will safeguard the integrity of the constituencies until such a day as may make full and complete unification possible.

I am for the proposed plan because I fail to find either in the origin of the idea, or in its simple and direct statements, any reason to suspect the honor or the intelligence of those who framed it. If I am correctly informed, the idea was brought forward by a Southern layman, an eminent lawyer, and a loyal Methodist. And I do not see how it would have been possible to express a great purpose and a burning passion with more sublime simplicity. Such is my reaction to the whole matter.

New Orleans, La.

METHODIST UNIFICATION.

By H. Walter Featherstun, D. D.

I was asked: "Do you favor the unification of the two great Methodisms?" I answered by reading: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me." John 17:20-23. Thus on that "doleful night before his death," on the way to Gethsemane, or as he stood with them on the brink of Kidron that ran hard by the garden of his agony, our Lord prayed for unity among his followers. Can any follower of Christ wish or labor to defeat that for which he so fervently prayed?

I have heard it suggested that "there may be union without unity." If so, was He, who prayed this prayer for universal union among his followers, ignorant of the fact? Union fosters unity. If not, Christ could not and would not have uttered this prayer.

It has been contended that union with the Methodist Episcopal Church would mean that our church would become subordinate to the larger body, having forced upon us measures of which we disapproved. Whoever says this has not read the plan of unification set forth, or cannot understand plain English. Article V, Section 1, reads: "Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective." Nothing could be imposed upon the Southern Jurisdiction without its consent. Was ever a minority more safely guarded in its rights?

Again it is contended that our Northern brethren are more obsessed than we with that passing fad misnamed "modernism:" hence union would be dangerous to us. The charge against our Northern brethren has not been proved. If it were true, would we as genuine Christians be justified in posing pharisaically and standing aloof? Would it not be far more Christly to go to the help of our unfortunate brethren beyond the Ohio, and aid in exterminating the infidelity that menaces them?

Read I Cor. 3:1-9, where Paul strongly disapproves of the tendency toward divisions in the church, and calls such tendency "carnality." Not one excuse for our eighty-years-old schism in American Methodism can be deduced from the Word of God.

SOME REASONS WHY I BELIEVE IN UNIFICATION.

By Rev. Stonewall Anderson, D.D.

1. The Methodist Episcopal Church and the Methodist Episcopal Church, South, are one in origin, doctrine, polity, spirit and purpose. I see no sufficient reasons why they should not be one in organization. When our fathers divided the church in 1844, we are sure that there were the very best of reasons for doing so. These reasons have all passed away. Why should the division continue when the grounds for division no longer exist?

2. The two Methodisms united will be able to render a larger, more effectual service to the national life than they can possibly do, divided as they now are. Episcopal Methodism has been, from the beginning, a mighty agency under God for good in shaping the lives of the people of this country. It has exerted a powerful influence toward making the people of the United States Christian in life and conduct. This was true before 1844, and it has been true ever since. It is true for both branches of Methodism. Never was the national life in greater need of moral and spiritual healing and help than at this hour. The church stands face to face with moral and religious needs in America which, if she meets them, will tax to the limit her resources in men, money, and moral and spiritual power.

There will be available to united Methodism vast material and spiritual resources, and these may be used much more effectively and to a very much better advantage than they can be if the church remains divided.

3. A united Methodism will be a vastly more powerful agency in carrying the Gospel to the nations beyond than a divided Methodism can possibly be. Why should there be two American Methodisms (although one in origin, doctrine, polity, and purpose), operating in Europe, and in Africa, and in Asia, and in South America, and in the islands of the sea?

A united Methodism, 7,000,000 strong, with a "Home Base" co-extensive with the American Continent, as occupied by this nation, with its vast material, cultural and spiritual resources, and with the whole world for its field of operation, will, under the guidance of God's Spirit, be an invincible army for the establishment of righteousness among all nations. The contemplation of such a prospect is enough to bring a shout of triumph from the heart of every Methodist, North and South.

4. Because it is the brotherly, Christian, thing to do. Who are these people with whom we propose to unite? They are not only Christians; they are Methodists. They believe the same things that we believe; they operate under the same form of government that we operate under; they are animated by the same spirit that animates us; they have the same history and traditions that we have; they are trying to achieve the same ends that we are. They are our brothers. Why should their altars and ours be set up against each other? Why should there be strife anywhere between their forces and ours? Why should there be any waste of resources, or any friction, or any duplication of effort, as between them and us?

St. Paul protested earnestly against divisions and schisms in the Body of Christ, in his day. If the large-minded, generous-hearted apostle could speak to us to-day on this subject, can we doubt what his message would be? What is the mind of our Lord in this matter? He prayed when in the world that His disciples might be one. He has revealed to us His mind concerning the value His Kingdom of the spirit of brotherhood among His disciples. We know the value which He places upon the unity of purpose, and effort in His disciples. I believe that the unification of the two great branches of American Methodism accords with His mind, and is in harmony with His purposes for Methodism for America, and for the world.

Nashville, Tenn.

OPPOSED TO UNIFICATION.

By Rev. G. R. Ellis.

Dear Brother Carley: In compliance with your invitation to a discussion of the subject, I want to record my name as being opposed to unification of the Methodist Episcopal Church, South, with the Methodist Episcopal Church, North. I have several good and sufficient reasons for so doing, which, for lack of space, I will not mention here. In a word, my candid opinion is, to avoid endless wrangling and dissatisfaction in both churches, that the approaching General Conference which is to meet July 2, 1924, to settle the question, should agree to reject all former plans of unification, and adopt a plan to down the thing forever, and bury it so deep that it will not bob up again in a thousand years. Such a plan, I think, would meet the approval of nine-tenths of the members of the Southern Methodist Church.

A JUNALUSKA LODGE FOR SALE.—Glen Spring Lodge, Lake Junaluska, close to Lakeshore Drive and beautiful Epworth Springs, spacious porches, 13 bedrooms with stationary washstands, running water, two bathrooms. $6250 for cash, or $6500, one-third cash and balance within two years. Address A. B., box 605, Richmond, Va.

NOTICE.

I am announcing open dates after Sept. 6 to assist pastors in revivals as Singer and Young People's Worker. Last three years in revivals in the North Texas Conference. Good references given. Robert J. Kennedy, Singer, 225 W. Jefferson Ave., Dallas, Texas.

FOR SALE—Cottage on Camp Ground, Biloxi, Miss. Six furnished rooms. Price, $175 cash; a bargain. Mrs. H. F. Tolle, 1007 Florida ave., Tampa, Fla.

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Obituaries

[illegible]

[illegible]

[illegible]

A LOCAL PREACHER OPPOSES UNIFICATION.

I am wondering if an article from a local preacher would be published and in any way recognized with reference to the great question of Unification, as it is called, which is now confronting our great church.

Yes, it will be recognized and read, because I believe, as ever, a member of our church should have a right and a voice in this tremendous problem. To me it seems to be the most hazardous problem that has ever confronted the Southern Methodist Church. I am opposed to unification; and more especially am I opposed to the present plan of unification. The very face of the plan to me shows total annihilation to our church; and just why some of our bishops and leaders can be so intensely bent in giving away what we have struggled for for eighty years is a profound mystery to me. It may be because of my lack of vision to see the good which ultimately comes from this unification, but I am frank to tell you that I cannot see where or how we could accomplish more by giving our church away than we can by going forth as we have been going for these years.

No church in Christendom has made greater progress or done more for the salvation of the world than we have done, and we should let the matter alone and each end of Methodism work its own patch. I am no prophet or son of a prophet; but listen, brethren, we are hurt, and hurt badly, no matter which way the "cat jumps," for there will be hundreds of thousands of our members who will never go into this union. This means, then, a shoving off of a great body of our loyal members, and to do this without first giving every member of the church an opportunity to say what he or she wants is totally unfair.

All the Southern States in the United States, so far as Methodism is concerned, need a church in which her people can worship and serve God after their own manner. We have it. Why not keep it? All the Northern States in the United States, so far as Methodism is concerned, need a church in which her members can go, black and white, to serve and worship God after their own manner. They have it. Why not keep it? You cannot mix Northernism and Southernism any more than you can mix oil and water.

We are told by some that if the two branches of Methodism were brought into one great body, we could do much greater work than we are doing without any wrangling. To this idea, I wish to say that our leaders are already wrangling, and if we mix them up under this present plan, there will be wrangling sure enough.

I sincerely trust and pray that our blessed Lord, the Son of God, will put his hand on this momentous question and see to it that this wrangling and political scheming and high-pointed politics will be kept out of the church and that the grand old Southern Methodist Church and the great old Northern Methodist Church will each go on in their work until we meet at the great bar of God and be united in Heaven, where there will be no politics and no wrangling.

Yours against unification, in the name of our Father.

S. Q. BASS, Local Elder.

Corinth, Miss.

THE SARDIS DISTRICT CONFERENCE.

The Sardis District Conference, North Mississippi Annual Conference, convened for the fifty-fourth session, Tuesday morning, May 20, 1924, in the Methodist church in the beautiful and hospitable little town of Como, Miss.

Appropriate devotionals were conducted by the presiding elder, J. Tillery Lewis, after which the conference was organized for business.

The roll was called and R. G. Moore was elected secretary.

The following visiting brethren were introduced: Dr. J. R. Countiss, President Grenada College; Dr. J. M. Sullivan, Bursar Millsaps College; Rev. B. P. Jaco, Centenary Secretary North Mississippi Conference; J. H. Holder, Secretary of Education, North Mississippi Conference, all of whom ably represented these great interests of our church.

A review of the reports of the pastors indicates progress in the work of the Kingdom throughout the entire district. Every pastor has been on the job, faithfully and earnestly building the church. Some pastors began their work under adverse and unfavorable circumstances, but time has proved that untiring zeal and the spirit of Christ can surmount all difficulties and turn seeming failure into apparent success. A fine spirit prevailed throughout the conference, as was evidenced at the preachers' meeting which was held in the ladies' parlor immediately following the preaching service Tuesday night. This, as well as other occasions during the conference, proved to be the high tide of Christian fellowship and spiritual refreshment.

Spiritually, the district is making progress, but with Paul we would say, ". . . not that we have attained, . . . but we press on!" About one hundred have been received on profession of faith up to date. The financial condition of the district is better than last year at this time, and "level columns at West Point" is our hopeful slogan.

The preaching was done by Rev. H. H. McKibben, Rev. S. E. Ashmore, Rev. T. B. Thrower, and Rev. H. H. Wallace, and was greatly enjoyed by all of the brethren as well as the good people of Como, so many of whom, we were pleased to note, attended the services as well as the business sessions of the conference.

Rev. J. W. Dorman, a former presiding elder of the Sardis District, now an honored, active superannuate of the North Mississippi Conference, greatly delighted the conference with his presence and the inspiring message which he brought.

Thursday, the last day, was the high point of the conference. The outstanding feature of the day was the great and stirring message which was brought by Mr. G. L. Morelock, General Secretary of the Laymen's Movement. During the round table discussion which followed many of the laymen caught a new vision of the work of the Kingdom and voluntarily declared their purpose to be more alert and decisive in doing the Lord's work.

The following were elected delegates to the Annual Conference: Herbert Holmes, L. L. Minor, N. E. Wilcoxon, J. W. Kyle, J. R. Fewell, J. D. Turley, J. E. Birmingham, and F. C. Holmes.

The conference unanimously voted for the next session of the district conference to be held at Olive Branch.

The hospitality of the homes in which we were entertained was generous and unexcelled. The good people of Como spared nothing which might have added to our comfort and convenience. Rev. A. C. McCorkle and Mrs. McCorkle, the conference host and hostess, were thoughtful and gracious in looking after the needs of every guest. Surely we may say, "It was good to be there."

R. G. MOORE, Secretary.

DICKS' MUL-EN-OL

Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

MY DAUGHTER WOULD CRY AT EVERYTHING

Nervous and Irritable. By Taking Lydia E. Pinkham's Vegetable Compound Became Entirely Normal

Clinton, Wisconsin.—"My daughter was in a very run-down condition, and was irritable, and would cry at every little thing she was so weak and nervous. As Lydia E. Pinkham's Vegetable Compound had helped me when I was a girl I gave it to her to build her up, and the results were all that we could wish for. I wish that every mother with growing girls would try it for these troubles girls often have. I had taken it myself before my girl was born, and she was one of the nicest babies any one could wish to have. I recommend the Vegetable Compound to women and girls and cannot praise it too highly." — Mrs. I. A. HOLFORD, Box 48, Clinton, Wisconsin.

Mothers can depend upon Lydia E. Pinkham's Vegetable Compound to relieve their daughters of those troubles they so often have. They know from experience the value of the Vegetable Compound in the treatment of these complaints and many, like Mrs. Holford, give it to their daughters.

Appalling Problem Confronts Americans, Life Tables Show

Average health span extends only from age 18 to age 31—Earning power dwindles rapidly after 40

Health—physical freedom and full vigor—ends at age 31 for the average person. Maximum usefulness ends at 40. These facts, shown by the United States Life Tables, 1920, form the most appalling problem every human being has to face!

What are the years after 40 going to mean to you? Will they be worth living? Can you earn your way during those years?

Not if you are "the average individual." What sort of person is "the average individual" in America? He works hard. He eats unwisely. He loads his body with drug stimulants, which appear to *give* energy, but actually *borrow* this energy from his own reserve.

'Age 31—and he begins to slip. The reserve strength which his body sought to store up against these later years, has bit by bit been robbed. Age 40—he suffers loss of income. Age 50—what?

Remember the simple laws of health which everyone learned in school. Avoid stimulants. Avoid the sleepless hours, upset digestion, warning headaches, taut nerves and muddy complexions which so often accompany the use of the drug caffein.

Caffein is classified as a poison. Like strychnin, it is sometimes given by doctors in cases of heart failure. The average cup of coffee contains the usual dose of caffein administered in such cases. The alarming foolishness of taking this poison regularly into the system is borne out by the frightful limitation of health and usefulness as compared with the length of life.

You need the digestive aid and comfort of a hot drink. You can get such a drink without drugs. You can get it with a flavor which millions of people consider more delicious than any other. You can get it in a form which contributes, rather than robs, reserve strength.

Change to Postum! Whole wheat and bran, skillfully roasted, with a little sweetening. Nothing more. A *wholesome* drink—an *enjoyable* drink. Try Postum for thirty days—you can't rid yourself of the effects of a habit of years in a few days.

We will start you on your thirty-day test, with a week's supply of Postum—free. Either Postum Cereal (the kind you boil) or Instant Postum, the easiest drink in the world to prepare. Either kind costs less than most other hot drinks. Just indicate the kind you want for your week's free supply—and we will also have Carrie Blanchard, famous for the goodness of her Postum, send you her own directions.

Are you interested in the years after 40? Accept this offer *now!*

TEAR THIS OUT—MAIL IT NOW

POSTUM CEREAL CO., Inc., Battle Creek, Mich.
I want to make a thirty-day test of Postum. Please send me, without cost or obligation, one week's supply of
INSTANT POSTUM . . . ☐ (Check which
POSTUM CEREAL . . . ☐ you prefer
Name _____
Address _____
City _____
State _____
N. O. Christian Advocate—2 C

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

MISSION STUDY ON THE BOOM.

The largest number of classes with the highest membership recorded in a single year, was the report of Mrs. Hume R. Steele, the Secretary of Missionary Education. The Bible classes, though not so many as the mission study, showed an even larger increase. For the Conferences leading in mission study the blue ribbon goes to North Georgia, North Alabama, and Memphis; for Bible study, to Louisville, Holston, and Mississippi.

Mrs. Steele feels that the time has come for a full-time secretary, the growth of the work and the pressure of the times demanding an educational expert in this department.

This is a very encouraging sign. We need to study to show ourselves approved unto God, workmen that need not to be ashamed.

LOUISIANA CONFERENCE.

Conference Minutes.

The Minutes of the Fourteenth Annual Meeting of the Woman's Missionary Society, recently held in Bogalusa, are being received by the different Auxiliaries. It is like attending the meeting a second time to read the Minutes. Where the writer attended that meeting, she gained so much help and inspiration that she wished every member in the entire Society was there; now she wishes every one would read the Minutes, and get that "enlarged vision" that we need in Louisiana. Have you seen "Council Echoes" on page 91? That is a new departure. Mrs. C. F. Niebergall, our Conference President, put that in to give us a little glimpse of the happenings at the Council meeting held in Tampa, Fla. Only one fault I find—it is too short.

Vacation Days.

With the beginning of our long hot summer, every one is planning how and where the vacation days will be spent. While we are thinking of the pleasure and benefit we may derive from our vacation, let us think of our workers at St. Mark's Hall, New Orleans, and the MacDonell Wesley House, Houma, La., who are planning to spend theirs in helping the children to have a good vacation. In each place a Daily Vacation Bible School will be held. This means lots of work, but it means better boys and girls for the future; it also means money. Material and equipment must be provided with which to carry on this work. No salaries are paid, but lots of things must be bought in order that the children can learn. Gifts of money will be received gladly for this needy work. Use a little less for yourself and send part or your vacation money to help those children learn a little more about how to live. You will enjoy your vacation better.

Send gifts for St. Mark's Hall to Miss B. Ellison, Governor Nicholls and North Rampart Streets, New Orleans; for the MacDonell Wesley House, to Miss Ella K. Hooper, Houma, La.

Louisiana News Items.

Waterproof writes they have reorganized with eight members. The Corresponding Secretary, Mrs. A. D. George, asks our prayers that the reorganizatiou may be successful.

Miss Pauline Randall, Louisiana's missionary to Korea, is home on furlough, and is studying at present at Emory College. She brought home to Lonisiana Conference a most beautiful brass vase, to be given, this year, to the district making the largest gain in Young People's organizations. This is Young People's year in the Council, and we are hoping Louisiana Conference will lead in this much-needed work for our Young People.

CAPT. F. A. HOWELL HONORED.

One of the pleasant surprises of the season was that of a pretty birthday program at the Methodist church, Sunday morning immediaely following the Sunday school lesson. The occasion was an impromptu one and the honoree was our good friend, Capt. F. A. Howell, who is affectionately called the "youngest member of thg Sunday school," and it was in celebration of his 84th birthday.

A seat of honor had been prepared for him at the chancel rail, facing the congregation, and the pastor escorted him to the seat of honor. The secretary then called the roll of classes and each class responded to its number by coming forward and presenting Capt. Howell with a bouquet of flowers or a present as the case might be. The Eva Neblett Bible Class, composed of business men of the town, presented him with a nice cake with lighted candles upon it, typifying the light of his life, which has permeated the community where he has lived during the 84 years of existence in this world. It was a beautiful little ceremony, which was enjoyed by all present. The church and Sunday school are always ready to pay homage to Captain Howell, whose life as a Christian is truly a benediction to the town and community. At the conclusion of the short program, every person in the house gave him the "glad hand" and wished him many happy returns of the day.

—Durant (Miss.) News.

"Cutting teeth is made easy"

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

At all druggists

Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 28, 1920

Anglo-American Drug Co.,

Gentlemen:

I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us an moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely.

(Name on request)

Anglo-American Drug Co.,

215-217 Fulton St., New York

RESOLUTIONS OF APPRECIATION.

Whereas, Miss Adelle McKeithern has found it expedient to give up her school work at Richton, Miss., and change her place of residence to some other place; and,

Whereas, for three school terms she has lived and labored with and among us; therefore, be it

Resolved by the Richton Methodist Sunday school, That in the removal of Miss McKeithern to another community we feel that we are losing another of our most loyal and efficient workers, our church a useful and faithful member, the school one of its most loyal and efficient teachers.

Resolved, secondly, That we part with Miss McKeithern with deep regret, and we hereby heartily commend her to the love and respect of the good people among whom her lot will be cast.

Resolved further, That a copy of these resolutions be furnished Miss McKeithern, and also that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: J. T. Allums, Superintendent Sunday School; Mrs. P. M. Brown, Secretary Sunday School, Committee.

Richton, Miss., May 18, 1924.

RESOLUTIONS OF APPRECIATION.

Whereas, Dr. W. D. Mobley and family have found it expedient to change their place of residence from Richton, Miss,. to Monlgomery, Ala.; and,

Whereas, for many years they have lived and labored among us; therefore, be it

Resolved by the Richton Methodist Sunday school that in the removal of Sister Mobley to another community, we feel that we are losing one of our most loyal and efficient workers, our church one of its most faithful and useful members, and our town one of its best and most valuable families.

Resolved, second, That we part with Dr. and Mrs. Mobley with deep regret, and we heartily commend them and their family to the love and respect of the good people among whom their lot will be cast in their new home.

Resolved further, that a copy of these resolutions be furnished Sister Mobley and her family, and also that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: M. M. Black, Pastor; J. T. Allums, Superintendent of Sunday School, Committee.

Richton, Miss., May 18, 1924.

NOT PESSIMISTIC.

I have no fears for the present or the future. On the contrary, I believe that the next ninety years will experience a peace among nations, a mutual helpfulness, a revival of industry and international commerce beyond anything known in the past. I am not disturbed by the religious excitement or controversy which is shaking the land. It all leads to discussion, discussion leads to light, and light leads to truth. Publicity is the solvent of most ills.—Chauncey M. Depew.

STRAWS AND WIND.

The large life insurance companies of New York do not insure people who drink. The railroad companies, whose control is largely in New York, will no longer keep a man in their employ even if he drinks only when off duty. Big business has much to do with dry sobriety.—Memphis Commercial Appeal.

BINGHAM MILITARY SCHOOL

ASHEVILLE, N. C.—"The Land of the Sky."

Has stood the tests of 131 years. Buildings one-story brick—for safety, sanitation and service. Each pupil carefully studied. Small classes, allow individual attention. Ideal school life, of the simpler type, directed by men of ability and experience. R. O. T. C. Unit under U. S. Army officer. All forms of athletics.

Col. R. Bingham, Supt Emeritus. Col. S. R. McKee, Supt.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. 60c

FOR YOUR SECTION

The cotton in your locality may be different—it may require unusual ginning conditions—but, you may rest assured that whatever the conditions are, the

Munger System Outfit

PRATT GINS—MUNGER GINS

—In your locality, is an individualized outfit, especially designed and equipped to produce the best SAMPLE from your particular kind of cotton. You can depend upon the work of the Munger System Outfit near you—take your cotton there.

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SALES OFFICES: Birmingham, Ala. Atlanta, Ga. Dallas, Texas Memphis, Tenn.

CONTINENTAL GINNING MACHINERY Belts the World SIX LARGE FACTORIES ONE NEAR YOU

"CHIVO."

By Garfield Evans.

"Bolete, bolete, bolete!" I turn to a friend who speakes Spanish and inquire what the old fellow is selling, as he waves some bright-looking and flimsy tickets. "Oh," he says, "they are lottery tickets." He goes on to explain that the government conducts a public lottery on the 10th, 20th, and 30th of each month. The government feels perfectly justified, as it clears several million dollars annually.

I see two men walking along in a hurry carrying two full-blooded "cocks." To my inquiry it is explained that they are going to a rooster fight around the "plaza del gallina." This seems to be one of the commonest amusements. The interest lies not in the particular sport or the fight, but its opportunity to gamble.

In one of the rich provinces I remarked about the rather dilapidated provincial building. It was explained that a quarter of a million dollars had been appropriated for a new building, but the governor was running for reelection and was defeated. When his successor took office it was found the entire appropriation had been used as campaign expenses. Then it was further explained the offender was not brought to trial, inasmuch as he did no worse than what some other officer might have done. It was his chance at a "chivo."

It was observed that many of the public highways were sadly in need of repairs. There was evident money in the federal treasury. It was explained that all the blame for such lack of improvements was on the particular party in control, and each party expected the other one to take full advantage of the "chivo" provided by his political advantage.

At the close of the administration of one of the outstanding presidents, it was observed that the retiring president made it convenient to be on a steamer and actually sailing out to sea toward Europe within sixty minutes after his successor had been inaugurated. It was not surprising when the treasury was checked up and it was found short by several million dollars.

Five years ago when the price of sugar returned to a normal price, the whole economic life of Cuba was almost paralyzed in a day. The depositors in the Spanish and Cuba National Banks lost two hundred million dollars. Every one that was able had invested his limit. Money had been borrowed and reinvested. When the price of sugar went down, nobody could pay. This time perhaps some one in the United States had the advantage of the "chivo."

A very high preminm is placed on the graduates of our church schools. It is universally recognized that when we issue a certificate our students are well trained and know. "But they have beautiful school buildings, and their system of schools seems well organized?" I inquired. Then I am informed that the reason is "chivo."

A boy has failed in his grammar school course, but a doting father is anxious for the son to enter high school. An arrangement is made with a high school instructor and the boy enters without any difficulty. One of the teachers explains that all of his pupils get through school and secure their diploma in half of the time usually required. The boy gets through in half time. "Chivo" explains it all.

Let it not be thought that there are no people who hate "Chivo" (graft). There are honest men in the government and educators anxious to maintain high standards. But a new generation, trained under the leadership of Christianity, is the only hope by which "Chivo" may be supplanted by Christian integrity.

Cienfuegos, Cuba.

A STATESMAN'S VIEW.

Every man who understands and loves his country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principle.—Woodrow Wilson.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round.

Brookhaven, June 8, 9.
Georgetown, at Georgetown, June 8, 3 p.m.
Pleasant Grove, at Sartinville, June 14, 15.
Centenary, McComb, June 15, p.m.
Meadville and Bude, at Beulah, June 29.
Crystal Springs, July 6, a.m., 7 p.m.
Gallman, at Old Crystal Springs, July 6, 3 p.m.
Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beauregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Terry, at Forest Hill, June 8, 11 a.m., 2 p.m.
Florence, at Braxton, June 8, 7:30 p.m.; June 9, 9 a.m.
Bentonia, at Fletcher's Chapel, June 15, 11 a.m., 2 p.m.
Satartia, June 15, 7:30 p.m.; June 16, 9 a.m.
Madison, at Pocahontas, June 29, 11 a.m.; June 30, 10 a.m.
Flora, at Adelle, June 29, 3 p.m.
Mendenhall, at Bethany, July 5, 6, 11 a.m.
Harrisville, at Pisgah, July 6, 3 p.m.
Edwards, at Reeves Chapel, July 13, 11 a.m., 2 p.m.
Bolton, at Raymond, July 13, 4 p.m., 8 p.m.
Eden, at Lake City, July 19, 20, 11 a.m.
Yazoo City, July 20, 4 p.m., 8 p.m.
Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Lauderdale and Electric Mills, at Electric Mills, June 8.
Meridian, Fifth Street, June 15.
State Line, church dedication, June 22.
Scooba, at Binnsville, June 29.
Daleville, at Andrew's Chapel, July 2.
Porterville, at Union, July 3.
Meridian, Seventh Avenue, at Pine Springs, July 5, 6.
Vimville, at Harper's, July 9.
Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m.
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 3, 4.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Newton Dist.—Third Round.

Decatur and Hickory, at Hickory, June 8, 11 a.m., 3 p.m.
Montrose charge, at Garlandsville, June 14, 11 a.m.; June 15, 11 a.m.
Rose Hill, at Paulding, Tuesday, June 17, 11 a.m.
Bay Springs, at Stringer, June 28, 29.
Harperville, at Hillsboro, July 5, 6.
Chunky, at Susquelena, July 12, 13.
Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Rockey Springs, at Hickory Ridge, June 8, 3 p.m.
Fayette, June 8, 9, 8 p.m.
Port Gibson, June 15, 16, 11 a.m., 8 p.m.
Woodville, June 28, 29.
Centerville, at Stephenson, July 6, 11 a.m.
Gloster and Liberty, at Gloster, July 6, 7, 8 p.m.
Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ———, Aug. 17, p.m.
Louise and Holly Bluff, at ———, Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Columbia Mission, at Hub, Q. C., June 6, 7:30 p.m.
Columbia, Q. C., June 9; preaching, June 8, 11 a.m.
Logtown, Q. C., June 14, 7:30 p.m.; preaching, June 15, 11 a.m.
Bay St. Louis, Q. C., June 16, 7:30 p.m.; preaching, June 15, 7:30 p.m.
Lumberton, Q. C., June 28; preaching, June 29, 11 a.m.
Poplarville, Q C., June 30; preaching, June 29, 7:30 p.m.
Pascagoula, Q. C., July 5; preaching, July 6, 11 a.m.
Moss Point, Q. C., July 7; preaching, July 6, 7:30 p.m.
Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Take Calotabs for the liver

TRADE MARK REG

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

To Make Rich Red Blood

Revitalize your worn-out exhausted nerves and increase your strength and endurance

take Organic Iron; not metallic iron which people usually take, but pure organic iron—Nuxated Iron—which is like the iron in your blood and like the iron in spinach, lentils and apples. One dose of Nuxated Iron is estimated to be approximately equivalent (in organic iron content) to eating one half quart of spinach, one quart of green vegetables or half a dozen apples. It is like taking extract of beef instead of eating pounds of meat. Nuxated Iron is partially predigested and ready for almost immediate absorption and assimilation by the blood, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings.

Over 4,000,000 people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few doses will often commence to enrich your blood. Your money will be refunded by the manufacturers if you do not obtain satisfactory results.

Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. Sold by all druggists.

NUXATED IRON

For Red Blood, Strength and Endurance

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference met at DeKalb, Miss., May 13 and 14, Rev. P. D. Hardin, presiding elder, in the chair. W. A. Hays was elected secretary, and Rev. J. M. Lewis, assistant secretary.

The attendance was excellent, 107 members answering roll call. All the pastors of the district were present, and a goodly number of local preachers, and one superannuate. Besides these, there was one or more lay delegates from each charge.

The business of the conference, under the guiding hand of our efficient presiding elder, was conducted in a very satisfactory manner, due consideration being given all interests of the church.

The conference was favored by addresses from the following visitors, concerning interests represented by them: Mrs. Alma Riley and W. T. Griffin, Orphans' Home; Rev. J. M. Morse, Conference Secretary of Education; A. S. Oliver, the Columbus Church matter; H. A. Gatlin, Washington City Church debt; O. C. Hull, Sunday Schools; Prof. George Harrell, Millsaps College; J. F. McClellan, Mississippi Conference Training School, and Rev. L. D. Patterson, Centenary.

The following were elected delegates to the Annual Conference: D. W. Heidelberg, Mrs. P. D. Hardin, S. J. Creekmore, J. J. Houston, C. W. Cochran, S. M. Graham, C. G. Stokes, and Mrs. W. L. Linfield.

Robert Selby House and Ernest Kearney Hall were, by unanimous vote, granted license to preach.

Rev. S. W. Edwards was received as a local preacher from the Methodist Episcopal Church, and recommended to the Annual Conference for recognition of elders's orders.

Rev. Earl B. Moll, district evangelist, was recommended to the Annual Conference for elders' orders.

The preaching was well done by Brothers J. H. Jolly, J. D. Ellis, and J. L. Decell, and the atmosphere of the conference throughout was spiritually helpful.

The ad interim licensing committee was named as follows: J. L. Decell, W. H. Lewis, W. L. Linfield, J. M. Lewis, and J. H. Jolly.

Resolutions of appreciation of Brother Hardin as presiding elder were unanimously adopted, and a beautiful handbag was presented to him as a slight token of the love and esteem in which he is universally held.

The conference greatly appreciated the fraternal spirit of the local Baptist and Presbyterian congregations, led by their wide-awake pastors, Brothers Bell and Nicholson.

The Boy Scouts and Epworth Leaguers were assidnous in their attentions to the wants of the brethren, and are held in grateful memory.

Brother M. L. White, our faithful pastor, and his good people dispensed characteristic hospitality, and it was generally agreed that the DeKalb meeting was one of the best ever.

Enterprise was chosen as the next meeting place.

W. A. HAYS, Secretary.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

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EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The month of June is always a good time in which to make collections. So we trust the educational collectors will be busy at this season and send in a full report.

Commencement season is on in full blast. Many sermons are being preached to the schools. We hope all of them will have the outstanding note of the Christian Education Movement in them.

The round of the third quarterly conferences is being held. We trust every pastor will make a full report in regard to education. Of course, the sermon on Christian Education has been preached. Who would venture to neglect so great a theme?

Mansfield College will have twenty-nine graduates. This has been a great year for the college. The prospects for next year are even brighter. The special drive resulted in $56,000 being subscribed in Mansfield and the Parish of De Soto, while $41,000 was subscribed from the State at large. The Board of Trustees authorized the continuance of the effort through private subscriptions until the full amount of $300,000 be secured.

Definite plans are being formulated for the celebration of the hundredth anniversary of the founding of the college which now bears the name of Centenary. This ought to be a great occasion, which should send a thrill into the heart of every one of the old alumni.

A department of religious education, fully endowed, ought to be in every one of our colleges. From these should come those who are to be leaders in Sunday school work, the Epworth League, and in revival efforts. Those who have money could not do better than to invest it in this field.

The subject of religious education is being discussed everywhere. Its final answer must be found in "The Christ within us as the Hope of Glory."

ALBERT S. LUTZ,
Conference Secretary of Education.

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SIX REASONS WHY I BELIEVE IN UNIFICATION OF AMERICAN METHODISM.

By J. R. Pepper.

First — Because the issues that separated the church in 1844 have died, passed in the distance—eighty years dead should be dead enough.

Second — Because the competition of two churches, both of which in many cases are living at a poor dying rate, where only one should exist, causes friction and often un-Christian misunderstandings.

Third—Because the great waste of men and money in keeping two organizations going at home and abroad, covering largely the same territory in both cases.

Fourth — Because I believe that altar against altar which now obtains in many directions, is not only wrong but positively sinful in God's sight, and his blessings cannot be consistently asked upon such a condition.

Fifth—Because of the magnificent impact that can be made by the combined forces and resources of the united church on the whole world.

Sixth—Because of Christ's great High Priestly prayer, "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou has sent me."

Memphis, Tenn.

STRAIGHT TALK.

Ours is not a Christian nation in the sense that all people are Christians, but it is Christian in the sense that the prevailing religious sentiments of our people are evangelical. It is certainly not a Roman Catholic country, although there are more Catholics in America than any one other religious denomination. Our forefathers came to America in order to escape the persecutions of the Catholic States of Europe, and they founded the new world on distinctly evangelical principles. Its very inception makes our country Christian in the broad general sense. Therefore legislation among us can and should take account of certain phases of Christian doctrine and practice. It must do that or else it would sanction irreligion and would be opposed to Christianity. The absence of legislation is either a witness to the lack of necessity for it or else it means the reign of free love and the disregard of all law. Shall we put the Bible in the public schools or shall we put it out?—Baptist and Reflector.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 12, 1924. CHAS. O. CHALMERS, Manager.

Editorial

SOME REFLECTIONS CONCERNING UNIFICATION.

1. The question of the desirability of union between the Methodist Episcopal Church, South, and the Methodist Episcopal Church is not properly before the church—that question having been definitely settled in the affirmative by the unequivocal action of at least three General Conferences. The church, speaking through the General Conference, has repeatedly and emphatically declared its desire for unification and its readiness to consummate unification if a satisfactory plan could be agreed upon. The fact that all but three members of the Joint Commission agreed upon the plan now before the church, and the further fact that that plan has been all but unanimously adopted by the General Conference of the Methodist Episcopal Church furnish at least a strong presumption that an equitable plan has been worked out.

2. The proposed plan itself—its merits and demerits—is the one thing upon which the attention of the church should be centered. If it meets the conditions previously laid down as necessary before union can be consummated; if it gives to the Methodist Episcopal Church, South, all that it could, in good conscience, ask or desire, and if it takes away from the Methodist Episcopal Church nothing that should properly be retained by that section of Methodism; if it furnishes an equitable basis upon which the desired union can be consummated, it should be adopted. If it has fundamental weaknesses that will defeat the end for which it was drawn, it should be rejected. It is the plan—this plan—and the plan only that is to be acted upon.

3. The events that have occurred since the separation in 1844 should not be allowed too much weight in determining our attitude toward this plan—a plan to be acted upon in the year of our Lord 1924. Those events constitute a history which contains nothing that we need be ashamed of; indeed, it is a history in which we can justly take pride. But it is not so much our mission to re-enact history as it is to make history—a history that will record significant achievements in the progress of the Kingdom of God upon earth. We should approach the plan with our eyes toward the future rather than toward the past. We should be more concerned about what the plan means to the future than we should be about what the past means to the plan.

4. Passion and prejudice should have as little weight as possible in our consideration of the plan. We say, "as little as possible," because we know well enough how hard it is for men to divest themselves utterly of passion and prejudice where their feelings are tremendously stirred. So far "as possible," then, we should approach the consideration of the plan calmly, quietly, and in a judicial frame of mind.

5. The real issue is not a difference of opinion among the bishops with regard to the plan itself or to any other questions that have arisen in connection with the plan; nor is the real issue the views of a particular individual or group of individuals with reference to the plan. It is always easy to substitute a party cry for the principles involved in any discussion. The real issue, it cannot be too strongly emphasized, is the plan itself.

6. An expression of suspicion and distrust of those who favor or do not favor the plan is no part of an argument against the plan. Apart from the question of brotherly love involved, the rights and privileges of all concerned are written in the bond, and upon the document as written, with its obligations and guaranties, opinions should be formed and conclusions reached.

7. The Negro question is settled so far as the Southern white people are concerned. The two races can dwell together in peace and harmony; the white race will cheerfully accord to the colored race all that is required in the exercise of the spirit of Christ; but there will be no social mingling of the races, no mixed congregations, no colored bishops presiding over white Conferences, no social contacts that violate the well-known, fixed, and irreversible position of the Southern white people upon this question. This position is not based upon prejudice or arbitrary discrimination, but upon an innate sense of the necessity of maintaining racial integrity. We believe the colored people themselves recognize and accept this position as fully as do the white people. The proposed plan of unification distinctly recognizes and accepts it in its provision for jurisdictional administration. But, plan or no plan, this matter is settled.

8. The Methodist Episcopal Church, South, as the recognized minority in the proposed plan of unification, is amply protected in the maintenance of its rights and the preservation of its distinguishing characteristics by the provision that every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective, and by the further provision that the Judicial Council shall be composed of an equal number of members elected by each Jurisdictional Conference and that all decisions of the Judicial Council shall be by a majority of the total membership of the Council. With these provisions written into the plan, it would seem that the minority could hardly ask for stronger guaranties.

9. Likening the proposed unification of the two churches to an assumption of the marriage relation appears to us to be a false analogy. A better figure, it seems to us, would be that it is a re-union of long-separated members of the same family, a reconciliation after an estrangement, in which, past differences having been cleared away or forgot, peace and harmony are restored.

10. The legality of the called session of the General Conference is a matter that deserves the most serious consideration. Even though a vast majority of the ministry and membership of the Methodist Episcopal Church, South, should desire the early adoption of the plan, and the Methodist Episcopal Church should be expectantly awaiting our action, constitutional requirements should be complied with, for the best interests of all concerned. A constitution cannot be amended by mere intention, or changed by incompletion of the process specified for making a change. Failure to complete the process through ignorance or inadvertence may be annoying—even blameworthy—but it does not make unnecessary the completion of the process. It is our opinion that the special session of the General Conference should, before it attempts anything else, appoint a competent committee to consider the legality of the call and report its findings at the earliest possible moment. If the finding should be that the session was illegally called, there would, of course, arise other questions concerning the validity of an act of a committee of an illegally called body, etc. Certainly if it should be found that the church is unable to act constitutionally upon the plan at this time, there might be great disappointment, but there could be no censure for failure to act.

We believe the proposed plan of unification of the two churches is fair, that its protection of the minority is adequate, and that its adoption will be for the best interests of the Kingdom of God. We are in favor, therefore, of its adoption in whatever may prove to be the proper constitutional way.

GENERAL CONFERENCE TO MEET IN CHATTANOOGA.

Chattanooga, Tenn., has been selected as the place for holding the special session of the General Conference that has been called by the bishops to meet on July 2, 1924. The Patton Hotel will be headquarters of the Committee on Location and Arrangements, and of the local Committee on Entertainment. Mr. R. P. Purse is the chairman of the local committee. There will be ample hotel accommodations at reduced rates for all delegates and visitors. Those who want information about hotel rates or wish to make reservations should write to Mr. R. P. Purse, chairman of the Local Committee on Entertainment, Chattanooga, Tenn.

R. S. SATTERFIELD, Secretary,
Committee on Location and Arrangements.
Nashville, Tenn.

A CRISIS IN METHODIST HISTORY.

By President C. C. Selecman, of Southern Methodist University.

A letter from one of the leaders in our church says: "I feel that we are at a crisis in the history of American Methodism. I am profoundly convinced that the unification of the two Methodisms is the will of God."

Having been a member of the Unification Commission for one quadrennium, before moving from California to Texas, I am fully committed to the plan as suggested by the Commission and overwhelmingly adopted by the General Conference of the Methodist Episcopal Church.

However, in my judgment, it will be well for us, in the discussion of this question, to be judicial in our mental attitude and charitable in spirit toward each other and toward our brethren of the Methodist Episcopal Church.

May I add my own testimony which may bear upon the situation? For seven years I lived in Los Angeles, where our denomination is overshadowed by the Methodist Episcopal Church, with its more than sixty congregations in one city. In addition they have a great hospital and a great university of more than four thousand students. Their Monday morning preachers' meetings look more like an annual conference than a city preachers' meeting, owing to the large number of active and superannuate ministers who attend.

(Continued on Ninth Page.)

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A PLAIN STATEMENT BY BISHOP CANDLER.

On May 20, Bishops Denny, Darlington, Dickey and myself united in a statement (not a protest in any sense), giving our reasons for dissenting from the conclusion reached by a majority of the bishops in calling for an extra session of the General Conference on July 2.

We felt the statement was "due the church as well as ourselves."

Our statement was entirely free from all personalities, as it should have been, and it contained no slightest reflection on our colleagues from whose conclusion we felt constrained to dissent. It was as nearly impersonal as it was possible to make such a statement.

I regret that it is necessary to say anything further on the subject which called it forth, but justice to my colleagues who united with me in it requires me to say what I now write, to the end that no erroneous conception of its origin or misleading impression of its purpose may go forth in the present, or be handed down to the future.

From what I am about to say I shall exclude all personalities and unworthy insinuations, having no disposition to indulge such unseemly things and believing their indulgence by any one, and especially by a bishop, to be improper and also injurious to the church.

I shall give a plain account of the statement issued by Bishops Denny, Darlington, Dickey and myself, and the proceedings in the College of Bishops which led us to make it.

The bishops met in Nashville on Friday, May 2. They were occupied mainly on Friday and Saturday with the usual matters of the spring meeting, and with the revision of the "Manual of Discipline."

Then the matter of calling an extra session of the General Conference was taken up; and, four days in advance of any action by the Northern General Conference on the subject of the proposed "Plan of Unification," a resolution was passed to call a session of the General Conference not later than Aug. 1.

Subsequently, one who voted for this resolution moved that it be reconsidered; but the motion to reconsider failed, by a vote of 7 ayes to 7 nays.

From the very outset of the discussion of the matter, I argued that it would be illegal, as well as unjust, to call an extra session of the General Conference in advance of the next sessions of the Annual Conferences.

On the second day of the discussion (Monday, May 5), I read to the College of Bishops a paper designed to sustain the position I had taken concerning the illegality of an extra session before the next meetings of the Annual Conferences.

That I might be more sure of the correctness of my view, I communicated with several eminent Methodist lawyers in easy reach of Nashville, asking them to wire me what in their opinion was the proper legal construction of Paragraphs 37 and 38 of Discipline of 1922. Both they and I assumed then that those paragraphs had been legally enacted.

In reply, Hon. W. G. M. Thomas, of Chattanooga, wired me on Monday, May 5:

"Among the fundamental rules and principles which must always govern construction and interpretation of statutes is that the intention of the makers must prevail. To reach this every part of the statute must be considered. A thing may be within the letter and yet not within the statute, unless it be within the intention of the makers. The words, the context, the effects, and consequences are to be considered, and if the words admit of two possible constructions, it must be presumed that the makers intended that which is reasonable, fair, sensible, and just. In view of the entire subject matter, sections 37 and 38 must be read together. When this is done the construction is clear that if a General Conference be called, the time fixed must be such as that the Annual Conference shall have opportunity to say whether it prefers to send the existing or a new delegation.

(Signed) "W. G. M. THOMAS."

On the same date, Hon. Guston T. Fitzhugh, of Memphis, wired me:

"Replying to your letter I think the words 'at any time' in paragraph 37 of Discipline are limited by the provision in paragraph 38; that the Annual Conference shall have the opportunity to elect new delegates to the called session of the General Conference. In my opinion, the power to call an extra session of the General Conference cannot be exercised so as to deprive the Annual Conferences of the right to have the character of representation which they are entitled to select under paragraph 38.

(Signed) "G. T. FITZHUGH."

On Tuesday, May 6, I sent to Associate Justice William H. Thomas, of the Supreme Court of Alabama, a Methodist lawyer of great ability, the paper I had read to the bishops on Monday, May 5, accompanied by the following letter:

"Nashville, Tenn., May 6, 1924.

"My Dear Judge: The last General Conference directed the bishops to call an extra session of the General Conference in case the Northern General Conference approved the proposed plan of unification.

"Anticipating that the Northern Methodists will approve the plan of unification, the bishops have under consideration the time when an extra session of our General Conference could be legally held.

"The sections of the Discipline that touch the matter are sections 37 and 38, edition of 1922, which are as follows:

"'Section 37. The bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference **at any time if they judge it necessary.**

"'Section 38. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, **except when an Annual Conference shall prefer to have a new election.**'

"Some of the bishops hold that the bishops are authorized to fix any time for holding a called session of the General Conference without regard to the right of preference vested in the Annual Conferences by Paragraph 38. Others hold that the authority given the bishops by Paragraph 37 is limited by the rights vested in the Annual Conferences by Paragraph 38, and that a General Conference cannot be called until each and every Annual Conference has had opportunity to exercise its right of option, conferred by Paragraph 38.

"Pending the discussion of the matter on yesterday I read to the bishops the paper which I enclose.

"The matter is not yet settled, but will probably be determined on to-morrow or Thursday.

"Please wire me on Wednesday morning your judgment concerning the correct interpretation of the law governing the matter. Wire, of course, at my expense, a longer or shorter opinion as you may prefer.

"Thanking you in advance for this valuable service, I am,

"Yours very truly,

"W. A. CANDLER."

To my letter Justice Thomas replied on Wednesday, May 7, as follows:

"Letter just received. Section 37 of Discipline gives the bishops unlimited power in the exercise of a wise discretion as to the necessity, subject, however, to the limitation fixed by section 38, and therefore this discretion to call an extra session is limited as to time to such date as to give to the Annual Conferences the opportunity of exercising their rights of selecting delegates to represent such Conferences in the concrete question to be considered at said called session. That is, sections 37 and 38 must be construed together.

"WILLIAM H. THOMAS."

With the conclusion reached by these able lawyers, Hon. Percy Maddin, and Hon. J. McFerrin Anderson, of Nashville, Tenn., agreed, as did also Hon. Perry S. Rader, of Jefferson City, Mo., all of whose carefully prepared opinions, given in writing, are too long to be quoted in this article.

Subsequently, Hon. W. G. M. Thomas and his partner and brother, Mr. L. M. Thomas, sent me a carefully considered opinion, which also is too long to quote in full. It is sufficient to quote this paragraph from that opinion:

"It is our opinion that in the call to be issued, the bishops must fix such a date for the called General Conference as that the Annual Conference shall be given opportunity to express itself, should it so prefer, as to its own delegation."

These opinions were given to the bishops, just as they were received.

On Wednesday afternoon, May 7, news was received that the General Conference of our Northern brethren had approved the "proposed plan of unification," and promptly the bishops were called by me to meet on Thursday, May 8.

In the meeting on May 8, the discussion both of the legality and expediency of calling the General Conference not later than Aug. 1 was continued, and finally it was agreed to adjourn until May 20 for further consideration of the matter.

It was necessary for me to return to my home on the night of May 8, after this adjournment.

In the discussion had on that day, a word was dropped by a bishop favoring an early session of the General Conference to the effect that Paragraphs 37 and 38 had never been handed down to the Annual Conferences—a fact which for the time I had forgotten, although the fact was stated in a report made to the General Conference of 1914 by the "Commission on the Constitution," composed of Bishops Alpheus Wilson, James Atkins, William B. Murrah, Collins Denny, and myself; and although the same fact had been brought to the notice of the church by Hon. W. F. Barclay, a member and the secretary of a previously appointed Commission, in a book published in 1902, which was highly commended by Bishop John J. Tigert, who was then "Book Editor."

When I reached Atlanta on May 9, having many tasks to discharge, I asked Mr. William D. Thomson, one of the ablest Methodist lawyers in the South, to investigate the constitutionality of Paragraphs 37 and 38 for me. This he kindly did, and after his careful investigation he handed me the following statement:

"For the first time in the history of Methodism it becomes necessary to call a special session of the General Conference. The novelty of this procedure has invited an examination of the method that should be adopted to render the called session of the Conference legal.

"Prior to 1808 such Conferences had been mass Conferences, attended by all of the ministers of the church. In the last mass Conference, which was held in 1808, a plan for a representative General Conference was adopted. The only reference to a called session of the Conference incorporated in this plan is contained in the following extracts from the Journal of the meeting held Tuesday afternoon, May 24, 1808:

"'Moved by Daniel Ostrander, and seconded by Ezekiel Cooper, that the general superintendents, with or by the advice of all the Annual Conferences, or, if there be no general superintendent, all the Annual Conferences respectively, shall have power to call a General Conference, if they judge it necessary, at any time. Carried.'

"This motion, along with other motions adopted at the same session, has been since considered as the fundamental law governing representative General Conferences, and indeed has often been spoken of as a part of the Constitution of the Methodist Church. The foregoing motion evidently did not intend to render it an easy matter to bring the General Conference into special session, as no call could be issued until all of the Annual Conferences had first approved it.

"No change was made in the above law until the Conference of 1866, at which the report of a committee was adopted, which provided that 'the bishops, or a majority of all the Annual Conferences, shall have authority to call a General Conference if they judge it necessary, at any time. When a General Conference is called it shall be constituted of the delegates elected to the preceding General Conference, except when any Annual Conference shall prefer to have a new election.'

"This action of the Conference of 1866 was not submitted to the Annual Conferences for ratification, although it involved a very radical and fundamental change in the law and gave to the bishops the authority to impose on the church a called session of the General Conference without consulting any of the Annual Conferences—whereas, previously any one Annual Conference could have prevented the call of the special General Conference by declining to advise the same.

"If the motion adopted at the Conference of 1808, and first above set forth, is to be treated as a part of the Constitution of the church, and such seems to have been the generally accepted view of it (see: Manual of the Discipline, Page 7, footnote 15; The Constitution of the Methodist Episcopal Churches, by Barclay, pages 37 to 41; Report of the Commission on the Constitution of the Methodist Episcopal Church, South (1914), pages 29, Recommendation as to Rule 37), it would seem that such a radical change as was proposed by the action of 1866 would require in some method the consent of the Annual Conferences, who were thus divested of what had theretofore been one of their fundamental rights.

"It is to be noted that under the action of 1808 no provision was made as to who should constitute a called General Conference. It was doubtless contemplated that inasmuch as the Annual Conferences had to act affirmatively before such a session could be called, they would, in the event of their decision to advise the call of the General Conference, at the same time elect delegates to such General Conference. In other words, the called General Conference was in effect the calling of a new body, and not merely calling into a second session a General Confer-

ence which had already held one regular session.

"As this change of 1866 was not submitted to the Annual Conferences, it would seem that the attempt to thus amend the fundamental law had not been completed, and that the action of the General Conference in adopting the proposed amendment was merely the first step toward bringing about a change—the second step in which was just as necessary, and should have consisted in the approval of the Annual Conferences.

"It would appear, therefore, in order to call a General Conference at this time, in a manner that would place its legality beyond doubt, necessary to follow the law as it unquestionably existed prior to 1866 and require the call to originate with the Annual Conferences.

"The change proposed in 1866 is probably capable of two constructions—one of which is extremely radical and the other of which is very much less radical, and would preserve to the Annual Conferences a larger measure of the power that they unquestionably had prior to 1866.

"Under the first construction, the bishops would have authority to call a General Conference at any time that they might see fit without waiting for sessions of the Annual Conferences to intervene between the date of the issuance of the call and the date of the session of the General Conference. If the Conference is thus called by the bishops, it would necessarily be composed of the delegates elected to the last General Conference, as none of the Annual Conferences would have an opportunity to change their delegation, even though they desired to do so. Any Conference which had been created at the last regular session of the General Conference would be without representative in the called session.

"The other construction puts special stress on the provision giving to the Annual Conferences the right to elect new delegates to the called session of the General Conference if they so desired. In order to give the Annual Conferences a chance to express such preference, it must be implied that the bishops, in fixing the date of the session, should not fix it prior to the next sessions of all the Annual Conferences. If the date is thus fixed subsequent to the session of the Annual Conferences, the Annual Conferences have an opportunity to meet and consider the called session and instruct their delegates to the last General Conference—or, if they prefer, elect new delegates—who would go to the called session of the Conference with a full knowledge of what action their Conference desired taken.

"In my opinion, the safest rule to be followed in calling the General Conference, is to follow the law as it existed prior to 1866 (and as it probably still exists because of failure to submit the action of 1866 to the Annual Conferences). If this is done, the call for the General Conference would originate with the Annual Conferences, and then be acted upon by the bishops pursuant to the advice of the Annual Conferences. New delegates to the Conference will be selected by the Annual Conferences at the same time that they advise the call, if they should so desire.

"If it is determined to act upon the law as now set out in the Discipline, even though it has not been approved by the Annual Conferences, it is clearly best to construe said law conservatively rather than radically, and to fix the date of said Conference at such time as will be subsequent to the next meeting of all of the Annual Conferences. For the bishops to give it the radical interpretation is to claim for themselves a power that will doubtless in some quarters be considered usurpation on their part; for the result would be to deprive the Annual Conferences of the right to express a preference for a new delegation, and, indeed, to deprive one or more Annual Conferences of any representation at all in the General Conference, since such Conferences were only created recently and have never yet elected delegates to a General Conference.

"The subject matter to be considered at the called session of the General Conference is of such vital importance and may be brought into question in the courts of so many different State jurisdictions as to render it absolutely necessary for the bishops in this case not to give to the law any interpretation about which there is doubt.

"The action of the General Conference of 1922 in instructing the bishops to call a special session of our General Conference, is and probably was, only intended to be merely advisory, as under no construction is the General Conference itself given any power to call, or to require the bishops to call, a special session.

"Being merely advisory, it must be read in connection with the law of the church regarding called sessions of the General Conference, as it could not be construed to advise the bishops to do an illegal thing. This advice of the General Conference of 1922 would undoubtedly be complied with should the bishops fix the date of the session of the General Conference at a time subsequent to the next meeting of all of the Annual Conferences."

I had copies of Mr. Thomson's paper made, and in fairness I sent one to Bishop McMurry in advance of the final meeting of the bishops on May 20.

When the bishops met on May 20, this constitutional question was laid before them.

It was shown that the chapter in the Discipline on the General Conference was held, and had been held always from 1808 (by both branches of Episcopal Methodism) as being of Constitutional nature, and that it was so declared by the bishops themselves in the editing of the "Manual Discipline," approved by them as late as 1920 (see page 8, Manual Discipline 1920).

It was shown also that this position was sustained by Bishops Soule, McKendree, Tigert, and Merrill, and supported by Dr. J. M. Buckley and Bishop Thomas B. Neeley in their treatises on the Constitution of Episcopal Methodism.

It was pointed out that in 1896 the Northern General Conference undertook to change the time of meeting of the General Conference from the "first day of May" to the "first Wednesday in May," and that it was found necessary to refer to the Annual Conferences even so small a change in the Constitution as that.

Particular attention was called to the very significant fact that the Northern General Conference of 1856 undertook to change the method of calling a special session of the General Conference, and did actually pass a bill to that effect; but failed to refer the proposed change to the Annual Conferences; that this illegally adopted amendment was printed in their book of Discipline from 1856 to 1900—(forty-four years)—when the error was discovered and corrected by the adoption of their revised Constitution in 1900 as it now exists.

Of this illegal attempt in 1856 to change this feature of the Constitution, Dr. Buckley says in his book on the Constitution: "There is no evidence that this change was submitted to the Annual Conferences. It was, therefore, clearly, a usurpation of power by the General Conference to enact it and an imposition upon the church to change its Discipline without authority."

Besides the statement of Mr. William D. Thomson on the subject of the constitutionality of Paragraphs 37 and 38, Hon. Perry S. Rader, of Jefferson City, Mo., gave a full discussion of this constitutional point, but his opinion was not read to the College of Bishops. I have been told that, in reply to a letter from one of the majority by whom the extra session of the General Conference was called, Hon. J. T. Ellison, of Centreville, Ala., also pointed out that Paragraphs 37 and 38 of Discipline of 1922 had never been legally adopted; but his letter for some reason was not read to the bishops, the reason for withholding it perhaps being that it was considered a private communication.

Pending the discussion on May 20, Bishop Dickey, seconded by Bishop Darlington, moved to fix the date of the called session of the General Conference for the first Wednesday in May, 1925, and against their motion the point of order was made by Bishop Monzon that it could not be entertained without reconsideration of the action taken early in the session (May 3) fixing the date not later than Aug. 1, and that the motion to reconsider had been made once and defeated already. I ruled that the point was well taken, and the motion could not be made unless the former action was rescinded. No motion was made to rescind, it being evident that it would be voted down.

Pending the discussion, I said that I would agree to the first Wednesday in May, 1925, for the date of the extra session, and would unite with all the bishops in earnestly urging all the Annual Conferences to join us in making the call for the extra session at that time. I expressed the confident belief that every one of the Annual Conferences would respond affirmatively to our urgent appeal, and that thereby all legal difficulties would be escaped and other obstacles removed.

But the called session was set for July 2, 1924, notwithstanding all arguments and appeals to the contrary.

When the final vote had been taken the bishops ordered the Chairman and Secretary to frame the formal call, which we cheerfully agreed to do, provided it might be submitted to the bishops for approval or amendment when it had been framed. Accordingly, at the night session of the College of Bishops on May 20, the formal call was submitted, slightly amended, and then unanimously approved. Thereupon I signed it as chairman and passed it to the Secretary, Bishop Denny, for his signature; and he gave it publication in the usual way. He tells me that he did not feel free to give the official paper to any other newspaper in advance of giving it to the editor of the official organ of the church, The Christian Advocate, but that he gave to a representative of the morning paper in Nashville—the Tennessean—the fact that the call had been made for July 2, which fact was published on the morning of May 21 and sent on the night of May 20 by the Associated Press to all the papers of that Association in America. This was done before the statement made by Bishops Denny, Darlington, Dickey and myself was so much as written.

We four remained in the room after the College of Bishops had adjourned, and, after consultation, we decided we ought to publish a statement, which statement I was requested to write. I then went aside and wrote it. When it was read to Bishops Denny, Darlington, and Dickey, a few minor changes were suggested by them, which having been made, they affixed their signatures to the paper. As it was in my handwriting, and I was compelled to leave Nashville early the next morning, I carried it to the city editor of the Tennessean, read it to him, and asked its publication. He published it on the morning of May 21 in connection with an extended publication of the fact that an extra session had been called.

This is a plain statement of fact, about which there is nothing mysterious and nothing reprehensible.

If we had made no statement, many people might have supposed that we approved the call, and especially so, in view of the fact that the bishops who ordered the call did not sign it (as I believe would have been better), and it was ordered published over the signatures of Bishop Denny and myself as Secretary and Chairman, although neither of us approved the call. Moreover, we felt that it was due the church as well as ourselves, that the statement of the case, as we saw it, should be published.

For one I should have felt I was remiss in a matter of plain duty, if the facts, as we stated them, had not been laid before the church.

It is a matter of little importance how, or when, the statement we made was published.

Nor is the position of any one, or all of us, with reference to the "proposed plan of unification" the main issue.

The real issue is, was the call for an extra session on July 2 made legally and justly? Were Paragraphs 37 and 38 of the Discipline of 1922, under which the majority of the bishops assumed to act, ever legally enacted? Were they ever handed down by the General Conference to the Annual Conferences for approval? If they were not—(and no man will dare affirm that they ever were submitted to the Annual Conferences)—they are not any part of the law of the church; the law of 1808 is still a part of the Constitution of the church; and as such it should be respected and obeyed. Here is a plain matter of fact; which need not arouse any personal feeling, or provoke any irritation whatsoever.

The most ardent advocate of the proposed plan of unification, if he be wise, would not wish it adopted with even a color or cloud of illegality resting on the method of its adoption. Its most earnest opponent could not wish for it anything worse than its adoption under a process of doubtful legality.

It is nothing to the purpose to say the very great men who were members of the General Conference of 1866 could not have blundered by failing to refer a constitutional amendment to the Annual Conferences. It is an indisputable fact that they did.

One of them, Dr. William A. Smith, of Virginia, one of the mightiest among them, candidly confessed that he did thus blunder with respect to another most important amendment. He offered in 1854 the measure providing for what is now called the bishops' "veto," which is found in Paragraph 43 of Discipline. The General Conference of 1854 adopted the measure, but both Dr. Smith and the General Conference overlooked the fact that it was necessary to refer it to the Annual Conferences. Nevertheless it was inserted in the Discipline of 1854. He says he intended to call up the matter at the General Conference in 1858, but forgot to do so. It continued to appear in the Discipline until 1870, although without authority. Dr. P. A. Peterson, in his "History of the Revisions of the Discipline," says of it: "This provision was inserted in 1854. But as it possessed the power and quality of a constitutional provision, and had been adopted simply by a majority vote of the General Conference, its validity was doubted. The matter was brought up in the General Conference of 1866, but was not settled." In 1870 it was referred by the General Conference to the Committee on Episcopacy, who reported that it was without authority, and recommended the adoption of the proviso, as it now appears in the Discipline. The recommendation of the committee "received the constitutional majority of two-thirds, and was sent down to the Annual Conferences for their concurrence, which was given."

Thus it appears that a paragraph which was illegal, and without authority, continued to appear in the Discipline from 1854 to 1870. But its author, Dr. W. A. Smith, with courage and candor, declared it null and void, and the other great leaders in the General Conference of 1866 agreed with him, although both he and they failed in that Conference to correct the blunder.

The great men who occupied the General Conference of 1866 did not, for one moment, seek to disguise their blunder or to defend an unconstitutional amendment by pleading that it had become valid by its appearance in the Discipline for sixteen years without objection by any one. They were not men to indulge the slightest spirit of lawlessness.

The great leaders of 1866, among whom there was none greater than Dr. William A. Smith, of Virginia, were far too candid and clear-headed to claim that a Constitution may be amended by mere lapse of time, or by ignorance of the people, or by inadvertence of the law-makers.

Were they living to-day, they would unite in the honest confession that inadvertently they erred when they failed in 1866 to refer Paragraphs 37 and 38 to the Annual Conferences, and they would declare those paragraphs to be without authority, and, therefore, null and void.

All this I steadfastly believe; I believe also that even if those paragraphs had been constitutionally adopted, a true construction of them forbids the bishops fixing a time for a called session of the General Conference in advance of the session of the Annual Conferences, and thereby depriving them of their right of option under paragraph 38.

I believe, also, that every legal difficulty in the way of a special session could have been escaped, every objection on the score of what the Florida Christian Advocate has called "unnecessary and unseemly haste" could have been overcome, and the will of the General Conference of 1922 done most fully, if the called session had been set for the first Wednesday in May, 1925.

I do not believe the rights of the Annual Conferences with reference to this matter should have been denied them. Their rights are very sacred.

I do not believe that all our preachers and people should have been denied the opportunity to examine carefully and study deliberately the proposed plan of unification, about which there has been next to no discussion in the papers of the church, editors having been advised not to discuss it in advance of action upon it by the Northern General Conference.

I do not think it just and right to "call the previous question" on the whole church, and, thereby, restrict fair discussion of a subject which should receive the fullest possible consideration, and about which the wishes of all our people should be consulted.

I believe, therefore, the setting of the time for the called session of the General Conference on July 2, was, and is, unwise, unjust and without authority of law.

It pains me keenly to differ with any of my colleagues, and ever since I was called to the office of bishop, I have endeavored to promote the harmony and maintain the unity of the College of Bishops, often yielding most promptly my own opinions to the judgment of the majority of my colleagues. That was and is my view of what is wise and best, although in 1902 several bishops dissented from the position of their colleagues on the Publishing House matter, and one announced strongly his dissent to the General Conference then assembled in Dallas, Tex.

But in a matter so serious as that which now confronts the church, there seemed to me no other course for me to take than that which I have taken, because I could not otherwise do faithfully what I conceived to be my duty.

The unity of the College of Bishops would have been preserved by fixing the time of the called session for the first Wednesday in May, 1925, and for this I made an earnest appeal to my colleagues, but without avail.

May I now, in conclusion, be allowed a brief personal word?

I entered the ministry of our beloved church three months before I was eighteen years of age. To its service I have given the undivided strength of my life for above forty and nine years. I have never taken a vacation, and during this period of nearly half a century, I have preached on an average of more than three times a week. I have served missions, circuits, stations and districts, living in plain parsonages when I did not dwell in mine own hired house. I have done editorial and educational work also. From no field of service to which I have been called by my church have I turned away. All my appointments I have accepted without complaint.

As a bishop I have served some twenty-six years, and of all the effective bishops in American Methodism I have served longest.

During all these toilsome years, I have exercised myself to have always a conscience void of offense toward God and toward men. I have approached every duty in singleness of purpose, and discharged it as well as I could. I have coveted no man's silver, nor gold, nor house, nor land, as I have gone in and out before my people; but I have endeavored to fulfill all my obligations unbiased and uninfluenced by any personal or selfish consideration. I have not corrupted the Gospel of Christ, nor shunned to declare the whole counsel of God. In the fear of God and in the love of men I have lived and labored for my church from youth to old age.

My career is now drawing to a close, and its end may be nearer than I know.

But if I knew this were my last communication to the preachers and people of the church, which is more dear to me than life, I would solemnly declare, and I do now solemnly declare, that in all good conscience I have done my duty as God has given me to see it.

In the matter now before the church, which is discussed in this paper, I have done my duty kindly, and faithfully, without resorting to any sinister method or unworthy indirection. I have not considered what might be the consequences to me of the course of duty I have felt constrained to pursue.

In the presence of my God, before whom I must appear for judgment not many years hence at the furthest, and before the preachers and people of my church, who have known my manner of life during all these years, I declare that in all I have done, or refused to do, I have acted from pure motives and a single purpose. Above all things else I desire the welfare of my church, whose adversities have given me my sorest pangs and whose prosperity is ever my chief joy.

And now my witness is in heaven and my record is on high, beyond the reach of unjust imputations and unkind insinuations. There I leave it with serene confidence and perfect contentment.

THE PUBLICATION OF THE OFFICIAL CALL OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

Misapprehension exists touching the prompt publication of the official Call of the special session of the General Conference. The facts are as follows:

The College of Bishops formulated the Call about 9 p. m., May 20, and the Chairman and Secretary officially signed the typewritten copy in duplicate. Before all the bishops had left the room, the Secretary gave the fact of the Call to the reporter of the Nashville Tennesseean. He did not give a copy of the formal Call to the reporter, because for fourteen years, and as he understands for years earlier, it has been customary to heed the request of the editors of the Christian Advocate that the church should have first use of official papers. In the issue of the Tennesseean on the morning of May 21, on the front page, at the top of column 3, appeared in bold type, "Bishops Summon Special General Methodist Episcopal Conference. Unification Issue to Be Considered on July 2." Then followed the statement of the fact of the Call, and a number of other points of interest. The news went out to all the country through the Associated Press.

Early on the morning of May 21, the Secretary of the College personally took a copy of the official Call to the office in the Publishing House of the editor of the Christian Advocate, the "General Organ of the Methodist Episcopal Church, South." The Secretary was so early that the editor had not arrived. The copy of the Call was handed to the associate editor. Within a few minutes the editor came in, and the Secretary requested the immediate publication of the Call. The editor replied that the paper had just come off of the press, and the publication would appear in the next issue of the Christian Advocate.

A reporter of the Nashville Banner, an evening paper, was given a copy of the Call by the editor, and that afternoon, May 21, under large display headlines, framed at the head of the column, and within the frame under "Formal Call," appeared the Call bearing the names of the officials, with the place and date. The Secretary personally called on the owner of the Banner and requested the publication of all the information.

The Secretary then went to one of the Publishing Agents, who graciously promised to send a copy of the official Call to each Conference paper in time to appear in the next issue of those papers.

On the first available train the Secretary left Nashville to go to the home of a critically and as he feared fatally ill member of his family.

Before the week ended the Secretary communicated with the Publishing Agents, and asked that telegrams he sent to each Conference organ, if for any reason there had been failure or delay to send the Call to those papers. The Publishing Agent kindly replied: "The proof sheets of the Call of the General Conference were forwarded to the various Conference organs on May 22."

In addition, so solicitous was the Secretary that the church might be quickly informed of this Call, that he went personally to the office of the North Carolina Christian Advocate to inquire whether the official Call had reached that paper. When he was told the Call had been received he inferred that all the other Conference organs had also received official notice of the Call.

The Secretary assures the church that he attended to this duty carefully, promptly and efficiently.

COLLINS DENNY,
Secretary of the College of Bishops of the Methodist Episcopal Church, South.
Richmond, Va., May 31, 1924.

RUSTON DISTRICT NOTES.

The pastor and congregation at Arcadia have adjusted themselves to their new church, and there is a growing interest in every department of church work. Rev. H. W. Ledbetter, the pastor, has the sympathy of his many friends in the death of his father, Brother W. H. Ledbetter, on May 28.

* * *

The second quarterly conference at Cotton Valley embraced Easter Sunday. At the 11 o'clock service ten adults presented themselves for church membership. At an afternoon service they were received into the church. Three babies were also baptized at this time. Brother Anders is doing a good work.

* * *

Farmerville—The saddest part of these notes is that Brother J. L. Greenway, who was appointed to Farmerville and was doing a most excellent work, has had to be relieved because of sickness. Rev. A. F. Stem, of Augusta, Ga., has been appointed to finish up the year's work. We have had favorable reports from his beginning.

* * *

Gibsland church is to have a revival about the middle of June. Rev. C. E. McLean, the pastor, is to do his own preaching. The outstanding feature in this work is their financial system. They are up-to-date with their ministerial support, and I understand the conference claims are collected monthly.

* * *

Jonesboro and Hodge have made great progress in Sunday schools, Leagues and Missionary Societies. They are keeping well up with their financial budget. The first year's payment of the Superannuate Endowment fund has been collected and sent.

* * *

Rev. J. F. Dring, our pastor at Sibley, has about completed his Conference course of study. He has arranged for his revival meetings. The official boards are doing well their part in looking after the finances.

* * *

Simsboro—Rev. H. J. Boltz is leading his forces well. The Sunday schools have made great progress. Special mention should be made of the Antioch school, where Brother B. F. Cargill is superintendent.

* * *

Rev. E. J. Buck gave us an interesting story of how he raised his first year's payment of the Superannuate Endowment fund, which was not only successful in getting the fund, but an inspiration to his people.

* * *

Haynesville, led by their pastor, Rev. A. J. Gearheard, have gone over the top in their first year's payment of the Superannuate Endowment fund.

* * *

Homer Chapel is wide awake and getting themselves a name of being a very social church—making visitors feel at home in their services.

* * *

There is to be a meeting of all the men's classes in the district on the 29th of June at Ruston. Dean Smith, of Centenary College, is to be the teacher on that occasion. After the Sunday school they will attend the preaching service, the pastor preaching. In the afternoon they perfect plans to enlist every man in the district in the work of the Sunday school.

* * *

Our district conference, which will be reported by the secretary, was well attended.

* * *

The district missionary conference met at Minden on May 22, for an all-day meeting, with an unusually large attendance, and practically every Missionary Society in the district was represented. Mrs. J. F. Giles, our district missionary secretary, carried out a well planned program.

K. W. DODSON, P. E.

CENTENARY COLLEGE COMMENCEMENT.

Another Centenary commencement has registered definite progress in the development of the college. The enrollment in the college classes was 298, in the Academy 137, and in the summer school 106 for the past session, a notable increase. Nine young men and two young women were granted degrees. The enrollment in the Junior class and lower classes indicates that the increased attendance has just begun to register itself in graduates.

The student activities of the college have reflected credit on the institution. Not only in athletics, but also in oratorical contests, literary societies, Y. M. C. A. and musical organizations, the college has won distinction. On a recent good-will tour conducted by the Chamber of Commerce of Shreveport, the Centenary Band, including nineteen of the students, accompanied the trainload of business men, not only making a fine impression for the college in all the towns visited, but winning the enthusiastic commendation of the business men of Shreveport who made the trip. Remarkable testimonials to the high character and gentlemanly conduct of the Centenary boys throughout the trip have been received by the president of the college.

The new building, erected at a cost of $50,000, is complete and is being used, relieving to some extent the crowded condition. The Academy has been organized under a separate corporation and with a separate board of trustees, in preparation for its removal from the college campus.

Almost the entire faculty for the past year has been retained.

One of the most significant facts in connection with this commencement is the plan for a great celebration of the one hundredth anniversary of the founding of the college. A continuous history of a hundred years is the possession of very few educational institutions in the South; and the fact that Centenary has such a continuous history, with an alumni list reaching back to the founding of the College of Louisiana in 1825, is worth celebrating as one of the great events of the life of the State. According to the plans, this celebration, which has been endorsed by the Louisiana Conference and all the district conferences that have met, will be projected upon a scale worthy of such a history as that of Centenary, and in a way to greatly multiply its value to the entire State in the future.

Bishop Sam R. Hay was elected to membership on the Board of Trustees, and will doubtless add much to its working force.

The progress and significance of the college were fittingly celebrated in the program of commencement exercises. Dr. Carl C. Gregory, pastor of the First Methodist Church in Dallas, preached the commencement sermon on Sunday morning, June 1, at the First Church, Shreveport; Rev. F. M. Freeman, of Monroe, preached the Y. M. C. A. and academy commencement sermon at Noel Memorial on the evening of the same day. On Tuesday evening, June 3, Rev. S. S. McKenny, presiding elder of the Beaumont District, delivered the baccalaureate address at the graduation of twenty-three young people from the academy; and on Thursday, the 6th, Judge H. H. White, of Alexandria, delivered the address at the graduation of the college department.

Honorary degrees were conferred as follows: Doctor of Divinity on Rev. R. E. Goodrich, pastor of First Church, Shreveport, and on Rev. S. S. McKenny, of Beaumont; Doctor of Laws on Judge H. H. White, of Alexandria.

It is fitting at this point in the history of the college to say that as much as Centenary has meant to the Methodist church and to the State of Louisiana in its long and honorable history, it has the opportunity to do an even larger work in molding the future of Louisiana and of the entire South if our people have the vision to grasp that opportunity and co-operate in the development of a Greater Centenary.

W. WINANS DRAKE.

SYMPOSIUM ON UNIFICATION.

Rev. J. Tillery Lewis, Presiding Elder, Sardis District, North Mississippi Conference.

A more vital question to the membership of the Methodist Episcopal Church, South, has never been before us for decision than is the plan of unification now before us.

It matters not what I may want, personally, in the matter; it is my duty to think the proposition through from every angle and cast my vote with judgment as to the possible effect upon those thousands of Southern Methodists who have helped to build our church into the efficient organization that is now functioning throughout the world. Personally, if the Negro is eliminated so that there is no possible opportunity for him ever to rise to a position of authority and leadership over Southerners, I desire unification. If our brethren of the North will not vote for unification with the Negro thus eliminated, then the matter of unification is forever closed so far as I am concerned. No amount of argument can ever dislodge me from that position. I am as convinced that the Holy Spirit is guiding me as much in said position as was He guiding me when I yielded to the call to preach. Others may call me prejudiced, narrow and unchristian in said position, but there is where I stand just the same. There are thousands of Southern Methodists who are just as fundamentally opposed to a possible union with the M. E. Church, where men of the North shall be in authority and leadership over them, as am I opposed to being led by a Negro. These same Southern Methodists for generations back have helped to build our church into her present mighty organization. The fact that I personally desire unification does not give me the right to ignore the desires and feelings of those of my brethren of the South who have their money invested in the property of the M. E. Church, South. I know human nature well enough to know that you can not thrust unification down the throat of Southerners who are opposed to Northern domination over them. I can not believe that God is leading in a movement that gives promise of stirring up strife and taking from thousands property that by every law of right belongs to them. Those, our representatives, who vote on this question in Chattanooga will do well to ponder the possible effect upon thousands of Southern Methodists before they cast their vote for unification according to the plan now before us.

I shall not go into a definition of the many objectionable features of the plan. Such men as Bishops Candler and Ainsworth have done that thing far better than can I. The plan is too indefinite, vague and uncertain for me to vote for unification according to it. If a plan shall be submitted that is just, righteous and equitable to Southerners, as well as to our brethren of the North, then I shall gladly vote for unification. I want unification, but I do not believe it is the part of wisdom to vote for unification according to the present plan. I am overwhelmingly convinced that greater harm than good will come out of attempted unification upon the basis of growth, as the present plan contemplates. I trust, therefore, that our General Conference will vote against the plan now before us.

Rev. W. D. Kleinschmidt, Presiding Elder, Monroe District, Louisiana Conference.

The position taken by Bishops Candler, Denny, Darlington and Dickey relative to calling a special session of the General Conference of the Methodist Episcopal Church, South, to discuss the proposed plan of unification is well taken. Unless we are very careful on such momentous issues, we may find ourselves in intricate situations from which it will not be easy to escape.

The plan proposed, to my mind, is anything else but unification; furthermore, it is unfair and discriminating.

Read Article III, Section 1.

In that Article the colored members and Conferences of the Northern Church do not lose their identity or standing. That very act is likely to bring on trouble and irritation among the colored brethren. The 350,000 colored members of the Northern Church can boast that they have the right and privilege of sending delegates to the white man's General Conference, whereas the 556,315 colored members of the Colored Methodist Church in America have had no provision made for them in the plan other than the place they now hold. If we are going to have union, why not go all the way and make a complete job of it?

Again, when our people are apprised of the fact that there are two Negro bishops, with all rights and privileges and powers of all the other bishops, and that there are 350,000 colored members that enter into this unification plan, the situation is not pleasing to a vast majority of our Southern people. Our people do not know, and I think it is the duty of every bishop, presiding elder and pastor to lay the facts before them so that they can have a reasonable understanding of the whole matter. I shall write further, bringing out some more objectionable features of this proposed plan of unification.

IN FAVOR OF THE PLAN.

Dear Mr. Editor: I am asked how I stand on Unification and the plan that is now before the church.

I favor unification, because my church has repeatedly declared for it during the past fifty years, and the last three General Conferences have declared the church for it, and created and maintained machinery to accomplish that desire.

I favor the plan before us because more than it contains would not be accepted, and less than it contains would not be worth accepting. It is the creature of a council of Christly men devoting the best of their heads and hearts to the performing of a task assigned them with all the facts before them. It may be doubted if the plan would be improved with ten more years of deliberation. When the special session of the General Conference adjourns, the church will have spent in its efforts for unification near a quarter-million of dollars in money, and a sum much greater than that in time and effort. Why perpetuate a fruitless waste of time and money?

The Methodist Episcopal Church, South, in Mississippi feels no imperative need of unification, and the same condition prevails in Alabama, Georgia, South Carolina, and in some other sections. Not much less than three-fourths of the territory covered by our church feels a great need of it, and are asking for it. I like to be generous toward my neighbors, especially when it does not cost me anything. I do not see how it can cost Methodism in Mississippi much to unify.

The tentative plan is not perfect, nor need we expect one. One morning I went into my daughter's room, and by her side lay a tiny piece of humanity without teeth or hair which she introduced to me as George Thompson Rittenhouse. She was not so informed, but I did not like his looks at all, and I do not believe she did. That was less than four years ago, but now you would have a hard time finding a more splendid physical specimen and handsome lad in the State of New York, and perhaps in Mississippi, than that tiny piece of humanity has grown to be. Suppose we put the plan to work and give it a chance to grow. Nourish it from the breast of Christian brotherhood, let it breathe the fresh air of the divine presence, exercise it daily in lifting a fallen world back into the orbit of divine government, and I think God will be well pleased with it.

GEORGE H. THOMPSON.

Crystal Springs, Miss.

NOTICE!

Centenary Treasurers in Louisiana will continue to send all Centenary money to S. S. Thomas, Alexandria, La., as heretofore.

O. S. WELCH,
Centenary Secretary,
Alabama and Louisiana.

Prattville, Ala., June 3, 1924.

A CORRECTION.

Mr. Editor: Since writing the article on "The Plan of Unification" which appeared in your last issue, I find that I was in error in saying that one of the committees sent to Washington was to urge the passage of an anti-lynching bill. This particular matter was referred to a committee to act after the General Conference adjourned. I have no disposition to be unfair, and I hasten to make this correction.

V. C. CURTIS.

Greenwood, Miss., June 6, 1924.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1949 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

AND NOW COMES JUNE WITH GIFTS FOR THE FORGOTTEN MAN.

April and May have tripped lightly across the stage and left over $325,000 in the hands of the Board of Finance for the benefit of the church's battle-scarred veterans of the ministry. And now comes June, telling with the breath of roses of offerings on the way which will greatly increase this total. O June, you are charming. We cannot help but love you for yourself alone, but when you add the beautiful spirit of beneficence to your graces you are irresistible.

As indicated above, the charges have already paid over $325,000 on quotas. During the month of June this total should easily increase to $500,000. Let us make this our goal and everybody work with enthusiasm to reach it. It would be glorious if on June 30 it could be announced on this page that one-half million dollars has been paid to the Board of Finance on the charges' quotas.

Without doubt there is right now enough cash in the hands of Special Effort Treasurers to boost us to the half million mark. It is our task to get these treasurers to remit the cash they hold. Let every pastor inquire of his Special Effort treasurer about this matter, and, if money is found on hand, have the treasurer send it to the Board of Finance, St. Louis, Mo., without delay. And do not fail to tell the treasurer to use the Book of Remittance Forms which was sent long since to every charge in care of the pastor.

PLEASING MESSAGES FROM PULLING PEOPLE.

I love everybody, but I love those best who are willing to pull when pulling is needed. You will not be surprised, therefore, at my enthusiasm over heartening messages that reach me daily from those who are honestly striving to get the cause of the Special Effort ahead. Note the following:

About three months ago St. Paul's Church, Springfield, Mo., with much enthusiasm, assumed a quota of $10,000, the same being $5,000 in excess of the minimum. Shortly after taking this action one of the principal banks of the city suddenly closed its doors. Many of St. Paul's people suffered serious losses on account of the failure. The atmosphere became charged with distrust, until later on a heavy run was made on the principal bank of the city, but it weathered the storm. In the face of these reserves Rev. J. W. Pearson, the heroic pastor of St. Paul's Church, stood his ground like a Trojan soldier. He did not cancel the $10,000 pledge of his church for Superannuate Endowment, but merely asked for a little time in which to secure the amount. On Sunday, May 18, the pastor wired the Board of Finance as follows: "Eight thousand subscribed for Superannuate Endowment in the morning service of to-day, and more than ten thousand dollars is assured for said purpose by the time we are through, and we will send a thousand dollars cash in a few days." Thus Pearson has proved again that "a way can be found to do anything which ought to be done."

A letter has been received from Rev. J. W. Frank, of the Japan Mission, in which he sends $75 for Superannuate Endowment. He states that he wishes to pay this amount now, and if possible will contribute more later on. He is a member of the North Carolina Conference and a missionary of the Japan Mission. What he has done for this great cause is worthy of notice on the Forgotten Man's page.

Dr. Carl C. Gregory, pastor of First Church, Dallas, has suddenly turned "Pink." Notwithstanding his church is engaged in a mighty effort to build a church at a cost of $500,000, his quarterly conference added $3,165 to the minimum expected from them for Superannuate Endowment and assumed a total quota of $10,000. This is in addition to $2,000 First Church has paid recently for this purpose as a result of an appeal outside of the Special Effort. Dr. Gregory expects to present the matter of his quota on June 8, and I am sure he will have something very heartening to report after that Sunday.

I have a letter from Rev. R. M. Templeton, enclosing a Pink Leaf Report from Kiowa charge, Creek District, Indian Mission Conference. He writes: "As pastor of our Kiowa Indian work I am pushing the Special Effort for Superannuate Endowment, and have met with a hearty response. The old men and women who were here when the first Gospel message was preached expressed with much feeling their love and appreciation of the early missionaries, recalling the days of the circuit rider with his horse and saddlebags. One old man expressed it thus: 'We are glad to learn of this great news that the church is going to take better care of the old preachers, and we want to have a part in this work.'" Nothing has come to my desk that has given more genuine pleasure than this.

My good friends, Rev. J. A. Bays and Mr. J. R. Laird, of Bland Street Church, Bluefield, West Virginia, made me very happy by the following wire: "The minimum quota of Bland Street Church is $5,555, but to-day at the morning service we raised in cash and good subscriptions $11,110, and $3,500 will be paid the first year." Bays and Laird! My, what a battery!

COME ON IN, BOYS, THE SWMMIN'S FINE!

Nothing I can write will make more jolly good reading than to give the names of additional charges that have paid one-fifth or more of their total assumed quotas, as follows:

Tuskegee, Alabama, Montgomery, Rev. D. W. Haskew, pastor; total assumed quota, $2,280; amount remitted, $469.61.

Murfreesboro, Tennessee, Murfreesboro, Rev. D. E. Hinkle, pastor; total assumed quota, $3,132; amount remitted, $1,600.

Holly Hill, South Carolina, Orangeburg, Rev. J. P. Attaway, pastor; total assumed quota, $2,000; amount remitted, $726.95.

First Church (Batesville), North Arkansas, Batesville, Rev. R. E. L. Bearden, pastor; total assumed quota, $3,500; amount remitted, $700.

Mount Sterling, Kentucky, Lexington, Rev. J. W. Crates, pastor; total assumed quota, $2,500; amount remitted, $500.

Manor, West Texas, Austin, Rev. M. F. Daniel, pastor; total assumed quota, $1,440; amount remitted, $280.

Montgomery, Tennessee, Clarksville, Rev. Omar Charles, pastor; total assumed quota, $1,350; amount remitted, $300.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $2,625.

Hartford, Louisville, Owensboro, Rev. T. T. Frazier, pastor; total assumed quota, $1,785; amount remitted, $380.75.

East Thomaston, North Georgia, Griffin, Rev. M. M. Walraven, pastor; total assumed quota, $222; amount remitted, $45.

Gladys, Virginia, Lynchburg, Rev. George S. Reamey, pastor; total assumed quota, $1,293; amount remitted, $346.28.

Moss Point, Mississippi, Seashore, Rev. J. E. Gray, pastor; total assumed quota, $2,040; amount remitted, $1,297.

Bear Creek, Louisville, Columbia, Rev. E. C. Smith, pastor; total assumed quota, $530; amount remitted, $106.

Springfield, Tennessee, Clarksville, Rev. A. J. Morgan, pastor; total assumed quota, $5,000; amount remitted, $1,716.60.

Lahadie and Gray Summit, St. Louis, West Plains, Rev. R. D. Kennedy, pastor; total assumed quota, $934; amount remitted, $234.70.

Desloge, St. Louis, Farmington, Rev. J. C. McDaniels, pastor; total assumed quota, $1,356; amount remitted, $344.40.

First Church (Little Rock), Little Rock, Little Rock, Rev. P. C. Fletcher, pastor; total assumed quota, $7,500; amount remitted, $2,000.

Oxford, North Mississippi, Grenada, Rev. T. H. Dorsey, pastor; total assumed quota, $2,515; amount remitted, $503.

Queen Street (Kinston), North Carolina, New Bern, Rev. C. K. Proctor, pastor; total assumed quota, $3,275; amount remitted, $655.

Bethany, Virginia, Rappahannock, Rev. W. R. Evans, pastor; total assumed quota, $2,385; amount remitted, $500.

Graham, Holston, Tazewell, Rev. A. S. Thorn, pastor; total assumed quota, $2,712; amount remitted, $454.

A NEW STATEMENT CONCERNING MY CREED.

I have stated many times my belief that the church would ultimately be 100% on the Pink Leaf Report, concerning which so much has been published on this page. I have also stated it as my opinion that some day every presiding elder in the church would turn wholly "Pink."

To date (May 24, 1924), not counting the Baltimore Conference, which was but recently held, there remain less than 150 charges in the entire church that have not sent the Pink Leaf Report to the Board of Finance. You see, my prediction on this subject is nearly fulfilled. I am confident that the reports which are still missing will reach the Board within the next few weeks.

The whole church has 280 presiding elders. The Honor Roll of the elders who are 100% "Pink" on their districts has been published from time to time. The following names are now added to this Honor Roll in order of distinction as numbered:

201. West Texas, Cuero, Rev. J. Fisher Simpson, P. E.

202. North Georgia, Griffin, Rev. J. H. Eakes, P. E.

203. Kentucky, Maysville, Rev. M. S. Clark, P. E.

204. North Georgia, North Atlanta, Rev. W. H. LaPrade, Jr., P. E.

The Home Circle

RESIGNATION.

A thing I cannot understand
Is why my uncle dear
Seems to forget Jean-Helen's name—
I think it's very queer.

For when he comes to visit us
He's very apt to say,
"Oh, where's that package that I brought
For you and Lindy-May?"

One time he asked if "Emma-Lu"
Would like an iv'ry fan;
Another day he brought some beads
To give to "Betty-Ann."

And in the winter, from the South
He sent a box to me
Of golden fruit in silver moss:
"Please share with Rose-Marie."

I think I've told him twenty times
Just what my doll's name is.
And yet, this very afternoon,
He called her "Florence-Liz"!

I really can't be cross with him
(His eyes are smiley blue),
I hope his mem'ry will improve -
There's nothing else to do!

—Bessie Stone Warring in Zion's Herald.

SAMMIE.

Mother and daddy and Billy Boy had gone to California for the winter, so Betty Lou had come to grandfather's farm for a long visit. One morning she was standing on the back porch looking off over the fields when down in the south meadow she saw some little objects frisking about in the sun.

"Grandfather," she cried, "do come and see what these tinsy little white things are down in the meadow."

Grandfather came out on the porch, put on what Betty Lou called his long-distance glasses, and looked down in the meadow. "Why, those are my lambs," he laughed. "Thirty-nine of the finest merinos in the country. Want to go down to-night and help me salt them?"

"I'd love to," cried Betty Lou.

"All right. Be ready about five o'clock."

Such a bleating as there was as they came to the meadow, and the little creatures came crowding up to the fence!

"Aren't they dear?" exclaimed Betty Lou. "So soft and woolly. O grandfather, look at that little fellow over there! Isn't he cunning?"

"He does seem friendly," said grandfather. "Here, see if he'll eat the salt out of your hand."

"Oh, he does, he does!" cried Betty Lou. "May I have him for my very own?"

"Remember, he won't be a lamb always," grandfather warned her.

"When he gets to be a big sheep, I'll give him back," promised Betty Lou. "What shall I call him, grandfather?"

"Let me see," said grandfather, looking very wise.

"I know!" cried Betty Lou. "I'll call him Sammie. Then every one will know he's an American."

"All right, Sammie it is," agreed grandfather. "I suppose you'll have to mark him to tell him from the others."

"Yes, with red, white, and blue ribbon around his neck."

Sammie was petted and coaxed and made a regular little play-fellow, but at night he always went back to his companions, where, huddled close together in the sheepfold, they all kept nice and warm.

At Christmas time Sammie had a beautiful new ribbon and a little bell with a clear, musical tinkle.

And then came a big blizzard. It began New Year's Eve and was so terrible that no one could venture outdoors. When Betty Lou looked out in the morning, it seemed like a different world. A great white blanket was over everything, and no sign of lambs.

"I wonder where Sammie is!" thought Betty Lou.

Just then she saw grandfather with Jim and Ben, the hired man, coming from the barn through what looked like a deep trench, with the snow piled on each side.

Betty Lou ran out on the porch. "Grandfather," she called, "where are the lambs?"

"That's just what we're going to find out," answered grandfather as they went into the toolhouse.

They came out with shovels and pitchforks and started off down the trench again. Betty Lou watched them as they climbed out of the trench and waded across the fields in the deep snow. Pretty soon she saw them coming back, each holding a funny-looking bundle which they carried into the summer kitchen.

"Grandmother," she called, "do you s'pose they've found the lambs?"

"Yes, dear. The blizzard came on so suddenly that the little things couldn't find their way back to the sheepfold and were all buried in the snow, which really kept them warm. So grandfather has built a big fire in the summer kitchen and hopes that he can save them."

The men, with some of the neighbors, kept bringing in the little white bundles until grandfather counted thirty-eight, but Sammie was not among them.

"Do let me go and look for him," begged Betty Lou. "I know all the nice sunny places where he loved to lie. I'm sure I can find him."

But grandfather said no. It was hard enough for the men to wade through the deep snow. It was getting late, and the men were all tired.

Betty Lou could hardly keep from crying, but she knew crying would do no good. Then kind-hearted Ben said: "You bundle her up good and warm, Mrs. Mason, and I'll carry her. It won't hurt her a bit, and maybe she can find Sammie."

So grandmother put on Betty Lou's sweater and coat and leggings and cap. Ben swung her up on his broad shoulders, and they started off. Grandmother could see the red cap bobbing up and down as they went along the trench, then out in the fields. They went around the sheepfold, and Ben poked and peeked into every nook and corner where he thought Sammie might be.

Just as he said, "I'm afraid we'll have to give it up, Betty Lou," Betty Lou gave a little scream, for peeping through a little crack in the snow was the end of a red, white, and blue ribbon. As Ben carefully lifted the snowy bundle Sammie's bell gave out its musical tinkle.

So Betty Lou, with a loving pat now and then for the precious bundle under Ben's arm, rode proudly home, where Sammie was finally thawed out and soon was bleating loudly for something to eat.—Mayflower.

WHY JOIN THE CHURCH?

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front-line trench.

3. I ought to belong to the church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of the good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into babarism and press its way to perdition."

4. I ought to belong to the church because of memories—memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

5. I ought to belong to the church because of hope—hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the church because of the strong men in it who need re-enforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I may say I am not good enough, my humanity recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

7. I ought to belong to the church, but not until I am ready to joint a going concern; not until I am willing to become an active partner with Jesus Christ.—Missionary News.

SPECIAL OFFER

A Set of Six Bavarian Cups and Saucers

WORTH $2.50 TO $3.00, RETAIL,

For Five Luzianne Coffee Coupons and 98 cents

In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

THE SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School will begin its annual session at the Seashore Camp Ground, Biloxi, Miss., on Tuesday morning, June 17. It is important for all those who expect to take their Conference courses of study to remember that class work will begin on Tuesday morning. Arrangements for board and lodging may be made at Keller Lodge (on the Camp Ground), at the White House, where reduced rates have kindly been given, or at other boarding houses in the vicinity.

The platform speaker for the first week will be Dr. Geo. R. Stuart, the famous pastor of the First Methodist Church, Birmingham, Ala.; for the second week, our own Bishop W. N. Ainsworth, one of the most vigorous and inspiring of our chief pastors. In addition, outstanding representatives of the three patronizing Annual Conferences will deliver addresses.

The Seashore Divinity School is a great place for "Study—Recreation—Fellowship—Inspiration."

PERSONAL AND OTHER NOTES.

Rev. C. D. Atkinson, Rev. N. E. Alford, and Dr. A. S. Lutz were appreciated callers at the Advocate office last week.

"Everything is moving along nicely with us on the Black Hawk charge," writes Rev. H. E. Carter, of Black Hawk, Miss.

A lot has been selected for the new church of the Texas Avenue congregation, Shreveport, La., and building will begin in due time. Rev. J. M. Alford is the diligent pastor.

The Shreveport Times of June 1 contained an extended discussion of the plan of unification, written by Rev. W. W. Holmes, pastor of the Noel Methodist Church, of Shreveport.

Prof. C. A. Bowen, of the Department of Religious Education, Millsaps College, is one of the teachers in the summer school at Emory University.

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, a missionary to Cuba engaged in teaching in Buenavista College, Havana, is at home for a month's vacation with her parents.

Mr. R. O. Randle, of Monroe, La., an honored layman of the Louisiana Conference, is at the Mayo Sanitarium, Rochester, Minn., for treatment. We pray for his early restoration to health.

Says Rev. J. A. Randolph, of Sardis, Miss., in his weekly bulletin: "Your pastor is doing his very best to fill the pulpit every Sunday. Is it asking too much for you to make an effort to fill the pews?" A fair question.

Brother P. W. Shell, of Houston, Miss., has been a reader of the Advocate for many years. As a lad of fourteen, he began reading the old Southern Christian Advocate, then published at Charleston, S. C.

Rev. W. C. Swope, one of our general evangelists, will hold a meeting for Rev. E. L. Cargill, pastor, at Boyce, La., beginning on June 15 and continuing two weeks. Rev. A. L. Harper will have charge of the singing and personal work.

Brother W. L. Atkins, of Algoma, Miss., writes: "We have just closed our third quarterly conference. We had a wonderful meeting. Brother Campbell, our district evangelist, was with us and brought two good messages. Brother Wasson is making us a splendid elder."

Rev. M. K. Miller, pastor of the Union charge, Mississippi Conference, preached the commencement sermon for the high school at Union recently. The Union Appeal speaks of the sermon as "profoundly eloquent, divinely spiritual, and deeply interesting."

Progress along all lines is reported from the Homewood charge, Mississippi Conference. The congregations are increasing at all the churches, and the spiritual interest is deepening. Extensive repairs are being made on the parsonage. Rev. T. C. Cooper is the faithful pastor.

We acknowledge the honor of an invitation from Mr. Guy K. Hebert to attend the graduating exercises of the class of 1924 at Centenary College, of which class he is a member. Mr. Hebert is a son of Rev. and Mrs. Martin Hebert, of the Louisiana Conference.

Rev. and Mrs. J. T. Abney, of Gallman, Miss., announce the engagement and approaching marriage of their daughter, Florence Katharine, to Mr. Warren Clyde Boyd, of Bogalusa, La., the marriage to take place on June 22. The Advocate extends all good wishes in advance of the happy event.

Readers of "Methodist Matters," the weekly bulletin of the Central Methodist Church, Columbus, Miss., of which Rev. Del Longgrear is the wide-awake pastor, are glad to learn that the mudhole in front of the parsonage has been filled with gravel. Congratulations, Brother Longgrear!

The directory of the J. S. Noel, Jr., Memorial Methodist Church, Shreveport, La., just from the press, is a complete booklet of its kind. It gives the complete organization of the church, with membership lists of all organizations. The pastor, Rev. W. W. Holmes, and all those associated with him in getting out the directory are to be congratulated upon the success of their labors.

From the "Big Brother," Greenville, Miss.: "We rejoice with Big Brother Tatum over his daughter's having successfully stood a competitive examination for a scholarship at Brenau College, Georgia, she being one of eight in the United States. We are proud of the young lady ourselves, and expect to hear from her later on in life." The Advocate joins in congratulations.

During the absence of the pastor, Rev. W. J. Ferguson, who was visiting relatives in Ohio, the morning service at the First Methodist Church, Gulfport, Miss., was addressed by Mrs. Ferguson, the occasion being the observance of Odd Fellows' Memorial Day. At the evening service, short addresses were made by eight members of the board of stewards.

Rev. and Mrs. W. M. McIntosh, well known throughout the church for their evangelistic labors, will make their home at Columbus, Miss., in the future, we learn from the bulletin of the First Methodist Church of that place. We learn also from the bulletin that there have been 92 additions to the membership of the First Methodist Church since Conference. Rev. E. S. Lewis is having a great pastorate.

Rev. W. P. George, our pastor at Saucier, Miss., writes as follows: "We have just completed a new parsonage here—a beautiful seven-room bungalow. The painter is now painting it. We have roofed and are painting the church inside at Saucier, have recently painted the Howison church, and have done extensive repairing at McHenry. The work is moving forward nicely." Brother George expresses himself as opposed to the proposed plan of unification.

Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, has issued a bulletin covering the work of the first six months of the Conference year. All the reports show that fine progress has been made. During the first two quarters, 428 members have been received, 186 of them on profession of faith. The financial report is also good, 12 per cent more on pastors' salaries having been paid this year than to the same date last year.

At the recent commencement of Centenary College, the degree of Doctor of Divinity was conferred upon Rev. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., and Rev. S. S. McKenney, presiding elder of the Beaumont District, Texas Conference. The degree of Doctor of Laws was conferred upon Hon. H. H. White, of Alexandria, La., distinguished jurist and citizen, a leader in affairs of church and State. These honors were worthily bestowed.

We record with sorrow the death of Mrs. J. W. Ellison, widow of the late Rev. J. W. Ellison of the Mississippi Conference, at her home in Jackson, Miss., on May 20. The end was peaceful, as was to be expected of one who had served faithfully her day and generation. She was a devout woman, full of faith and good works. The editor of the Advocate well remembers the gracious hospitality of her home when he was a student at Millsaps College. Her death occurred on the date of her wedding anniversary. The Advocate extends sincere sympathy to the sorrowing family and friends.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. P. George, Saucier, Miss., 2; Rev. T. C. Cooper, Homewood, Miss., 5; Mrs. C. M. Martin, Meridian, Miss., 3; Rev. Otto Porter, Prentiss, Miss., 3; Rev. H. B. Thomason, Colfax, La., 5; Rev. B. M. Hunt, Lorman, Miss., 2; Rev. P. O. Lowrey, Calhoun, La., 2; Rev. M. A. Massey, Harleston, Miss., 2; Rev. Seamon Rhea, Shuqualak, Miss., 4; Rev. M. B. Sharbrough, Wiggins, Miss., 2; Dorris Gilbert, Utica, Miss., 3; Rev. A. W. Bailey, Duck Hill, Miss., 3; Rev. W. B. Baker, Enpora, Miss., 15; Mrs. Florence Ellis, Florence, Miss., 2; Rev. A. Brulet, Gonzales, La., 2; Rev. J. W. Faulk, Dubach, La., 2; W. P. Foxworth, Columbia, Miss., 4; Rev. Rev. O. A. Clark, Caledonia, Miss., 2; Miss Winnie Long, Philadelphia, Miss., 3; J. L. Bell, Newton, Miss., 3; Rev. V. G. Clifford, Centerville, Miss., 2.

CHATTANOOGA AND THE GENERAL CONFERENCE.

The General Conference will convene in Chattanooga on July 2. The sessions will be held in the main auditorium of the City's Memorial Hall, seating six thousand people. This great building is equipped throughout. It was but recently

completed and opened to the public. Under its roof are other assembly rooms, committee rooms, rest rooms, quarters for information, post office, and other conveniences. And immediately across the street from this hall is the new Centenary Church plant. In this church are a dozen committee rooms, each large enough comfortably to accommodate from fifty to two hundred persons; and, in addition to these, are two auditoriums, one with the seating capacity of eight hundred, and the other fifteen hundred.

For the accommodation of the delegates and visitors there will be writiug rooms and stenographers' and telegraph offiees.

The meeting place of the Conference is in the heart of the city, convenient to all the hotels, and within five blocks of one railroad station, and nine blocks of the other.

Delegates and visitors, while at the Conference, will want to visit the city and its Interesting environments. To the top of Lookout Mountain by boulevard is seven miles from Centenary Church, and, by trolley car and the Incline Railway, four miles. Signal Mountain, by either boulevard or the Chattanooga Traetion Company, is across the Tennessee River from the city, and nine miles distant. Cameron Hill is inside the city; and from its summit the visitor will have a view of the city itself, Lookout Mountain, the winding Tennessee River, Walden's Ridge, Raccoon Mountain, and Missionary Ridge.

Delightful highways lead out in all directions from the city. A beautiful scenic drivo is along the summit of Missionary Ridge on the Government boulevard. The Cherokee Trail along the Tennessee River and up Walden's Ridgo is a romantic link of the Dixie Highway. Chickamauga battlefield—now a Government park—is twelve miles out from the city. The historic Orchard Knob, on which General Grant stood during the hattle of Missionary Ridge, and the National Cemetery, where eight thousand soldiers are buried, are inside the city limits. Marking General Bragg's headquarters and General Sherman's headquarters at the battle of Missionary Ridge, are two towers; and these stand alongside the Government boulevard on that ridge.

Any visitor may take an automobile, and, inside of a half-hour, may stand under the New York Peace Monument in the Government Park on Lookout Mountain, or, inside the same time, may stand on Signal Point on Signal Mountain, overlooking the Tennessee River and the distant mountains, or, inside the same time, may take the Cherokee Trail and climb Walden's Ridge. From Centenary Church he can reach the top of Cameron Hill in five minutes; the top of Missionary Ridge in ten minutes; Orehad Knob in five minutes; Chickamauga battlefield in twenty minutes; or he may cross into the State of Georgia in ten minutes, and into tho State of Alabama in twenty-five minutes. At the foot of Lookout Mountain he can step into the car of the cable ineline railway and reaeh the summit in nine minutes.

Ten trunk-line railroads run into Chattanooga.

Delegates and visitors may address any inquiry to local committee General Conferenee, care Centenary Church, Chattauooga, Tenn.

W. G. M. THOMAS,
Chairman Publielty Committee.

WISDOM FROM A WATERMELON.

I was passing through Columbus, Ohio, some years ago, and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the water to dry some of the seeds, that I might take them home with me and plant in my garden. That night a thought came into my mind.—I would use that watermelon as an illustration. So the next morning when I reached Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before, some one, I knew not who, had planted a little seed in the ground. Under the influenee of sunshine and shower that little watermelon seed had gathered from somewhere two thousand times its own weight through a tiny stem, and had built a watermelon. On the outside it had put a eovering of green, within that a rind of white, and within that a eore of red, and then it had seattered through the red hundreds of little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extraet and its eoloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty, or tell just what he would do or how he would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the things that we need, and he has given us the knowledge neeessary for us to use those things, and the truth that he has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that he has seen fit to conceal from us.

So with religion. If you ask me if I ean understand everything in the Bible, I answer: No. I understand some things to-day that I did not understand ten years ago; and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this: If we will try to live up to the things that we do understand, we will have no time to worry over the things that we do not understand.—William J. Bryan.

TO BE REMEMBERED.

For every sensational divoree there are hundreds of happy marriages; for every bank cashier who goes wrong, there are thousands who are honest and true; for every minister or priest who goes wrong, there are thousands living a godly life; for every criminal, there are a hundred men who are as honest as the day is long, and who remain upright. No, we read only of the exceptions; and while reading, if we do read these things, we should always make a mental note of the fact that the only news of value of these things lies in the fact that they are exceptions to the general rule. Many people have heard of the hypoerisy of Judas who never have contemplated the saintliness of the other apostles. Many have heard of Benedict Arnold who could not perhaps name three Revolutionary generals, and it is possible that Bergdol, the traitor and draft evader, is better known than many patriots who fell in France, just as Jesse James is better known in history than are the governors of Missouri of contemporaneous history. But this does not imply that Judas, Benedict Arnold, Bergdol, and Jesse James are great men or were great in any partcular except that they mark the exeeption to the almost invariable rule. There were never so many great men as to-day; there were never so many good men as to-day; there were never so many honest men as there are to-day; there were never so many sober, patriotic men in America as there are to-day. Let us take off our saffron speetaeles. "God is still in his heaven and all's right with the world" if we only keep the right perspeetive. —Hickman County (Ky.) Gazette.

NOTICE!

Rev. Sidney W. Edwards, formerly a local elder in the Methodist Episcopal Church, has united with our church, and would like to correspond with pastors desiring help in revival meetings during the summer and fall. Brother Edwards is a strong preacher, with considerahle experience both in the missionary and evangellstic work, and I gladly reeommend him to the brethren of our Conference. Address him at College Heights, Meridlan, Miss.

PAUL D. HARDIN, P. E.

A CRISIS IN METHODIST HISTORY.

(Continued from First Page.)

At no time in my life have I been treated with greater courtesy and consideration than by the brethren of the Methodist Episcopal Church in Los Angeles. I learned to work with them, to love them and to trust them. In my judgment they have just as much religion, just as much loyalty to Jesus Christ, and, in certain respects, a little more enterprise in attacking the problems of Ameriea and the world than we of the South.

The plan suggested is not worked out in that minute detail desired by some, but this, in my judgment, is its strength. If two young people are in love with eaeh other and desire to get married, it is not necessary for them to agree upon a detailed program for their marital career. Some things may be left to be worked out as days go by and the family grows. The size of the house in whieh they are to live, the character of the furniture, the management of the budget, the question of conjugal or parental authority, are matters which can be settled better after the wedding than before.

It has seemed to me that this admirable plan does two or three things.

First—It unites Methodism at the top where we have heretofore been most effectually divided. Our people in heart have heen approaching unity, but officially we havo been separated and growing apart.

Seeond—The knowledge and consciousness that we are one in head and heart will remove the incentive to narrow, expensive and unseemly friction in local church matters, thereby saving men and money sorely needed for world eonquest and serviee.

Third—This plan permits time, human leadership, and Divine Providence to accomplish some things. This, so far as I am personally concerned, I am abundantly willing to do, for I believe that God is progressively revealing his will from generation to generation, and I believe that a united Methodism will he better able to deliver itself upon the great moral issues of to-day, and can, therefore present a mighty solid front to the liquor interests, Sabbath desecration, the hrutality and inhnmanlty of war and every form of social injustice.

Personally it seems that I can catch a glimpse occasionally of a swing back from the demoralizing and disorganizing results of the recent war, toward a hlessed unity of spirit and a joyous proelamation of the great fundamental doctrines of the Christian religion.

Desiring a league, of offensive and defensive, with every soldier of Jesus Christ, I hellove that the time has come for American Methodism to unite upon the basis proposed by our joint Commission on Unifieation.

Would it be too much to hope and pray that the same overwhelming majority approaching unanimity may eharacterize our General Conference that characterized that of the Methodist Episeopal Church?

"The promises of God rest on four pillars—his justiee, whieh will not suffer him to deceive; his goodness, whieh will not suffer him to forget; his truth, which will not suffer him to change; his power, whieh enables him to perform." Do not all these pillars stand on the bedroek of his love? —Salter.

TEACHER WANTS POSITION.

A devoted and trained Epworth Leaguer, Sunday school worker and an instrumental and vocal musician, and graduate of the Mansfield Female College, with one year's experienee, is open to position as teacher. Address Teacher, care N. O. Christian Advocate, 512 Camp, New Orleans, La.

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NO ORDER TOO SMALL FOR US
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Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Feb. 24, 1924, the spirit of JOHN M. JONES was borne to the General Assembly of the redeemed. Thus passed the life of one among the most beautiful characters whom it has ever been our privilege to know. He was born near Bolton, Miss., Hinds County, Feb. 15, 1879. He united with the Methodist church when quite a small boy, and through all the years of his life he remained true to his Christian obligations. So thoroughly was his life consecrated to his Master, his church, and his blessed hope, that he was for a long time one of the stewards of his church, and superintendent of the Sunday school. No truer husband or father ever lived. His arms were ever open with tender sympathy for every member of his family. He was loved by all who knew him. He is greatly mourned by a wife and two little sons, several sisters, two brothers, a mother "in Israel," and a large community of friends. His life was one journey upward, without a halt or backward step. Truly "the path of the just is as the shining light that shineth more and more unto the perfect day." Let us believe that he who presides over the destinies of men has given immortality to the mortal, and gathered unto himself the generous spirit of our friend.

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended—but begun.
O, noble soul! O, gentle heart! Hail, and farewell."

C. P. C.

Edwards, Miss.

The HON. JOHN CALDWELL CALHOUN, of near Verona, Lee County, Miss., passed from labor to rest on Saturday, May 24, 1924. He was born on Feb. 26, 1849, within a few miles of the palatial home from which he was transferred to his final home on high. Brother Calhoun was of noble ancestry, a great-grandson of the fiery John C. Calhoun, of South Carolina. His mother, Ann (Orr) Calhoun, was a sister of James L. Orr, once governor of South Carolina. His father, Dr. William Henry Calhoun, was a prosperous citizen and home-builder. The present home stands a landmark of the pride of ante-bellum glory, only five miles from the battle-ground of Harrisburg, near Tupelo, Miss. After the battle about 300 wounded soldiers were cared for in and around this spacious home. Brother Calhoun was never married. A nephew, Albert Tankersly, and his sister, Miss Lucia, have for many years constituted two real members of the home. No truer soul ever graced any home than dear Sister Lucia. Brother Calhoun was a staunch member of the Methodist church at Palmetto, five miles west of Verona. No sweeter, richer or more thrilling experience of grace was ever given than that by him during a revival at Palmetto, 1923. He was a royal entertainer. No one ever partook of the hospitalities of that home that did not hunger to return. He was buried from the home, Sunday, May 25, at 2 p. m., by his pastor, assisted by Dr. Christian, pastor of the Presbyterian church of Tupelo.

His pastor,

R. M. EVANS.

MR. JAMES RUSSELL ROBERTSON, of Batesville, Miss., went home to his final reward, after suffering and fighting bravely yet submissively for life. Our deepest sympathies and our prayers are for the good and noble father and the gentle and loving mother, Brother and Sister Bates Robinson, and to the other brothers at home. He was born Oct. 18, 1882, and joined the Methodist church at the early age of 12; he had many strong, faithful friends over the county who honored him with the office of chancery clerk in 1920. He showed his brave, patriotic spirit by the service he gave to his country during the late world war. His vision of life was expressed in terms of service. May God bless and keep those whom he loved, and may his life of self-sacrifice inspire many others to higher living.

GUY D. BURT.

Courtland, Miss.

The best place to build an enduring monument to one's self is not in the graveyard at the journey's end, but in the hearts of our fellow mortals.—Hengerer Mirror.

FROM BATESVILLE, MISS.

We have just [illegible] in our church at [illegible] had Evangelist W. A. Young [illegible] two weeks, [illegible] Mrs. J. A. Mc[illegible] ing the [illegible] were both [illegible] the preaching [illegible] of Brother Young and Mrs. [illegible] singing was far above the [illegible] and greatly appreciated by all the people. The meeting has done much good, and the churches [illegible] and being greatly helped. We have received twelve into the church on profession of faith, and three by letter, one from the Methodist church and the hope for more [illegible] in. The whole church was greatly revived.

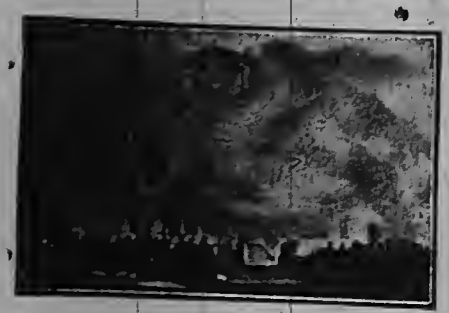
W. M. YOUNG, P. C.

Isn't it strange that princes and kings
And clowns that caper in sawdust rings,
And common folk like you and me,
Are builders for eternity?
To each is given a bag of tools,
A shapeless mass, and a book of rules;
And each must make, ere life is flown,
A stumbling-block or stepping-stone.

—London Tit-Bits.

Thinking well is wise; planning well, wiser; doing well, wisest and best of all.—Persian Proverb.

IT IS A BURNING SHAME



That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

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OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

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Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the

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J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

Whooping cough

[illegible]—those dreaded Child[illegible] [illegible] and safely [illegible] Thompson's Herbal Embrocation—the remedy that has served several generations of Mothers successfully since 1502.

For all, effective for BRONCHITIS or COLDS on the chest.

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Life gives you just 13 years of real health—and happiness

Average Health Span extends only from age 18 to age 31, according to United States Life Tables, 1920

Assuming that you are the average person, you will enjoy health—physical freedom and full vigor—only from age 18 to 31. This astounding fact is shown by the United States Life Tables, 1920.

Your earning power will decrease rapidly after 40. That period commonly called "the prime of life" will actually be an age of decay.

This sounds sensational. It is sensational. But it is true—and it is something to which the wise man or woman will give serious thought.

Of course, it is not natural, or right. It is the direct result of an artificial mode of life—of careless eating, sleeplessness, and stimulated nerves. Nature provides a danger signal—fatigue—to warn when the body needs rest. The person who regularly deadens the fatigue signal by the use of a drug is overriding the warning of nature.

That is what coffee does. The average cup of coffee contains 1½ to 3 grains of the drug caffein—classified as a poison. This is a dose of caffein of the size often administered by physicians in cases of heart failure. It is a powerful stimulant. It *appears* to give new strength by deadening the fatigue signal. Actually, this new strength is *robbed* from the body's own reserve.

Coffee contains no nourishment. Its only virtues, as a beverage, are its warmth and flavor. A good, hot, *drugless* drink is a benefit with every meal.

Millions enjoy such a drink in Postum. A drink made of whole wheat and bran, skillfully roasted, with a little sweetening—nothing more. A drink with the rich, mellow, full-bodied flavor of this wholesome grain. Every member of the family can drink it every meal of the day, enjoy its delicious taste, crave it, knowing there isn't a sleepless hour, a headache, or a taut nerve in it.

For the sake of your years following age 31, we want you to try Postum for thirty days. You can't expect to overcome the effects of a habit of years in two or three days, or even a week. To make this a sporting proposition, we will give you a week's supply of Postum free. Enough for a cup with every meal for a week. But we want you to carry on for the full thirty days.

Carrie Blanchard, who has personally served Postum to over 500,000 people, will send you her own directions for preparing it. Indicate whether you want Instant Postum, the easiest drink in the world to prepare, or Postum Cereal, the kind you boil. Either form costs less than most other hot drinks. Fill out the coupon, and get your first week's free supply of Postum—*now!*

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N. O. Christian Advocate—3 C

FROM CARRIERE, MISS.

Our pastor, Rev. A. C. Johnson, has organized an Epworth League orchestra, with the following members: Leonard Johnson, Robert Johnson, Bessie Harbeson, Nora Johnson, Monroe Smith, Whitney Pitts, and Vanciel Cox. All are members of the Epworth League. Carriere has the best League in the county.

Since our pastor came to Carriere more than $200 has been expended on the parsonage. The church at Carriere has bought a new piano and new lights; the church at Byrd's Chapel has bought new lights and a new wire fence; at McNeil, new windows, doors, steps, and a new wire fence have been provided. In addition to all this, the pastor has been given a Ford car. It is useless to say that there has been growth along all lines.

Our pastor has passed through some great hardships, but he has stood like a stone wall. He will begin a meeting at McNeil on June 9, with Prof. Felix Phillips leading the singing. We look for great things to come to pass.

R. O. SMITH.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Joint Q. C., Oakdale, Elizabeth, Glenmora, Melder ct., and Hopewell ct., at Oberlin; preaching, 11 a.m.; Q. C., 3 p.m., June 15.
Coushatta, June 22.
Marksville ct., at Simsport, 11 a.m., preaching, followed by dinner on the grounds and Q. C., June 29.
Bunkie, June 29, night.
Rapides ct., at Oak Grove, 3 p.m., July 5.
Colfax, at Tioga; preaching, 11 a.m.; Q. C., 3 p.m., July 6.
Boyce, July 6, night.
Pineville, July 9, night.
Campti, at Clarence; dinner on the grounds, followed by preaching and Q. C., July 13.
Natchitoches, July 13, night.
Woodworth, July 16.
Evangeline ct., at Chicot, July 20.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, Aug. 3.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist.—Third Round.

Istrouma, June 8.
Zachary, preaching, June 15.
Plaquemine and Donaldsonville, at Donaldsonville, June 28, 29.
Gonzales, at Carpenter's Chapel, July 5, 6.
Baton Rouge, First Church, July 6, 7.
Jackson, at Gurley, July 12, 13.
Baker, at Blackwater, (preaching, 16-21), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Maurepas, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at Jaynes Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Mossy, at Holly Grove, June 15, 11 a.m.
Barham, June 15, 7:30 p.m.
Abbeville, June 22, 11 a.m.
Grayday, June 22, 8 p.m.
Crowley, June 29, 11 a.m.
Sulphur, at Vinton, July 6, 11 a.m.
Lake Arthur, July 6, 7:30 p.m.
Hayes, at French, July 13, 11 a.m.
Mamie, at Church Point, July 13, 7:30 p.m.
Lafayette, July 20, 11 a.m.
New Iberia, July 20, 7:30 p.m.
Neame, at Lonesville, July 27, 11 a.m.
Merryville, July 27, 7:30 p.m.
Karthwell, Aug. 3, 11 a.m.
Lake Charles, at Bible Camp, July 17 7:30 p.m.
Indian Bayou, Aug. 10, 11 a.m.
Ennice, Aug. 10, 7:30 p.m.

J. R. WILLIAMS, P. E.

New Orleans Dist.—Third Round.

Preaching dates in New Orleans will be arranged by agreement with pastors.
St. Martinville, June 22.
Lydia, at Pecan Island, June 29.
Joint quarterly conference for Houma, Bayou Blue, and Lafourche, at Houma, July 4.
Berwick, at Gibson, July 6, morning.
Morgan City, July 6, evening.
Joint quarterly conference for New Orleans churches, at First Church July 10.
Jeanerette, July 13, morning.
Franklin, July 13, evening.
Covington, at Fitzgerald, July 20.
Slidell, July 27.

W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Gibsland, at Bryceland, June 15; preaching, 11 a.m.
Winnfield ct., at Winnfield, June 18, 2 p.m.
Bernice, at Summerfield, June 22; preaching, 11 a.m.
Homer, June 25, 8 p.m.
Haynesville, at Colquit, July 1, 2 p.m.
Athens, at Wesley, July 2, 2 p.m.
Haughton and Doyline, at Doyline, July 6; preaching, 11 a.m.
Clay, at Longstraw, July 10; preaching, 11 a.m.
Arcadia, at Mount Moriah, July 13; preaching, 11 a.m.
Cotton Valley, at Hortman, July 15, 2 p.m.
Minden, at Rocky Mount, July 16; preaching, 11 a.m.
Farmerville, at ———, July 20; preaching, 11 a.m.
Jonesboro, at Jonesboro, July 22; 2 p.m.
Minden, July 23, 8 p.m.
Marion, at Downsville, July 27; preaching, 11 a.m.
Ringgold, at Bienville, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 3; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Quarterly Conference 12 and 1 p.m.)

K. W. HODSON, P. E.

Shreveport Dist.—Third Round (In Part).

Bayou La Forte, at Elm Grove, preaching, Sunday, June 8, a.m.
Cedar Grove, preaching, Sunday, June 8 p.m.
Pleasant Hill, at Mansfield, Sunday, June 15, a.m., Q. C., 3 p.m.
Logansport, Wednesday, June 18, p.m., Q. C.
Lodi District, at Bethel, Sunday, June 22, a.m.
Logansport, Sunday, June 22, p.m.
Greenwood, at Florasy, Sunday, June 22, a.m.

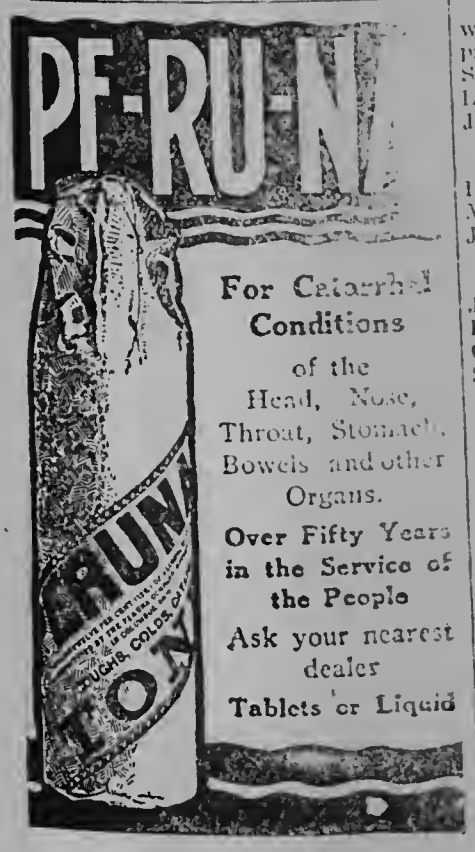
R. H. WYNN, P. E.

Monroe Dist.—Third Round.

[illegible] a.m.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c



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Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

[illegible] Standard Training School, June 16-20.
[illegible] at Douglas, June 22, 11 a.m.
[illegible]ville, June 22, 8 p.m.
[illegible], at Bartholomew, June 29, 11 a.m.
[illegible]ood, June 29, 8 p.m.
[illegible] Rouge, at Mer Rouge, July 6, 11 a.m.
[illegible]land, at Pine Hill, July 13, 11 a.m.
[illegible], at Bonff River, July 15, 16.
[illegible], at Holly Grove, July 18.
[illegible], at Drew, July 20, 11 a.m.
[illegible], at Sterlington, July 20, 8 p.m.
[illegible] Lake, at Girard, July 23, 24.
[illegible], at Union, July 27, 11 a.m.
[illegible], at Midway, July 30.
[illegible] Grove, at Forest, July 31.
[illegible], at Wesley, Aug. 3, 11 a.m.
[illegible] at Vidalia, Aug. 3, 8 p.m.
[illegible] Providence, Aug. 10, 11 a.m.
[illegible], Aug. 10, 8 p.m.
[illegible] Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
[illegible], at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for District work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

Superior Sedan $795 f. o. b. Flint, Mich.

The Favorite Suburban Car

[illegible] the family that lives in a suburban or country home, Chevrolet Passenger Sedan is the ideal, all-year car.

It has [illegible] power to negotiate any road any automobile can travel, and through cold or storm carries the family in [illegible] and comfort. Its price is so low that nearly [illegible] can afford it, even though another closed car is [illegible] for fair weather use. It is a comfortable [illegible] in which the whole family can take [illegible] drive, to own, maintain and to operate.

[illegible] equipment includes cord tires, plate [illegible] Control, dash lights, high-grade upholstery [illegible].

[illegible] Chevrolet family car.

Prices f. o. b. Flint, Michigan

[illegible] Sedan - -	$795
[illegible] Commercial Chassis	395
[illegible] Light Delivery -	495
[illegible] Ton Truck Chassis	550

Fisher Bodies on all Closed Models

Chevrolet Motor Company, Detroit, Mich

A General Motors Corporation

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Sunday school session at the recent Baton Rouge District Conference was full of interest. The District Secretary, Mr. D. B. Talley, with two of his district superintendents, Mr. O. H. Cline and Mr. John D. Saint, were present and took part in the program. Mr. K. I. Bean had charge of the music at this interesting Sunday school session. Mrs. R. H. Harper, Conference chairman of Elementary Council, was present and took active part in the program. The District Conference Sunday School Committee, composed of Mr. W. S. Holmes, Mr. J. K. Abel, and Mr. D. B. Talley, brought in a very able report, which was adopted by the conference.

The Lake Charles District Standard Training School opened its first session Monday night, June 2, with a great deal of interest. The attendance of ministers in the district was large in proportion to other Sunday school officers. The much-beloved presiding elder of this district, Rev. J. B. Williams, set the example for his preachers to follow in attending and taking credit in this school.

The writer had the pleasure of visiting De Ridder charge recently, and was much pleased with the interest in Sunday school work there. This school sent two of its workers to the Lake Charles Standard Training School, Miss McNut, and the pastor's son, Mr. Harold Henry.

The Sunday school workers in the sub-district of the West Baton Rouge District are called to meet in a great rally at Baker, La., June 22, at 4 p. m. These workers will organize for active co-operation with the district and Conference Sunday School Board.

There seems to be a Conference-wide interest in our two Leadership Schools under the General Board, Mount Sequoyah, June 25 to July 9, and Lake Junaluska, July 15 to Aug. 29. The two delegations from our State will be led by Mrs. J. M. Henry, of Ruston, for Mount Sequoyah, and Mrs. R. H. Harper, 5830 Prytania Street, New Orleans, for Lake Junaluska. The Sunday school workers, especially young people who are interested in a "vacation with a profit," please write to these leaders of delegations to our summer schools.

A letter from the central office, dated May 29, states that Miss Nannie Baker, of Mobile, Ala., has accepted an invitation to teach in the Ruston and Baton Rouge Standard Training Schools. Miss Baker is no stranger to our Sunday school workers in Louisiana, and will be given a hearty welcome again in our midst.

REV. C. D. ATKINSON,
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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Since my last notes, we have been in two district institutes—Vicksburg and Hattiesburg. These institutes were about on a par. The program at Purvis was a little more elaborate, but the spirit of the programs was about the same. I was thankful to have such an interest manifest, both by words and actions.

I had the pleasure of being at the Millsaps commencement this year. It was about the best gathering out there I have had the pleasure of being in. There is a very fine spirit indeed among the students and alumni. Millsaps has delivered something like 750 Leadership Training Certificates this year and 4 Diplomas of Leadership Training have been given.

The Sunday School Board is asking the preachers who will co-operate to allow us to send them one of these fine young people to teach a book. They have already received credit upon any course we will send them out to teach. If you will use these young folk this summer, they will be a great help to you and the great cause.

The Sunday schools are lagging with their missionary offerings. Please catch a vision and carry out the Discipline in regard to missions, at least through your Sunday schools.

I am giving below the list of Sunday School Day money received up to June 6. Those marked with * are on the Honor Roll:

Brookhaven District.—Barlow $7.50; *Georgetown, $6.16; *Providence, $5.18; McComb, *Centenary, $51.43; McComb, LaBranch Street, $6; *Galatia, $11.64; Bethesda, $8. Total for Brookhaven District, $95.91.

Hattiesburg District.—Ellisville, $6; Philadelphia, $7.01; Bassfield, $6; Purvis, $5.07; Hebron, $1.97; Williamsburg, $2.80; Oakvale, $2.34; *Magee, $9.20. Total for the District, $40.39.

Jackson District.—*Poplar Springs, $10; *Satartia, $13.35; *Benton, $15; Midway, $5.70; *Brandon, $10; *Pelahatchie, $15.20; Holly Bush, $4.30; Andrew's Chapel, $1.90; Galloway Memorial, $86.60. Total for the District, $168.05.

Meridian District.—*Lauderdale, $7; East End, $9.43; De Soto, $6; Stonewall, $3; Poplar Springs, $8. Total for the District, $33.43.

Newton District.—Meehan, $2.83; West End, Laurel, $5; Rose Hill, $1.70; *Finkbine, $16; New Prospect, $4.70. Total for the District, $40.23.

Seashore District.—Mount Pleasant, $13.50; Wiggins, $11.32; *Bay St. Louis, $13.87; Lumberton, $28; Alexandria Memorial, $3.58. Total for the District, $70.27.

Vicksburg District.—Lorman, $5.64; McNair, $5.20; *Silver City, $12; Woodville, $5. Total for the District, $27.84.

We have come to the time when the Sunday School Day fund will have to carry the largest burden of the finances of the Board. Will you use all diligence to have a creditable day and send the offering into the Board? Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

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NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Corinth District Standard Training School is in session at Booneville this week. We have enrolled 160 or more. The presiding elder, Rev. J. B. Randolph, and the majority of the pastors are doing credit work. Every charge is represented where the pastor is interested sufficiently to lead the way. We have an unusually large number of high school pupils and men taking the work. There is a better day ahead of us. The people at Booneville, led by their pastor, Rev. E. G. Mohler, have made this splendid school such a success because of their untiring work and unstinted hospitality. Great is Booneville Methodism!

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Miss Virginia Thomas.

Plans are being made for several Elementary Council meetings to be held within the next month. One will be held at Booneville in connection with the Standard Training School for the Corinth District, another at Tupelo for the Aberdeen District, and one at Columbus for the Columbus District. We are also planning a council meeting for the Conference to be held during the Conference Training School, with Mrs. L. G. Fant, Holly Springs, Miss., as president. You ask why these Council meetings? They give the teachers of the departments an opportunity to discuss their problems with each other and a trained leader. These departments are probably the most important departments of the whole school; these teachers must have a vision of the great task that is theirs; they must realize that their task is not only a responsibility, but a great privilege. Urge your teachers to attend their district council meeting. As yet a district meeting for the Greenwood, Sardis, and Grenada Districts has not been arranged, but we hope to announce the date and place for these soon.

Teachers, yours is a great task. Let us not be asleep on the job, but be up and doing! Let us realize that in leading little children into the Kingdom we are doing the most worth while work possible. Give of your time and energy to this work. Give the very best that is yours.

GREAT REVIVAL AT FIRST CHURCH, BATON ROUGE.

First Methodist Church, Baton Rouge, La., is rejoicing over one of the most successful revivals it has had in its history. Public preaching services closed Sunday night, May 25, with hundreds of people turned away, unable to get in the building. Ninety joined our church and several united with other churches, with many prospects yet to be worked. Sunday, June 1, is going to be a great day with us, as we will receive the candidates into church membership at that time. This makes a total of 164 received since Conference.

Rev. W. B. Hogg, pastor of Trinity Methodist Church, El Paso, Tex., was with us two weeks and did the preaching, with two services daily. Mr. B. G. Grenfell, of Dawson Springs, Ky., one of our general evangelistic choir leaders, directed the singing. From the first service we had large crowds, filling and frequently overflowing the available space in our church building. As the meeting moved along, the overflow grew larger and larger until we could not accommodate the great crowds desiring to hear the gifted preacher.

In many respects Brother Hogg is the most unusual preacher I ever heard. He draws people to him and leads them to decision with little apparent effort. His messages are strong, clear, always evangelistic, yet simple. He captivates every one who hears him, from the most ignorant to the learned college professor. His sermons were always gospel appeals direct to the heart, and they brought results. During his stay with us, by special invitation of Colonel T. D. Boyd, President of the Louisiana State University, he addressed the 1,500 students at chapel hour on "The Negro and the Old South." The students would hardly let him close at the dinner hour, clamoring vigorously for him to go on.

Mr. Grenfell came to us upon the recommendation of Dr. Russell, head of our General Evangelistic Committee, and proved himself a valuable addition to the meeting. He is a good soloist and choir leader and organizer. He is a thoroughly loyal, normal man, and greatly endeared himself to our people. We have never had a choir leader who seemed to fit in more satisfactorily to the general plans of the campaign. In his "Booster League" work he did a most helpful work for and among our young people. Every evening, a few minutes before the public service, he gathered the Leaguers together in an inspirational contest which greatly revived interest in the League. Many of our best personal workers came out of this "Booster League."

On next Sunday, June 1, we will receive the candidates into church membership. We are looking forward to a great day and more additions to the church. Our officials and entire membership are enthusiastic over the gracious results of our great revival.

CHAS. W. CRISLER, P. C.
May 29.

If asked the remedy for the heart's deepest sorrows, I must point to the "old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William E. Gladstone.

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FROM DE SOTO, MISS.

Dear Brother Carley: A few words from De Soto charge. We have just closed a very successful meeting at Crandall. Rev. J. V. Bennett came to us and began on May 18 and ran through the 29th. He won his way to the hearts of the people, and they learned to love him, and accepted him as a man who had come to lead them into a deeper experience. He spoke as many as five times in one day. There were no outward manifestations at church—only three times did he open a way for outward manifestations. There were four accessions to the church. But, the best of all, men's hearts were stirred. The men would talk to me and say: "There has been no emotion here, no opportunity for it, but our hearts are stirred, and we believe a better day is ahead for Crandall." Without any "pull" whatever, they gave him a free-will offering of $249.50.

Our work on the charge moves fairly well. We have two Leagues and five Sunday schools. We are going to observe Sunday School Day at every church. We have organized Sunday schools into a circuit-wide institute. We are sure at least two shares of Charles Assaf's salary will be cared for.

Our meetings are all planned. We have spent at least $250 on and in the parsonage this year. The stewards raised salary to $1,506 for pastor, and presiding elder to come above that. We hope to have a good report at Conference.

R. H. CLEGG, P. C.

SUNDAY SCHOOL TEACHER TRAINING AT MILLSAPS COLLEGE.

The year just closed at Millsaps College has marked a distinct advance along the line of getting the Sunday school work of the church before the students of the institution. Not only has this program been taught in the college classes, but extension work has been carried on through two of the larger local Sunday schools.

Mr. J. S. Warren and Mr. L. M. Sharp are two young ministers who received blue seal diplomas. Mr. Warren is from Sun, Miss., and Mr. Sharp is from Jackson, Miss. Other blue seal diplomas went to Miss Maggie May Jones, of Jackson, and Miss Martha Belle Marshall, of Jackson.

Three of our young ministers also received incomplete diplomas. These were Mr. I. H. Hollingsworth, of Yazoo City; Mr. W. M. Nelson, of Holly Springs, and Mr. D. W. Poole, of Franklinton, La. Miss May Hitch, of Jackson, received an incomplete diploma also.

The following units in teacher training were awarded in addition to the diplomas already mentioned:

	Units.
The Christian Religion	50
Principles of Religious Teaching.	71
Organization and Administration of the Sunday School	28
The Pupil	21
Bible	594
Total	761

This work in teacher training does not classify as college work. This work is done outside the college classes in religious education. The college department of religious education offers twenty year-hours in this subject of strictly college grade.

It is because Millsaps College wishes to introduce as many of its students as possible to the regular teacher training course of the church in order that they be ready for the call of the church in this field that these classes in teacher training are promoted during the freshman and sophomore years.

CORRESPONDENT.

FROM DeKALB, MISS.

Dear Brother Carley: May 12-14 were great days in DeKalb for Methodism, when the Meridian District Conference convened here. One hundred and seven delegates answered to roll call; every preacher was present, and several connectional men. It is conceded to have been the best district conference ever held in the Meridian District.

The people of DeKalb did themselves honor in entertaining. Everything was in readiness, and every one took part and helped make it a success. Brother Hardin presided better than I ever saw him do before. The best spirit prevailed—not a harsh word was heard. Every one was optimistic, and fine reports were made by all the preachers. We had the best sermons I ever heard at a district conference. J. H. Jolly gave us a fine sermon on Monday night; J. D. Ellis excelled himself on Tuesday at 11 o'clock; Loyd Deveil delivered one of the best sermons on Tuesday night I ever heard; Dr. Patterson delivered the best sermon on the Centenary I ever heard from a connectional man on any subject.

W. A. Hays was elected secretary, and J. M. Lewis, assistant. Brother Hays always makes good anywhere you put him. The Epworth League and the Boy Scouts helped to make everybody happy.

We were greatly delighted to have with us our honored superannuate, Brother C. M. Martin, and his wife—it was a delight to honor them.

Brother E. B. Moll and Brother Maughon remained over with us nine days in a revival. The revival was equal to the conference—some of the most spiritual preaching I ever heard. Twelve persons united with the church, and the membership was mightily revived. We are happy and determined—I really feel twenty years younger.

This is my fifth year here, and it is the best.

M. L. WHITE.

It is not doing the thing we like to do, but liking the thing we have to do, that makes life blessed.—Anon.

REINHARDT COLLEGE Get your boy and girl into this mountain climate in Southern Blue Ridge. Coeducational Junior College of Southern Methodist Church. Cost, $200 for nine months. Write today. President R. C. SHARP, Waleska, Georgia.

FROM AN OLD-TIME METHODIST.

Dear Mr. Editor: I heartily endorse Mrs. J. E. Wimberly's views on unification. I am an old-timer—have served more than seventy years in the ranks of the Southern Methodist church. I believe in old-time religion—believe that nothing but old-time religion will take us to heaven. Would that there was more of it, and more of the spirit of soul-winning in the church today, and less wrangling over matters that tend to confuse and hinder in the work!

I am now on the borderland, and expect soon to cross over. As I approach the end, the way grows brighter, and I have every assurance that I will be with Jesus and departed loved ones.

Lake Providence is moving along well under the leadership of Brother Foster.

R. W. MILLSAPS.

God answers sharp and sudden on some prayers;
And flings the thing we have asked for in our face,
A gauntlet—with a gift in it.
—Elizabeth Barrett Browning.

Epworth League

LOUISIANA CONFERENCE.

HONOR ROLL.

At the last meeting of the State Cabinet, held in Alexandria, it was decided to announce through the Advocate the names of the first ten Leagues in the State who paid their African Special by the end of the year. They are as follows:

1. Minden, paid October, 1923, $5.
2. Felicity Street (New Orleans), paid November, 1923, $5.
3. Epworth (New Orleans), paid March 2, 1924, $5.
4. McDonoghville Sr., paid March 2, 1924, $10.
5. Carrollton Avenue (New Orleans), paid March 21, 1921, $150.
6. Lecompte, paid March 24, 1924, $10.
7. Jonesboro, paid April 6, 1924, $15.
8. Pelican, paid April 6, 1924, $24.
9. Ruston, paid May 4, 1924, $30.
10. Algiers, paid May 9, $35.

Intermediate Leagues.

1. P. S. Parker (Noel Memorial), paid April 21, 1924, $10.
2. Deal (Noel Memorial), paid April 21, 1924, $16.23.

Is your League on the Honor Roll? If not, why not?

Presentation of Pageant at Epworth Church.

The morality play, "To Vison Height," was presented Sunday evening at Epworth Church by the Leaguers of this chapter.

Sunday was Anniversary Day for Leaguers, and an opportune time for the presentation of this pageant. The rendition of the play was good, deserving of favorable comment, and the sentiment embodied in it and impressed upon the hearts of the young people will, no doubt, create a desire to become as clay in the hands of the Master Potter.

The stage setting was artistic, branches of trees giving an outdoor appearance and between the branches the illuminated cross lighting the way to the "Height." "Pilgrim," seated upon a rock beneath it, is praying for some one to show him the way. He did not realize that "The light that shineth in darkness" was beckoning him to press on. He is finally convinced when Inspiration helps him on his way, and Consecration clears the haze, so that he might see clearly when "Vision Height" is reached.

The closing scene in the play is the most beautiful, the crowning point in the story—a life filled with love, prayer, knowledge, inspiration and consecration. The story has a most touching close, expressed in the song,

"I'll live for him who died for me,
How happy then my soul will be!
I'll live for him who died for me,
—My Saviour and my God."

After the play, the newly-elected officers were installed, reconsecrating themselves to the work of the Master for the ensuing year.

The Epworth League of this church won the annual award given by the City Union Epworth League for being the most active chapter in the union during the past year. The award was cash, to the amount of $40, this to be used in defraying the expense of one delegate to the Annual Assembly at Mansfield, June 10-17. Epworth will be represented with four Senior delegates, two Intermediates, one teacher, and the pastor of the church.

This is young people's week and they are making a great effort to reach the goal, Mansfield.

G. C.

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Called Session of the General Conference
Methodist Episcopal Church, South
Will meet July 2, 1924, at Chattanooga, Tennessee. A daily edition (Sunday excepted) of the CHRISTIAN ADVOCATE will be published, containing speeches, motions, and all other matters pertaining to the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.
The subscription price will be 50c for the session. Order at once from
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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

Ruston District Conference.

The annual meeting of the Woman's Missionary Societies of the Ruston District was held at the First Methodist Church in Minden, La., Thursday, May 22, 1924.

The forenoon session was opened with a worship service led by the district secretary, Mrs. J. F. Giles, of Springhill. After the opening song, "Lead On, O King Eternal," a soul-stirring prayer was offered by the Rev. W. C. Childress, pastor at Minden. After this, the Bible lesson was impressively presented by Mrs. J. R. Miller, of Minden.

Next on the program was a "Message" of the district secretary, by Mrs. Giles. This inspiring message was both enthusiastic and instructive. For the future activity she suggested plans for enlarged work, admonishing that each society perfect its organization, enlist the unenrolled women of the church, and lend an ardent support to the young people's and children's work.

New societies were reported organized at Farmerville, Marion, Sibley, and Young People's societies at Minden and Springhill, and Junior Divisions at Farmerville and Haynesville.

In response to the announcement of the third topic, "How We Made the Honor Roll," it was brought out that Ruston District had five societies on the Honor Roll in 1923. Mrs. Greene, of Haynesville, gave an interesting outline of how the goal was reached and passed in her society.

Topic number four, "Points that Make a Well-Rounded Society," was discussed at length and with zest by delegates from various Auxiliaries. Mrs. Spinx, of Ruston, presented the plan for the Church-wide State Inter-Conference Membership Contest, and further suggestions for the membership extension were given. Louisiana will contest with Florida for the largest net gain by the end of the year.

Mrs. Key, of Shreveport, explained the use of the pledge, and reported the interesting fact that Southern societies sent in to the Nashville offices last year pledges amounting to $900,000.

Then followed interesting talks on other points of the Standard of Excellence Poster.

Publicity was discussed by Mrs. O. D. Lowe, of Minden; Young People's Societies, by Mrs. Key of Shreveport, Mrs. Joyner of Ruston, and Mrs. Holcomb of Springhill. Mrs. Mullen, of Springhill, outlined a unique plan for Harvest Day program that had been very successfully presented at Springhill. Social Service was most enthusiastically discussed by Mrs. Shields, of the Minden Society. Community work and other divisions of Social Service were discussed by Mrs. Miller, of Minden, Mrs. Hammett, of Minden, and Mrs. Holcomb, of Springhill.

Discussion of the last topic on the program for the forenoon was postponed until afternoon, and, after benediction by Rev. Mr. Dodson, of Ruston, the meeting adjourned for luncheon, served in the social rooms of the Minden church. Members were requested to reassemble at 1:30 for the afternoon session.

The afternoon session was opened by two stirring songs: "The Kingdom Coming," and "Jesus Calls Us." Prayer was offered by Mrs. Drury, of Minden. Next, a pageant, "A Life Transcendent," was very impressively presented by the Young People's Society of Minden. This pageant had for its theme, "The Power of Love as Exemplified in the Life of Miss Belle Bennett."

Mrs. Giles then delighted the audience with a vocal solo, "My Task." "Our Love Gift for Belle Bennett Memorial" (for Scarritt College for Christian Workers at Nashville, Tenn.) was the next topic, presented by Mrs. J. F. Key, of Shreveport, president. Her appeal was deep, heartfelt interest in this great work of training leaders for mission work. She urged that each Auxiliary make an ardnous effort to come up to the quota of funds for this cause. She congratulated the Ruston District in having three members who had pledged one hundred dollars each, Mrs. Holmes, of Minden; Mrs. Giles, of Springhill, and Mrs. T. L. James, of Ruston.

The next topic, "Financing Our Enlarged Work," was elegantly presented by Mrs. Hart Mullin, of Springhill. She appealed for sustained and renewed support in the Annie Hedges. Calling this pledge the women's great opportunity for giving in accordance with her individual means.

Mrs. Holcomb presented the plans for the organization of circuit Missionary Societies, also plans for the "Gibson Auxiliary," these plans recommending the establishing of circuit missionary auxiliaries in the various charges where regular societies are not possible in individual churches, and the enlisting of isolated women who live a long distance from any organization into the Gibson Auxiliary. Plans in leaflet form for this organization are being prepared. It was also urged that the societies already organized act as "Big Sister" to the churches near by, fostering and assisting in organization of new societies wherever possible.

The Rev. Mr. Childress was then asked to tell of the work of St. Mark's Hall. He gave some enlightening facts of the work being done to better the physical welfare as well as the spiritual welfare of these unfortunates who so much need Christian help. The St. Mark's Hall is pronounced by eminent authority as the best equipped institution of its kind in the United States.

Mrs. Key then talked about the work in the French Mission field in South Louisiana, telling so many interesting features of the work being done there and the daily vacation Bible school held at MacDonell Wesley House last summer.

The attendance was splendid and the visitors gave the Minden ladies a rising vote of thanks for their hospitality, and the meeting was closed with an earnest consecration service led by Rev. Mr. Childress, with prayer by Rev. K. W. Dodson, of Ruston, and benediction by Rev. Mr. St. John, of Springhill.

One thought from this consecration service was significant of the spirit of the meeting. "Happiness and joy are by products of a consecrated life."

MRS. J. F. GILES, President.

MRS. L. H. DENMAN, Secretary.

METHODISTS SHOW MEMBERSHIP GAIN.

Report of Mission Board Shows an Increase of 276,775 in One Year.

There has been a net gain of 276,775 in the membership of Southern Methodism during the year, Dr. R. L. Russell, Home Secretary and member of the Committee on Evangelism, reported to the members of the Board of Missions of the Methodist Episcopal Church, South. However, Dr. Russell said that despite the large gain made in the membership, more than 200 pastors in the Southern Methodist connection had not reported a single addition to the membership on profession of faith.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

WEAK WOMEN

cannot hope ever to become strong and well again unless they have plenty of good, rich, red blood of the kind that organic iron—Nuxated Iron—helps make. Nuxated Iron is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on iron filings. Nuxated Iron does not injure the teeth nor upset the stomach; it is an entirely different thing from ordinary metallic iron. It quickly helps make rich, red blood, revitalize wornout, exhausted nerves and give you new strength and energy. Over 4,000,000 people annually are using it. At all druggists. Beware of substitutes. The genuine has N. I. stamped on every tablet. Always insist on having the genuine.

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For Red Blood, Strength and Endurance

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WEAK EYES Dickey's old reliable Eye Water has been used for a century. Strengthens weak eyes and relieves eye troubles. Children like it. At druggists or by mail, 25c. Dickey Drug Co., Bristol, Va.

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MRS. NANNIE EARNESTINE COX.

Rarely does the death of an individual leave in home and community the tragic vacancy caused by the passing of MRS. NANNIE EARNESTINE DICKSON COX, on April 15, 1924. Varied and strong were the bonds of friendship. As mother and grandmother, the fragrance of her devotion will ever abide in he[r] now so sorely torn. Nannie Earnestine Dickson, daughter of Robert and Lucy Simmons Dickson, was born near Learned, Miss., Sept. 23, 1867. She was married to Dr. Thomas Burwell Cox on Jan. 19, 1893. At an early age she united with the Presbyterian church which her father built, but after her marriage she united with the Methodist church at Learned, in which her husband was a steward. Four children blessed this happy union, two of whom survive, Mrs. H. A. Cannada, and Mrs. T. N. Townstone, also one brother, Mr. R. M. Dickson. About eighteen months ago Mrs. Cox became seriously ill, and never entirely recovered from this illness. To those who knew her best and loved her most, she was an inspiration and a help always as we saw her splendid courage and unfaltering faith that carried her through months of uncomplaining suffering. On the night of April 15, Mrs. Cox remarked to her daughter, Mrs. Cannada, at whose home she lived: "I am going to have a good night." She turned, and in a few minutes she "fell asleep," only to awake in her heavenly home. She was a constant Christian worker, always foremost in the work of the church, Sunday school, and Missionary Society. As a friend, she was all that the word implies, generous, kind and true. She was always present in times of trouble and need to comfort and to cheer. How sorely missed by all will she be in this work of love!

She was a devoted wife and loving mother. The daughters are left a heritage of the brightest and most comforting—sublime faith in a Heavenly Father. Beneath a bed of flowers her body was laid to rest in Bethesda cemetery, by the side of her husband, who preceded her to the heavenly home twenty four years. The services were conducted by Rev. B. F. Jones, assisted by the Methodist church, and Rev. C. P. Ohary, pastor of the Presbyterian church. "Blessed are the dead who die in the Lord." We sorrow not with at hope, for we know that he will keep her treasure in the home not built with hands, eternal in the heavens, whose maker and builder is God.

Gentle Lord, to Thee I fly,
Take me to Thy loving breast,
Like a lily let me lie
Sheltered in Thy arms of rest.

Like a lily let me grow
Fragrant, beautiful and pure,
Let Thy love around me flow
Make me steadfast, meek and sure.

Like a lily let me be
Ever open to Thy light,
Let Thy dew big drops on me
Let me rest in Thy delight.

Like a lily let me bow
Meekly at Thy throne, eternal and divine.

"Some were but buds, e'en sprung up in the night:
Their home was in God's vast garden of heaven.
And some were full-blown, unblemished white.
And some which long had stood 'neath burning sun
Or swept by blasting storm—no longer fair—
Were bent and withered; so to fall away
Were need of scarce a touch, and some were there
Imperfect, which deep in the shadows lay.

"He scanned them all. O'er some he lingered long
As loath to leave. And ah! we know not why
He plucked them not. But many a thorn
Of buds and drooping flowers were passed by.
Till where remained in beauteous bloom did stand
One fair white lily, fairer than the rest.
The Father paused, stretched forth His loving hand—
And her sweet soul was gathered to his breast."

R. H. M.,
A Niece.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Rounnd.

Bonhomie, at B., June 8, 11 a.m.
Hattiesburg, Broad St., June 8, 7:30 p.m.
Silver Creek, at Oakvale, June 22, 11 a.m.
Collins, at Gitano, June 29, 11 a.m.
Hattiesburg, Main St., July 6, 11 a.m.
Sumrall, July 6, 7:30 p.m.
Purvis, at Union Grove, July 8, 2 p.m.
Pet. I, at Patson, July 9, 2 p.m.
Oloh, at Oloh, July 20, 11 a.m.
Hattiesburg, Court St., July 27, 11 a.m.
Taylorsville, at Taylorsville, July 30.
Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Enentta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Port Gibson, June 15, 16, 11 a.m., 8 p.m.
Woodville, June 28, 29.
Centerville, at Stephenson, July 6, 11 a.m.
Gloster and Liberty, at Gloster, July 6, 7, 8 p.m.
Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.
Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ——, Aug. 17, p.m.
Louise and Holly Bluff, at ——, Aug. 17, 11 a.m.

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Seashore Dist.—Third Round.

Logtown, Q. C., June 14, 7:30 p.m.; preaching, June 15, 11 a.m.
Bay St. Louis, Q. C., June 16, 7:30 p.m.; preaching, June 15, 7:30 p.m.
Lumberton, Q. C., June 28; preaching, June 29, 11 a.m.
Poplarville, Q C., June 30; preaching, June 29, 7:30 p.m.
Pascagoula, Q. C., July 5; preaching, July 6, 11 a.m.
Moss Point, Q. C., July 7; preaching, July 6, 7:30 p.m.
Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

NO TROUBLE WHEN BABY CAME

Mrs. Crossan Gives Credit to Lydia E. Pinkham's Vegetable Compound

Mrs. Dakan Also Tells What This Medicine Does

St. Joseph, Missouri.—"I heard so much about Lydia E. Pinkham's Vegetable Compound that I decided to try it as I had had such a hard time with my first child. I took nine bottles of Lydia E. Pinkham's Vegetable Compound and I never felt better in my life than the day my baby girl was born. I will be glad to tell what it will do, to any woman who will let me know her address."—Mrs. ROSA DAKAN, 2227 S. 11th St., St. Joseph, Missouri.

Back To Normal Health

New Orleans, Louisiana.—"I took Lydia E. Pinkham's Vegetable Compound while I was carrying my child and I must praise it highly because I never suffered one day during that time and could do all my housework and had a very easy confinement. I am still taking the Vegetable Compound because I have a weakness due to working around the house too soon after my baby was born. But thanks again to the Vegetable Compound I am getting back to normal health once more. I advise any woman to take it."—Mrs. A. MEYN, JR., 2019 Touro St., New Orleans, Louisiana.

Not A Bit of Trouble

Wilmington, Delaware.—"I was nervous and weak and not at all regular. I worked in a factory at the time and could not work very much. I was sick over a year, then a friend told me about Lydia E. Pinkham's Vegetable Compound and I started to pick up as soon as I began taking it. Then I took it again before my first baby was born and I never had a bit of trouble. I recommend it highly."—Mrs. JANE CROSSAN, 612 Pine St., Wilmington, Delaware.

Lydia E. Pinkham's Vegetable Compound has helped many other women just as it has helped Mrs. Dakan, Mrs. Meyn and Mrs. Crossan.

Consider the statements of these women. They give you the benefit of their actual experience with the Vegetable Compound.

A nation-wide canvass of women purchasers of the Vegetable Compound reports that 98 out of every 100 have been benefited by its use.

This is a remarkable record and proves the dependability of the medicine for the relief of the troubles women often have.

For weak and run-down conditions so common after child-birth it is well adapted. It strengthens and tones up the system and restores normal health.

The Vegetable Compound contains no harmful drugs or narcotics and can be taken in safety by the nursing mother. For sale by druggists everywhere.

A BIBLE AND EVANGELISTIC CONFERENCE.

There will be held, under the direction of the Bureau of Evangelism of the Methodist Episcopal Church, South, a Bible and Evangelistic Conference at Mount Sequoyah, Arkansas, beginning July 27 and closing Aug. 3.

The speakers on the program are Bishop Warren A. Candler, Bishop W. F. McMurry, Bishop Sam R. Hay, Rev. C. G. Chappell, D.D., and Rev. H. W. Bromley, D.D. These names should be enough to bring large numbers of both preachers and laity from various sections of the church to this conference.

Bishop McMurry and Bishop Hay will speak the first Sunday, and Bishop Candler the last Sunday.

Certainly there has never been a time when we needed more to call the attention of the people back to the old truths, reminding them of the power of Jesus Christ to save as always.

Let the people gather on Mount Sequoyah at this time and pray that the power of God may come upon the church, and receive inspiration from these men of God for this task.

R. A. RUSSELL.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference convened at Purvis, May 28, with the presiding elder, Rev. W. W. Graves, in the chair. The opening sermon was preached by Otto Porter. The writer was elected secretary, and Rev. J. B. Cain, assistant secretary. The roll was called and committees were announced to look after every interest of the church. Although several towns within the district were struck by a tornado and a general rain storm visited the district twenty-four hours before the conference met, the attendance was good.

The following visitors addressed the conference concerning interests represented by them: J. C. Chambers and O. C. Hull, Sunday schools; W. T. Griffin, Orphans' Home; W. D. Hawkins, Missionary Centenary; Dr. J. M. Sullivan, Millsaps College; H. A. Gatlin, Washington City Church debt; A. S. Oliver, Columbus Church; J. M. Morse, Christian Education Movement, the Anti-Saloon League, and Group Insurance; and J. F. McClelland, Mississippi Conference Training School.

Resolutions of appreciation of Brother Graves as presiding elder were unanimously adopted by the conference, and a purse of $100 was presented to him, to be used for a vacation, or just as he wishes. This material expression, bearing the sweet aroma of friendship, is but a slight token of the love and esteem in which he is held all over the district.

The following, by unanimous vote, were granted license to preach: T. J. Halfacre, C. L. Stewart, M. E. Edmondson, H. L. Daniels, and T. R. Holt.

Rev. G. S. Harmon, Rev. J. B. Cain, and Rev. A. S. Oliver brought helpful messages to the conference at the regular preaching hours, and throughout the conference the spirit was brotherly and the atmosphere spiritually helpful.

Magee was chosen as the meeting place next year.

The following were elected delegates to the Annual Conference: Mrs. W. H. Lane, K. T. Moore, Mrs. W. M. Williams, J. M. Sartin, H. V. Waites, John A. McLeod, Dr. T. J. Burnham, and W. S. F. Tatum.

K. T. Moore was elected District Lay Leader, and D. R. Campbell and J. R. Banes were elected Associate District Lay Leaders.

The following ad interim committee was elected: J. T. Leggett, C. M. Crossley, A. J. Davis, and B. H. Williams.

Rev. W. H. Lane, the pastor, and his good people left nothing undone for the comfort and entertainment of their guests, and we all left Purvis feeling that it is one of the best places in the district to hold a district conference.

OTTO PORTER, Sec'y.

ON UNIFICATION.

We are deeply interested in the subject and very much opposed to the union.

We do hope the bishops will determine the illegality of this special session of the General Conference on July 2, and give still more time for consideration. We agree with Brother Felts that every member should have a chance.

In the political world candidates seeking office make a desperate effort to reach all who are ellgible, if not in person, then by letter, and the leaders of our church, when a "drive" is on, endeavor to do likewise. Are they less anxious for the salvation of individuals than their money? Isn't it only fair for each to have a chance? Could there be any growth in the church from unwilling service? Are those who have authority to rule able to bear this tremendous responsibilty? What about the less fortunate, disappointed ones who would have no voice in the matter? We plead for justice.

Had the time and energy that has been spent in wrangling over unification been employed in seeking the lost and pointing them to "the Lamb of God that taketh away the sin of the world," we believe to-day, instead of confusion and strife, we would have conversions by the score, and a spiritual uplift throughout the entire church.

Some have been heard to say already, "We are not willing to unite on any terms." Let those who want to, go to the North, but let us hold on to our "Southern" church.

The membership is in great commotion. May the Great Physician pour the oil of consolation upon the troubled waters, and alleviate the anxiety of all who are heart-sick and distressed, and may the all-powerful, all-wise Providence guide our affairs aright.

SOUTHERN METHODIST.
Baton Rouge, La.

AGAINST UNIFICATION.

The plan of unification which we are soon to consider officially does not offer a satisfactory solution of nearly all those questions which have held us apart since 1844.

In the plan submitted, no satisfactory definition is made of the relation of the Negro constituency. It is an obvious fact that the Negro dreams of a relationship which assures him of social equality.

I do not believe the Methodist Episcopal Church, South, is ready to license women to preach.

I do not believe we are ready, and I pray we may never be willing, to remove the ban on worldly amusements, as our Northern brothers are reported to have done by an act of their General Conference only a few days ago. We of the South are surely lax enough to make one of serious and devout reflection blush with shame, to say the very least. As between the church and the world, the lines of demarcation are well-nigh obliterated; but we still retain our General Rules and are not yet ready to suffer their mutilation.

The plea is made that a Southern jurist contributed very liberally to the formation of the plan. I do not question his honesty of purpose or his piety; but there seem to be many like Judge White, whose zeal has made them willing to hoist the white flag without a thorough understanding of what the consequences of surrender will be.

We, the Southern Church, are a "little fish" as compared with the church, North, and I for one am not willing, simply because they invite us, to enter his massive mouth and say on entering, "let us be pals"—No, sir, not yet!

J. EARLY GRAY.
Moss Point, Miss.

REV. H. T. YOUNG AT CENTRAL METHODIST CHURCH, FORT WORTH, TEX.

Rev. Henry T. Young, of the Louisiana Conference, has just closed a two week's revival in Central Church, Fort Worth, Tex.

Central is situated in the heart of the best residence section of this city of one hundred and fifty thousand people, and has a membership of sixteen hundred.

Through our splendid Sunday school organization and by a continuous appeal in our regular church services, we have received over nine hundred members during the past three and a half years. Therefore, nearly all who attended the revival services were already church members, and only a few were added to the church.

However, Brother Young's straightforward gospel preaching won all his hearers and led many into deeper consecration and richer experiences, and left them with new determination to live for the glory of our Lord and the salvation of the lost.

Young's knowledge of the Scriptures, orthodoxy, strength of personality, consecratiou and preaching ability qualify him for acceptability and usefulness as a general evangelist, presiding elder or pastor of a great city church.

The pastor and people at Central thank God for his life and ministry among us.

WM. H. COLEMAN, Pastor.

He who has lost confidence can lose nothing more.—Boiste.

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul would reach.—Anon.

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The most important factor connected with an investment is the value of the security behind it.

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Name of Structure	Original Appraised Value	Sales Price	Outstanding Bonds
Gallat Court Apts., Miami, Fla.	$ 222,000	$ 400,000	$162,000
Mauretania Apts., St. Louis	$ 230,000	$ 300,000	$147,000
Granada Apts., Miami, Fla.	$ 607,750	$ 800,000	$285,000
Cecil Hotel, Atlanta.	$1,000,000	$1,000,000	$500,000
Hill Bldg., Jacksonville, Fla.	$ 300,000	$ 400,000	$119,000
Belvedere Apts., Atlanta	$ 220,000	$ 225,000	$114,000

It will be noticed that the aggregate sales price was over 120% of the appraised value and over 245% of the amount of bonds outstanding.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 19, 1924. CHAS. O. CHALMERS, Manager.

CALLED SESSION OF GENERAL CONFERENCE LEGAL, AND PLAN OF UNIFICATION WISE.

By Bishop James Cannon, Jr.

In the Atlanta Journal of May 25, Bishop Candler attacks the action of the majority of the bishops of the church in calling a special session of the General Conference to be held July 2, and flatly denies its legality. Bishop Candler declared at the Nashville meeting of the College of Bishops, and reiterates in the Journal, that the call is illegal, because, he asserts, Paragraph 37 of the Book of Discipline has never been legally adopted. That paragraph reads as follows: "The bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference at any time if they judge necessary." Bishop Candler declares that this paragraph, adopted in 1866, nearly sixty years ago, is "null and void because never approved by the Annual Conferences." Bishop Candler holds that no special session of the General Conference can be called until and unless each and every Annual Conference agrees by a majority vote of its members to unite in a call for a special session.

Bishop Candler is no doubt sincere in this opinion, but the majority of the College of Bishops are equally sincere and are fully convinced of the correctness of their interpretation of the law of the church.

Legality of the Call.

Paragraph 42 of the Discipline states: "The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions." Then follow the six restrictions or limitations upon the otherwise "full powers" of the General Conference: It cannot change the doctrine of the church; it cannot change the representation of the Annual Conference in the General Conference; it cannot abolish the episcopacy or the plan of itinerant general superintendency; it cannot change the General Rules; it cannot abolish the right of trial of preachers or members; it cannot divert the produce of the Publishing House from superannuated preachers, their widows or orphans.

The General Conference cannot adopt any rules or regulations which affect any of these six items, either directly or indirectly. But it has "full powers" (could more sweeping language be used?) "to make rules and regulations for our church" on any other subject. The fathers in 1866, including H. N. McTyeire, J. C. Keener, W. M. Wightman, John Early, William A. Smith, and other great leaders, knew what they were doing when the General Conference adopted Paragraph 37, and did not order it sent down for confirmation by the Annual Conferences. They knew that the Discipline gave them full powers on every question not covered by the six restrictive rules. And it is frankly admitted by Bishop Candler: that practically the whole church has continued in ignorance of the nullity of Paragraph 37 until May 20, 1924, or thereabouts. The General Conference in Atlanta in 1918 gave explicit directions for the calling of a special session of the General Conference under certain conditions; the General Conference of 1922, by practically unanimous vote, "empowered and instructed the bishops to call a special session of the General Conference" whenever a Plan of Unification should be approved by a two-thirds vote of each Commission, and by a two-thirds vote of the Northern Methodist General Conference. Here the General Conference explicitly assumes the authority to exercise the "full powers to make rules and regulations for our church," and not only empowered, but instructed the bishops what to do under certain conditions. Did the General Conference transcend the powers in "empowering and instructing the bishops" to call a special session of the General Conference? Let us see.

No Veto Proposed by Bishops.

The Disciplins provides (Paragraph 43) that when any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the Conference which passed the regulations their objection thereto in writing, and such action will be null and void unless approved by a two-thirds vote of the General Conference and by a three-fourths vote of all the members of all the Annual Conferences. The bishops, including Bishops Candler and Denny, sat on the platform when the General Conferences of 1918 and 1922 authorized a special session of the General Conference under certain conditions. No bishop, not even Bishop Candler or Bishop Denny, raised his voice to intimate that the proposed action would be unconstitutonal, and the General Conference and the church at large had the right to think that these bishops saw no constitutional objections to the action deliberately taken twice by the General Conference providing for a call for a special session of the General Conference, and the members of the General Conference and the church at large are amazed at this objection raised, six years and two years, respectively, after the two actions taken in 1918 and 1922, by these bishops who sat quietly and never raised any constitutional question till the present hour. The church at large will feel that they have doubly lost their hour in court in which to protest against the unconstitutionality of the General Conference action.

I have discussed this question quite fully, because Bishop Candler has flatly declared that Paragraph 37 is null and void, and that therefore the call issued by the majority of the College of Bishops is illegal, and if so the session of the General Conference called to meet on July 2 will meet without authority, will act without authority, and, therefore, no action taken by it will be legal. If Bishop Candler's reasoning is correct, it is difficult to see how he can participate in any way in the proceedings of a General Conference which will meet without authority, and any action taken by which will be null and void. I hope that he will participate, but I do not see how he con consistently do so, unless he finally agrees that the Conference is legally called, and can legally transact business.

Year Delay Illegal.

It has also been objected by Bishop Candler, and by Bishops Denny, Darlington, and Dickey, in a publicly signed statement, that the General Conference could not be called until next April, because Paragraph 38 says: "When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference except when an Annual Conference shall prefer to have a new election." But the bishops are given power to call a General Conference **"at any time if they judge it necessary."** This power of the bishops to call "at any time" is not limited by Paragraph 38. The bishops can call at any time, and if any Annual Conference can arrange to meet and have a new election, the Discipline permits it to do so, but unless an Annual Conference is in session it cannot be known that it prefers a new election. Certainly Paragraph 38 cannot negative power granted in Paragraph 37. Furthermore, it must not be forgotten that the General Conference distinctly "empowered and instructed the bishops" to call a special session of the General Conference when certain conditions were met. As indicated above, the General Conference (see Paragraph 42) has "full power to make rules and regulations" for our church. It adopted Paragraph 37, which authorized the bishops to "call a General Conference at any time;" It also adopted Paragraph 38, which says, "When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election." It also, in the exercise of those same "full powers to make rules and regulations," "empowered and instructed" the bishops to call a special session of the General Conference when certain conditions were met. The bishops interposed no constitutional objection, and they must call that special session as instructed when a majority think the conditions have been met.

A majority of the bishops think that those conditions have been met, and they think that they are bound to follow the declared wishes of practically a unanimous vote of the General Conference, and so they have called the special session to meet on July 2.

Early Session Wise.

Furthermore, the majority of the bishops think that it is wiser to have the special session of the General Conference to consider this question of unification before the Annual Conferences meet. It is very desirable that the question of unification be discussed by a perfectly normal General Conference, composed of delegates elected as normal representatives with no special reference to unification. Had the special session been delayed till April, 1925, unification would be the all-absorbing topic at every Annual Conference session, delegates would be elected on that one subject after a debate held within local bodies without any illumination from General Conference debates, participated in by members from all over the church. The plan will be fully discussed by the Annual Conferences before a final vote, but the members of the Annual Conferences should have the benefit of the General Conference debate and action and some idea of the mind of the church as a whole before voting directly on the plan.

Furthermore, it is a mistake to say that the call is hasty. The plan has been before the church for many months, and has been printed, read and discussed all over the church.

A Moderate, Brotherly Plan.

So much for the legality of the special session of our General Conference. Now what of the Plan of Unification itself? It is a **moderate, generous, brotherly plan.** It was framed and approved by men who recognized the real differences of training, thinking, habits of life and general surroundings of the people they represented; and yet by men, who not only worship the same crucified and risen Redeemer, but who honor and revere the same earthly leaders, Wesley, Whitfield, Clarke, Benson, Fletcher and Asbury; who hold the same articles of faith, who believe in the same church polity, who emphasize the same doctrines of Repentance, Faith, Justification, Regeneration, Sanctification, the Witness of the Spirit, and the duty to carry the evangelistic message to the uttermost parts of the earth. And these men determined that, if they could not adopt a plan which would require the immediate administrative union of the churches and conferences in a common territory, they would certainly adopt one which would join forces wherever possible, in the United States or in foreign countries, in evangelistic work here or missionary work abroad; in educational, orphanage and hospital work; in all social and reform work, in this and in other lands; in short, in every endeavor to combat and to overthrow error, whether of worldliness, materialism, narrow nationalism or Romanism, and to bring in the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost. It was clear to these men that mechanical union could not be secured in many places without much friction, bitterness and open strife. And so it was agreed that a progressive plan should be formulated—a plan which would provide for doing all the work together which could be done together without any more friction than arises in each branch of the church to-day. And when in any neighborhood or State, individual churches or Conferences are ready to unite, the Plan will make it easy to do so, but where they are not yet ready, they can stay apart and carry on their work as heretofore. While the Plan does not force union at any local point, yet it does hold up to each congregation the ideal, which has been adopted by the two churches as the goal to be attained. It is not doubted that there will still be friction and misunderstandings and some secessions of members who cannot adjust themselves to any change of attitude to their former rivalry till death brings them together, it is to be hoped, on the same (the right) side of the throne.

It is urged against the Plan that it perpetuates waste of men, money, and duplication of effort. That remains to be seen. The Plan certainly does not peremptorily abolish these things, but

(Continued on Eighth Page.)

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THE CALLED SESSION OF THE GENERAL CONFERENCE.

By Rev. A. F. Watkins, D.D.

The writer does not purpose in this paper to discuss the merits of the pending plan of unification. He simply wishes to give expression to some thoughts that are suggested and some questions that are raised by the statement, recently issued by four of the honored bishops of the church, giving their reasons for not concurring in the action of the majority of the College of Bishops, in calling a special session of the General Conference July 9, 1924.

In doing so it may not be amiss to express the regret that he feels that these honored brethren did not see their way clear to observe the "unit rule," uniformly observed in the public utterances of the College of Bishops and emphasized as desirable by the General Conference of 1902.

The first of these reasons assigned is based upon the doubt concerning the constitutionality of Paragraphs 37 and 38 of the Discipline of 1922.

The so-called "veto" power of the bishops was enacted in 1854 and was in force in 1866 when these paragraphs were adopted and inserted in the Discipline. This enactment, found in Paragraph 43 of the Discipline of 1922, prescribes the course that may be taken by the bishops in the event of the passing by the General Conference of a rule or regulation which, in their opinion, is unconstitutional. In the same paragraph is found the provision for the altering of the Restrictive Rules.

No one, it is presumed, will contend that Paragraphs 37 and 38, as enacted in 1866, involved a change in any one of the Restrictive Rules; presumably, all will admit that they came under the provisions of the enactment of 1854, in which the General Conference seems to have voluntarily surrendered a part of its "full powers to make rules and regulations for our church." If this view is correct, it will be seen that the General Conference, in adopting the proviso of 1854, did not ask of the Annual Conferences the grant of enlarged power, nor even the modification of the procedure of the exercise of the powers originally delegated to it; but, in the interest of safeguarding what may be called "other constitutional rules and regulations," voluntarily surrendered to the Annual Conferences some of the powers originally granted. It will follow that if the proviso of 1854 was null and void because of not having been concurred in by the members of the Annual Conferences, the original grant of "full powers to make rules and regulations for our church," except as to the Restrictive Rules, remained unimpaired, and the General Conference of 1866 had full power to adopt the paragraphs in question.

If upon the other hand, the proviso of 1854 was valid, it was in force in 1866, and the episcopal veto should have been interposed, if in the opinion of the bishops the act was unconstitutional. The bishops seem not to have interposed their veto, and the paragraphs were adopted as if they were a part of the "rules and regulations for our church," in reference to which the General Conference possessed "full powers."

In regard to the nature of the so-called "Episcopal Veto," the writer would respectfully suggest that it is not a veto in the usual sense of that term. It is not intended to defeat legislation, nor even to express disapproval of the measure as such. For all that appears on the surface, the bishops may be of the opinion that the rule adopted is, per se, but a warning finger is raised and the opinion is expressed that the act involves a violation of the Constitution. It simply operates as a stay to immediate action and invokes a change of procedure.

The paragraphs were adopted and inserted in the Discipline, where they remained unchallenged fifty-eight years, except that incidentally in a report of a Committee on Constitution the matter was brought to the attention of the General Conference of 1914, forty-eight years after their adoption, where "no action was taken upon this portion nor any other part of the report." We are told that this report was approved unanimously by the College of Bishops before it was submitted to the General Conference. But this was no official challenge, since the law required that such a challenge be presented to the Conference that passed the rule. (See paragraphs 42 and 632 of the Discipline of 1922.)

Now, after fifty-eight years, four of our General Superintendents call in question the constitutionality of the paragraphs, as a reason against calling a special session of the General Conference on the first Wednesday in July, 1924, but not against calling one on the first Wednesday in May, 1925! For in the paper under discussion they say: "We believe this date (May, 1925—A. F. W.), if it had been adopted, would have escaped all legal difficulties," etc., and they say, also: "We are sure it (May, 1925—A. F. W.) would have been in keeping with the law of the church," etc.

It might be of interest to ask: "What bearing upon the constitutionality of the paragraphs did the failure of the bishops to interpose objection have?"

The writer would modestly suggest that upon the practical constitutionality of the paragraphs it had none; but that it was fatal to the plea of unconstitutionality. Such an action was a necessary part of the procedure, and the failure to invoke it effectually blocked the only process by which the question of constitutionality could be raised or settled. Meanwhile it is the unchallenged and unchallengeable law of the church, and will remain so until the General Conference, by constitutional action, shall have revoked or amended it. The analogy thought to apply in the process by which amendments to the Federal Constitution can be adopted breaks down in view of the failure of the bishops to act in the case.

The second objection to calling the General Conference on the first Wednesday in July, 1924, is stated as follows: "These paragraphs do not authorize the bishops to call a special session of the General Conference at any time that would deprive the Annual Conferences of their right to be represented by the delegates elected to the preceding General Conference, or 'to have a new election,' if they should so prefer."

This is an interesting statement. Paragraph 37 is thought to be in conflict with Paragraph 38. The former authorizes the bishops or a majority of the Annual Conferences to call a General Conference at any time, if they judge it necessary. The latter is construed as authorizing the call at any time, after all the Annual Conferences have had an opportunity to elect new delegates, if they desire.

Alas, these unfortunate paragraphs! Like the Kilkenny cats, they have destroyed each other; but let us be comforted concerning our cats; they did not amount to anything as cats anyhow!

Paragraph 37 contains two thoughts, in the form of two questions and their answers: "Who shall call a special session of the General Conference, and when?" The bishops or a majority of the Annual Conferences, at any time judged to be necessary. Paragraph 38 contains (as far as the purposes of this discussion are concerned) a thought and an afterthought). The thought: "Who shall constitute a called General Conference?" The delegates elected to the preceding General Conference. The afterthought: To be sure an Annual Conference may hold a new election if it wishes. But when? As soon as possible. But it had better be in a hurry about it; for the special session has been called by competent authority at a time deemed necessary. The through train of Paragraph 37 is about to run into a local freight of Paragraph 38!

But, seriously, the provision for calling a special session of the General Conference is a provision for handling a condition that calls for prompt action. The paragraph reads: "The bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference at any time, if they judge it necessary." It would have been convenient, perhaps, if a proviso had been added to the following effect, viz: "provided, however, that the session, after being called, shall not convene until all of the Annual Conferences shall have had opportunity to hold new elections, if they so prefer." It would have been convenient, in view of present conditions, but would it have expressed what the General Conference evidently intended? That convenient proviso would have made necessary the omission from the preceding paragraph of the words "at any time," and now, the membership of the called General Conference, having been determined, certainly there would have been no need for a paragraph declaring that "it shall be constituted of the delegates elected to the preceding General Conference," which is the main purpose of Paragraph 38.

It was necessary that the organization of a delegated General Conference should set forth its powers and provide for its membership, presiding officers, and the times and places of its meetings. It was necessary, also, that provision should be made for called sessions and, because of the probable demand for a prompt assembling of the body, that the method of its calling should be simple and its membership easily and readily available.

Such is the plan presented in the Discipline. The bishops are authorized to call the special session at any time. Its members shall be those of the preceding General Conference. But if any Annual Conference should hold its regular session in the interval between the calling of the special sessions and the date of its convening, and should prefer to hold a new election, it should not be deprived of the privilege of doing so. It is inconceivable to some of us that the fathers could have used the language of Paragraphs 37 and 38 and have meant that between the calling and the convening of the special session all of the Annual Conferences should be allowed to hold their regular sessions and, if they preferred, hold new elections.

The remaining objection is that the assembling of the General Conference on July 2 will prevent our preachers and people from giving sufficient consideration to the plan proposed.

Personally, this writer would have been glad if the Conference had been called for August instead of July, but he takes it for granted that the reasons for the selection of the earlier date were sufficient.

He does not think there is any cause for alarm in the fact that the date fixed by the College of Bishops is but little more than forty days from the date of the official call for the special session. The call did not release the plan and place it for the first time before our preachers and people. The plan was adopted by the Joint Commission and given to the public practically twelve months ago, and our preachers and people have been considering it ever since. They are studying it now, and will continue to study it until the Conference adjourns, and if action favorable to the plan is taken by the Conference, the greater part of them will have from two to six months more for prayerful examination of the plan before they are called upon to express their judgment by their votes.

The writer does not know what the end will be. But he does know that his earnest prayer is that the action taken shall be that which will most advance the cause of Christ in the world.

Yazoo City, Miss.

THE PLAN OF UNIFICATION SLIGHTLY ANALYZED.

By Rev. John W. Boswell, D.D.

Unification concerns every Methodist, and every Methodist is concerned except the brother who lives so far away that the church papers never reach him. Some Methodists are very happy over the prospect of marching as one body, many millions strong, against the powers of darkness. Other Methodists are unhappy, fearing lest the merging of the two churches will result in revolt, or the scattering of Southern Methodists among the various denominations of the country, of which there is danger.

Our last General Conference, assuming that unification is "desirable and feasible," appointed a Commission, to meet a like Commission from the Methodist Episcopal Church, to point a way, if possible, to bring the two churches into closer fellowship not to merge the two bodies into one as the plan now before us contemplates.

That unification is "desirable and feasible," so far as Methodism in the North is concerned, is doubtless true. Their recent General Conference so declared. There are no obstacles north of Mason and Dixon's line, and fortunately there is nothing in the North to which the South lays claim. The North has much in the South in members and property far too much to make it either desirable or feasible to surrender for the sake of closer fellowship. It is true that no demand is made for the surrender of these interests. Under the plan proposed, they are to remain undisturbed, and full liberty granted to enlarge them. The same is true of the Church, South, under the following Article:

"Jurisdiction number one shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

"Jurisdiction number two shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference."

This Article makes it clear that there will not be a particle of difference in the status of things now and after the consummation of the so-called plan of unification. If so, will somebody tell us what either church will gain by a union that means nothing? The conditions now prevailing in the South will continue. The practice of building "altar against altar" will not cease. Indeed, it will be stimulated unless the churches composed of white persons in Jurisdiction Number One are

transferred to Jurisdiction Number Two. Jurisdiction Number One has perhaps 400,000 members in the South maybe more, 350,000 of whom are colored. These colored members were born and reared in the South, and are here to stay. They are generally on friendly terms, and we have no fear of any trouble with them, but they are located inside the territory of Jurisdiction Number Two.

I intimated above that the union will mean nothing. This is clear from the fact that we will be one only in name. Article Six says: "The Bishops of the two Churches as at present constituted shall be the Bishops of the United Church without further action." That looks like an approach to union, but as a matter of fact the Bishops of one Jurisdiction cannot perform Episcopal duties in another Jurisdiction except "with the consent of the majority of the bishops of the Jurisdiction involved." There is no obstruction in that, but it is better than it looks. It is a preventive measure, designed to keep the colored bishops of Jurisdiction Number One from "administering" in Jurisdiction Number Two.

The General Conference under the plan proposed, made up of delegates from the two Jurisdictions, is authorized to legislate for the whole church. Seemingly they come together as one body, but really they are two each maintains its identity, for, "Every vote in the General Conference shall be Jurisdictional, and shall require the accepted majority vote of each Jurisdiction to be effective." That regulation is supposed to be for the protection of the minority. But what about the irritation of the majority that is sure to excite in the course of time? The vote of Jurisdiction Number One is double that of Number Two, yet the vote of Number Two can nullify that of Number One. How many times will such a majority suffer its voice to be silenced? There is no indication nor promise of peace in this provision.

Again: Each Jurisdiction will have authority over and manage its own affairs. We will still have our own Publishing Houses, our own schools and colleges, our own Boards of Missions, Church Extension, Finance, and all other benevolent institutions. No union in all this. It really looks as if, under the plan, every man will be compelled to look on his own things, and not on the things of others. Since we are to have unification, I am glad it is after this order.

If all the above is true (of which readers can satisfy themselves by studying the plan), what is the use of the two churches pretending to be unified? I know it is said that the plan is only tentative or experimental; the first step towards union. And it has been suggested that defects and oversights can be remedied when once we are united. That looks like going into trouble after being fairly warned. None of us know what we are going into, no more than the fly knew when he walked into the silk-lined parlor at the invitation of the spider.

I do not charge our Northern brethren as lacking in love or sincerity, but I know human nature, and I cannot free myself from the idea that when questions arise involving rights, or great moral issues, if the two Jurisdictions happen to be on opposite sides, each Jurisdiction will vote its convictions. But the overwhelming majority of Jurisdiction Number One will be nullified by the minority vote of Jurisdiction Number Two. How long will the majority rest under such overruling as that? True, under the plan of unification if it succeeds the majority will be obliged to stand it; but this is a free country, and a way will be found to do away with such a restriction. We had better stay apart than run the risk of re-enacting the scenes of 1844. "I speak as unto wise men, judge ye what I say."

God has blessed the labors of the Methodists from the beginning, quite as much in the latter days as in the former. In fact, Southern Methodism was never more prosperous than at this time. Wisdom suggests that we let well enough alone. Amen!

Nashville, Tenn.

THE PROPOSED PLAN OF METHODIST UNION.

By Rev. J. R. Jones, Laurel, Miss., Delegate to General Conference.

I am opposed to the pending plan of unification. There is no unity offered by it, and it does not promise that there ever will be a union of the two great Methodist forces to grow out of it. There is one thing very clear, and that is, we are not united on it ourselves, and in my judgment will never be. To undertake to force this thing, by General and Annual Conference action on a large portion of our people, as will be the case if it should be adopted, will rebound against the radical leaders among us, who would accept any plan of union Negro and all. But, thank God, there is a remnant of the old South, and a mighty army of the new South, who will never walk up and stick their necks into a noose to be tightened by those who have played unfair with us, and who have broken every agreement and disregarded every honorable rule of Christian ethics.

The adoption of this thing, now pending, will legalize and tighten the grip of those who have invaded the South, in direct violation of the terms of agreement entered into at the time of separation.

By the plan pending, the Northern Jurisdiction will have no prescribed bounds it covers, and will cover, the whole United States. The Southern Jurisdiction will be confined to just that territory where it is now working, in reasonable peace and harmony; working, growing, and prospering in the face of an invasion by the Church North which has not been honorable or Christian. There is no indication that the Northern Jurisdiction will not continue to build altar against altar. We are told that "all minor details will be worked out when we adopt the pending plan." But who will work them out? Adopt this thing and we put ourselves at the mercy of a two-to-one majority, and that majority in the hands of those who in the past have had no regard for their agreements.

I may have it to do, but I am not willing to put a noose around my neck, or be a party to thrusting upon the church I love that which I do not believe a majority of the body of our members want. I believe thousands of our self-respecting members will resent the adoption of this thing, and will quietly walk away and unite with other churches.

I have been on the field, down where the folks are, and I hear them talk. They talk, too, about the spirit and unfaithfulness of those who have been honored by their church, and yet who are leading in the adoption of this thing, which can only mean domination and absorbtion, humiliation and dissatisfaction.

The Northern General Conference voted overwhelmingly for it. Yes, they have nothing to lose, but all to gain. They very likely are looking on to see if we will be silly enough to walk into this thing, and wake up with about room enough to stand and bewail our weakness, or call on some sympathizing friend to lead us off to the lunatic asylum.

They, the Church North, are trespassers, and are trespassing still. With this thing pending, they have continued to organize churches, and push on in territory where they have had no legal or moral right to be; indicating their plan and spirit for the future.

I may have it to do, but I am not willing to trust the Northern Methodist and modernistic church, with their overwhelming numbers to work out details for the future. Let's work out the details before we are tied, and when the Church North shows her willingness to regard the rights of her sister Methodism; when they and we have the spirit of union, then on a perfectly fair and brotherly basis we could afford to consider unification, and not until then.

I am happy to believe that my position is the attitude of my Conference, with a few exceptions, and I think they are very few. I stand with what I believe is a great majority of the Mississippi Conference.

I am happy to see the strong stand Bishops Candler, Denny, Hickey, Darlington, and Ainsworth are taking against the pretended unification, as set forth by the "Pending Plan." Nothing less than this was expected of them.

Laurel, Miss.

A PLEA FOR HELP AT COLLINS, MISS.

The recent cyclone that struck Collins practically destroyed all of our churches. The damage to other property was heavy, and many homes were entirely destroyed. Our people are not able to replace our church building. It will cost at least $5,000 to rebuild to meet our needs. We appeal to the readers of the Advocate who feel inclined to help us in this time of distress, and assure them that any donation will be appreciated.

J. W. THOMPSON, Pastor.

A CALL FOR HELP FOR OUR CHURCH AT STRICKEN COLLINS.

I have just returned from an inspection of the devastation wrought by the storm at Collins, Miss. At least twenty homes were wrecked, besides several business houses. The three churches were wrecked. They will all have to be rebuilt. It will take at least $7,000 to rebuild an adequate building for the Methodist congregation there. The church carried fire insurance, but no tornado insurance. A small amount of lumber from the wrecked church can be used in the new building. These people are not able to rebuild without liberal donations from those who escaped this destruction. The Church Extension Boards, both Conference and General, will aid some. But they will need more than we have to give them. So I call upon all friends of humanity and Methodism to respond liberally to the call. Send your contributions for the Methodist church to Rev. J. W. Thompson, Collins, Miss.

W. M. WILLIAMS, Chairman.

Mississippi Conf. Board of Church Extension.

Magee, Miss.

CONCERNING UNIFICATION.

By Bishop H. M. DuBose.

A mistaken notion of the proposed unification of American Methodism has gone abroad. Whatever differences of opinion may exist among us concerning this movement, we should all zealously seek to have the essential facts made known. The plan, if ratified, will not unite directly the two churches, as so many seem to have concluded. Properly speaking, ratification of the plan does not necessarily mean union. It only maintains a process by which union may be achieved, and that in stages, as the two connections may desire. Should our General Conference, to sit July 2 next, ratify the plan, as was done by the General Conference which met in the North in the month of May, the first stage only will have been reached. Union will still be in the future. The Annual Conferences in the North and the South must then pass upon the referendum. The vote of the Annual Conferences cannot be completed before the spring or summer of 1925. Nor will the churches be united after this stage, even should the action of the Annual Conferences be favorable. Following favorable action, the bishops of the two Jurisdictions would meet in one body to carry out such instructions as the two General Conferences may have put to record. At this time, it is to be supposed, matters relating to the mutual transfer, or exchange, of dually occupied territory, a union of foreign missionary efforts, and else of a connectional, or super-connectional, nature, would be discussed. But whatever might be agreed upon at such time and under such conditions, would not constitute union. The final stage will only be reached when the General Conferences of the churches North and South shall be called to meet in joint session, to take up the questions of a common name, a constitution and the details of unified administration. Real union would begin here to emerge, and not before. This stage, at the nearest, must be several years off.

It is a clear inference that if either church, at the beginning of this final stage, should have cause to judge that the compact would not be to its best interest, or promotive of the higher welfare of the kingdom of God, it might end the negotiation in a legal and brotherly way. This, however, is not to be anticipated; but it is a possibility which is expositive of the plan. Frankness, patience and mutual concessions on the part of the representatives of the two churches will bring the hope of unification to a successful issue. Each church is pledged to protect the rights of the other; and our own rights, as the minority church, are completely protected in the proposed constitution of the new, or superior, General Conference, through which no measure can be passed without the vote of both Jurisdictions. The church in the South would continue to have its General, or Jurisdictional, Conference, as would the church in the North; and matters in each Jurisdiction would go on much as before. It would only be that the united testimony and efforts of American Methodism would deliver a force on the life of the nation, and give a type to Protestantism that its divided efforts could not achieve. It would also prove the re-birth of Christian missions; and would open the way, as no other event could, for the evangelization of the world.

Another and tremendous consideration proposed to Southern Methodists is this, namely, that, should the church in the North fully ratify the plan, and we should reject it, we will have created for our cause the most disastrous situation that could be imagined. It is in this light that we should shape our action.

LET US DO IT RIGHT.

Japan is entitled to fair treatment along with the other nations of the world. We have assumed for ourselves a position in the cause of international justice that would bar us from a course otherwise than a just one to any nation, regardless of the fact that we might be entirely within our rights in such a course. Neither threats on the one hand nor cajolery on the other should cause us to deviate from a line of international conduct that would guarantee fair and equal treatment to all nations. Without thought of fear or hope of favor we should be as just and fair to Japan as to any other nation.—Memphis Commercial Appeal.

THE PENDING PLAN OF UNIFICATION—A SHORT CUT TO CONFUSION.

By Rev. J. T. Leggett, Member of Commission on Unification, and Delegate to General Conference.

The plan of unification adopted by the Joint Commission at Cleveland, Ohio, in 1923, and transmitted to the General Conferences of the two churches with a recommendation for its adoption is now before our church on its merits. The question involved is not the abstract question of the unification of the two great branches of Episcopal Methodism; nor is it the question as to whether unification is desirable. The one and only question to be decided is this: Will this plan, if adopted, really unify the two churches, and will it reach a satisfactory adjustment of the differences which have existed and do now exist?

The unification of the two churches is the goal, and the only goal, sought in the negotiations which have been going on for twenty years. Each church has authorized and empowered its Commissions, from time to time, to find some feasible and desirable plan by which this goal might be reached. No Commission has at any time been authorized to do less than this. Does this plan really lead us to the goal which we have sought?

It is a significant fact that some of the men who helped to draft it do not claim that it will unify the two churches. Some of its most ardent supporters contess that it is not unification, and, if adopted, will not make a unification of the two churches. A careful analysis of the plan itself serves to convince us of its weakness.

Article 1 of the plan proposes a declaration of union on the alleged basis of an "essential unity in origin, in doctrine, in spirit, in purpose and in polity," and, in the same breath, proposes a continuation of the old Jurisdictional lines which have existed since the division in 1844. The only change proposed, is a change of names—instead of the Methodist Episcopal Church, it proposes Jurisdiction No. 1, and instead of the Methodist Episcopal Church, South, it proposes Jurisdiction No. 2. The individual churches of the two denominations remain as they were. Each Jurisdiction will occupy the same field which it formerly occupied under the old name, with authority to organize new churches, new Annual Conferences, and to acquire new property. With two Jurisdictions occupying the same field and working side by side, with authority to organize new churches, etc., there must of necessity be unfavorable competition, if not conflict—one side or the other must suffer the hurtful effects of such competition. Which side shall it be? Look at the position of the two denominations and you will find the answer.

It is a matter of common knowledge that, following the Civil War, the Methodist Episcopal Church invaded Southern territory in spite of the solemn agreement which she entered into at the time of the division "not to attempt to organize churches or societies within the limits of the church, South, nor to attempt to exercise any pastoral oversight therein." Under the embarrassment of this solemn agreement, the Methodist Episcopal Church has organized churches and Annual Conferences in the South and it has "exercised pastoral oversight therein."

We of the South have felt all along that her policy has been to disintegrate and absorb us. Now, if this plan is adopted, the basis of that embarrassment will be removed, and unless she elects to do otherwise, she may plan a larger and more progressive work under the disguise of a new name—Jurisdiction No. 1—and the anomalous plea that we are one church. Is this the kind of unification we desire? For years we have worked, and prayed, and hoped for a unification that would prevent competition and overlapping, and an extravagant waste of men and money. To say that this plan will give us such a unification, is to venture a prediction, the fulfillment of which, however desirable, is uncertain.

The proposed plan asks for an official declaration of union without offering any adjustment of the differences which have existed and do exist between the two churches. Everybody knows that these differences exist, and that for twenty years the two churches have been trying to reach an agreeable adjustment of them. For twenty years the two churches have had their Commissions, composed for the most part of their strongest and best men; they have labored together thoughtfully and prayerfully in an effort to perfect a plan that would adjust our differences and make unification actual in organization and administration. Their failure to agree upon such a plan has not been due to lack of interest in, or to prejudice against the unification of the two churches; but to difficult problems growing out of our differences. Now, we are asked to adopt a plan which neither provides a unification, nor offers a solution of the serious problems which must confront a reorganized church. Is that the kind of unification we desire?

Let us go a little further into the plan and see if we can find the unification we desire. The pending plan proposes one Super-General Conference, to be composed of all the delegates elected to and composing the two (not one) Jurisdictional Conferences. The two Jurisdictional Conferences and the General Conference meet at the same time and place. The voting in the General Conference on any measure is done by Jurisdictions and not as one body. No legislation, however important, can pass the General Conference without a majority vote of each of the Jurisdictional Conferences voting as separate units, and not as one body. A condition like this cannot coutinue, and I think no one expects it to continue. To attempt to change this condition is to invite confusion, fraught with peril to either one side or the other.

Again, the plan proposes that each Jurisdiction shall elect its own bishops, and the bishops thus elected shall be General Superintendents of the whole church; but look at the limitations prescribed—"a bishop may be assigned to minister in any part of the church, provided, that when he is assigned to minister within the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the bishops of the Jurisdiction involved." Think of it! A bishop of the whole church, and yet he must have a passport to enter a Jurisdiction which is forever foreign to him without that passport! Is that the kind of unification we desire?

There are other features of this plan which, to my way of thinking, are weak and confusing, and I should like to discusse them, but I cannot afford to take the space that rightfully belongs to others who may desire to discuss this question.

In conclusion, I desire to say that I personally should like to see these two great branches of Episcopal Methodists get together. I believe in unification, but I cannot afford to close my eyes to the weakness of this plan. I cannot vote for a plan that neither unifies nor proposes a guaranty of unification for the future. I cannot afford to vote for a plan that proposes no basis for the adjustment of our differences and offers no solution of our problems. I cannot afford to vote for a plan that does not propose to stop competition, prevent overlapping, and avoid an extravagant waste of men and money. I cannot afford to vote for a plan that leaves the settlement of our grave and important problems to the uncertain action of a loosely jointed and unwieldy General Conference.

Hattiesburg, Miss.

REASONS FOR ADOPTING THE PLAN.

By O. F. Lawrence, Editor, The Grenada Sentinel.

We often wonder if there would be any vigorous protests against unification if our minds could be divested of all memories of the Civil War and some of the incidents connected with the separation of 1844. But surely Southern Methodists are not going to allow our Northern brethren to show more of the spirit of the Master in this regard than they do. Among the things that we should keep uppermost in our minds in considering the question of unification, is the Savior's utterance in the Sermon on the Mount, "Blessed are the peacemakers, for they shall be called the children of God."

To reject unification now is equivalent to saying that we are willing to join with the North in everything else except in furthering the Gospel of Jesus Christ.

To read some of the objections to unification causes me to think sometimes that some of our brethren are afraid that our Northern brethren will outwit us. So far as I am concerned, I am willing to take my chances with them on that score.

No one holds that the plan of unification is a perfect one. I dare say that there is not a single member of the Commission on Unification who, if left to himself, would not alter the plan in many ways. Had the Commission given a superhuman document, it would have produced something that the world never saw before. All great documents involving the matter of government are the result, more or less, of compromise, and time has shown that it is well that no single man or group of men have their way about these matters.

Those who take the shivers over the possibility of "Negro bishops presiding," should take a look in on a meeting of the bishops of the great Episcopal Church. That church has Negro bishops and there is no friction because of it. Surely Methodists have as much intelligence as our Episcopal brethren.

I am a bit amused that some who are opposing unification should insist that the rank and file vote on the proposition. We have never heard of these brethren urging that the "rank and file" vote on any other matter connected with the church. We wonder if some of these brethren would want the "rank and file" to vote on the matter of their appointments.

Is there any one who will venture the opinion that the hosts of heaven would not be pleased at seeing the two churches united? God frowns upon but few things more than [illegible] friction, causes irritation and bickers. The devil sets in here every effort possible to keep men from getting together for holy aims and purposes, and by keeping the two churches apart will profit most.

The plan of unification [illegible] not a new one. It has been before the church for a number of years, and there are but few Methodists who have not a definite idea in the distance a getting together again of the two churches.

Of course there are being technical objections urged. This is always the case. There were those who went up and down the land proclaiming against the adoption of the Constitution of the United States; nevertheless it was adopted, and Gladstone said that it is the greatest document ever conceived by the mind of men.

But let us be temperate in the discussion of the matter. Let us not say or write things that will embarrass us and hearts ache in the days to come. We should not take ourselves too seriously. The propagation of the truths of the Gospel of Christ will go on whether there is union or not. Indeed, we rather suspect that God would find some way to run the affairs of his kingdom here upon earth even if there was no Methodist church, either North or South.

Good business books unification. Pure and undefiled religion looks unification. If the plan is not all it should be, why, we can trust to the wisdom and the spirit of brotherly love of those in authority and to come after us to amend it if the Methodist Episcopal Church, South, rejects the plan after our Northern brethren have let us practically dictate the terms on doubtful points, then we place ourselves in a very unenviable light. Let us go forward.

If there ever was a time when Southern Methodists should subscribe for and read their church organs, that time is now, when the great question is up for acceptance or rejection.

Grenada, Miss.

ESSENTIAL FEATURES OF THE PLAN OF UNIFICATION OF AMERICAN METHODISM.

By Bishop Edwin D. Mouzon.

In a recent interview given the public press, my distinguished colleague, Bishop Warren A. Candler, writes as follows concerning the action of the General Conference of the Methodist Episcopal Church in approving the Plan of Unification of American Methodism:

"The Plan gives the Methodist Episcopal Church (North) so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting all other considerations."

This statement from the pen of our honored Bishop does not result from a study of the Plan. It has no relation to anything in the Plan. It cannot be supported by one single argument. The Plan itself, in its entire conception and design, is in direct contradiction and denial of the statement made by Bishop Candler.

In Bishop Candler's opinion, Northern Methodists are not fit people for Southern Methodists to consider uniting with in the work of the Kingdom of God. He plainly says that they are not of the right "spirit." Well, unfortunately for the good Bishop, he is out of harmony with his own church. The Methodist Episcopal Church, South, speaking through three successive General Conferences, has declared in favor of Unification. The General Conference of our own church, meeting in Oklahoma City in 1911, initiated the present movement for Unification, and appointed a Commission to negotiate with the Northern Church. The General Conference of our church, meeting in Atlanta, Ga., in 1918, expressed appreciation of the work of the Commission and instructed the Commission to go on with its work. The General Conference of our church, meeting in Hot Springs in 1922, went even further, and expressed "warm appreciation of the faithful efforts of our Commission on Unification to bring to pass on a proper basis the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South," and gave to our Commission full liberty to "work out new plans of Unification." I submit that when three successive General Conferences, composed from time to time of the most representative Preachers and laymen in the church, speak with one voice touching the Unification of Methodism we may be perfectly sure that we have heard the voice of the church. It is to be regretted, therefore, that Bishop Candler finds himself out of sympathy with the will and purpose of Southern Methodism. The will to unify our Methodist forces is fixed and settled, and the Bishop had as well prepare himself for the inevitable.

Having been for three quadrennia a member of the Commissions on Unification, and knowing perfectly well what went on in the meetings of the Commission, I may be pardoned for letting out a secret. The Plan which is now before the two churches is, as a matter of fact, a Southern

Plan. The essential principles contained in it were suggested by the Southern members of the Joint Commission. If we reject this Plan, we will reject our own Plan of Unification. Three Southern men had most to do with writing this plan. First, during the last quadrennium when negotiations were halting, Judge H. H. White, of Alexandria, La., drew from his pocket a paper which contained a broad outline of a plan very much like the one now under consideration. Nothing came of it at that time. Later, when the present Commission settled down to work, Dr. Paul H. Linn presented a paper of some length setting forth the same principles, and Dr. T. D. Ellis offered a paper suggesting a plan embodying the same general scheme. Upon the basis of these papers, the Joint Commission built the Plan which has been approved by two-thirds of each Commission and by an almost unanimous vote of the General Conference of the Methodist Episcopal Church.

In this connection, I quote from the memorable speech made at the Hot Springs General Conference by Judge John S. Candler, of Atlanta, Ga.:

"I believe that the greatest thing that could be done for the Methodism of the world, the greatest thing for the Church of God in the world, would be a joint effort by these two great churches to get together for the purpose for which they were organized. . . . If two-thirds of your Commission, two-thirds of their Commission, and two-thirds of their General Conference adopt it (a plan of Unification), don't you think you are ready for a meeting down here? . . ."

Earlier in his speech, Judge Candler had said: "Before any action shall be called for on the part of the General Conference of each church, two-thirds of each of these Commissions voting separately, must agree on a plan of unification by reorganization. I feel very much to-night like saying to these brethren what Lincoln said to a commission once on a great occasion when the two great sections of our country were divided. He said: 'If you let me write Union at the bottom of the page, you may write anything above it.'" (See Daily Advocate, page 177.)

The fact of the business is Southern Methodists laid down certain conditions, and these conditions have now been met. Here are the facts. The Plan it offers in a peculiar sense a Southern plan. We ourselves said: "The plan must first be approved by two-thirds of each Commission voting separately." It has been so approved. Then we said: "Before we vote on it, the General Conference of the Northern Church must approve it by a two-thirds vote." It has been approved by them by an almost unanimous vote. What if Southern Methodism should now back off, and quit, and fail? Then should we be put to shame before the Christian forces of America and of the world. And this shall not be!

Very briefly now, I wish to indicate what some of the essential features of the Plan are:

1. The General Conference of the United Church is to be a bi-cameral body, composed of the two General Conferences sitting separately in the same auditorium and voting separately. And no measure can be passed by the Northern Jurisdiction without the approval of the Southern Jurisdiction.

That the Methodist Episcopal Church, with two million more members than the Southern Church, should be willing to such an arrangement is the most magnanimous thing in the history of such negotiations. And yet we are told, "They leaped to seize a prize;" and, "This Plan will enable them to carry out their scheme of disintegration and absorption!" The fact of the business is, our Northern brethren have to us in effect said: "So fully do we trust you that we leave it to you to say what our larger body shall do in all matters that touch the work of connectional Methodism." Let this be fully understood. The Northern Jurisdiction, under our Plan of Unification, can do nothing whatsoever in the South without the consent and approval of a majority of the Southern delegates in the General Conference.

Again, it is objected that there will be the very present danger of a deadlock, when a General Conference consists of two houses which must vote separately. By answer, I repeat the plea for this we do not often have a deadlock in the Congress of the United States. And I further remind the objector that in the original Southern Plan, approved by the General Conference of 1914, something not at all unlike this was proposed. It reads as follows:

"We suggest that the General Conference shall consist of two houses . . . All legislation of the General Conference shall require the concurrent action of the two houses."

The original thought of the Southern Church was that this would prevent hasty legislation. And much more will the present Plan prevent hasty legislation. Indeed, it will make it impossible for the General Conference radically to change anything. And while this General Conference moves slowly in effecting changes everything that is in the Discipline of the Southern Church stands exactly as it now is and cannot be changed in any particular unless we ourselves change it.

2. According to our Plan of Unification, the Episcopal oversight of the work in the two Jurisdictions remains precisely as it now is without any change whatsoever, so far as local administration is concerned.

The two colored bishops elected on a separate ballot and exclusively for the presidency of colored conferences in the Northern Jurisdiction, will go on with the work for which they were elected, having nothing whatsoever to do with our work in the South.

Northern bishops, elected by the Northern Jurisdiction and for the Northern Jurisdiction, will continue to serve the Northern Jurisdiction.

Southern bishops, elected by and for the Southern Jurisdiction, will continue to serve the church in the South. Bishop Denny will continue to live in Richmond and be a staunch Southerner, while Bishop Candler resides in Atlanta and continues a Godfast Georgian.

There will be just this advantage and gain. Once a year the bishops of the two Jurisdictions will meet together and discuss the work of the whole church. And if the College of Bishops of the Southern Jurisdiction should invite a Northern bishop to do so, a bishop from the Northern Jurisdiction might come South and preside over a conference; while Bishop Candler might go to New England and hold an Annual Conference meeting in Boston, if the Northern bishops should invite him to do so.

3. I now call attention to the greatest advantage to be derived from the Unification of Methodism, namely, the stopping of the present sinful waste of men and money in that part of the country where the two Methodisms overlap.

Unification means little to Methodists living in New England, so far as its immediate effect on them as individuals is concerned. The average Methodist living in Georgia does not every day face the folly and shame of wasting men and spiritual energies in duplication and competition. But Methodists in Missouri, and Oklahoma, and Kentucky, and West Virginia, and where the Holston Conference of the Southern Church and the Holston Conference of the Northern Church work side by side, not to speak of the Far West, have had enough of this sort of thing. And they are not going to put up with it any longer for the simple reason that they are people of sound business sense. I am profoundly convinced that in all the sections of the country, a divided Methodism is a sin. It can no longer be justified either before men or before God.

Note carefully how our Plan of Unification will put a stop to this kind of thing:

1. It immediately stops the organization of any new Mission or Conference by one Jurisdiction within the bounds of another Jurisdiction. For it is plainly stated in the contract that no new Annual Conference, Mission Conference, or Missionary Conference shall be organized by a Jurisdictional Conference except "with the approval of the General Conference." Which is to say that the Northern Jurisdiction shall not organize any new work in the South without the consent of the majority of the Southern delegates in the General Conference. For one, I am entirely willing to trust the majority of delegates from my own Jurisdiction.

2. And furthermore, such work as is now in competition with better organized and stronger churches will soon be absorbed. For it is certain that there will be one united Board of Missions for United Methodism. It is "written in the bond" that all the work on the foreign field is immediately to be consolidated. And it is also written that the General Conference of the United Church shall have power "to govern any enterprises which may be agreed upon as being of a connectional character." The nine bishops on the Unification Commission who favor Unification, in the statement prepared by them in the name of the Commission, had the following to say by way of explaining the above item:

"It will be immediately evident that the evangelization of needy fields here in America, both in the cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested Plan, then, will give to the Jurisdiction the opportunity of studying, in connection with the other, the entire field. Together, the two Jurisdictions will address themselves to the task of giving the gospel to the [illegible] Home Field."

Overlapping and duplication and waste and competition will soon cease when a Joint Board of Missions, governed by the General Conference, which governs only by the majority vote of each Jurisdiction, studies the whole needy field and votes appropriations only where they are most needed and will do the most good.

And be it all this, when we have one church, with one people working in one interest, the very impulse and desire for competition will be looked away. For why should United Methodism wish to compete with itself?

Another thing I wish to say. It is only official ties that hold the two Methodisms apart for so many years. Southern Methodists going North find themselves perfectly at home in the Northern Methodist Episcopal Church there; while Northern Methodists coming South, find themselves completely at home in the Southern Church. We are already one people. And in all our border States where the two churches work side by side, our distressed Methodists (North and South) are anxiously waiting for those in authority to give the word, so that a union may be properly effected. Bishops and connectional men have held back this union too long already. Our people are not going to be held back any longer. Some of them have already spoken. Presently we shall hear the others. And they will speak with a voice which will make itself heard.

SPECIAL REPORT, CHRISTIAN EDUCATION MOVEMENT, MISSISSIPPI CONFERENCE, JULY 1, 1921-APRIL 1, 1924.

Dear Dr. Carley: I am handing you a report of the Mississippi Conference on the Christian Education Movement. This amount includes the directed and undirected money. Some of the money was paid before the campaign started, and when the campaign was put on the different churches who had paid these amounts were credited and sent in cards with the name of the person paying the amounts, and the cards were marked cash.

Line A of the report shows the amount collected by the Secretary-Treasurer, both directed and undirected money. Line B shows the amount collected by the schools and reported through me. This money is directed. The Mississippi Conference shows the total amount collected from all sources since 1918. All of the other Conferences show just the same thing as the Mississippi Conference:

A.—Amount collected by Secretary-Treasurer: July 1, 1921-April 1, 1922, $23,[illegible]4.71; April 1, 1922-April 1, 1923, $30,$31.61; April 1, 1923-April 1, 1924, $36,070.20. Total, $90,174.32.

B.—Directed gifts collected by schools: July 1, 1921-April 1, 1922, $140,064.20; April 1, 1922-April 1, 1923, $36,123.81; April 1, 1923-April 1, 1924, $42,887.50. Total, $219,075.51.

Grand totals: July 1, 1921-April 1, 1922, $163,-928.71; April 1, 1922-April 1, 1923, $67,255.42; April 1, 1923-April 1, 1924, $78,965.70.

The entire amount collected during the period is $310,119.83.

J. M. MORSE,
Secretary-Treasurer.

BROTHER WALDO W. MOORE AND THE "FORD"—THANKS.

By Payton A. Sowell.

Brother Moore serves a difficult yet as important as difficult appointment. An automobile was necessary to effective oversight

I want to thank the kind Methodists who read my appeal, and responded. One of the largest was the widow of a Mississippi preacher.

The auto is paid for and belongs to Wesley Memorial charge.

Brother Moore, to [illegible]d the matter, paid the last $20. His salary is below a living—he has no parsonage. If there are generous spirits who would show their love for Jesus by returning this to this man of God in small gifts, he will gratefully appreciate the kindness.

Brother Moore has no knowledge of what I am doing. His postoffice address is: Rev. Waldo W. Moore, P. O. Box 509, Biloxi, Miss.

A JUNALUSKA LODGE FOR SALE.—Glen Spring Lodge, Lake Junaluska, close to Lakeshore Drive and beautiful Epworth Springs, spacious porches, 13 bedrooms with stationary washstands, running water, two bathrooms. $5250 for cash, or $6000, one-third cash and balance within two years. Address A. B., box 605, Richmond, Va.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1019 Sheridan Avenue, Shreveport, La.

There was no bitterness in her poverty; she met, looked at it, often even laughed at it, for it bound all the family together hand in hand; it taught endurance, self-dependence, and, best of all lessons, self-renunciation.—Dinah Maria Mulock.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

ONLY THE PREACHERS THEMSELVES CAN STOP THE SUCCESS OF THE SPECIAL EFFORT NOW.

After long and weary years of waiting the church has at last girded herself to do a worthy thing for her superannuated preachers. The people have become aroused on the subject and are faithfully applying themselves to the task of paying an honest debt. More than $10,000,000 has been assumed by 6,200 charges, to be raised in five years, for endowing the old-age comfort of these veteran heroes. Already (within two months) more than $350,000 has actually been sent to the Board of Finance in St. Louis for credit on quotas assumed. The remittances continue to come at the rate of an average of $5,000 per day. It is glorious.

You say, "This is fine, but it will have to keep up a long time to secure the $10,000,000." Why shouldn't it keep up? We have 300 presiding elders and 6,500 pastors strategically placed throughout the whole church, and over them 16 chief pastors who serve as superintendents. It is unthinkable that such an army of leaders would now neglect a movement which gives promise of success in abundant measure. We should stand so compactly together in our determination to carry it through, that it will be impossible for any one of our number to falter.

We have made a great start, and let us keep on keeping on. We must not be quitters. We do not want it said of us that we "began like a lion and quit like a mouse." Ugh! O, brother preachers, let us crowd close together and in undying loyalty work at this thing until it is fully accomplished. If any of our number limp and hesitate, let us get to them quickly with encouraging words and a helping hand. As for me, I promise not to allow any brother to turn "mouse" on this "lion" task if I can help it. Will you likewise be on the alert to keep our entire brotherhood inspired to do the most loyal and faithful service? Remember, the Special Effort for Superannuate Endowment is not a one man's job—it is a task for every man in the given field.

NEWSY NOTES AND GOOD CHEER NUGGETS.

It is remarkable how well pleased the church is with the plan of our Special Effort. I do not think a single letter or statement of criticism of the plan has come to me.

Another thing that pleases me is the manner in which the presiding elders are co-operating in the movement for Superannuate Endowment. Each of them has from fifteen to forty charges to direct in numerous financial programs, but they are applying themselves to our Special Effort with unfailing loyalty.

Occasionally I hear of a pastor who is not exerting himself to raise his charge's quota for the Forgotten Man, but such cases are very rare. Practically all of the pastors are faithfully performing their duties in this matter. Any pastor can succeed at this thing, if he really sets himself to do it.

The time for the meetings of the Annual Conferences rapidly draws near. Remittances on Special Effort quotas should be in the hands of the Board of Finance, St. Louis, Mo., by the time your Annual Conference meets, if you want your credits to show in your Annual Conference Minutes. Be guided by this caution and you will save yourself embarrassment and disappointment.

The Senior League of First Church, Corsicana, Tex., recently presented a Forgotten Man pageant written by one of its own members, Mrs. Clyde Foster. The plates were passed for a free-will offering, and those present contributed in this way $51.50 for Superannuate Endowment. The occasion was a great success, so much so that the pastor requested the Leaguers to have other such pageants for the benefit of the same cause. How easy it is for the Epworth League to assist the charge in raising its quota for the Forgotten Man!

Moss Point charge, of the Mississippi Conference, Seashore District, has paid $1,397 on their total quota. This leaves but $743 balance to be paid in order to meet their obligation for the five years. These good people are very happy on account of their success in this matter, and the spiritual reaction within the charge has been wonderful.

I know a preacher who was greatly discouraged on account of the attitude of his people toward his charge's quota for Superannuate Endowment. One week he wrote me a letter dripping tears of anxiety and heartache. His total five-year quota was $1,776; his total gloom was 100%. The next week the treasurer of this preacher's Special Effort Committee sent the Board a check for $1,613, "with more to follow." The preacher wrote, taking back everything he had written previously, stating that he was the happiest man in the world. You will note that his total five-year quota is practically paid and he has many prospective givers yet to see. Please remember "a way can be found to do that which ought to be done."

Rev. B. G. Hodge, pastor of Seattle Memorial Church, Owensboro, Ky., writes a cheering letter. He states that the five-year quota of his charge is $4,667, and that he has secured in subscriptions and cash a total of $8,000. One-fifth of this amount will be paid to the Board of Finance, St. Louis, Mo., by the first of July. Brother Hodge states that there was no trouble whatever in securing the pledges. Kentucky is making a fine record in our Special Effort.

EVERY DAY I PICK A FEW FRESH PINKS.

We are getting nearer every minute to a 100% record in the Pink business. Only 125 charges, outside of the Baltimore Conference, have yet to send in this report. I do wish they would attend to the matter right away. It must be admitted that our success with the Pinks is beyond anything that the most sanguine among us hoped for, but now that the record is so nearly perfect let us make it 100% for the whole church.

PRESIDING ELDERS GOING ALONG TO PERFECTION.

The Honor Roll of presiding elders whose districts are 100% on the Pink Leaf Report, now turns upon the last lap of the journey to perfection. This week the following names are added to this Honor List in the order as they became 100%:

205. Texas, Navasota, Rev. D. H. Hotchkiss, P. E.

206. South Carolina, Orangeburg, Rev. J. H. Graves, P. E.

207. North Carolina, Washington, Rev. S. A. Cotton, P. E.

208. St. Louis, Poplar Bluff, Rev. H. P. Crowe, P. E.

209. Western Virginia, Huntington, Rev. H. L. Clay, P. E.

210. Central Texas, Corsicana, Rev. C. A. Bickley, P. E.

211. Memphis, Dyersburg, Rev. S. Fisher, P. E.

THIS SELECT CROWD GETS BIGGER AND FINER EVERY DAY.

I have been telling my readers about the charges that pay one-fifth or more of their total five-year quota. Note the following additional charges which now have the right to be included in this list:

Hawesville, Louisville, Owensboro, Rev. E. M. Keelor, pastor; total assumed quota, $1,190; amount remitted, $238.

New Hope, North Alabama, Huntsville, Rev. J. E. Ridder, pastor; total assumed quota $1,200; amount remitted, $240.

Downey, Pacific, Los Angeles, Rev. T. L. Lablance, pastor; total assumed quota, $2,025; amount remitted, $434.50.

McMinnville, Tennessee, Cookeville, Rev. C. E. Hawkins, pastor; total assumed quota, $2,060; amount remitted, $165.

Greenwood, Louisiana, Shreveport, Rev. D. E. Dulaney, pastor; total assumed quota, $1,389; amount remitted, $280.50.

Henleyville, Pacific, Sacramento, Rev. C. E. Bower, pastor; total assumed quota, $672; amount remitted, $291.67.

Main Street (Belmont), Western North Carolina, Shelby, Rev. J. E. Thompson, pastor; total assumed quota, $1,308; amount remitted, $275.

Decatur, North Georgia, North Atlanta, Rev. G. M. Eakes, pastor; total assumed quota, $3,975; amount remitted, $1,807.15.

Danville, Kentucky, Danville, Rev. J. M. Fuqua, pastor; total assumed quota, $3,645; amount remitted, $1,550.

Celeste, North Texas, Greenville, Rev. A. S. Eggner, pastor; total assumed quota, $1,350; amount remitted, $400.

Highland (Louisville), Louisville, Louisville, Rev. E. F. Goodson, pastor; total assumed quota, $3,500; amount remitted, $702.50.

Flat Rock Station, North Alabama, Gadsden, Rev. J. R. Duncan, pastor; total assumed quota, $475; amount remitted, $101.

Marion Station, Louisville, Henderson, Rev. C. G. Prather, pastor; total assumed quota, $2,437; amount remitted, $513.75.

Oakland, Ocoee, Florida, Orlando, Rev. W. J. Churchwell, pastor; total assumed quota, $1,370; amount remitted, $670.50.

Alvarado, Central Texas, Cleburne, Rev. W. J. Hearon, pastor; total assumed quota, $1,714; amount remitted, $594.20.

Boston Avenue (Tulsa), East Oklahoma, Tulsa, Rev. John A. Rice, pastor; total assumed quota, $10,000; amount remitted, $2,000.

Central Church (Kansas City), Southwest Missouri, Kansas City, Rev. M. N. Waldrip, pastor; total assumed quota, $12,106; amount remitted, $5,537.25.

Emory, Holston, Abingdon, Rev. J. C. Orr, pastor; total assumed quota, $1,500; amount remitted, $300.

Edenton Street (Raleigh), North Carolina, Raleigh, Rev. W. A. Stanbury, pastor; total assumed quota, $5,000; amount remitted, $1,500.

The Home Circle

TAKING AND GIVING.

"Shall I take and never give?"
The robin chirped. "No, that would be wrong."
So he picked at the berries and flew away
And poured out his soul in a beautiful song.

"Shall I take and never give?"
The bee in the clover buzzed. "No, no!"
So he gathered the honey and filled his cell,
But it was not for himself that he labored so.

"Shall I take and never give?"
What answer will you make, my merry one?
Like the blossoms, the bird and the bee, do you say,
"I will not live for myself alone?"

Let the same eager hands that are ready to take
The things that our Father so freely has given,
Be ever as ready to do a kind deed.
Till love to each other makes earth seem like heaven.

— World-Wide.

ADVICE TO BOYS.

One of the first copies that my teacher wrote for me was: "Modesty is a great virtue.' It is an old-fashioned virtue, and one that I fear is too often neglected in the young of the present age. There is an old proverb that "people take a man at his own valuation," or, the more you think of yourself, the more other people think of you. The good opinion of "the people" is desirable; if it comes unsought, it is all right. But if you have to bow and bend to every whim of fashion in order to please "the people," you will soon find that you please nobody.

Too strong a desire for the approval of others may lead us to make things too pleasant all around. This may be akin to hypocrisy.

The apostle Paul gave good advice in Rom. 12:3, when he said: "Not to think of himself more highly than he ought to think; but to think soberly"—that is, modestly, rightly.

Many boys, and men, too, have made themselves ridiculous by "blowing their own horn." If you can beat all the boys running or jumping at school, don't always be talking about your fleetness. If you can learn faster than any in your class, keep it to yourself. If you can sing better than others, don't talk about it too much. Modesty forbids us making a display of our great superiority over others. Make no parade of your skill; it will be discovered sooner or later by others, and you will receive the more praise for it.

A celebrated English lord was making a speech in the House of Commons. He was extolling the courage and bravery of the English soldiers, when one of his associate said:

"My lord, you have forgotten one important incident of an officer who was stricken down three times by sunstroke. He was wounded twice. He almost starved with his men, but he went on and on until victory was achieved."

"I was not aware of that fact" said the lord.

"I have been told that this officer was the gentleman that is speaking," said his friend.

"O, yes," said the lord in great simplicity: "I thought you meant some other officer."

Every boy or man must mingle with his fellows, and to be wise enough to take our proper place is often very humiliating; yet it is always best to take a lowly seat, so that we may be invited to a higher one rather than be driven down. Modestly take your place, and be contented with it until you can do better. While I advise modesty, I also advise manliness. Nor do I mean by this that you are to be brazen or impudent. True worth will find its level.

I do not say that you must be contented in squalid poverty or ignorance. If this is your lot, be contented to work out of it, and do not make yourself and others miserable because you cannot leap out of it all at once. It takes time, patience, and hard work to overcome difficulties. It may be that you are a member of the church, and trying hard to live a Christian, but your surroundings are such that you find it difficult to do your duty. My advice is that you be contented to work and wait, modestly and humbly, yet bravely, doing that which you know to be your duty. The world, the church, God needs brave boys and men.

May God bless our boys.- From "Uncle Minor's Stories."

A KING'S JUSTICE TO A HORSE.

All the world has heard of Saint Louis the good King of France, who, in olden time, administered justice under a big oak tree near his palace, says a contributor to R. S. P. C. A. Journal Australia.

Charles, the king of the little Italian province of Calabria, also judged his people himself, but, instead of holding his judgment out of doors, he received his subjects in the hall of his castle.

Now, the king happened to hear that his men did not always show into his presence those who wished to be introduced. If poor, shabby people called they were often refused admission, and no one heard their plea.

Determined to prevent such practices, Charles ordered a bell to be hung in such a way that petitioners might pull it themselves and be sure of direct access to the king's presence. So it was done.

One day an old horse, abandoned by his master, happened to pass near the castle and to browse among the green herbs growing between the stones in the wall. By chance the horse pulled the bell rope hanging there, and the sound echoed through the castle.

"Open the door," ordered the king, "and bring in the supplicant." Soon after the guard returned laughing. "It is but a horse, your highness, Sir Tapece's horse," he said. "Let this knight come in," replied the king.

Tapece was introduced, and Charles inquired why his horse was wandering about. "Oh, my lord," answered the knight, "he was a splendid creature in his time. He followed me through twenty campaigns; but now he is no longer fit for work, and I find it as less to feed the poor beast to no purpose."

"Yet did not my father reward you for your services?" asked Charles. "So, indeed, he did," said Tapece. "And yet you will not keep this brave horse to which you may owe your success!" said the king. "Go home, and give the horse a comfortable box in your stables; I intend it to be well treated, or my displeasure awaits you."

King Charles slept heavily that night, grateful and glad to have had the opportunity to render justice even to a horse.—Our Dumb Animals.

LITTLE DRIFT.

In England there recently passed away to his heavenly reward Dr. MacGowan, for fifty years missionary to China. One of his favorite stories of his work was a certain day when he was traveling [illegible] sunshine he suddenly saw on the water a large Chinese jar, such as he [illegible] cooking. It was [illegible] upright.

When the men brought it on board they found to their amazement that it held a little Chinese baby girl! There were the days when the Chinese considered girl babies an extremely undesirable. The child doubtless had been put into the jug to die. Dr. MacGowan tenderly wrapped the mite into one of his flannel shirts and brought it safe to Amoy. There he ordered a Chinese boatman to carry the baby to the mission house, and he and Mrs. MacGowan adopted it for their own.

The news soon spread. The Chinese were amazed that the missionary had taken a cast-off baby girl into his home and cared for it as if it were one of his own daughters.

The child thrived and in a short time Mrs. MacGowan dressed it in a beautiful white frock that [illegible] and her husband took it to church. The whole city was interested; hundreds of persons strove to view the service. The missionary had given much thought to finding a suitable name for the little "piece of China," and at last hit upon the right one. They called her "Little Drift."

As a result of the missionary's kindness, a wealthy Chinese gentleman organized a group of rich merchants and raised a sum of money for a foundling home. When it was built, notices were posted all over the city inviting parents to send unwanted baby girls to the care of the home. Soon its inmates numbered two thousand!

But after a while parents began to value their baby girls and were loath to part with them. Today the foundling home is no more because it is not needed in that district. Thus did Little Drift start a great reform and reverse the great drift of an ancient and cruel custom.—Youth's Companion.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

AN IMPOSSIBILITY.

In spite of our desire to give everybody an opportunity to be heard on the matter of unification, it is a physical impossibility for us to find space prior to the meeting of the General Conference on July 2, for all the articles that have been submitted. The Adocate contains only sixteen pages; and while we have given the discussion of unification the right of way, material has accumulated faster than we could find place for it. All articles that comply with the usual rules of acceptability will be published in due time, except those, of course, that automatically go out of date with the meeting of the special session.

ANTI-RACING LEGISLATION NEEDED IN LOUISIANA.

It is strange, if true as reported, that a large number of the members of the State Legislature, now in session in Baton Rouge, should have signed a statement to the effect that they will not consider at this session anti-race track gambling legislation. Every member of the Legislature has sworn that he will uphold the Constitution of the State: and the Constitution of Louisiana declares that gambling is a vice and that measures shall be adopted to suppress it. We cannot understand how these members can square their reported action with their oaths of office, to say nothing of their consciences, in thus deliberately declaring that they will not even consider a measure that has as its end the suppression of the race track gamble.

Horse racing as conducted in this State is not a sport—it is a gambling proposition pure and simple; and it is productive of such moral and economic evils as should make every good citizen eager to outlaw it. It will be outlawed. The New Orleans Anti-Race Track Gambling Association is composed of a large number of representative citizens who have determined that this monstrous evil shall be suppressed, and they will win in their righteous fight. If the members of the present Legislature are determined not to act, their constituents will see to it that others are put in their places who will act. The Lottery had strong defenders—but it was outlawed; horse racing will go, too.

THE MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

It was the editor's privilege to spend a few hours last week at the Mississippi Conference Epworth League Assembly, in session at Brookhaven. It was a magnificient gathering of some of the finest young people in the State. The program was being carried out according to announcement, and a high degree of interest and enthusiasm prevailed. Ample provision for the entertainment of the Assembly was made by Whitworth College.

In connection with the election of officers for another year, it is of more than passing interest to note that Mr. W. D. Hawkins was re-elected president, this being the twentieth consecutive time he has been thus honored. So far as we know, this constitutes a record throughout the church. It is certain that a more efficient officer cannot be found.

The editor is grateful to those in charge of the Assembly for the many courtesies shown him, and to Dr. and Mrs. I. W. Cooper for the delightful hospitality of their home.

PERSONAL AND OTHER NOTES.

Brother T. A. Ledyard, of Shubuta, Miss., has been a regular subscriber to the Advocate for more than sixty years, and his father took it before him. Another member of the "Old Guard!"

Rev. R. T. Hollingsworth, of Kilmichael, Miss., paid the Advocate office an appreciated call on Saturday of last week. He was en route to Biloxi, Miss., to attend the Seashore Divinity School.

Rev. W. C. M. Baggett, the pastor, requests us to announce that Rev. Paul D. Hardin, presiding elder of the Meridian District, will dedicate our church at State Line, Miss., on June 22. All former pastors are invited to be present.

Mr. K. D. Turner, gospel singer and personal worker, requests us to say that he has open dates after August 17, during which he can assist any pastor who may desire his serviees. He is at present assisting in a meeting at Sumrall, Miss. Brother Turner's address is Philadelphia, Miss.

We learn from private correspondence with Bishop Sam R. Hay, in charge of the Louisiana Conference, that he is heartily in favor of the unification of American Methodism, and that he hopes that the plan now before the church will be adopted by the General Conference and by the Annual Conferences.

Bishop Sam. R. Hay, in charge of the Twelfth Episcopal District, will make his home at Shreveport, La. He is as yet unable to give his street address, but letters addressed to him at Shreveport will reach him. Louisiana is delighted to have this chief pastor become one of its citizens.

We acknowledge the honor of an invitation from Mr. and Mrs. Lee Stokes to attend the marriage of their daughter, Dorise Kelley, to Rev. E. V. Duplantis, of the Louisiana Conference, in the Methodist Church at Bunkie, La., on Wednesday morning, June 25, at nine o'clock. The Advocate extends all good wishes to the young couple in advance of the happy event.

The sad news has come of the death in Nashville, Tenn., on Saturday, June 8, of Mrs. J. L. Ferguson, wife of Rev. J. L. Ferguson, Assistant Secretary of Missions and Sunday School Extension. Brother Ferguson is a member of the Mississippi Conference, and his wife was the daughter of Dr. and Mrs. A. F. Watkins, of Yazoo City. Our deepest sympathy is extended to the bereaved husband and the grief-stricken parents.

This sad news came from Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference, too late for our issue last week: "Mrs. J. D. Simpson, wife of our pastor at Shaw, died Sunday night about 11 o'clock. She was ill only a few minutes. Funeral services were conducted at Shaw Monday afternoon by the presiding elder and Revs. W. W. Mitchell, W. W. Hartsfield, and E. Nash Broyles. Local pastors of the Baptist and the Presbyterian churches were brethren indeed to Brother Simpson and family. A more extended notice will follow." The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

CALLED SESSION OF THE GENERAL CONFERENCE LEGAL AND THE PLAN OF UNIFICATION WISE.

(Continued from First Page.)

the Plan stands not only as a protest against them, but as a clear, strong call from the great united church as a whole to every neighborhood and to every State to get together, study the conditions, and do what is best for the salvation of men and the coming of His Kingdom.

Two Jurisdictions.

It is in this spirit and with this thought that the Plan provides for two Jurisdictions, one composing the present churches and territory of the Methodist Episcopal Church, and the other the present churches and territory of the Methodist Episcopal Church, South, with the clearly-stated provision in the constitution that the General Conference can make no transfer of any member, churches, or Conferences, unless requested so to do, in which event it is given full power. No man, no church, no Conference can complain that the Plan is drastic or unbrotherly or an arbitrary invasion of the rights of the humblest member of either church.

Exceedingly Generous Plan.

Furthermore, the Plan is exceedingly generous and is in itself the best answer to Bishop Candler's pessimistic statements. The Methodist Episcopal Church (North) has about 4,750,000 members; the Methodist Episcopal Church, South, has about 2,150,000 members. It has been rather puzzling to formulate a plan which would protect the minority in the Southern Church from the domination of the majority, to say nothing of disintegration and absorption. But the Northern Commission generously yielded any right to greater voting power in the General Conference on the score of numbers, and agreed that the General Conference should be composed of the members of the two Jurisdictional Conferences, and (mark it well!) that "every vote in the General Conference shall be by Jurisdictions and shall require the majority vote of each Jurisdiction to be effective;" that is to say that in every matter which comes before the General Conference of the united church, although it is a little more than one-half as large as the Northern Jurisdiction, the Southern Jurisdiction will have equal voting power. Will Bishop Candler tell us how the Northern Church could be more generous or show a more brotherly spirit or demonstrate more clearly its genuine confidence in us, than by giving us equal voting power with themselves in the General Conference? Surely, no man can d mand that the Southern Church, with one-half the membership be given more than equal voting strength!

Independent Jurisdictional Administration.

It is furthermore provided that each Jurisdiction shall administer its own affairs through its own Jurisdictional General Conference, except such matters as may be delegated to the General Conference, and in these matters, each Jurisdiction, as indicated above, has equal voice. The Plan leaves each Jurisdictional Conference the right to elect bishops, and while the General Conference is given the right to determine the number of bishops, the recommendations of each Jurisdictional Conference will doubtless be adopted. The plan for this provides that a bishop cannot administer in any Jurisdiction other than the one by which he was elected except with the consent of the majority of the bishops of the Jurisdiction involved.

No Negro Domination.

This very effectually disposes of the bugaboo of possible presidency of Negro bishops over white Conferences in a Southern Jurisdiction, unless and until a majority of the Southern bishops so elect. Nor is it possible for a Negro bishop to preside in the General Conference unless he shall be selected to preside by a majority vote of bishops of each Jurisdiction voting separately.

No Oppression of South Possible.

Bishop Candler expresses great apprehension that the super General Conference and the Judicial Council will exercise oppressive powers of domination over the Southern Jurisdiction, and declares that the Northern Jurisdiction can combine with a few radicals of the Southern Jurisdiction to override the wishes of the Southern Jurisdiction. But this is plainly impossible. There must be a clear majority of such radicals in the Southern Jurisdictional Conference before it can affect legislation, and if there is a majority, then there would be Southern domination over the South.

Judicial Council Not Supreme.

The Judicial Council is given no more veto power over the General Conference than is at present given the College of Bishops of our church. And the generous spirit of the Plan is shown in the fact that the Judicial Council will be composed of an equal number of members from each Jurisdiction, so that the Southern Jurisdiction is as fully protected in this body as in the General Conference. Nor is it true that this Judicial Council can in any way override the General Conference, or ignore the rights of the Annual Conferences. For the Plan expressly provides that the Judicial Council shal have the right, "subject to such rules and regulations as shall be determined by the General Conference, to review and to pass upon the constitutionallty of the acts of the General and Jurisdictional Conferences;" that is to say, the General Conference of which the Southern Jurisdictional Conference is a part will determine the rules governing the Judicial Council, and no rules can be adopted without the consent of the Southern Jurisdiction. And—note—it is specifically provided in the Plan that "until the General Conference (which is composed of both Jurisdictions) by legal process (that is, by majority vote of both Jurisdictions) shall otherwise ordain, the rules of government in the Discipline of the respective churches shall be of full force and effect and binding upon the Jurisdictions respectlvely."

It is, therefore, absolutely impossible for the

Judicial Council to override the Southern Jurisdiction on any constitutional questions, until the Southern Jurisdiction has itself, by constitutional processes, abrogated or annulled its rules, and, furthermore, it is to be noted that as the Southern Jurisdiction will have equal representation on the Judicial Council it can thus prevent the adoption of any actions by the Judicial Council if it so desires.

Protection of What Minority?

No plan can be devised which will not only protect the minority—the Southern Jurisdiction—which the proposed Plan does, but which will protect a minority of the minority from a majority of that minority. In short, if a majority of the Southern Jurisdictional Conference decides to join with a majority of the Northern Jurisdiction, this plan will permit the two majorities in the two Jurisdictions to function and to carry on business. Surely any sensible plan should provide for progress and not for stagnation.

Bishop Candler declares that the Northern Church is in "politics," and states that their recent General Conference sent delegations or appeals to Congress on those subjects. Well, our church has done the same within the past month. The chairman of the Commission on Temperance and Social Service of our church appeared before the Committee on Judiciary to protest against legalization of 2.75 beer, just as did the delegations of the Northern Church. The Commission on Social Service of our church joined with the leaders of other churches and with the Northern General Conference in strong appeal for the World Court. The Board of Missions of our church adopted a resolution appealing to the President and Congress to ameliorate as far as possible the strained condition which had arisen in reference to Japanese exclusion. The Northern General Conference did likewise. It may true that the Northern General Conference has discussed and adopted some resolutions on social questions which our General Conference would not adopt. If so, it will not be necessary for the Southern Jurisdiction to adopt them should they come before the United General Conference. But on most of the great social and reform movements the two churches are already agreed, and the union of the two churches will give far greater influence to the action they may take as one body.

Orthodoxy.

There has been some objection to the union on the ground of supposed "Modernism" in the Northern Church. The writer is neither a Modernist nor a Fundamentalist, but he is an aggressively Conservative Methodist, if such a descriptive phraseology is permissible. He has been thrown with the Northern brethren at home and in foreign lands. He has discovered no greater difference of view on doctrine among them than among ourselves. The Episcopal Address at the recent Northern General Conference rang as true and clear on great fundamental doctrines as the addresses of our own bishops, and the vote in the General Conference on an issue presented showed a determination to protect the doctrinaal life of the church at its source—the Sunday schools.

Provincial or World Church.

I give full weight to the argument of Bishops Candler and Denny, and respect them as men who truly love our great church. But on this question, I cannot agree with them. I believe that the hour has arrived when our church must join forces with our sister Methodism in this country and throughout the world, and become one of the greatest forces in the world for carrying on His work; or she must agree to a distinctly circumscribed sphere of activity and influence, become in the United States a distinctly sectional church, and do a comparatively small work in the evangelization of the world. It is oftentimes more pleasant to live in the country, or village, or town, or city, or State where one was born and be satisfied to go no farther and to bring no great influence to bear to shape the activities of the great world in which one lives. But the Master calls to us to go out into the world to be the "light of the world," the "salt of the earth," and to "go into all the world." That is the call to Southern Methodism to-day. Will our church answer the call and join forces with those of like faith to do the Master's work?

A LETTER FROM DR. S. A. STEEL.

Dear Dr. Carley: Both Mrs. Steel and I commend your fairness in that you give both sides an equal opportunity to express their opinion about unification. Put us down as opposed to it:

1. Because it does not unite, but divides us more than ever. At the first sitting it split the College of Bishops wide open for the first time in their history.

2. Because the overwhelming vote for the Plan by the Northern General Conference was given on the express ground stated by Bishop McDowell that if this Plan can be adopted it means a merger in the end; and a merger means our absorption.

3. Because the very fact that we are said to be "protected" by the Plan shows that the union will not be the unity of the spirit in the bond of peace; but a union in which one side has to be protected from harm by the other. Such unity is utterly foreign to the Christian ideal.

4. Because the Plan is almost unworkable in its present form, and certain to be modified; and when modified, we will be at the mercy of the majority.

5. Because on account of fundamental differences between the Northern and Southern way of dealing with the race problem we can do more good working separately than together.

6. Because our people as a whole have not been consulted, and in the brief time allowed cannot be consulted about it. Ours is not a representative form of government. The quarterly conference in no sense represents the local church. It is a self-constituted body. It elects the delegates to the district conference; that elects the delegates to the Annual Conference; that elects delegates to the General Conference. So the General Conference does not represent the membership as a whole, but the small fraction of it that composes the quarterly conference. That means this: If we have 2,500,000 members, 100,000 is a liberal allowance for the quarterly conference membership which the General Conference represents, and 2,400,000 of our members are not consulted about a matter that involves their very existence. The General Conference should turn down this Plan, and, before any plan is adopted, appoint a day when the preachers shall bring the question to the attention of every congregation in Southern Methodism, and let the voice of the whole people be heard.

7. Because the existing status of the two churches is not altered by the Plan, and gives no relief from overlapping.

8. Because it is based on the fundamental fallacy that the unity for which Christ prayed means uniformity of organization. That unity is the "unity of the Spirit in the bond of peace," not that there shall be only one visible organization.

9. Because the enforced union by a majority vote of people who hold such discordant views on a number of subjects as the Northern and Southern Methodists do, will only produce endless internal friction and possible disruption.

10. Because the example of the absorption of the Cumberland Presbyterian Church warns us that once we let the snout of the camel in, he will take the tent, and put us out in the cold.

These are enough, but by no means all the valid objections to unification. I know we who oppose it, even our bishops, are set down by the advocates of it as illiberal reactionaries, and half a dozen other ugly things; but as Bishop Candler aptly says, better be in a bad light for a time than in a bad plight for good. Put the Knight of the Pelican Pines down as teetotally and everlastingly opposed to an enforced unification. I want to love the Northern folks, and was making good headway in that direction; but I can't do it when they crack the lash of a majority vote over me, and tell me I shall. Then the jig is up, and up go a pair of steel-shod heels that are not too superannuated to kick.

Decatur, Ala.

A NEW ENTERPRISE IN GALLOWAY MEMORIAL.

On the afternoon of June 1, a group of laymen at Jackson, Miss., met together to discuss a new project. During this meeting the Religious Education Loan Fund of Galloway Memorial Church was started. Ten men agreed to give $100 apiece to form a loan fund. Students in Religious Education at Millsaps College at work on the college certificate in Religious Education may make application for a loan from this fund. It is the intention to add contributions annually in the same amount to this fund. If prospective students of Millsaps College are planning to take courses leading to the certificate in Religious Education, they may make application for loans from this fund.

The laymen are confident that fifteen or twenty men from Galloway Memorial Church will come to have a part in this enterprise.

It is a fine thing for laymen in our churches throughout the two supporting Conferences to inquire into this. No more worthy undertaking has been enterprized by our Methodist laymen.

C. A. BOWEN.

ADVANCE WORD.

The new administration of the Anti-Saloon League will continue the fight against the liquor traffic, using the well tried methods that have proved effective in the past. The program of the League will continue to be education, agitation, legislation, and law enforcement to the end that the beverage liquor traffic may be suppressed. While continuing its activities with unliminished energy in other fields, the biggest fight during the next few years will be for the enforcement of the law. The League will not act as a detective agency, but will use its influence to insure effective enforcement through the regular officials and agencies of the government. Public sentiment will be aroused in support of candidates and officials who can be relied upon to enforce prohibition. Especial attention will be given by the League to the formation of local organizations for enforcement. The future fight against the gigantic evil of alcoholism calls for a realignment of the dry forces and a reenlistment of the enemies of the liquor traffic. The Anti-Saloon League field of service has broadened to the width of the whole world. The national organization will give fullest possible co-operation to the World League Against Alcoholism, which is a union of anti-alcohol organizations now active in about fifty nations.—F. Scott McBride, New National Superintendent of the Anti-Saloon League.

GOOD SAMARITAN.

America is a modern Samaritan, and the modern Jericho road runs, not for seventeen miles to the Dead Sea, but for a thousand miles across the Near East. The victims of hate and cruelty are everywhere by the side of the road. America has brought a new spirit and hope to the Near East. Its philanthropies carried on during the war, and since in Turkey, Greece, and other Countries, have given hope and courage to millions of people. Not only has America kept multitudes from actual starvation and undertaken the training of scores of thousands of homeless and helpless orphans, but the spirit of her workers has kept from despair countless multitudes. Amid the conflicting and sordid rivalries and selfish interests of other nations represented in the Near East, America alone has no commercial or political prizes to grasp. She gave her strength and genius to the relief of distress and the work of building for the future.—Dr. William E. Doughty, New York.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM H. HOLLOMAN was born Feb. 18, 1846, at Urania, Catahoula Parish, La., and departed this life, Dec. 7, 1923, at his home, Harrisonburg, La. This period of time tells the story of a life little of which is possible to relate in one brief tribute. It was the writer's privilege to know him and be his pastor for only one year. Yet we shall not forget him. He possessed that uniqueness of character that impresses one. A saying of his was that he was born in the hills of Catahoula Parish, barefooted; and that as a boy it was his ideal to have a store in town and live in a painted house. This he realized, and for fifty years merchandised in Harrisonburg. He was for a long time a member of the Methodist Episcopal Church, South; punctual in attendance and liberal in its support. His home was his preacher's home. It also abounded in hospitality to others. He said he could not be taught the most successful business principles—he could not say "no" to any one in need. In business as in social and religious life his motto was, "Let me live in a house by the side of the road, and be a friend to man." Though not demonstrative as to Christian experience, it may be truly said of him that since he so loved his fellow-men, his name stands at the head of the list of those who love the Lord. He was active in all movements for the betterment of community and State. He was a Mason, and, if we remember correctly, an honored Confederate Veteran. For a number of years and at his death he was parish treasurer. We know not the kind of monument that may be erected to mark his last resting place; but we know something of the one that lives in the hearts of his loved ones and friends. He was first married to Miss Elanor Kees, of whom three daughters survive, Mrs. G. W. Pearce, Mrs. H. H. Mobley, and Mrs. Kate Powell. His second marriage was to Miss Helen Howell, who, with one son, H. J. Holloman, and three daughters, Mrs. J. Q. Graves, Mrs. C. A. Barnett, and Mrs. Frank Reeves, survives him; also a sister, Mrs. F. M. Mills, and a brother, M. F. Holloman. The Catahoula News says this of him: "His departure from our midst leaves a vacancy that cannot be filled, for men are rare that can adhere to God's rule as he did."

"So long thy pow'r hath blessed me,
sure it still will lead me on
O'er moor and fen, o'er crag and torrent, till the night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

R. T. PICKETT.

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RICHARD A. ROBERTSON was born, Jan. 28, 1850, and died May 13, 1921, aged 74 years, 3 months, and 15 days. He was married to Miss Sallie Perritt on the 12th of December, 1878. To this union were born six children, five of whom survive him, Sadie Robertson Bostain having died in 1920. Those who are left to mourn his departure are; Mrs. Sallie Robertson, John B. Robertson, Mrs. T. S. Scriber, H. W. Robertson, C. W. Robertson, and D. E. Robertson. Brother Robertson was a devoted husband and father. In the loss of this good man the Methodist church has suffered much, for in him there was all that goes to make up a good steward, and in this capacity he labored for forty years. During this time he was faithful, diligent, and fervent in spirit, serving the Lord with gladness. He loved the church, and his highest ambition was to see its work prosper. He truly was a preacher's friend. His last day's work in the town was for its better interest—he served as commissioner at the polls all day, the polls closing at 7 o'clock, and he passed to his reward at 8:10 o'clock. Yes, he fought a great fight, he kept the faith, he finished the course; there is a crown laid up for him. He was a public-spirited man—he was always found on the right side. In this he has given to the world a record that he is not ashamed of, and his children will do well to imitate him in their life. Yes, the senior member of the board of stewards of the Sibley charge is gone. All will miss him; the preacher in after years will feel the loss of this good man, the people of Sibley will miss his presence among them, but we can look beyond this cloud of sorrow, and, with an eye of faith, look for a happy meeting over on the other side. The blessings of our Heavenly Father be upon the mother and children who are left behind.

His toils are past, his work is done.
He fought the fight, the victory is won.

J. F. DRING, P. C.

RESOLUTIONS ADOPTED BY THE MONROE DISTRICT CONFERENCE, LOUISIANA CONFERENCE.

Whereas, it is an accepted fact that from the age of six to eighteen—public school age—is the most plastic and impressible and unjudicious period of human life, and that the making of the man or woman is in this period, and that what they will be in their mature years will be very largely decided and determined by the instructions they receive, and the personal influence of their teachers in the public schools; and,

Whereas, a child of public school age is guileless and gullible and incompetent to judge between the false and the true; and does without questioning accept any and all statements in Literature, History, Science and Philosophy, etc., as truth and facts; and,

Whereas, there are embodied in our public school curriculum doctrines and theories that are antagonistic to the Christian's version of the truth, and that said theories do to a very great degree prejudice the child against the Holy Bible, and destroy his faith in God, and drop seeds of moral looseness which are a menace to the moral standards of a Christian nation, and turning upon the world a godless generation; and,

Whereas, the vast difference between the Christian theory of the creation and rise of man and the materialistic theory of the same is that the Christian begins with God, while the materialistic begins with dull, inanimate matter; and,

Whereas, comparisons are sometimes odious, but at most times instructive, we cite you a short crucial statement. The Christian: In the beginning God created the heavens and the earth; and that man was made in his own image and after his likeness; that man, male and female, were created full grown in mind and body and soul, and were possessed and did exercise the full powers of their faculties and senses.

The Materialistic, Darwinian, etc.: We quote Canon Barnes: "It is highly probable that from some fundamental Stuff in the Universe, the electrons arose. From them came matter; from matter, life emerged; from life came mind; from mind, spiritual consciousness was developing," etc. Now the only definite thing about this whole statement is its pure and unadulterated nonsense and tomfoolery; it is as vague as a blank and as unreasonable as a Centaur; therefore,

Be it resolved, by the Monroe District Conference of the Methodist Episcopal Church, South, now assembled in West Monroe, La., this 15th day of May, 1924, That we believe it to be highly unjust and all but criminal for any one man or set of men, directly or indirectly, to divert the original intent and purpose of moneys gathered by taxation from the citizens of this State and patrons of the public school, for the education in the mental, moral and physical equipment of its youth; that when they ask bread, give them bread, and not a stone; if they ask a fish, give them a fish, and not a serpent, as is done when they are taught variants, hypotheses, probabilities and guesses for facts and true knowledge.

Be it further resolved, That we indignantly resent the thrusting of this godless, degrading and deadly error upon our children, and that we do here and now register our solemn and emphatic protest against the teaching of this anti-Christian, atheistic and pagan science that dethrones God, denies Jesus Christ, and degrades man to the level of the beasts of the forests and reptiles of the sea.

Be it further resolved, That we do unalterably oppose and condemn this monstrous perversion of the truth that undermines the pupil's faith in God, his realization of truth and hope of immortality, and denies him his high and noble heritage of being made in the image of God and after his likeness; and hath changed his glory into corruptible matter to bird and fourfooted beasts of the forest and the creeping things of the earth.

Be it further resolved, That a copy of these resolutions be spread to record, a copy be sent Mr. T. H. Harris, Superintendent of Education, and a copy sent the New Orleans Christian Advocate for publication.

Signed: S. S. Bogan, J. D. Nesom, clerical; S. M. McReynolds, J. R. Henry, laymen.

METHODIST UNIFICATION.

By Rev. W. F. Baggett.

As a pastor, I want to enter my protest against the adoption of the plan to be considered by our General Conference in July.

Not because I am against unification; I would be in favor of a plan that would unite our two great churches, giving each justice. The plan for our church to consider, which was adopted by the M. E. Church, does not promise us union, but claims only to be a step toward union. As for me, I cannot see that it means that much to us. As I see it, if our General Conference and our Annual Conferences adopt this plan, it will mean for us to give up our name and all that it has accomplished since 1844, and to admit that our fathers and ourselves have been wrong ever since that time.

Again, if the two churches adopt the plan, it will mean that we will have a big unorganized church without a constitution, and without a name, and without power to name itself, or to write a constitution and adopt it. When the plan is adopted by the two churches, then we will have to organize a General Conference, and it will be helpless it cannot do anything without the approval of the Jurisdictional Conferences, and that will mean that the Northern Jurisdiction will write the new constitution, and give us our new name, and almost all other things that will be new, and it will mean that great numbers of our Methodists in the South will leave the Methodist church and go to other churches. We may have preachers and people who are willing to give up our Southern Methodist Church in order to get into a big church, but I am not.

Besides, this is not our last chance to unite with the M. E. Church, nor is it our best chance. We will have a better chance in the future, and if we don't and this is our last chance, it is to be hoped that our church will reject it and go on with the good work it has done for many years in the past. My prayer is that we will not be caught by this plan.

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EPWORTH LEAGUE.

LOUISIANA CONFERENCE.

On the 3rd of June a party of Leaguers from the Felicity Street Methodist Church entertained the men at the Warrington House. This is our first visit as a Union and it was very gratifying to see how interested every one seemed and how the men enjoyed the program.

The prineipal part of the program consisted of the devotional very ably led by the Second Department Superintendent of the Felicity League, Miss Clara Kirtland. Miss Eleanor Wright favored us with a delightful solo. As Miss Wright is not a member of the League, I would like to express my thanks for her splendid co-operation. After the devotional service, songs and games were in order.

Mr. Warrington is doing a splendid work among the men and boys of this city and deserves every bit of co-operation he can possibly get. Leaguers, remember we entertain at the Home the first Tuesday of each month, and Felicity has made a splendid start, and set a standard for the rest of us to equal.

LAURA EDWARDS.
Second Dept. Supt. New Orleans City Union.

A MERGER—NOT UNIFICATION.

Dear Brother Carley: I have refrained from writing my convictions on the subject of unification till now, for several reasons the two chief of which are: First, I wished to determine the sentiment of my people; second, I have had my ideas abont the proposed plan of unification, but feared my interpretations were poor, and I did not wish to publish them till I had time to study the plan very deliberately, in the light of the interpretations of others who, I believe, are in position to analyze and define the plan better than I.

Since the majority of our bishops have called a special session of our General Conference to meet in Chattanooga, Tennessee, July 2, 1924, I have discussed the subject of unification with a goodly number of my leading members, and I find at least nine-tenths of those with whom I have discussed the subject are definitely opposed to it, and the other tenth are indifferent. I have not found one who really advocates unification. Some are so very much opposed to it that they say, if our church adopts the plan, they will join another church. I am persuaded that if our church declares in favor of unification at this time, thousands of members will be lost to the Methodist Church. When we consider the subject from that viewpoint, I think the paramount question that confronts us is: Will Episcopal Methodism fulfill her mission better by operating as two distinct bodies as she has for eighty years, retaining all her forces, and adding to them rapidly as we may expect she will, judging from her splendid past history, or by forming a union that will cause her to suffer heavy loss numerically, and possibly in prestige because of the ponderous opposition that exists against the plan, among our laity especially?

After studying the plan of unification which is presented for our consideration and which has been adopted by the Northern Church, I have decided it means a merger, instead of unification. The plan, as I understand it, empowers the Methodist Episcopal Church and the Methodist Episcopal Church, South, each to maintain its forces, and lengthen its borders, ad libitum. There is nothing by which we can judge the future more safely than the past. After beholding facts as they now exist, we can but conclude that our Northern brethren are not in sympathy or harmony with our branch of Methodism, because when they move into Southern Methodist territory very few of them join the Southern Methodist Church, but they build their own churches and assume a spirit of aloofness from us.

Doubtless few of us fail to recall that one of the results of the labors of the Cape May Commission was: The supplanting of the Hymn and Tune Book, which had been held sacred by our fathers and mothers, second only to the Bible, with a common hymnal which is not a practical book for the masses, and in that book we yielded first place to the "key note" hymn of our Northern brethern, and we took second place. In that same book, the music and words which had been inseparably joined for years, and held dear by us Southern people, were divorced.

Basing our opinion on these facts of history, what may we reasonably expect to result from our adoption of the plan of unification as it is presented to us? Only a merger, I think which will in a few years result in the complete absorption of the so-called Jurisdiction No. 2, the dominance of the ideas and practices of the Northern Church, and the loss of many members to Methodism.

I wish to thank you personally for the prominence you gave Bishop Ainsworth's very excellent article in the issue of May 5 of the New Orleans Christian Advocate. I hope that article will be published in our General organ, and in all the Conference organs throughout our great church, and read by all delegates to the special session of the General Conference, and that it will make such a powerful impression on them that the adoption of the proposed plan of unification will be impossible.

T. J. O'NEIL.

VIEWS ON UNIFICATION.

By James H. Walker.

I have been a member of Southern Methodism for forty-one years, and have noticed the actions of our Northern brethren who endeavored to make inroads into our fields of labor by unfounded propositions of years gone by, which proved itself by the non-developments of same. Now we are gaining ground, advancing towards the high mark of prosperity and peace; so let it be. Let us love our neighbor, wish him Godspeed, but let us remain on our own premises and press forward to higher heights and deeper depths of spiritual operations which will culminate in the glory world.

Pollock, La.

DICKS' MUL-EN-OL

Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

GIVING HER BEST.

In the days of the disruption of the Scottish Church those who came out into the New Church had the greatest difficulty in erecting a house of worship, the lairds being all Auld Kirk folk. After a struggle they got a little bit of land, but could not get quarry stones with which to build. So they just made it up with any rubble at hand until they came to the lintel stone for the door, at which point they stuck fast and could go no farther. One day the minister upon calling at a poor woman's cottage was agreeably surprised on being offered her hearthstone, which was just the size and shape wanted. She said she would be proud to give her hearthstone to the Lord Jesus Christ. It was joyfully accepted and long after, when a fine new church was erected, this same hearthstone was given the premier place, and still her story is told: "She hath done what she could."—The Standard.

THIS WOMAN RELIEVED FROM SUFFERING

By Lydia E. Pinkham's Vegetable Compound. A Remarkable Story

Dover, Del.—"I wish every woman would take your wonderful medicine as it has done so much good to me. I had cramps and faint spells and very bad pains. One day I was over to my neighbor's house and she told me I ought to take Lydia E. Pinkham's Vegetable Compound. So I went to the store on my way home and got a bottle, and took the first dose before supper. I have been taking it ever since, and you can hardly believe how different I feel. I had just wanted to lie in bed all the time, and when I started to brush up I would give out in about ten minutes. So you know how badly I felt. I used to go to bed at eight and get up at seven, still tired. Now I can work all day and stay up until eleven, and feel all right all the time. My housework is all I do in summer, but in winter I work in a factory I have told a good many of my friends, and I have had three come to me and tell me they wouldn't do without the Vegetable Compound."
—Mrs. SAMUEL MURPHY, 219 Cecil St., Dover, Delaware.

Will blind confidence lead you to physical disaster at age 31?

This is the experience of the average American, United States Life Tables, 1920, indicate

For the average person, health—physical freedom and full vigor—extends only from age 18 to 31. Then the slump. After 40, earnings fall off rapidly. What do these startling facts (taken from the United States Life Tables, 1920) mean for you?

It is time to check up. It is time to take stock of the present, and face the future with open eyes. Blind faith in the power of the human body to absorb punishment has failed miserably. Unwise eating, stimulated nerves, sleeplessness; disregard of the simplest laws of health; the lashing of the overwrought body to new exertions by the use of drugs—physical decay beginning at age 31! This is the tragic chronicle.

Nature provides a danger signal—fatigue—to warn when the body needs rest. Certain drugs have the power to deaden the fatigue signal. One of the most common of these drugs is caffein—a drug classified as a poison. The average cup of coffee contains from 1½ to 3 grains of caffein—a dose equal to that often administered by physicians in cases of heart failure.

Caffein, by deadening the danger signal of fatigue, appears to give new strength. Actually, this strength is robbed from the body's own reserve, stored up for life's emergencies.

Coffee contains no nourishment. Its only virtues as a beverage, are its warmth and flavor. A good, hot, *drugless* drink is a benefit with every meal.

Millions enjoy such a drink in Postum. A drink made of whole wheat and bran, skillfully roasted, with a little sweetening—nothing more. A drink with the rich, mellow, full-bodied flavor of this wholesome grain. Every member of the family can drink it every meal of the day, enjoy its deliciousness, crave it, knowing there isn't a sleepless hour, a headache or a taut nerve in it.

For the sake of your years following age 31, we want you to try Postum for thirty days. You can't expect to overcome the effects of a habit of years in two or three days, or even a week. To make this a sporting proposition, we will give you a week's supply of Postum free. Enough for a cup with every meal for a week. But we want you to carry on for the full thirty days.

Carrie Blanchard, who has personally served Postum to over 500,000 people, will send you her own directions for preparing it. Indicate whether you want Instant Postum, the easiest drink in the world to prepare, or Postum Cereal, the kind you boil, for your week's free supply. Either form costs less than most other hot drinks. Fill out the coupon, and get your first week's free supply of Postum—*now!*

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. H. Gladney, Sardis, Miss.

The following courses will be offered in the Standard Training School to be held at Columbus, June 22-27:

Organization and Administration of the Sunday School, Rev. Mellville Johnson, instructor.

Principles of Teaching, Dr. A. W. Milden, instructor.

Life and Letters of Paul, Rev. W. W. Woollard, instructor.

Training Beginners in Worship, Mrs. W. W. Adams, instructor.

Junior Lesson Materials, Miss Bruce McDonald, instructor.

Write Rev. E. S. Lewis, Columbus, Miss., that you expect to attend this school.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Twenty-one Sunday schools have sent in their Sunday School Day offering for 1924, the Ruston District leading the other districts in the amount sent in. The superintendent at Winnfield writes concerning Sunday School Day: "This makes my twelfth year as superintendent; have never failed to celebrate this requirement with pleasure."

I had the pleasure of spending Sunday, June 8, in Ferriday, La. The walls of the new church there are up, and it will not be many weeks before this people will be in their new brick church. Provision has been made for the modern Sunday school. One outstanding feature concerning this new church is that they have money in the bank to pay the contractor when the work is finished. This is "something new under the sun" for Methodists. The wide-awake and much beloved pastor, Rev. Porter Caraway, deserves great credit for this new church building.

Sunday afternoon, June 8, we had the opportunity of visiting Clayton, La., and preaching to that loyal and faithful group of Methodist people. The superintendent of the Sunday school there is Mr. C. M. Ritchie.

Among the Sunday schools which have recently ordered Wall Charts of the Program of Work are Jackson, Ethel, West Monroe, Natchitoches, and Ida.

We are glad to report that so many of the pastors and superintendents are enrolling their Bible classes as Wesley classes with the central office. The Program of Work requires "all classes above twelve years old organize and enroll as Wesley classes."

All of our seven District Sunday School Conferences have been held, and officers have been elected for the incoming year. There were very few changes made in the official district roll of officers. Some of the districts will have sub-district officers.

Mr. W. S. Holmes, chairman of our Conference Board, presided at the Sunday school session of the Baton Rouge District Conference at Ponchatoula, La. Much interest was shown in this conference by the delegates present, especially in teacher-training work.

Miss Ella Hooper, member of our Conference Board, is taking a six-weeks' course at Emory University this summer.

The official date for Children's Week is Oct. 12-19. Materials, leaflets, psters, etc., are in preparation, and will be sent in due time to all schools which will promise to observe this week. As many as ten schools in some of the districts observed this week last year. Your Elementary District Superintendent will promote this campaign this fall.

Prof. Ward Anderson, of Lake Charles, La., the principal of the Lake Charles High School, acted as the Educational Director of the recent Standard Training School held there. The following ministers took credit in this training school: Rev. J. B. Williams, presiding elder; Rev. A. W. Waddill, pastor at Lake Charles; Rev. T. D. Lipscomb, pastor at Sulphur; Rev. L. E. Crooks, pastor at Indian Bayou; Rev. R. S. Walton, pastor at Rayne, and Rev. Harold Henry, local preacher of De Ridder. This large list of pastors taking this course speaks well of the interest of our leaders in our great Methodist program of Sunday school work.

C. D. ATKINSON.

Sunday School Day Offering, Louisiana Conference.

Alexandria District.—Alexandria, $72.97; Natchitoches, $20; Lecompte, $11.58. Total, $104.55.

Baton Rouge District.—Franklinton, $10; Amite, $10.50; Bogalusa, $30. Total, $50.50.

Lake Charles District.—New Iberia, $6.57; Crowley, $40. Total, $46.57.

Monroe District.—Monroe, $48.28; Wisner, $20; Kilbourne, $1.45; Oak Grove, $6; Epps, $4. Total, $82.73.

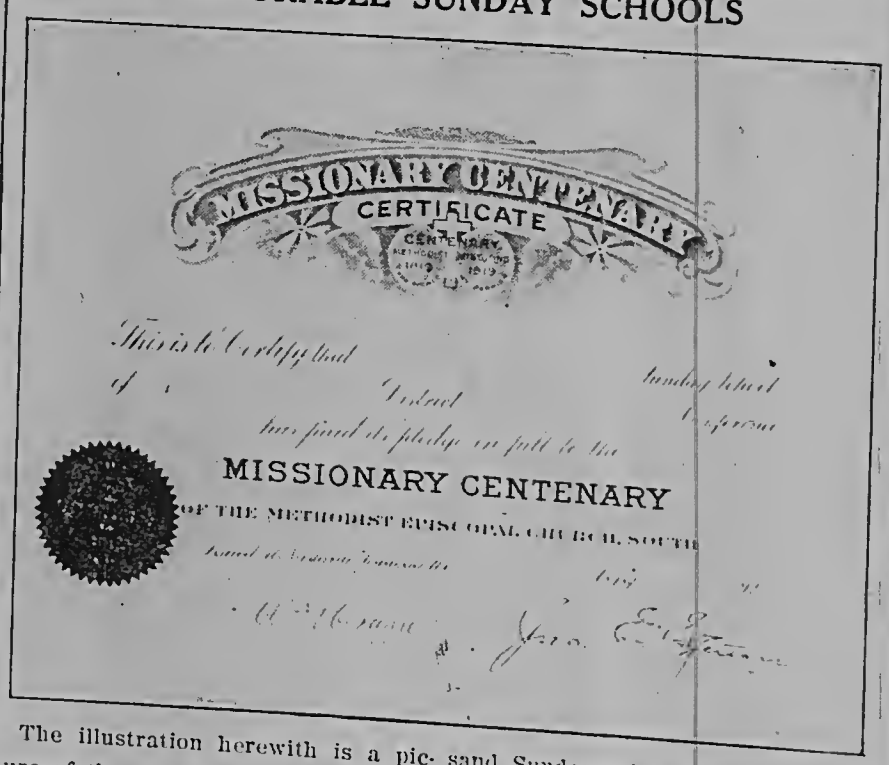
New Orleans District.—Rayne Memorial, $18.65.

Ruston District.—Ruston, $50; Wesley, $2, Homer, $52; Winnfield, $20. Total, $124.

Shreveport District.—Greenwood, $5.10; Mansfield, $14.93; Pelican, $6.77. Total, $65.80.

By Districts.—Alexandria, $104.55; Baton Rouge, $50.50; Lake Charles, $46.57; Monroe, $82.73; New Orleans, $18.65; Ruston, $124; Shreveport, $65.80. Total, $483.80.

HONORABLE SUNDAY SCHOOLS



The illustration herewith is a picture of the certificate of honor issued by the Centenary Commission to all the Sunday schools who complete their payments on the Centenary pledge. One thousand Sunday schools have already received this certificate of merit. The total paid by these Sunday schools to the Centenary cause is about $425,000.

The Centenary Financial Campaign occurred in May, 1919, and since the Sunday school pledges were made by the month and not by the year it will be seen that these thousand Sunday schools have completed their payments "right on the dot."

Other Sunday schools are completing their payments regularly, so that the number on the honor roll is constantly increasing. The certificates are issued by the Centenary Commission as soon as the payments are completed. One of these beautifully lithographed certificates should be in every Southern Methodist Sunday school. If your payments have not been completed, plans should be projected at once to complete the Centenary task and thus be among the honorable Sunday schools of the Methodist Episcopal Church, South.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Cedar Grove, Wed., July 9, p.m.
Claiborne, Thur., July 10, p.m.
Pelican, at Mitchell, July 12, 13.
Mooringsport, at Mt. Zion, Sun., July 20.
Belcher-Gilliam, Sun., July 20, 8 p.m.
Vivian, Wed., July 23, 8 p.m.
First Church (preaching), July 27, a.m. (Conference Aug. 6, p.m.)
Oil City, Sun., July 27, 8 p.m.
Bayou Lachute, at Shreveport, Tues., July 29, 3 p.m.
Texas Avenue, Wed., July 30, 8 p.m.
Mangum Memorial (conference), Thur., July 31, 8 p.m.; (preaching, Aug. 10, 8 p.m.
Noel Memorial (conference), Fri., Aug. 1, p.m. (Preaching, Sun., Aug. 10, 11 a.m.)
Aug. 1, p.m. (Preaching, Sun., Aug. 10, a.m.)
Plain Dealing, at Alden Bridge, Aug. 2, 3.
Rossier City (preaching), Aug. 3, p.m.
Ida, at Munnerlyn's Chapel, Aug. 8, 11 a.m.
Mansfield, Sun., Aug. 17, a.m.

R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Coushatta, June 22.
Marksville ct., at Simsport, 11 a.m., preaching, followed by dinner on the grounds and Q. C., June 29.
Bunkie, June 29, night.
Rapides ct., at Oak Grove, 3 p.m., July 5.
Colfax, at Tioga; preaching, 11 a.m.; Q. C., 3 p.m., July 6.
Boyce, July 6, night.
Pineville, July 9, night.
Campti, at Clarence; dinner on the grounds, followed by preaching and Q. C., July 13.
Natchitoches, July 13, night.
Woodworth, July 16.
Evangeline ct., at Chicot, July 20.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, Aug. 3.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Lake Charles Dist.—Third Round.

Abbeville, June 22, 11 a.m.
Gueydan, June 22, 7:30 p.m.
Crowley, June 29, 11 a.m.
Sulphur, at Vinton, July 6, 11 a.m.
Lake Arthur, July 6, 7:30 p.m.
Rayne, at Branch, July 13, 11 a.m.
Maxie, at Church Point, July 13, 7:30 p.m.
Lafayette, July 20, 11 a.m.
New Iberia, July 20, 7:30 p.m.
Neame, at Longville, July 27, 11 a.m.
Merryville, July 27, 7:30 p.m.
Kurthwood, Aug. 3, 11 a.m.
Lake Charles, at Belle City, July 17, 7:30 p.m.
Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round.

State Line, church dedication, June 22.
Scooba, at Binnsville, June 29.
Daleville, at Audrew's Chapel, July 2.
Porterville, at Union, July 3.
Meridian, Seventh Avenue, at Pine Springs, July 5, 6.
Vimville, at Harper's, July 9.
Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 2[illegible], p.m.
Pachuta, at Orange, July 2[illegible].
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 2, 3.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

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J. W. LIGON, Aragon Hotel, Atlanta, Ga.
G. H. LIGON, 421 Biltmore Ave., Asheville, N. C.

FROM AVERA, MISS.

Mr. Editor: I beg leave to report our meeting at Avera, in which I was ably assisted by Rev. Earl B. Moll and his singer, Prof. Mangham. These brethren did fine work. The preaching was strong and fearless, accompanied by the Holy Ghost. The singing was fine and impressive. There were 16 accessions and quite a number of reclamations. The people gave them a nice purse. And the preacher was remembered by a nice pounding, for which we are very grateful.

We are going forward in our work; hope to have level columns at Conference.

We have an appreciative people. They are in sympathy with the work of the church.

P. H. HOWSE, P. C.

FROM REV. W. D. BASS.

Dear Brother Carley: I am in a fine union meeting among the good people of Mobile, Ala. I stop long enough to say a word on the unification question. I love all men everywhere, and am deeply concerned for the salvation of the world. But it will not be best for the Southern and Northern Methodist Churches to attempt to unite on the present plan. The same things that will keep them apart at this time will be in the way a hundred years from now.

No part of the world has done as much, and done it more willingly and properly, for the education, uplift, and salvation of the colored race, as the white people of the South. We have been their true friends, are yet, and shall continue so. But we shall never depart from our dignified, intelligent and God-honored method of showing our genuine friendship. If such a thing should occur as the two churches uniting by a small majority vote in our called General Conference, leaving out the actions of Annual Conferences, there will be a new Methodist church organized before the delegates reach their homes. Negro bishops presiding over white people in the North is not the only objection. There are many other serious difficulties. Who wants membership in a Methodist church which is not opposed to the modern day immoral dance? The bulk of our membership in Southern States will never accept the present plan, notwithstanding they paid for our property. I have always loved our bishops, and do yet. I don't think our church ever had a greater leader than Bishop Candler. I regard it a sad day in our history as a church to antagonize the godly judgment and safe leadership of Bishop Candler and all the other good bishops of like mind. The unification agitation has already hurt the Southern Methodist church.

I believe in the unification only that can be accomplished through Jesus Christ, when we shall so become one in him that the hindering difficulties shall be removed in a true Christian spirit, and all come together with one accord as on the day of Pentecost. This is the only course God will endorse.

Corinth, Miss.

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JUNALUSKA IS CALLING YOU.

The dates of the Epworth League Assembly this year are Aug. 14-26. The program promises to be the best we have ever had. Read over these features and say, "I'm going!"

1. Peter W. Dykema's course in "Church and Social Music." This promises to be one of the best courses ever given at Junaluska. Prof. Dykema is the rare combination of the one who knows and appreciates good music, and who, at the same time, knows how to make it popular. He'll give Junaluka some thrills with his "stunts" with his class.

2. It is very probable that Edna Geister will be with us. She writes that she is going to make every effort to do so. Her leadership course will be very much worth while.

3. Miss Emily Walker, of the Chicago Recreation Training School, will teach a course in dramatics. This will be a very practical course, covering detailed information about suitable plays, costuming, stage setting, lighting, coaching etc. In connection with this course there will be an expensive exhibit. This will include two miniature stages, showing what can be done in the ordinary church and what can be done with the regular stage equipment. There will be costumes in full for six plays, lighting suggestions, etc., and an attendant in charge who can explain everything. Miss Willye Evans will have charge of this exhibit.

4. There will be advanced courses in Epworth League methods, including a course in Conference Union and District Activities that all Conference officers should attend.

5. There will be fun features galore camp fires, stunt nights, dramatic evenings, swimming, boating, etc. Wait till you see Professor Dykema in action with his Toy Orchestra. Who knows, maybe you'll play in it!

6. Arthur J. Moore, of San Antonio, W. D. Weatherford, of Nashville, and C. G. Chappell, of Memphis, will deliver the platform addresses. W. B. Garrett will conduct the Vesper Services.

7. The teachers of various courses include Dr. D. D. Wallace, Dr. W. F. Quillian, Dr. A. K. McLarty, R. B. Eleazer, Ina C. Brown, Lillian Earnest, Mary Sue Tynes, William Graham Echols, W. I. Munday and E. O. Harbin.

Really, if you're a League leader, you can't afford to miss Junaluska this summer.

The common school is the cradle of American greatness.—Theodore Parker.

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L. I. MILLS, Secretary, Petersburg, Tenn.

UNIFICATION.

Dear Brother Carley: Your editorial in this week's issue of the Advocate is the most sensible as well as most logical article I have read yet on the subject. As the matter stands with the present proposed plan of unification, I am in hearty accord with it. I am thoroughly convinced that it is the will of our Lord that we should unite; I believe that the Holy Spirit is back of the whole movement. I know the devil hasn't a thing in the world to do with it, but, on the contrary, he is doing everything in his Satanic power to keep us apart and at strife with each other. With all due respect for those who oppose it and have written against it, I must say that after a careful perusal of their arguments and sayings, I find in each and every one a little element, to say the least of it, of selfishness and prejudice.

The Negro question, so far as the South is concerned, is forever settled. I am not afraid of Negro social equality or anything else from the Negro; he knows, and we of the Anglo-Saxon race ought to know, that we are a thousand years ahead of them in civilization and Christian culture, and they can never catch up with us, provided we keep pressing forward.

I am not afraid of being swallowed up by the North—they tried that in the '60s and failed, and I am convinced they are not going to try it any more.

World conditions demand that we reunite at once, and get organized to take this world for Christ. I am praying that God's Spirit may rule and reign in the coming General Conference.

JAS. M. LEWIS, Pastor,
Hawkins Memorial Church.
Meridian, Miss.

SHOULD BE MUTUALLY INFLUENTIAL.

Separation of church and State does not at all mean that these shall not be mutually influential one on the other. The church should be a morally commanding force in a freely influenced government. The civil power should execute laws based on moral sanctions. Only as organizations are the two great institutions of society to be disunited.—Western Christian Advocate.

Called Session of the General Conference

Methodist Episcopal Church, South

Will meet July 2, 1924, at Chattanooga, Tennessee. A daily edition (Sunday excepted) of the CHRISTIAN ADVOCATE will be published, containing speeches, motions, and all other matters pertaining to the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

The subscription price will be 50c for the session. Order at once from

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed down with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching, I answered, "Nay."

So all that day I used my tongue,
My hands, and my feet as I chose;
I said hasty, bitter words
That hurt one heart, God knows.
I busied my hands with wortbless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men—
Dumb must he be apart.
I do not know, but I wish to-day
I had let the Lord Christ have his way.

—Exchange.

MISSISSIPPI CONFERENCE.

Mission Study Circle Conducts Service at Magnolia, Miss.

There being no services in any of the churches Sunday evening, May 25, Mrs. George Hubbard, leader of the Mission Study Circle, arranged a program from the book, "Save America." A member of the board of stewards, Mrs. J. E. Norwood, told of conditions before the Federal amendment went into effect, and introduced the speaker of the evening, District Attorney F. D. Hewitt. Mr. Hewitt made a splendid address on law enforcement. The young people were represented on the program by William Sanders and Miss Lena Goza. Appropriate songs were rendered by the combined choirs of the several churches.

MRS. E. W. REID,
Superintendent of Publicity.
Magnolia, Miss.

Society Enjoys Program Concerning Council.

Items of interest concerning the recent meeting of the Missionary Council of the Methodist Episcopal Church, South, were heard at the regular meeting of the Woman's Society of the Central Methodist Church Monday afternoon, given by Mmes. L. B. Duane, J. W. Alexander, and Miss Ella Ormond. One of the features of the Council was a consecration service of deaconesses, and home and foreign missionaries. It was to these women who have given their lives in service for the Master that Mrs. H. L. McClesky, of Hattiesburg, president of the Mississippi W. M. S., wrote words to the tune of "A Perfect Day." Mrs. N. I. Washburn sang this song at the meeting Monday and was accompanied by Mrs. W. C. Journey.

During the business session which followed a letter was read from the orphanage at Jackson, after which plans were made to send a box to one of the little girls there. Plans were completed for the all-day meeting to be held at Wesley House Thursday, Tuesday, June 3, was named as the day for the all-day meeting of the Society to be held at the church, at which time "Save America" will be studied.

The president, Mrs. Stanley Wilson, made an appeal for volunteer leaders for the Central Lights Missionary Society. Miss Bob Tillman and Mrs. Wamble offered to take up this work. The Central Circle with the members present led in attendance. The meeting closed with prayer led by Mrs. D. E. Phillips.

Society Enjoys Program on "Stewardship."

A program on "Stewardship" was given by the Bethany and Bethel Circles at the meeting of the Woman's Society of Central Metbodist Church Monday afternoon, with Miss Madge Stuart as general chairman. Mrs. J. R. Whitaker led the devotionals, stressing the stewardship of motherhood. This was followed by a prayer offered by Mrs. S. A. Crawford. Mrs. Robert Brown talked on "The Analysis of Christian Stewardship."

At the conclusion of the program a season of prayer was held in the interest of the revival that is being conducted at the church. This was opened by Mrs. S. E. Wilson, and closed by Mrs. H. Thornton.

Mrs. Stanley Wilson presided over the business session which was featured by reports of Circles and officers. The meeting was attended by fifty-eight women, with the Bethany Circle leading with ten in attendance. Mrs. Mary B. Burroughs offered the closing prayer.

No remedy can cure all ailments of the human body, but an immense number of people suffer from aches, pains and disease symptoms when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

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is an eminent physician's best blood prescription, standardized. It is recommended for all anaemic and run-down conditions. It has helped thousands of others. It should help you. Ask for it at any drug store.

LOUISIANA CONFERENCE.

A Correction.

By an unforunate error the figures of the Auxiliary at Mooringsport are given as those of the Auxiliary at Noel Memorial, Shreveport. The correct figures for Noel Memorial are: Dues, $390; pledge, $300; Scarritt loan fund, $25; specials, $300; Week of Prayer, $17. Total, $1,032. Local work, $1,925.39. Grand total, $2,957.39.

This correction is made at the request of Mrs. C. C. Carver, treasurer of the Louisiana Conference Woman's Missionary Society.

MacDonell Wesley Community House, Houma, La.

The MacDonell Wesley House is, first of all, a home. The members consist of twelve children, three workers and the guests. The guests have ranged all the way from Council representatives to a tiny French girl who often spends the night, or an old colored woman needing encouragement and help. It is a training center. This embraces much of the work given the young people in the home througbout the year, the special periods of training covering a period of three weeks, and having a total attendance or 75; special classes are held in various communities and less direct methods under the classification of recreation. * * * It is a social service center, receiving gifts from all over the State and from distant States and getting them out to persons and places of need. * * * Evangelistic and religious work is carried on by co-operation with the pastors and evangelists. A gospel tent is used to great advantage in the summer. Through Sunday schools and Missionary Societies work is carried on in six different communities.

OUR THREE FORWARD MOVEMENTS.

The General Conference of 1922 created a special Committee on Reference, Counsel and Decision for the purpose of barmonizing the three great forward movements in our church so as to prevent complications, overlapping and embarrassment.

This committee, in a recent meeting at Nashville, discussed the plans of the various movements for collecting pledges, and allotted to each enterprise a certain period of time during which it should have the right of way in the church for a collection campaign.

In accordance with this decision, the Christian Education Movement will have the right of way from Oct. 15, 1924, to Jan. 15, 1925. The Centenary Commission will carry on its campaign for the collection of pledges from Jan. 15 to March 15, 1925. The Board of Finance will carry on its campaign for the Superannuate Endowment fund from March 15 to May 1, 1925.

During these dates it is expected that the full power of the church will be delivered to collecting the pledges made on the respective movements, and all movements will refrain from using the public agencies of the church during the period allotted to another. It was the decision of the committee, however, that each enterprise might continue its work of publicity through the church papers at all times.

THERE, NOW!

Did you ever see a bob-tailed blind pup try to cross a creek on a greased log? He can succeed about as well as a steward can succeed at his job without taking and reading his church paper. And yet there are hundreds of them in our Conference who are trying it.—Richmond Christian Advocate.

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REPORT OF REV. CHAS. ASSAF, EVANGELIST, FOR MAY.

May 4-5.—I preached three times in Edwards, Miss. Several asked for prayer, and 19 reconsecrated themselves to the Lord.

May 10-12.—I spent this time on the Sharon charge. Sunday morning 5 people joined the church, and 19 came to the altar and reconsecrated themselves to the Lord. Sunday afternoon we went to the colored Methodist church and 4 joined the church. They asked us to come back Wednesday night. We went back and had a good service. Three more joined the church and several consecrated themselves to God.

May 16-19.—This time was given to Clarksdale, Miss., in the North Mississippi Conference. In the afternoon we had a children's service. Many of the parents came with the children. 25 or 30 children came to the altar for prayer. At the night service 2 Syrians joined the church. We had a good time.

May 26-30.—This time was spent in Jackson, Miss. While visiting in a hospital, I met a man, and after we talked he accepted the Lord and joined the church. I visited in a home and after talking with the mother and her five children, they all joined the church.

I held eight services this month. 21 joined the church—7 Negroes, 2 Syrians, the rest Americans.

I will thank you for your prayers and faith for me and my work.

Yours in Him.

CHAS. ASSAF, Evangelist.

Jackson, Miss.

OPPOSED TO UNIFICATNON.

I have for some time looked for an opportunity to register my protest against the adoption of the proposed plan of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, now pending, for several reasons:

1. If I rightfully understand this plan, it brings the Negro and the white man on an equality in all ways, in society, and legal affairs of the church, and authority. If this be true, how could I be for the plan? How could you?

2. This will (if not soon) eventually cause a race mixup and no end of trouble, at the cost, perhaps, of blood.

I have seen no one writing or saying that we have not made progress since being two forces of Methodists; don't if we have come and are doing the Kane's best, and all is going well, why bring such a thing before us at this hour?

3. If this plan is adopted, there will be at least 30% of the membership of the Southern Methodist Church that will not join us and be ever ready to take the reins of the body, and it will become mixed with a few organizations in the South. Then, if we had this, could we feel that we are doing God's Kingdom right in promoting this plan?

I have been a member of the Southern Methodist Church since God, for Christ's sake, pardoned my sins and "filled me," but I could never feel right under the supervision of the present plan, and I take this opportunity to say so.

I love the Southern Methodist Church, but will to endorse a plan that would do away with even its name. It has some principles.

Lastly, I am opposed to "any plan" that would join these two bodies of Methodism together without giving the whole church a voice in this matter.

It is a serious matter for us to send out one dollar-a-year member of the entire church to get some money to promote the Kingdom; that is good, and I stand for it, but let us also give every member a chance to say he wants or does not want a plan like this or any plan that involves so great an interest.

I feel that the Southern Methodists (if this plan is adopted) will be as "sheep having no shepherd."

REV. R. E. WOOLFIN.

Sardis, Miss.

IN FAVOR OF UNIFICATION.

Dear Dr. Cartledge: I have been very much interested in the articles on Unification which are appearing in our papers. To my way of thinking, the best article that has yet appeared is the one written by Brother J. R. Pepper and published in your edition of the 12th inst. He is clear, concise, and convincing.

While I differ with the opinion of some of my dear brethren who are opposed to unification, I must say that I am glad to see that much of their objection rests on removable questions which may or may not, of course, if the plan of the M. E. Church, South, be trusted, that we have nothing to do with [illegible] will be [illegible] their preachers, [illegible] to conference [illegible] we ever [illegible] them just as [illegible] and ready to do [illegible] that is their right. [illegible] as I have [illegible] and I know each of their brethren would treat each other more [illegible]

I think unfortunate [illegible] have [illegible] and [illegible] some will [illegible] to further [illegible] to defeat unification. One [illegible] to the Negro has not been to our credit. In the Providence of God he was laid at our door, Lazarus at our gate, and one of the most difficult things that we shall have to [illegible] at the judgment will be our neglect, not to say treatment, of him.

I have tested the feeling of our people in regard to the matter of the election of members of the quarterly conference, and I am convinced that our people are satisfied with our law as it now stands. An election was called and widely advertised. Less than one in ten of the membership turned out, and those who did express desire to change our present method of selection.

What is the real question for us to settle? Is it not, What is the Christian thing for me to do in the premises? The very genius of Christianity is to draw God's people nearer together. Every Sunday we say, "I believe in the holy catholic church." Christ's last prayer was that "They may be one, as we are one." "The works of the flesh are * * factions, divisions." (Gal. v. 20?) In the nature of things divisions will come just as do other "works of the flesh," but they are of evil. I think that we shall all agree that were we united in one great church, it would be our duty to do all in our power to prevent a division; is it not just as true that we should do all in our power to secure unification where division exists? Instead of applying to prejudices magnifying our differences, should we not magnify the things on which we agree, and try to keep down all prejudice?

Fraternally yours,

JOHN A. RANDOLPH.

Sardis, Miss.

AGAINST UNIFICATION.

By R. W. Carruthers.

The plan now under consideration for uniting the two main branches of Methodism leaves the name, among other things, to be decided later. It might be "The Up-To-Date Methodist Church," or "The No-Matter-Much-What-You-Believe Church." There are cases in which a name means much, and some at least who are interested would like to know in advance what they are being carried into.

In the event of unification, the votes of all conferences, except judicial, would, of course, be in the ratio of about two in the Northern Jurisdiction to one in the Southern, which would be right and proper.

Some are greatly impressed with the fact that provides that the judicial body shall be composed of an equal number from each jurisdiction. Now, in adjudicating a sectional or jurisdictional matter, an equal number of votes on either side would never decide anything. There must be a deciding vote. To those who think that this vote would ever be cast by the minority in the South, I have nothing to say.

Bishop Monzon, who seems to be the most enthusiastic for unification, is quoted as saying that this has been the one dominating question before the church for many years. There are some who think, on the contrary, that the conservation of the faith and the spiritual upbuilding of the church are of more importance.

Lord, give us leaders who can see something bigger and more vital to the interests of our church than rushing into the arms of the Northern church. We love them and want to continue to love them. Therefore, let us abide by their decision of eighty years ago and remain separate. St. Paul believed in and lived the spirit of brotherly love and unity, but at the same time thought that he and Barnabas could work better apart.

The Church, South, is now considering the question of uniting with a body which not only has not kept and is not keeping faith with us, but which is far in advance of us in adopting modern rationalistic ideas.

May the church through its entire membership pray earnestly for divine guidance before taking the final step!

Hazelhurst, Miss.

When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social but the body politic also.—Theodore Roosevelt.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Couference Epworth League Conference, at Grenada, Juue 18-21.
Sherman, at Bethel, June 21, 22.
Booneville sta., June 23, 5 p.m.; preaching, Jnly 6, 11 a.m.
Silver Springs, at Paul's Chapel, June 24.
Belmont, at Dennis, June 25.
Iuka ct., at Spring Hill, June 26.
Burusville ct., at Hebron, June 27.
Kossuth ct., at Wesley Chapel, June 28, 29.
Chalybeate, at Ebenezer, July 8.
Dumas, at Wier, July 9.
Mantachie, at Oak Grove, July 10.
Mooreville, at Andrew Chapel, July 11.
Wheeler, at Mt. Hebron, July 12; dedicate Shady Grove church, July 13.
Tishomingo, at Boggs Chapel, July 16.
Ripley sta., July 18, night; preaching, July 20, night.
Blue Mountain, at Falkner, July 19, 20
Booneville ct., at Blythe Chapel, July 22.
Marietta, at Gilmore's Chapel, July 23.
Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Quarterly Conferences:
McCool, at Chapel Hill, July 3.
Ackerman-Weir, Chester, and Sturgis, at South Union, July 8.
Mashulaville, at Middleton, July 11.
Macon sta., Macon ct., Shuqualak, and Brooksville, at X Prairie, July 15.
Columbus First, Columbus Central, and Caledonia, at Caledonia, July 17.
Starkville, West Point, and Cedar Bluff, at Siloam, July 18.
Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:
West Point, May 25, morning; Artesia, May 25, night.
Columbus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Nebo, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 20, 27.
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Kosciusko sta., Aug. 10.

The District Conference and Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Third Round.

Lamar ct., at Rice Chapel, June 20.
Ashland ct., at Wesley, June 21.
Waterford ct., at Bethel, June 22.
Water Valley, Main Street, and Taylor, at Wyatt's, June 28.
Paris ct., at Pleasant Ridge, June 29.
Water Valley, First Church, June 27, 29, p.m.
Holcomb ct., at Ebenezer, July 5.
Duck Hill ct., at Hopewell, July 6.
Winona, July 6, 7.
Abbeville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

R. A. TUCKER, P. E.

Aberdeen Dist.—Third Round.

Okolona, morning, June 21, 22.
Pontotoc, preaching, p. m., June 22.
Salem and Friendship, at Liberty Hill, June 23.
Verona, at Union, June 24.
Shannou, at Grady's Chapel, June 25.
Tupelo, June 29.
Houston, July 5, 6.
Fulton, at Van Buren, July 10.
Tremont, at Asbury, July 11.
Greenwood Springs, at Friendship, morning, July 12, 13.
Smithville, at Paine's Memorial, p.m., July 13, 14.
Nettleton, at Shiloh, July 15.
Prairie and Strongs, at S., July 16.
Vardaman, at Cross Roads, July 17.
Calhoun City, at Big Creek, July 18.
Woodland, at Palestine, July 19, 20.

This round of quarterly conferences is to be more than the regular conference and preaching service. It will be a series of iustitutes, especially on the circuits, an all-day program of great interest. There will be a team of workers and speakers, and it is hoped that great crowds of people will come to all these meetings. Rev. W. M. Campbell, the district evangelist, will be in the party from May 28 to June 6, and perhaps at other times also. Rev. R. H. B. Gladney will be in the party from July 10 to 20.

Let the pastors take advantage of this opportunity by getting all the officials and as many of the membership as possible to these meetings that the work may receive the stimulus and inspiration that they are sure to bring to the people.

L. P. WASSON, P. E.

Greenwood Dist.—Third Round.

Tutwiler, June 21, 22.
Webb, at Strathmore, June 22, 3:30 p. m.
Dublin, at Mattson, June 22, 23.
Sunflower, at Fairview, June 28, 30.
Itta Bena, June 29, 30.
Ruleville, July 6, 7.
Belzoni, July 8.
Inverness, at Caile, July 9.
Sidon, July 11.
Greenwood, July 13; conference, July 30.
Minter City, at Philipp, July 13, night.
Tchula, July 16.
Lambert, at Vance, July 19, 20.
Black Hawk, at Poplar Springs, July 26, 27.
Swiftown, at Lotus, Aug. 2, 3.
Moorhead, at Baird, Aug. 3, 3:30 p.m.
Indianola, Aug. 3, 4.
Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Cockrum, at Lewisburg, June 20, 10 a.m.
Pleasant Hill, at Lewisburg, June 20, 10 a.m.
Longtown, at McGhee's Chapel, June 21, 10 a.m.
Courtland, at Chappel Hill, June 27, 10 a.m.
Shuford, at Chappel Hill, June 27, 10 a.m.
Arkabutla, at Sarah, June 28, 10 a.m.
Creushaw, at Sledge, June 22, 7:30 p.m.
Oakland, at Tillatobia, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 17, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

It will be noticed that I am to hold three group conferences on my third round, viz., Byhalia and Olive Branch, at Miller, June 6, at 10 a.m.; Cockrum and Pleasant Hill, at Lewisburg, June 20, at 10 a.m.; Courtland and Shuford, at Chappel Hill, June 27, at 10 a.m. The preachers and officials of these charges will please note and act accordingly.

I also call attention to the fact that I am calling the quarterly conferences on the circuit to meet at 10 a.m. I am doing this because of a special program I shall have for the conferences on my third round. I shall have with me a layman (or other visitor) who will make an address on the value of the church to the community and to the world. I will secure the speaker for this occasion. I desire that the preacher, either before or after the time of the meeting of his quarterly conference, have all-day services in each of his other churches, at which service he shall have some one speak on the value of the church to the community and to the world. I want the preacher to preach a sermon on that same day on "Life Stewardship." Brethren, let's put the same enthusiasm into our work that we would if we knew each day were the last we would have for service upon earth.

J. TILLERY LEWIS, P. E.

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Idleness is the gate of all harm. An idle man is like a house that hath no walls; the devils may enter on every side.—Chaucer.

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 28, 1934 CHAS. O. CHALMERS, Manager

A JOINT STATEMENT BY FIVE BISHOPS.

There are many obvious reasons why the undersigned should issue a joint statement pointing out some few of the defective and dangerous provisions of the proposed Plan of Unification.

We observe in the outset what should not be overlooked, or obscured, namely, that the matter before the church at this time is not unification in general, but a particular plan which should not be considered upon a mere impulse of sentiment alone, or chiefly, but which must be judged by its essential contents and probable consequences. However attractive may be some possible conception of unification, it does not follow that the pending Plan would fulfill the proposed purposes of unification. On the contrary, there is nothing in the proposed plan which achieves the objects of unification as those objects have been set before the church repeatedly by the express actions of the General Conferences which have considered the subject.

It has been constantly declared that the chief ends of unification are to remove "irritating competitions," prevent overlapping and duplication of work by the two churches, save the needless expenditure of men and means, eliminate unseemly friction, and arrest the erection of "altar against altar."

But none of these desirable objects does this plan propose to accomplish; on the contrary, these objectionable conditions are expressly continued by it, as is clearly shown by Article III of the Plan, which is as follows:

"Section 1. Jurisdiction No. 1 shall comprise all the churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

"Section 2. Jurisdiction No. 2 shall comprise all the churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by the Jurisdictional Conference with the approval of the General Conference."

It must be borne in mind that the Northern Jurisdiction, as thus defined, will be territorially coextensive with the United States, while the Southern Jurisdiction will be territorially coextensive with the area where the Methodist Episcopal Church, South, now is. The Southern Jurisdiction will be thus limited and will have the status of a denomination like a [illegible]

This fact appears to be [illegible] not to be [illegible] mind.

That we [illegible] this plan [illegible] this proposition we [illegible] and conditions, by the following facts:

The Central Jurisdiction of [illegible] Plan, [illegible] money [illegible] paragraphs.

"The Bishops [illegible] this [illegible] our Bishops [illegible] to negotiate with [illegible] Episcopal [illegible] change [illegible] as may be [illegible] all sections [illegible] the Methodist Episcopal Church, South, [illegible] the most [illegible] the best [illegible] Our best [illegible] this [illegible] men [illegible] that [illegible] the Methodist Episcopal Church.

"We recommend, therefore, that the Commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to spend all possible time and attention during the year on the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in which it was constituted, and to report to the General Conference such action as may be necessary to effect the unification of these two churches on the basis of equality, and that the Commission be instructed to report to the General Conference such plan as may be necessary to effect the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in which it was constituted, and to report to the General Conference such action as may be necessary to effect the unification of these two churches on the basis of equality, and that the Commission be instructed to report to the General Conference such plan

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METHODIST UNIFICATION.

By Rev. A. F. Watkins, D.D.

Some adjustment of the relation existing between the Methodist Episcopal Church and the Methodist Episcopal Church, South, is necessary to the future welfare of both churches. I make this statement with a sincere conviction of its truth and importance and venture the expression of the belief that it will not be questioned by any thoughtful and unprejudiced man. Which of the two churches needs it more is difficult to say; in some respects we need it more, in others they.

The ideal adjustment, from the Southern point of view, would be some scheme of practical federation; from the Northern point of view (probably) organic union after the fashion of the years before 1844. Both are unattainable, and the attempt to realize either is a waste of time and energy. What is the best and wisest practicable adjustment for the present and for the next fifty years, I do not know. That there will come an adjustment, I sincerely and gladly believe. How far in the future it may be, I cannot tell.

At a time like the present, when the responsibility of a wise and righteous decision rests like a burden upon the heart of every man capable of considering the issue in a "dry light," the practical question is, "Granting the impossibility of bringing about an ideal adjustment, shall we take what we can get?" I would answer, "Yes, provided the cost is not too great." The cost means compromise; compromise, not of principle, but of preference. More will not be asked by a just man; less will not be yielded by a good one. The bubble of sectional vanity will have to be pricked, the cancer of sectional prejudice will have to be cut out, the running sore of sectional suspicion will have to be healed; but this is necessary for personal righteousness, to say nothing of Methodist unification. There can be no peace except to men of good will; but good will may be able to find a way.

What are some of the principles by which we must stand?

1. There must be unquestioned and unquestionable constitutional guarantee of the rights of the minority.

The South and the West are the minority today; but the North and the East may be the minority tomorrow. Who can tell? But whether South and West, or North and East, the minority must have for its protection the guarantee of its rights.

2. There must be unchallenged and unchallengeable local autonomy, with the possession and control of property and the preservation of the integrity of social life.

3. There must be the guarantee of unchanged doctrinal standards. The Articles of Religion, the General Rules, and the constitution; limitations for the protection of the Restrictive Rules must be kept inviolate.

Given these three guarantees, the man of good will should not find it difficult to commit to further negotiations many questions of taste and preference. To be sure, the man who prefers "to go it alone" and "continue to be a peculiar people," will "continue" to object.

The plan adopted by the Joint Commission in Louisville four years ago was opposed "because it tried to settle too many things." The plan of 1923 is opposed "because it tries to settle too few." Verily some of our brethren remind us of the children in the market place, who would neither dance to the piping nor mourn to the lamentation.

I believe the proposed plan is a safe and sane first step towards the healing of the breach that sin made necessary in 1844, but that, in the merciful providence of God, is no longer necessary, and that Christian charity can and must heal. The separation of the church in 1844 was a tragic necessity. No one desired it. Every one deplored it. The fathers wept at the thought, feeling that their hearts were being torn asunder. But conditions made it necessary—conditions that seemed to threaten the well-being of the church in one section or the other of our common country. But these conditions no longer exist. To repair this breach and restore the walls of this temple of God, will, I think, promote his glory and advance the well-being of Methodism in the world. To defeat it is, I fear, to cultivate the weeds of sectional and religious hatred, variance, and strife, the harvest of which our children and our grandchildren will have to reap, and, while they are doing so, will censure us for our prejudice and folly.

The proposed plan may really be described as a plan of federation rather than of unification, and as such should commend itself to Southern Methodists. It certainly tends toward the Southern rather than the Northern ideal, and yet our Northern brethren have enthusiastically adopted it. If this judgment of the nature of the plan is in any measure correct, it would seem to raise the question not only of the generosity, but of the justice of the statement that the General Conference of the Methodist Episcopal Church "leaped to seize the prize which they thought they saw in sight."

I have tried to weigh fairly the objections to the proposed plan; but confess that I have not been greatly impressed. In considering the statements of several of these honored brethren I have found it difficult to divest myself of the influence of the knowledge that for many years they have consistently opposed every plan that in any definite way gave promise of offering a practical basis of unification. This is no reflection upon these brethren. It is simply a reminder to myself that I should not yield to the unconscious tendency to discount the arguments of those whose opposition was to be expected. Upon the other hand, it might in part explain the limping logic of even a great man in expressing objection to a scheme for bringing about a result to which he was opposed. It is hard to approve even an unobjectionable plan for doing what one does not wish done.

The letter of "Transmittal" justly says: "These two churches are essentially one church, one in origin, in belief, in spirit, in purpose, and in polity." They are not organically one; else why the offering of a plan of unification? But are they not one in origin? Are they not, in large measure, one in history? Are they not one in doctrinal standards? Are they not one in the essential elements of church polity? Are they not one in evangelistic spirit? Are they not one in aggressive missionary zeal?

But we are told that this statement "does not accord with the history of the past nor with the facts of the present." Then follows a recital of certain differences that exist in the two churches, as now constituted. It is difficult to believe that the distinguished author of this argument attached much importance to it.

Here is one of the differences: "In the letter of 'Transmittal' it is shown that the two churches have different 'processes' for amending their constitutions and enacting other legislation."

The paragraph to which reference is here made reads as follows: "We ——— do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require." There may be here an implication that the two churches have different processes for amending their constitutions, but it can hardly be said that it is shown; but I would respectfully suggest that it is neither shown nor implied that they have different processes for enacting other legislation.

It would have been interesting if the writer had shown us what this unimportant difference is, but it would have been unprofitable; for the difference has no bearing upon the question of unification. Article X—Amendments—reads: "The General Conference shall at its first session provide, in harmony with the existing procedure of the two churches, a method of amending the Constitution, and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the churches, respectively." I am not unmindful of the fact that the foregoing is a statement of the differences now existing between the two churches; but it must not be forgotten that it is an outstanding part of an argument against the proposed plan.

The limits of this paper forbid my discussing at length each of the several statements of the differences in the processes and methods to be found in the two churches. It is enough to say that they have no bearing upon the question of Methodist unification and no proper place in a paper on "Some Objections to the Proposed Plan of Unification." They are simply differences, mostly unimportant, in the two churches as now constituted, and the proposed plan makes ample and suitable provision for harmonizing them.

Some of our friends seem disturbed because the proposed plan does not suggest a name for the church, and one recent writer sadly prophesies that whatever name is selected, it will not be the name of our church, and probably it will be the name of the Northern church. This question of the name provokes the following comments:

1. Why be troubled about the name? It will be named in good time by the General Conference. Our folks will be there, and we will determine the name. At least, if we do not name it, nobody else can.

2. If it does not receive our name, it cannot receive the name of the "Northern Church;" for the names are practically the same. The only thing in which we have a proprietary right is our "appendix." We might lose that; but it is not such a serious thing to lose an appendix. The doctors tell us that only two per cent of such operations result fatally, and we have all known cases in which great relief resulted from the operation.

3. How can any man tell us what the probabilities are? By his judgment. Very good. It might have been just as well then to have added, "In my judgment." The probabilities are not determined by any man's judgment.

4. I think it well that the name was not suggested. What a great time we would have had squabbling over the name, and in the meanwhile neglecting the weightier things of a great plan for the burial of sectional animosities, and for the speeding of the reign of Christ in a distracted world!

I would like to see the proposed plan adopted by the General Conference of the Methodist Episcopal Church, South.

1. It gives constitutional protection of the rights of the minority. "Every vote in the General Conference shall be by Jurisdictions, and shall require the accepted majority vote of each Jurisdiction to be effective."

2. It guarantees local autonomy with the possession and control of property and the preservation of the integrity of social life. "The plan which our Commission recommends safeguards all local interests, and the traditions which are held dear in the two Jurisdictions." We shall enjoy the undisturbed possession of our churches, parsonages, colleges, and other property. As far as concerns the practical working of our church in the South, we shall know no difference. The white people will have their churches, their Sunday schools, their bishops, their pastors, their officials, their members. The Negroes will have their own. The races will be as separate as now, and there will be no change except that we may be more generously moved to do them good.

3. It guarantees the preservation of the old-time Wesleyan doctrinal standards. These standards, embedded in the Constitutions of both churches, and unchanged from the days of our illustrious founder, are our common heritage and the heritage of our children.

I do not claim that the plan is perfect; nothing human is so. But it marks progress in Christian unity. It abates wasteful and irritating competition. It lessens sectional distrust and animosity. It tends to confirm national unity in our great Republic. It presents an unbroken front in the war against unrighteousness in the home land and a "compaction" of our forces for the conquest of a Christless world. May the Spirit of God go before us in this crisis.

Yazoo City, Miss.

SHALL THE TWO METHODISMS UNITE?

By Rev. Carroll Varner.

The Southern Methodist Church is confronted with the gravest problem just at this time that has ever been before her for solution. The question taking precedence over all others is, "shall we unite with the Northern Methodist Church at this time?" Let's consider the question in the light of a few observations and facts which come immediately to mind:

Is there really any great good to be obtained by a union between the two churches just now? Since they calmly and deliberately agreed to divide years ago and each work in its own respective field, they have both been wonderfully blessed by the great Head of the church. The most hopeful could not have asked for any larger success in the way of numbers or financial gains.

Since 1844 the two branches of Methodism have gone on "conquering and to conquer," and their influence in their respective sections has not been exceeded by any other church. There has been some overlapping and waste in some sections of the South, but it is very doubtful that the proposed plan will remedy this annoying situation. As for the overlapping and incidental waste in the mission fields, that can be adjusted, and is being ajusted, until it will be practically nil.

The history, traditions, sentiment, tastes, and ideals of the two sections and of the two churches are to a very considerable degree different, and in all probability will continue so for a long, long time to come. This fact constitutes a fundamental reason why they cannot be united yet into one great church. The above mentioned differences cannot be adjusted by a General Conference, nor any amount of oratory, or a lot of sentimental well-wishing. If we merely wink at these differences and go on, we shall act very foolishly, to say the least of it, and there is sure to come a period of long and bitter repentance.

Our experiences with the Northern Methodist Church since the division of 1844 have been expensive and unpleasant, except, of course, in the matter of sending and receiving fraternal messengers—and even in that we had a humiliating experience or two before they finally consented to recognize us! It isn't necessary to bother the readers with the details of this; it is too well known. In violation of two or three understandings, that church is continuing to pour money into the South for the purpose of building and manning churches all over our territory, and their attitude in most instances where they have built altar over against ours is a hostile one. Most of my ministry has been spent in the Holston Conference—not border territory, either—and I know personally that the Church North has built a church in almost every single place where we had one, and these buildings were put up and preachers provided by assistance from the North. I am reliably informed that John A. Patten, the wealthy manufacturer, during his lifetime, told the presiding elders in that Conference to build churches and send preachers in that territory wherever they thought best, and he would defray part of the expense personally. Ten years ago they went into Bristol, a strictly Southern city, where we had the whole field well in hand, and built a church near the heart of the city, and then went into some of our own churches there and got some of our members to start with. The pastor himself told me that his salary was partly paid by this same Mr. Patten. I know personally that some of their pastors—I can't say what percentage of them—went into the homes of some of our members and urged them to leave us and join them on the ground that ours was a Democratic and theirs the Republican church! It is safe to conclude that the policy they have observed in Holston territory is the one they are practicing all over the South. There are those who argue that we ought to unite because of this very situation; this looks more like surrender on our part than union!

Once again, the Negro question will not down. I do not think we ought to hold this up as a red flag before our people and make of it a great bugaboo, but at the same time we must not be so foolish as to think it does not constitute a grave question. At their General Conference in Des Moines four years ago, the Northern Church swept aside the proposed plan of unification presented then with scant courtesy, and gave the Negro an ovation, and immediately elected for the first time two Negro bishops on the same footing as the whites. No church in the United States has been so insistent on forcing certain objectionable features of the Negro question on the South as has the Northern Methodist Church. I suppose this is a main reason why it has meddled in politics more than any other church outside of Roman Catholicism. How can we possibly delude ourselves into believing that once we are united they will cease their hurtful activities along this line?

Finally, it seems to me that we need no other argument against this proposed union than this—that it will surely drive a wedge into our beloved church and cause a split which time will not heal. Why should any of us want to drive any of the rest of us out of the church in which we were born and reared? Those who oppose this union have as deep an affection for the Methodist Church as those who favor it; they have made perhaps as much sacrifice and given as much money for her support and on-going as they have, and it will be heartless to force them out of its membership after so many years. And this will surely happen if we bring to pass this union at this time!

Winona, Miss.

UNIFICATION OR MERGER OF COMMON INTERESTS.

By Rev. S. J. Davies.

I have given some study to the paper or plan which originated in our General Conference, formulated by a company of men who were as true as steel and loyal to every worthy thought and sentiment of our church. The main features of this plan, it is generally understood, are the results of some sound thinking on the part of Judge Horace H. White, of Alexandria, La. In the halcyon days of our youth I was wont to tell him that he had a "three-decker brain." Surely if there is anything in kinship and heredity—and there surely is—none can claim closer and more faithful, efficient relationship to our loved church than he. His father, Rev. B. F. White; his two uncles, T. B. and H. O., his two aunts, Mrs. Davis and Mrs. Hayes, spent and were spent in lifetime service for the cause of Methodism in Louisiana. Incalculable indeed would be our loss if the fruitage of their faithful, devoted labors could or would be taken from us. When it comes to sterling qualities of manliness, uprightness and honesty of purpose, not to mention his thorough knowledge of law by reason of years of study and practice, Judge White is ranked as one of, if not the leading jurists of our commonwealth to-day. If others may claim a hearing by virtue of prestige or service in and for our church, he can say, "I more;" but he would be the last man to say it—so I say it for him. I have adduced these facts to show that the plan of our Commission is not the work of empirical tyros in civil or ecclesiastical affairs. No doubt his coadjutors were as truly Southern and loyal to the best interests of Methodism in the South.

Now this question of unification has been tossed to and fro for a series of years, like a ball on a tennis court, with the result that the final adjustment of the question was put in the hands of our General Conference at its latest session in Hot Springs.

This paper, which was so overwhelmingly accepted by the Northern Conference at its latest session, was practically our proposals or our conditions for unification of the two Methodisms. If we fail to ratify or confirm our own plan, we simply stultify ourselves in the eyes of an intelligent, thinking public. Like the king of France, in mythical story, we march up the hill and march down again.

Generous-hearted men North and South have praised General Grant for the liberal terms given to the Confederates at Appomattox. He refused to humiliate the immortal Lee by taking his sword, and gave the cavalrymen their horses to plow their devastated farms. Now I do not count the ministry and laity of the Methodist Church in the Northern States our enemy; on the contrary, those with whom I have dealt were fine types of Christian men and women.

But some seem to think this is a second Appomattox—a second surrender on our part. If this be so, then it is the South and not the North in the saddle. We have made the terms, and I cannot see how we can avoid concurring with them when we meet at Chattanooga next month, and this we must do to save our honor.

I sometimes wonder how long a time it will take for some among us to keep abreast of the present age and learn how rapidly territorial boundaries and territorial distinctions are being obliterated. Florida is filled with Northern people; Southern men are among the princes in the financial world of New York City; men from the North and West are among our leaders in the churches and in business affairs in cities of Louisiana and Texas. There is an exodus and "inodus" North, East, South, and West. The great railway lines and their ever-rushing trains are like so many flashing shuttles, weaving this land of ours into a common brotherhood, with common interests. Some Methodists in this Southland, with open hands and closed hearts, bid eagerly for Northern capital to forward and develop our magnificent resources. And yet—and yet— Oh, my people, get a broader vision, learn that the Kingdom of God is boundless in scope and its charities have no limit! If "the world is your parish," is not the Northern part of these United States of America a real extensive corner of your vast claim? Let us quit this everlasting foolishness of a divided church, with a divided territory and a consequent divided fellowship, so that American Methodism shall present an unbroken front to the world, the flesh, and the devil, and press the far-flung battle line farther into the ranks of God's enemies.

628 Kings Highway, Shreveport, La.

METHODIST UNIFICATION, A SOUTHERN QUESTION.

By Hon. C. L. Bates.

Inasmuch as Methodist unification, according to the pending plan, is not merely an abstract ecclesiastical rearrangement, as to manner and form, of an existing polity, but is a nation-wide revolution, presenting a concrete Southern question, vitally affecting the religious life and the social, civil, political, educational and economic interests of the entire population of the Southern States, indeed challenging the integrity of the Southern social system, the public welfare imperiously demands a full, free and fair discussion of the movement both in the religious and secular press.

An Adroit Instrument.

The plan of unification, which was recently adopted by the General Conference by a vote of 842 to 13, is skillfully, cleverly, deftly, adroitly, elusively drawn and constructed, and is well calculated to mislead even the well trained legal mind; but upon strict legal analysis, there will be found lurking beneath its glittering generalities and brilliant platitudes a scheme for the utter disruption and disintegration of Southern Methodism, and an alienation of its territory, assets, property and institutions to a foreign and unsympathetic control. Some powers over local matters are apparently reserved to the Southern church, but upon a close analyis of the entire instrument those reserved powers are apparent only, to be effective during the transitional period, at the conclusion of which the supreme legislative, executive and judicial powers of all Methodism will automatically vest in the one General Conference of the United Church.

The plan of unification bears the impress of great intellectual power, legal learning, skill and ingenuity, and possesses absolute legal and structural unity. Unmistakable unity of intent, plan and purpose characterizes the instrument throughout; and that plan, intent and purpose are a consolidated church with a consolidated government.

It has been stated in the public prints by one of the Commissioners, over his signature, that the "plan is a loose federation." In a legal point of view, that is a most remarkable declaration. There is in the plan no division of the powers of sovereignty, which de Tocqueville, in his "Democracy in America," declares is the fundamental principle of "all Federated Republics," and which is sustained by the world's history of federations. The plan does not declare that the Southern Church "retains its sovereignty, freedom and independence," nor are any permanent governmental powers reserved to it either expressly or by necessary implication. Upon the full consummation of the union under the plan, the Southern Church will ipso facto be dissolved and all its powers, rights, franchises and property be vested in the consolidated church. Should the plan become effective, it will create an ecclesiastical imperialism. There will be no Methodist local self-government, no self-determination.

The Preamble.

The preamble of the plan declares that the two churches "are essentially one church, one in origin, in belief, in spirit, in purpose and in polity," and a desire is expressed that "this essential unity may be made actual in organization and administration throughout the world."

Except as to written creed, which seems to have become "a rope of sand" in some quarters, the preamble is flatly contradicted by notorious current conditions, by a "solid South" confronted by a solid New England, by the twenty-five years' negotiations of the parties upon the subject of union, by the history of sociological condition from Colonial days, and by the history of Methodism almost from the Christmas Conference down to the present time.

The preamble does violence to the truth of history, and opens wide the door to a discussion of all relevant facts which discredit the claim of "essential unity," and which the Commission must have deemed a condition precedent to "actual" unity "in organization and administration throughout the world," which assumption is eminently true.

"One In Origin."

True it is that both churches derived their theology, general rules and the principle of the itinerancy from Mr. Wesley; but it is not correct to say that they are "one in origin." The character of a church, like that of an individual, is greatly influenced by the time and circumstances of its birth, and that character and purposes of the people who bring the organized body into existence.

The Southern Church was brought into existence out of a conflict of constitutional church government and a refusal of the Southern preachers to disregard the binding force of the constitutions and valid laws of the States where they respectively lived and labored; it had its origin in a profound respect for and obedience to constitutional government, both ecclesiastical and civil, which stamped upon it its distinguishing characteristic and which became ingrained in its fiber. The old church was organized under the quiet and tranquil auspices of the Christmas Conference without a struggle for any great principle. In its very origin and birth, the Southern Church became the consecrated and fearless champion of obedience to civil law, social order, and just and honorable ecclesiastical administration.

Not One in "Polity."

Very early in the history of American Methodism there arose in the General Conference two parties advocating conflicting theories of government, persisted in until it resulted in division; and as late as the Southern General Conference at Oklahoma City, the Northern Church sub-

mitted as a condition of union the proposition that supreme legislative, executive and judicial power should be vested in the General Conference of the United Church, which the Southern Church declined to accept, and there is no evidence that either party has changed its opinion or receded from its position; but, on the contrary, the pending plan is proof infallible that the Northern Church still adheres to its theory of a consolidated government. In the Northern Church the sovereignty is vested exclusively in the General Conference, as was held seventy-five years ago by the United States Supreme Court; but in the Southern Church the sovereignty is vested in the Annual Conferences—not merely the preachers, but the whole people, to whom was relinquished the sovereignty by the plan of separation, and by whose votes the Southern Church was created and erected. The two theories of government are in irreconciliable conflict.

Spirit and Purpose.

The spirit and purpose of the Northern Church are very far from being wholly for evangelization; they are largely social and political; that church is dissatisfied with racial relations in the South and with the laws of the Southern States respecting the elective franchise, public schools, passenger transportation and kindred matters. Should unification be consummated under the pending plan, those questions respecting racial relations which the Southern people have long deemed settled will be reopened, which will eventually lead to race conflicts.

The Northern Church is likewise dissatisfied with local legislation in the South regulating foreign corporations and imposing taxation on foreign capital invested here, and doubtless efforts will be made to bring the colored man back into politics, as the status quo could be changed in no other way.

To Break the "Solid South."

From Reconstruction days and carpetbag rule down to the present time, the Northern and New England people have striven by all available political means to break the "Solid South," and have failed, and now the indications are that further effort is to be made in that direction by ecclesiastical reorganization and in the name of religion, good will and brotherly love. By intellectual impact, the Northern Church seems to have demolished the faith, fortitude and courage of Southern ecclesiastics, and to have converted the Southern Church into an instrument of social, political and financial exploitation. Whatever else may be said of the Northern Church, it cannot be denied that it is an organization of almost imperial power, directed in its operations by a wealth of talents, genius and equipment which are quite equal if not superior to the national government itself, and Southern ecclesiasticism is gradually yielding to its superior strength and blandishments; and unless appeal be made to the people as in 1844, and pursuant to the constitution of the Southern Church, Southern Methodism will soon become a memory.

"United In One Church."

The first article of the plan of unification declares that "the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church."

This declaration is clear, positive, and unequivocal; it definitely fixes the character of the proposed union; there is to be but one ecclesiastical entity, in which, by operation of law, the whole governmental power, property, rights and franchises of the two churches are to be exclusively vested; the Southern Church to die by its own hand without succession—"civilly dead"—without heir, executor or administrator, its assets to become "derelict," and to be "gobbled up" by the child of unification.

Distribution of Powers.

Section 2 of Article 5 of the plan grants to the General Conference, subject to the five Restrictive Rules, "full legislative power over all matters distinctly connectional, and in the exercise of said power * * * (1) authority to define and fix the conditions and privileges of church membership," and (2) "to define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses," and (3) "to define and fix the powers, duties and privileges of the episcopacy," and "to fix the number of bishops to be elected by the respective Jurisdictional conferences," and (4) "to provide for a judicial system and for a method of judicial procedure for the church;" with many other specified powers, and a general clause (Section 11), covering "all matters not specifically set forth" in the instrument. If unification be consummated under the pending plan, the destruction and extinction of the Southern Church will be complete.

Holly Springs, Miss.

UNIFICATION—WHY NOT?

By Rev. W. Winans Drake, D.D.

For years we have been negotiating with the Methodist Episcopal Church with a view to unification. Repeatedly we have committed ourselves to the principle and purpose of these negotiations. Indeed, as Dr. Duren pointed out in the Advocate a few weeks ago, in the very organization of our church in 1845 the declaration was definitely included that our church held itself ready to consider any plan for reunion, whether it be jurisdictional or connectional. It is in keeping with the attitude of the fathers that we should accept the principle of reunion. We have now come face to face with a plan drawn largely by our own representatives, which paves the way for unification on a basis which may be said to be the minimum. In other words, if we cannot agree on this, there is little hope of our ever agreeing on any plan. The rejection of this plan would, in the public mind, suggest serious doubt as to the sincerity of our negotiations. Why not adopt it?

A great deal has been written against it. All the arguments may be summarized into one or two items. The attempt has been made to raise a bugaboo about the Negro. Everyone who has intelligently read the plan, or who knows the attitude of the South, knows that the plan will not bring any suggestion of social equality. The magnanimous attitude of the Methodist Episcopal Church which amazingly protects minority interests, giving the smaller Jurisdiction equal voice in the General Conference, the Judicial Council and the united College of Bishops, assures us that nothing can happen in the nature of intermingling of races, except that Negro delegates and bishops would sit in the same assembly in the General Conference—such a thing as has happened again and again in our own General Conferences and in the assemblies of other Southern churches, when colored bishops and other representatives have occupied the platform with our own bishops. It would seem that the Negro had been used as a scarecrow long enough in politics without bringing him in for such a purpose into the church.

Another favorite argument is that the Methodist Episcopal Church has not been true to the agreements of the Plan of Separation and therefore cannot be trusted, with the implication that that church is trying to entice us into a trap in which they can force us into subordination to their ambitious purposes. It is true that, as we see it, their policy has not been in keeping with the Plan of Separation; but we must remember that the General Conference of 1848 deliberately decided that inasmuch as the Annual Conferences had not sustained the separation as a constitutional act, it was null and void. And it is safe to say that if the unification should be adopted now, those who use such arguments would not hesitate to use a similar constitutional process, if possible, to nullify the agreement. We must at least concede them some degree of sincerity in their position. And it is beyond reason to convict a whole great denomination of duplicity because their fathers or grandfathers took a position which to us seems unfair.

When we come to assess the arguments against the plan, they are arugments against any sort of unification, and that on grounds which do not deal primarily with questions of doctrine, law or organization, but are based upon suspicion and distrust. It is argued that Jesus' prayer for unity does not mean uniformity of organization but unity of spirit; but in the face of his prayer how can we justify such wholesale distrust and suspicion, which are very elements of disunity of spirit?

In view of this situation it seems to me that the thing which is most needed—more than discussion or argument, is a great volume of prayer for the spirit of unity—a spirit which will set us in the right attitude toward the party of the second part, and that will enable us to discuss and decide the question that a manifest Providence has thrust upon us without any utterance or act that would divide our own ranks—a prayer that we all may be one as Jesus Christ and the Father are one.

New Orleans, La.

THE UNIFICATION OF AMERICAN METHODISM.

By Rev. T. D. Ellis, D.D., Secretary of the Board of Church Extension, Member of the Commission on Unification.

The question of supreme moment before American Methodism and of large interest to world-wide Christianity at this time is the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The Plan submitted by the Commissions appointed by the General Conference of the two churches was adopted by the General Conference of the Methodist Episcopal Church on May 7 by the vote of 842 to 13. The eyes of the Christian world are turned now to the special session of the General Conference of the Methodist Episcopal Church, South, which will meet in Chattanooga, Tenn., July 2. As a member of the Commission from the Methodist Episcopal Church, South, and as one who loves his church and the future of Methodism in America and throughout the world, I wish to submit some reasons why the Plan should be adopted by our church.

1. This is a religious question, and should be discussed and finally settled in the spirit of Jesus Christ. I am afraid some who are discussing the question are forgetting that all of us should be concerned about the progress of the Kingdom of God and the salvation of the world, and that this question of the unification of the churches should be considered only upon high and religious grounds. The first questions for us to answer are, What is best for the work of Methodism throughout the world? What is the will of God?

It is hard for me to believe that antagonism is better than co-operation; fratricidal strife better than fraternity; hatred better than love; distrust better than confidence, and two Methodisms better than one Methodism everywhere. You cannot cultivate brotherly kindness and co-operation by magnifying differences, faults and indiscretions, and constantly charging each other with unfairness. This Plan is not the marshalling of two armies for battle, but the coming together of two Christian churches to promote the work of Christ in the world. Some time and in some way, we must begin to cultivate the spirit of friendship and brotherly kindness in Christ Jesus. This Plan was written from the standpoint of confidence between brethren, and not in the distrust and suspicion of enemies.

When the question was before the Northern General Conference not one word of bitterness, strife or distrust was uttered by any speaker during the discussion, but every speech breathed the spirit of love and fraternity. Bishop W. F. McDowell, who was asked by the Conference to speak on the Plan, stated in beginning his address, "for the hours since the Commission has asked me, I have been in constant prayer that in such word as I might say, I might be moved by the Holy Ghost on behalf of the whole church of Christ." The world is needing the full power of Methodism praying together and working together in America and to the uttermost parts of the earth.

2. The Plan is a simple one. As Judge White, of Louisiana, expressed it, it is to begin to do everything that we can together and trust the spirit of Jesus Christ to enable us to do more things together until at last we can do all things together.

The Constitution of the United States, when adopted, did not settle all the questions of the union of the States, or of the problems arising from international relationship; but it did state the principles of our Government very clearly, and formed the basis of a permanent union which has grown with the years, and made possible the greatest nation on earth today.

There are two ways of treating a baby when it is born. One is to say, "I want a man, able to plow, practice law, run stores and preach, and this is only a baby, I will kill it." The other is to recognize the divine method of starting with a baby, nurturing it, educating it, cultivating its best qualities until at last it has become a man capable of plowing, practicing law, running stores and preaching the gospel.

The Plan submitted is more than a beginning. It provides for actual unification. When the Plan is adopted by both churches, both churches in adopting it will say to every member, minister, church, district and Annual Conference, that the "two churches are essentially one church," and that it is the desire of both churches "that this essential unity may be made actual in organization and administration throughout the world." No unification can be more complete than a unification which provides for unity in "organization and administration." This means that the Methodist Episcopal Church in adopting the Plan will say to every member, minister, church and conference within the territory occupied by the Methodist Episcopal Church, South that they desire that both Methodisms should be one in "organization and administration," and any church which does not follow the expressed desire of the General Conference will be, in spirit at least, in rebellion against their own church authorities. After both churches have expressed this desire for actual unification in "organization and administration," it will be a perfectly natural thing for the bishops of the reunited church to ask one bishop to hold all the Conferences within a State so that the desired unification may be made actual. It will very likely take several years to eliminate all overlapping, but such overlapping will finally disappear, and the breach of eighty years' duration will be healed. Suppose it does take a few years. Is not a few years of healing better than to continue an unhealed and running sore in the side of American Methodism perpetually?

3. The Plan makes "provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands." If it did nothing more than to eliminate the hurtful division in the work of Episcopal Methodism in foreign lands, it would justify its adoption. The two churches have been striving to adjust their work so that there might be no

overlapping in foreign lands, but there are two Methodisms in Mexico, in Europe and in China, and the missionaries say that the people in these lands are acutely conscious of this division, and there is earnest prayer in all mission fields for the adoption of the Plan.

4. The Jurisdictional Conference will possess "the full powers of the General Conference of the church now constituting said Jurisdiction except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences." The rights of members, ministers, churches and Conferences are fully protected by the laws now existing in the Disciplines of the two churches, and which cannot be changed except by a majority vote of the Jurisdiction concerned. The powers vested in the General Conference are of a connectional character.

5. At the present there is no law in either church whereby overlapping may be eliminated. The two churches have overlapping and competitive work in at least twenty-five States. Let us concede that the agreement made in 1844 was violated. We must also concede that both churches are guilty. The Methodist Episcopal Church is in territory where we are strong and they are weak, and we are in territory where they are strong and we are weak. Bishop Dubose is not authorized by any law or act of our General Conference or by any other body or organization, to withdraw from Montana, Washington, Wyoming, Idaho, Oregon, or any State at present occupied by our church. The bishops of the Methodist Episcopal Church are not authorized to withdraw from Florida, Georgia, or any State where they have members, property and large vested interests. Should a bishop of either church withdraw from territory now occupied by his church, he would be promptly reprimanded by the authorities of his church.

The Plan under consideration states that the General Conference shall have authority to provide "for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other," and that this transfer shall be made with the consent of the party to be transferred. Any plan to be legal must be voluntary. Should the present Plan be rejected, overlapping and competition will continue, and the two churches will expend millions of money and use thousands of church workers fighting each other, when both money and workers are needed in the battle against sin. What is the mind of Christ? What does God will that Methodism should do in the face of these facts?

6. The minority church is fully protected by the plan. We are given equal voting power with the Methodist Episcopal Church. Every vote shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective. This prevents a minority of one Jurisdiction from uniting with the majority of the other to override the will of either Jurisdiction. If, under this provision, we permit ourselves to be disintegrated or swallowed, I think all will agree that there will be no ground for complaint. There is no more danger of a deadlock under such method of voting than there is in a deadlock in the United States Congress. Such a double voting process is a protection permitting the passage of such measures as commend themselves to both Jurisdictions and forever forbidding one Jurisdiction forcing its will upon the other.

7. The bishops of the two churches, as at present constituted, "shall be the bishops of the united church without further action." This does not say, as it has been quoted as saying, that every bishop will be the bishop of the "whole church," but the article in question specifically states that he cannot exercise the functions of his office outside of his own Jurisdiction, except "with the consent of the majority of the bishops of the Jurisdiction involved." Does any one think for one moment that a majority of the bishops of our church would ever, under any circumstances, invite a Negro bishop to perform any of the functions of his office within our Jurisdiction?

8. It has been suggested that as the Methodist Episcopal Church has two Negro bishops which were elected to preside over Negro Conferences, and who have never presided over white Conferences, and under the regulations and understanding when they were elected, cannot preside over the white Conferences even within the Methodist Episcopal Church, we are in danger of having at some time somewhere, a Negro bishop to preside over a white Conference within our Jurisdiction. There is no such danger, unless the bishops of our church should invite him to preside over such Conference within our church. The Constitution provides that the bishops of our church would not invite, or consent to, such actions, and could be entirely trusted at this point. Does any one who reads this article believe that the bishops of our church would ever invite a Negro bishop to preside over a white Conference? If not, why then has this question been brought into the discussion? Religious and racial prejudices are deep and lasting. To stir them unnecessarily does not please God. Let others do as they may—I shall not be guilty at this point.

9. (a) Reverting to the race question which really has no place in this discussion, as the Plan fully protects the ideals and traditions of Southern Methodism, a few things more ought to be said. First, the Methodist Episcopal Church, South, has a Mission to the Negroes in Africa. Our missionaries to these Negroes are white missionaries. If this Mission in Africa grows, and we must desire its growth or subject ourselves to the charge of unpardonable hypocrisy, then we will have in the next General Conference, or at least within a few General Conferences, Negro delegates from the African Mission. Is it any worse for the bishops of the united church to have two Negro bishops who are limited to the work in Negro Conferences meet with them in counsel, than for the men and women who will be delegates to our General Conference have these Negro delegates from Africa sit with them?

(b) The work of the Methodist Episcopal Church, South, among the Negroes is through the Colored Methodist Episcopal Church. I am a member of the Board of Trustees of Paine College at Augusta, Ga., a school supported by our church for Negroes. Bishop U. V. W. Darlington, of our church, is President of the Board, and Bishop Williams, of the Colored Methodist Episcopal Church, is the Vice President. The Board is composed of an equal number of white men and Negro men, and an equal number of white women and Negro women. At the meetings of the Board of Trustees, the white men and the white women meet with the Negroes. Whenever Bishop Darlington desires to make a speech, Bishop Williams will preside. Now in all good conscience, is it any worse for the bishops to meet in counsel with two Negro bishops who are limited to their work to Negro Conferences, than for Mrs. James H. McCoy and Mrs. Luke Johnson, white women of the Methodist Episcopal Church, South, to meet as members of the Board of Trustees of Paine College? I think Mrs. McCoy and Mrs. Johnson will tell you that in such meetings Southern ideals or traditions were not violated, and that the Negroes showed them the utmost respect and listened profoundly to what they had to say. Does not consistency demand that we should see things as they are, and not conjure up racial prejudice?

I have written at length because this question is of tremendous importance not only to Methodism, but to world-wide Christianity. My plea is that we may have a reunited Methodism, giving itself in utmost consecration to the work of the Kingdom of God throughout the whole world.

A JOINT STATEMENT BY FIVE BISHOPS.

(Continued from First Page.)

States from one Jurisdiction to another, provided that no transfer shall be made without the consent of the members, preachers, churches, pastoral charge, district, Annual Conference, Mission Conference, and Mission that it is proposed to transfer." It will be noted that this provision covers the consent of those who go from one Jurisdiction to the other, but says nothing of those who are to receive them. To protect us at this point would not depend upon our consent, on the vote of the Southern Jurisdiction, but on the consent of the Northern Jurisdiction; for this plan does not provide for any option on the part of the church to which the transfer comes. It is the South alone that is in jeopardy.

It may be replied that some protection of the receivers will surely be included in the provision to be enacted later. But where is the assurance of this protection? By existing law members can be transferred from any one of our congregations to any other. Some of the advocates of this plan seem to suppose they meet all objections at this point when they tell us that some of our Negro members from Brazil, Cuba, or the Congo, may come to America and claim their church membership or Conference membership among us in this home land. The answer to this ought to have occurred at once to those who set it up that they convey an implication that in the South the separation of the races is impossible and wrong. It is not the Negro from the Congo, Brazil, or Cuba, who will embarrass us and hurt himself, it is the millions now in our land.

It is a significant fact, though not mentioned often, if at all, by the advocates of this plan, that again and again the plan speaks of a "Constitution." Where and what is that "Constitution?" Truly in so many respects our Church is asked to enter a so-called unification whose terms are definitely nowhere set out. We are told that this plan is but the first step that after we unite we can settle all matters. "Unity only a movement is another Children's Crusade.

It must be noted that the exact point on which the church divided in 1844 is brought up in this plan, that the position of our fathers is reiterated. Article V, Section 2, 1, of the plan reads: "The General Conference shall have full legislative powers" "to define and fix the powers, duties and privileges of the Episcopacy."

When Bishop Andrew was virtually deposed by the majority of the General Conference of 1844 this exact power was claimed as legal by the North, and by the South. It is easy to point to the word "Plan" in Article V, Section 1, "The General Conference shall not change or alter any part or rule of our government so as to do away with Episcopacy or to destroy the plan of our itinerant general superintendency," but if in 1844 a majority could override all that the word "plan" protects without Article V, Section 2-4, how much more can it override that protection with Article V, Section 2-1? Truly this plan will Hamlinize our church should it be adopted.

We object to this plan because it denudes the Annual Conferences of their powers. It is unquestionable that brethren quote Article V, Section 1 "every vote in the General Conference shall be by Jurisdiction and shall require the accepted majority vote of each Jurisdiction to be effective"—as the protection of our Annual Conferences. It is to be noted that Article V, Section 1, has no references to Annual Conferences. To give it such a reference is the plain, old, commonplace, yet puzzling fallacy of ignoratio elenchi—that is, absorbing the wrong point. The section referred to affects and affects alone the Jurisdictional Conference. Our brethren have never been willing, and they ought not to be willing, to turn over their rights and duties to the General Conference, yet under the mistaken assumption that this plan, because of Article V, Section 1, protects the Annual Conferences (to which let it be emphasized it has not the slightest application), they are asked to vote for it. Let not our brethren sacrifice their rights because advocates of the plan lack logic.

In 1844, when the constitution of the delegated General Conference was adopted, every fifth preacher who had traveled four years and was in full connection was elected to the General Conference, and that Conference was constitutionally restricted from reducing the representation below one delegate for every seven preachers. This Plan of Unification gives the General Conference, without asking the concurrence of the Annual Conference, the right to reduce the clerical delegates to one for every 120 members of each Annual Conference, and an equal number of lay delegates. Our largest Annual Conferences now have no more than eight or nine clerical delegates in the General Conference. This plan empowers the General Conference to reduce these largest delegations to three clerical delegates. The plan not only makes a "supreme and all-controlling" General Conference, it leaves very little room for the Annual Conference in the government of our church. Under our present law even an "episcopal vote" is not final. In that case two-thirds of the General Conference can sustain the measure believed by the bishops to be unconstitutional to the Annual Conferences, and in those bodies our law requires a three-fourths vote of all the members of the several Annual Conferences who are present and vote. An amendment to this plan of unification was offered at the Commission to reserve to the Annual Conferences the determination of such matters, and the amendment was voted down.

There are many other dangers and even obnoxious features in this plan, but for lack of space—and especially because of the precipitancy with which the General Conference was called, these features mentioned above and others must be left to the consideration of the called session of the General Conference and the Annual Conferences.

WARREN A. CANDLER.
COLLINS DENNY.
U. V. W. DARLINGTON.
W. N. AINSWORTH.
JAMES E. DICKEY.

TO GUESTS OF THE WOODVILLE METHODIST CENTENNIAL.

You are invited to come June 28-29. Let me know if you will do so, as we expect to provide [illegible] those who visit us at that time. If you are to come by rail, mail me a postal a day or two in advance of your leaving home, telling [illegible] can have you met at Centerville. If those who are to deliver addresses of a historical nature can do so, we would appreciate their furnishing me a typed copy for insertion in our Church Conference Record. Also [illegible] that Mr. Robert Lewis, editor of the Woodville Republican, would like to use some of the [illegible] in the Centennial issue of his [illegible] June 19.

H. G. HAWKINS P. C.

Woodville, Miss.

TEACHER WANTS POSITION.

[illegible] and trained Epworth Leaguer, Sunday-school worker and an instrumental and vocal musician and graduate of the Mansfield Female College with one year's experience, is open to engagement as teacher. Address Teacher, care N. O. Christian Advocate, 512 Camp, New Orleans, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

FIRST PAYMENTS ON SPECIAL EFFORT PLEDGES DUE JULY FIRST.

Thousands of people have made pledges to Superannuate Endowment, and July 1 is the date for the first payments. Of course Special Effort Committees have this fact in mind and they will do whatever is necessary to collect the money. It is in the plan for the Commlttee to use its own method of collecting the pledges. The important thing is to get the money and send it promptly to the Board of Finance, Security Building, St. Louis, Mo.

Every pastor should see that the Special Effort Committee of his Charge has a meeting right away for the purpose of laying plans for the collection of amounts due on the 1st of July. If the pastor fails to give his personal attention to this matter, he will be going to his Annual Conference this fall with little or nothing paid on his Charge's quota. If I were serving as pastor now, it would be a terrible humillation to face my brethren at Conference with nothing much to report as paid for Superannuate Endowment.

Every subscriber who has promised to pay some amount on July 1 should be reminded of the fact. It is quite unusual for subscribers to anything to pay voluntarily without having the matter brought to their attention. Send a letter at once announcing that July 1 is pay day. A personal solicitation for the amount promised would get quicker results than a letter. So far we have done splendidly. Let us keep up the good work.

HEAR THE MUSIC OF THE SPECIAL EFFORT.

Nearly $400,000 has now been paid by all the Charges on quotas for Superannuate Endowment. The Florida Conference has paid the largest amount, the North Carolina Conference the second largest amount, and the Virginia Conference the third largest amount. To May 31, the Annual Conferences have paid on quotas as follows: Alabama, $7,587.55; Arizona, $387.45; Baltimore, $562; Central Texas, $5,930.02; Denver, $869.95; East Oklahoma, $3,558.02; Florida, $21,179.36; Holston, $11,488.27; Illinois, $1102.50; Kentucky, $15,584.12; Little Rock, $8,008.26; Louislana, $13,910.83; Louisville, $15,654.90; Memphis, $6,738.80; Mississippi, $9,720.01; Missouri, $11,700.21; New Mexico, $776.02; North Alabama, $8,649.54; North Arkansas, $8,297.64; North Carolina, $20,528.19; North Georgia, $14,515.93; North Mississippi, $10,074.87; North Texas, $5,611.63; Northwest, $443.54; Northwest Texas, $3,230.61; Pacific, $4,414.76; St. Louis, $10,199.91; South Carolina, $9,159.16; South Georgia, $4,313.99; Southwest Missouri, $15,484.77; Tennessee, $17,642.68; Texas, $4,232.90; Upper South Carolina, $10,332.05; Virginia, $20,091.69; West Oklahoma, $2,359.88; West Texas, $15,746.34; Western North Carolina, $8,150.58; Western Virginia, $10,019.29; Brazil Mission, $10; Congo Mission, $100; Japan Mission, $125.

PAY ONE-FIFTH OR MORE AND I'LL TELL IT ON YOU.

Have you been reading on this page about the Charges that have paid one-fifth or more of their total assumed quotas? Interesting, don't you think? Well, here are some more Charges that have a right to this honorable mention:

Gilliam, Southwest Missouri, Marshall, Rev. L. Orr, pastor; total assumed quota, $1,165; amount remitted, $376.

Trinity (Spmter), South Carolina, Sumter, Rev. W. V. Dibble, pastor; total assumed quota, $5000; amount remitted, $1,108.77.

Franklin Station, Louisville, Bowling Green, Rev. A. D. Litchfield, pastor; total assumed quota, $2,025; amount remitted, $801.50.

Hartford, Louisville, Owensboro, Rev. T. T. Frazier, pastor; total assumed quota, $1,785; amount remitted, $402.15.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $2,955.

Burgin and Mt. Olivet, Kentucky, Danville, Rev. E. L. Ockerman, pastor; total assumed quota, $695.50; amount remitted, $239.31.

Cabanne (St. Louis), St. Louis, St. Louis, Rev. R. S. Kimbrell, pastor; total assumed quota, $3,625; amount remitted, $724.10.

Forest City, Missouri, St. Joseph, Rev. John C. Taylor, pastor; total assumed quota, $1,332; amount remitted, $269.

Albany, Louisville, Columbia, Rev. H. F. Roberts, pastor; total assumed quota, $500: amount remitted, $149.25.

Boyce, Central Texas, Waxahatchie, Rev. Henry Price, pastor; total assumed quota, $950; amount remitted, $150.25.

FORNEY SAYS HE CAN GO NOW.

My good friend, Dr. Forney Hutchinson, of St. Luke's Church, Oklahoma City, writes that he is going abroad soon. The dear boy had everything ready to start weeks ago, except this: He had not put on the Special Effort for Superannuate Endowment. But he would not set sail until his charge provided for its quota and more besides. The minimum amount was $8,400, but the Quarterly Conference assumed $10,000. On Sunday, June 1, the good people of St. Luke's easily pledged the amount, and now the pastor can go sailing on his way. Bon voyage, Old Man. But say, Forney; before you start be sure to have the Treasurer of your Special Effort Committee send the cash in hand to the Board, Security Building, St. Louis, Mo. We have already received from your Charge $550, but you always have some more.

"It is my conviction that hard work on the part of our pastors will double the amount requested from the Charges. Waverly Hall has a population of less than 1,000 and we have but 250 active members on my entire circuit."

Truly Rev. J. O. J. Taylor is a real friend of the Forgotten Man. He is sincerely interested in the cause. He does not have to be urged or persuaded to do his duty. He has not only secured the amount requested from his Charge, but has more than doubled it in all his churches and it appears that on a minimum quota of $1,450 he will raise practically $5,000. This kind of co-operation on the part of the pastors will secure the $10,000,000 for Superannuate Endowment and much more. Bravo, Brother Taylor; we heartily commend you for your splendid service.

THE HONOR ROLL OF THE PRESIDING ELDERS KEEPS A GROWIN'.

I love the presiding elders. Maybe it is because I served in this capacity at one time and therefore can see things from their viewpoint. I do not believe it is possible for any program of the Church to succeed without their co-operation. It is very interesting to have these men working so faithfully for the success of the Special Effort for Superannuate Endowment. You have doubtless been reading the names of the presiding elders whose Districts have reported 100 per cent on the Pink. I have a few more names this week to add to that roll, as follows:

212. Northwest Texas, Abilene, Rev. W. M. Lane, P. E.

213. Holston, Morristown, Rev. N. M. Watson, P. E.

214. Denver, Denver, Durango, Rev. C. W. Hall P. E.

215. St. Louis, St. Louis, Rev. Frank L. Wells, P. E.

216. Pacific, Fresno, Rev. E. H. Mowre, P. E.

THE ROAD THAT LEADS TO SUCCESS.

In order to win in the Special Effort for Superannuate Endowment, the following steps should be taken with enthusiasm: (1) Have the Quarterly Conference approve the quota and send the Pink Leaf Report to the Board of Finance; (2) Present the Special Effort in every church of the Charge and secure pledges on the quota; (3) Hav the Treasurer of the Special Effort Committee send the cash as rapidly as it comes into hand to the Board of Finance, St. Louis, using the book of Treasurer's Remittance Forms which were sent to every Charge in care of the pastor; (4) Have the Special Effort Committee to collect the pledges for Superannuate Endowment as they fall due. Under the plan, July 1 is pay day, and an earnest effort should be made by the Committee to collect; (5) Don't quit—keep on keeping on!

Reform those things in yourself which you blame in others.—Proverb.

The Home Circle

SPRING MORNING.

By A. A. Milne.

Where am I going? I don't quite know:
Down to the stream where the king-cups grow—
Up on the hill where the pine-trees blow—
Anywhere, anywhere. I don't know.

Where am I going? The clouds sail by,
Little ones, baby ones, over the sky.
Where am I going? The shadows pass,
Little ones, baby ones, over the grass.

If you were a cloud, and sailed up there,
You'd sail on water as pure as air;
And you'd see me here in the fields and say:
"Doesn't the sky look green to-day?"

Where am I going? The high rocks call:
"It's awful fun to be born at all."
Where am I going? The ring doves coo:
"We do have beautiful things to do."

If you were a bird and lived on high,
You'd lean on the wind when the wind went by;
You'd say to the wind when it took you away:
"That's where I wanted to go to-day!"

Where am I going? I don't quite know:
What does it matter where people go?
Down to the wood where the bluebells grow—
Anywhere, anywhere. I don't know.

—St. Nicholas.

A WISE OLD HORSE.

Long, long ago, before there were any automobiles, all farmers owned horses; they had carriage horses and work horses and all sorts of horses. Sometimes when the faithful animals grew too old for hard work and could no longer plow or draw hay wagons, they were sold to cab drivers in the cities, which is a sad way for a farm horse to end his life.

But there was a farmer who loved one of his old horses so much that he wouldn't sell him when he grew too old for the hardest work. "Instead of doing that," he said, "I shall give good old Toby to Lucy for a pet." Then he laughed, because Lucy, his little girl, was only four years old. She was fond of pets and had a great number of them, but Toby was the biggest pet that she had ever owned.

He already loved the little girl, for she went to the pasture fence and called, "Come, Toby, Toby, Toby!" and when he came galloping across the field he was almost sure to find a lump of sugar in her hand. Then he would stand perfectly still while she climbed to the top of the fence and from there to his back.

After that when Lucy said, "Get up, Toby, get up!" Toby would give his head a toss and go stepping along, stepping along, slowly and carefully, so that the little girl shouldn't fall off; and she, hanging tight to Toby's rough mane, rode on, smiling and happy. Toby also liked to have Lucy walk up to him and say, "Good old Toby; good old Toby." Then he would put his head down low so that she could pat his long nose and brush the flies away.

But one day Toby and the little girl had a sad accident. Lucy was taking her usual ride, and Toby was stepping along, stepping along, slowly and carefully, when something unusual happened.

It was a warm day, and Toby made up his mind that he wanted a drink of water; so he walked splash-splash, splash-splash into the creek and stood there for a minute in the cool water and looked up the creek and down the creek. Lucy began to brush back her curls, which the wind had blown into her face.

Then Toby bent his head to drink, and in doing it made his neck into a steep hill, and he did it so suddenly that little Lucy, at the top of the steep, high hill, went slipping, sliding, slipping down the hill so fast that the next thing Toby knew his little friend had gone splash! into the deep water. It was a loud splash, too—enough to scare any horse.

The creek was deep, and Lucy could not swim and would surely have been drowned had not Toby been a wise horse. Before she could sink even once he bent his head and stretched out his long neck and picked the little girl up by fastening his teeth in her gingham dress. Then he walked fast, splash-splash-splash splash, straight across the creek, and up the bank on the other side, and there he dropped Lucy, soaked and scared, on the soft green grass.

The hired man saw what had happened, for he was away up on a high platform, oiling the windmill. Down the ladder he slid as fast as he could slide, and when he reached the ground he ran over the little bridge across the creek as fast as he could run. Then he snatched up little Lucy and ran with her to her mother. By that time, although she was still dripping wet, she wasn't frightened, but was laughing.

Toby came home at last over the bridge, stepping along, stepping along, rather slowly, as if he expected to be scolded perhaps, and maybe wishing that he could say to the family, "Accidents will happen." But when he reached home, he was astonished.

The family came to meet him. They petted him and fed him with sugar and patted his long nose and called him "Good old horse, good old Toby!" just as if he were the most wonderful horse in the world. Lucy's mother put her arms round his neck and kissed him; the big brothers brushed his coat until it was as smooth as satin and combed his mane until it was soft and silky; and ever afterwards as long as he lived nothing was too good for him.—Youth's Companion.

A RAINY DAY JOURNEY.

"Why, dearies," said Aunt Bertha, as she came into the nursery and found the three children with solemn little faces pressed against the rain-spattered window pane, "have you yet to learn that it can be sunny within when it is rainy outside?"

"If this was the last day of your vacation, and it had rained 'most every day, I guess you wouldn't say that," said Bobby, the eldest of the trio.

"When I was ten years old I presume I wouldn't have said so," replied Aunt Bertha; "but I have learned since that we can make the sun shine for us almost always if we are willing to try. How would you like to go on a pleasure trip?" she was smiling brightly.

"In the rain," asked the three, in surprise. "Why, Aunt Bertha! How could we go out?"

"Oh, the rain won't affect us in the least. We shall not even need rubbers or umbrellas," she answered, laughing. "You may put on your rubber boots, Bobby, and run over and ask your playmates to come and travel with you, if you wish."

Bobby looked rather doubtful, but he went, and soon five children were watching aunty stitch up four long strips of brown paper on the machine. This she divided into five booklets. Next she brought a pile of old magazines, several pairs of scissors, and some paste and brushes.

"Now," she said, "you may travel just where you wish. These magazines are full of pictures taken in interesting countries all over the world. Wherever you decide to visit, just find all the pictures you can that have any connection with the place, and paste them in your little books, and you will have much of the pleasure and excitement of a real journey, with none of its expense and discomforts. I will leave you for a little while now, and when I come back I shall expect to find you all home again, safe and happy."

How quickly the next two hours passed, and how busy the little brains and fingers were!

Bobby went to California. His first picture was of the "Sunset Limited," the train in which he choose to cross the continent. There were views of Western cities that he passed through; and when he reached the sunny land he filled his booklet with scenes in the great harbors on the Pacific Coast, pictures of wonderful flowers and fruits that grow only under Southern skies, photographs taken at an ostrich farm, and many other things of interest, until the last leaf of the journey book was covered.

Elsa went to Japan, and she collected pictures of bamboo houses and Japanese children with cherry blossoms and butterflies.

Everybody journey somewhere. When Aunt Bertha came in she brought a big plate of sugar jumbles, and the way the cookies disappeared proved that each little traveler had returned in good health with a good appetite. —Selected.

"A lie seldom dies of inactivity."

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New Orleans Christian Advocate

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

PERSONAL AND OTHER NOTES.

Brother L. M. Horton, of Conehatta, Miss., now 74 years old, has been a reader of the Advocate since his early boyhood.

Rev. G. A. Morgan, our pastor at Bastrop, La., has issued an interesting and well printed directory and year book of the church at that place.

Rev. Leon I. McCain, of Lafayette, La., recently assisted the pastor at Rayville, La., in what is said to have been one of the greatest revival meetings ever held in that place.

Rev. H. B. Gilmore, local deacon, requests us to say that he is available duriug the summer for help in revival meetings in the Hattiesburg and the Seashore Districts. His address is 302 Miller St., Hattiesburg, Miss.

The total number of students at Southern Methodist University this year was 2425, an increase of 415 over last year. The material assets of the university have been increased approximately $1,000,000 during the year.

Bishop Warren A. Candler honored the Advocate office with a brief call on Friday of last week. He was passing through the city en route to Dallas, Texas, to deliver a series of addresses before the Pastors' Summer School at Southern Methodist University.

The third quarterly conference of the Greenville charge, North Mississippi Conference, unanimously adopted resolutions opposing the proposed plan of unification and requesting the North Mississippi delegates to vote against it at the special session of the General Conference.

We are happy to report that Rev. J. Lamhuth Evans, our pastor at West Monroe, La., is greatly improved in health. In spite of the fact that he has been unable to render active service during about four months of the year thus far, the work of the church has gone steadily forward, all finarcial obligations being met in full to date.

The Seashore Divinity School has just closed a very successful session. The attendance was remarkably good, and the work done in the undergraduate classes was of a very high order. Illness at the last moment forced Dr. George R. Stuart to cancel his engagement, but inspiring addresses were delivered by Dr. W. Winans Drake and Rev. J. Loyd Decell and other members of the patronizing Conferences. Bishop W. N. Ainsworth preached on Sunday and gave a great series of addresses on the days following. The Advocate goes to press too early for a full account of the gathering, but fuller mention will be made next week.

The Methodist church at Woodville, Miss., will celebrate its one hundredth anniversary, June 26-29. The pastor, Rev. H. G. Hawkins, has arranged a most interesting program for the occasion. The following will take part: Bisnop W. N. Ainsworth; Rev. M. B. Sharbrough; Dr. W. H. Huntley; Dr. B. F. Jones; Rev. W. J. Dawson; Rev. David Holt; Rev. J. D. Ellis; Hon. W. J. Stockett; Hon. Wm. A. Dickson; Rev. B. F. Lewis; Rev. Isaac D. Borders; Dr. H. Walter Featherstun; Hon. S. W. Sharbrough; Rev. W. B. Jones, presiding elder of the Vicksburg District. The ladies of the Woman's Missionary Society will give a reception in honor of the visiting guests on Friday. Sessious of the Mississippi Annual Conference, presided over by Bishop Roberts, Soule, and Paiu, were held in the historic church building, which has been put in good repair, so as to be fit for use for many years to come.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more suhscriptions recently: Rev. W. L. Lintield, Meridian, Miss., 2; Rev. L. M. Lipscomb, Water Valley, Miss., 2; Rev. E. C. Driskell, Buena Vista, Miss., 2; Rev. W. N. Duncan, Drew, Miss., 2; Rev. C. C. Alexander, Tupelo, Miss., 3; Rev. Otto Porter, Prentiss, Miss., 3; Rev. S. Q. Bass, Corinth, Miss., 2.

FEARS AND FACTS ABOUT UNIFICATION.

By Bishop John M. Moore.

The epponents of the plan of unification seem now to have found their line of attack and agitatiou. They express their opposition in terms of fear: (1) Fear of the desiens of the Northern Methodists with illustrations drawn from the Civil War and the Reconstruction period. (2) Fear of perpetuating the Northern Church in the South. (3) Fear of Negro intrusion upon membership in our Southern churches and church bodies. (4) Fear of women being made regular preachers with full orders. (5) Fear that many of our people will withdraw and organize a new church or demand the right to maintain the old one. (6) Fear that the opposition bishops who are in charge of big Conferences will disrupt the churches within their territory. (7) Fear (or the hope) that if the plan carries in the General Conference it will be defeated in the Annual Conferences. Up to date the opposition is confined almost entirely to these fears, or to the positive assertion that these things will surely happen.

That the General Conference will approve the plan with a very decided majority no one doubts. Why say that it will be defeated in the Annual Conferences? Is it because those who say it think the members of the Annual Conferences are more intelligent than the members of the General Conference, or less? Better able to judge the matter, or less? Less open to appeals to provincialism and sectionalism, or more? Less influenced hy appeals to race prejudice, or more? Why say that the members of an Annual Conference will vote differently unless one wishes to affirm that they are more intelligent or less, more prejudiced or less, more open to these emphasized fears, or less? Some one will say: "They will be affected by the appointing power having them in charge." That is a fearful indictment, which is shameful if true, and most unbrotherly if not true.

What of the suggestion that the opposition bishops in charge of the large Conferences may disrupt the churches within their territory? It is utterly prepostcrous. It is a covert charge of disloyalty, which no man has a right to intimate. It should be scouted to the limit.

The suggestion that some of our people in the old South might withdraw and organize a new church or demand the right to maintain the old one if unification prevails is grossly absurd. Sensible people such as ours will not he swept off their feet in any such way even should their opinions not he accepted. Why should they sccede? Unification would scarcely touch the people in the lower South. They would hardly know in their church life that anything had taken place. The people really affected are on the border, in Maryland, Virginia, West Virginia, Kentucky, Missouri, Oklahoma, and the Far West, and they are overwhelmingly for unification, with, of course, some notable exceptions, because they need unification. They are face to face with actual conditions which they believe and expect unification to modify greatly to their comfort and advantage. Who would suppose that the old South with its sentiment would desert the upper South in its heroic effort to mend its state of existenee? The plan does not allow any injury of any kind to come to the lower South, and it does provide large and effective means for great good and widespread aid to the upper South. Were the lower South not really for unification, which cannot be admitted in the least, the suggestion of a possible secession is so utterly absurd as not to be entertained for a moment.

The idea of opposing unification on the basis that women might therehy be allowed to preach! That is "feminitis" with a vengeance. Personally, I am not very favorably inclined to licensing and ordaining women for the ministry, but I know well enough that unification will have nothing to do with it one way or the other. When women get where they want to preach they are going to preach. That is their way. Before the General Conference in 1918 the anti-unificationist opposed unification because, as he declared, that might bring laity rights to women, and to that he was strongly opposed. Well, unification did not come, but laity rights did. The argument in this present case is just as spurious. Besides, nothing can come in the united church without the majority vote of the Southern Jurisdiction. Nothing can happen in the united church which could not happen in our standing alone. There have been women preachers from Priscilla to Evangeline Booth and Anna Howard Shaw, and the heavens have not fallen yet. Women will preach if they want to preach, and the church will not deny them license and orders when it becomes convinced of their "gifts, graces and usefulness," irrespective of whether unification comes or not.

Then here comes the poor Negro! He has been worth a great deal to the anti-unificationist in the past, and he must do servide again. It is true that he is to have his own coach on this great Methodist train, but the anti is fearfully afraid he might want to sit in one of the white coaches. The Negroes have their own churches, their own pastors and presiding elders and their own bishops, and do not want it otherwise. Practically all of them live here in the South and serve us day by day. They are not Northern Negroes, but Southern. The most of us have not interested ourselves enough in the religious life of our servants to find out the church to which they belong. Unification will not change in the least their status or their relation to us. A handful of them representing their Annual Conferences will sit in the Northern section of the General Conference, but everything that the General Conference does must have the majority vote of our section. The Negro vote will be cast with the vote of the Northern section, but it will not affect our section. Some one asks: "Could not a Negro demand admission into one of our white churches?" No, not unless our Southern Jurisdiction arranges if so he can do so. Provision is to be made by the General Conference for the transfer of members from one Jurisdiction to another, and that provision must he approved by the majority of our Southern representatives. We, the Southern group, can arrange in the first General Conference the provision by which the Negro may come in or stay out of our churches. The Negro knows he is not wanted in a Southern white church. He does not want to be in the white church. He prefers the church of his own people. Why should any one pretend that he wants it otherwise? Again, who is it that does not know that the white people of the South can protect themselves absolutely and utterly against any intrusion of the Negro anywhere or in anything. They have always done it, and why imagine a vain thing now? To make an argument against unification based on the Negro, in my opinion, can be little less than simply a camouflage and an appeal to race prejudice. This is hardly fair to the Negro, or fair to the people who are obsessed with such prejudice. Christianity is not helped by such appeals, because they are baseless, manifestly unfair, and wanting in genuine Christian charity.

Some anti-unificationists are severely discounting the integrity and honor, the Christian spirit and purpose of the Northern leaders. They seem to be endeavoring to create the impression that we are about to fall into the hands of wicked, designing men. Listen to this: "It is not strange that the General Conference of the Methodist Episcopal Church (North) adopted it with such haste and unanimity. The plan gives them so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting any other consideration." It does seem that such a statement, so sweeping in its dictum and so harsh in its criticism and arraignment, should have been supported by some semblance of proof, but none was offered. Was there any to give? If it be true that we are not treating with gentlemen and Christians, but with crooks and men of evil design, then of course union on any basis would be utterly unthinkable. But it will be hard to prove by the records that we have been more honest in our dealings, more considerate in our relations, more upright in our methods, more zealous in our Christian labors, or more faithful to our promises than they have been to theirs. During the ten years of my membership on the Joint Commission I never heard an unkind word from any one of them regarding the South, our church, or any one of its leaders, present or past. Their spirit has always been Christian and brotherly, and their action generous, if not magnanimous. Who can give a different testimony? If one may judge from their actions of these several years, they want union without domination and unity without offense. To say that they are not just as good, just as devout, just as Christian in act, thought and purpose as

we are, is to assume the tremendous responsibility of furnishing proof to the contrary. This movement is uniting two bodies of Christians of equal integrity, equal religious devotion and equally high and holy aims.

The old Plan of Separation and its infringement are very naturally brought into service. "Every Conference and church that has been set up by Northern Methodism in the South is here in violation of that plain compact," says one. They have been "illegal intruders." Rather severe language! Is it true? They say not, and make very courteous but very positive denial of these allegations. Without entering the discussion, we may say truly there are evidently two sides to the matter. Anyway, is it any wonder that the Plan of Separation, if it were broken, was not kept? It was born in strife, at the opening of the most stormy period in our national life, culminating in an awful Civil War and a most irritaing period of Reconstruction. Hatred ran high. Christians were scarcely brothers. Southern churches were not really open to Northern communicants, and had there been no Northern Methodist churches organized in the South there would have been no Methodist places of worship open to Northern Methodists. Had there been no Southern Methodist Church during this war period, Methodism in the South would have all but died out. The Northern Church kept up its work in the South because of the increasing number of Northern people coming to the South to live and wanting a congenial Methodist church life. Theirs was an act of Methodist conservation as was that of the General Conference of 1844. To speak now of them as "illegal intruders" may be accurate, according to one's viewpoint, but it is to use language that belongs to the feverish state of a past period and not to these days of fraternal relations.

Let us keep in mind that many of our strongest churches in the South to-day would be seriously crippled if all the Northern people in them were to retire. This present criticism of the Northern people is proving very painful to this great element in many of our city churches and in the border States. They do not believe that Northern Methodists are dishonest, designing men and women, "illegal intruders," and they are becoming restive under such unjust reproach of the brethren.

We are not attempting unification on the basis of 1844, nor in the spirit of 1865, nor of the parties in those conflicts. We are not called upon to trust the participants of those days nor approve their deeds. We can get nowhere by fighting old battles. That may be why some men insist upon fighting them anew. We are trying to bring together those who were born largely after the close of that period, who have gone together through two foreign wars, who have listened to and applauded fraternal addresses for fifty years, who have had federation parleys since 1876, and who have been in negotiation for unification for a decade. We know each other; we can trust each other. Unification is to bring such Christians into one working body.

Will the plan perpetuate the Northern Church in the South? Who could think so who has any just conception of what we are trying to do and who appreciates the spirit actuating this movement? There will be no Northern Church left, and no Southern Church. There will be two sections in the same church. If the churches in any locality are congenial to all the Methodist people in that territory, there will be no need for two Jurisdictions in that community. But if we are to continue our talk about "intruders" on one side, rebels on the other, and dishonest and designing men on both, then divisions will be kept up. The spirit of unification will consummate the purpose of unification, but the spirit of censure, of strife, and un-Christian conduct will postpone the desired end, which is the unity of Methodism in every part of the territory which it covers. We are expecting the spirit of unification to prevail.

The anti-unificationist claims that the plan does not unite. "Its heartiest advocates do not claim that it is any more than a step toward union." Well, that is interesting. It is a step toward union in the same way and about to the same degree that a wedding is just a step toward union. In what respects do the two differ? Starting life together, blending lives, living under the same roof, having things in common, producing a common family and yet having two Jurisdictions. (Of course, some men demand that there be but one Jurisdiction.) That is marriage; that is Methodist union under this plan. Marriage can be eventually discontinued only by legal procedure; the same is true of this union. Some one calls it a "loose" union. It is tight enough to hold, and hold for all time. The anti-prohibitionist always says that prohibitoin does not prohibit, but he knows better, and that is why he is against it. The anti-unificationist may say this plan does not unite, but he knows it does, and that explains his opposition.

The plan is a real plan. It creates one church, with one name, one ritual one hymnal, one body of doctrines, one membership, one ministry, one Council of Bishops (that should be the common name), one constitution, one General Conference, one Judicial Council. All that comes at once. There is only one place in which the plan provides a process of unification instead of an enactment, and that is, for putting together churches in the same community and the same territory. This, to be sure, is most important, and the two churches are uniting with the set purpose of bringing about union and unity where there has been competition and conflict. This can be done and will be done, but not by the instantaneous process. There is need for time exposure. Living together perfects any union where human beings with their varying temperaments are involved. Within ten years, under the provisions of this plan of unification, one may reasonably expect harmony, united churches, and oneness of purpose, action and living in all the localities and territories where now there is altar against altar and the distressing if not unseemly rivalry.

Some one will ask which side will be the gainer. When people get married they cease asking questions. What is one's is the other's. Both sides will be gainers and neither a loser. Competition gives way to co-operation. The entire church will belong to all of us and we to the entire church. Jurisdictions will mark our fields of labor and expression, but we ourselves will be in one church working together with one aim, toward one end. Being one, we shall be true to all.

The plan is built upon two major and controlling principles, namely, two Jurisdictions and every vote by Jurisdiction. Those two ideas go through everything. They make absorption, swallowing up, domination of one side by the other, the taking of advantage of one side by the other, utterly impossible. No rule of change can now or henceforth be effected without the majority vote of each side. The provisions for transferring members (white or colored), preachers, churches, districts, or what not must be approved by both sides before they can go into effect. The General Conference will make the rules and conditions and create the agencies by which all these transfers are to be made. If the South is imposed upon by reason of these transfers, it will be her own fault, because nothing can be done in the General Conference without the majority of her Jurisdiction. The Northern Church, as the larger, has been most magnanimous in approving the every vote by Jurisdictions which safeguards property and people and all interests that may now or hereafter be involved. This was her own suggestion in the making of the plan.

The plan is not a constitution of the united church, but a compact of union. However, the constitution is not unknown as it will come out of the existing constitutions, documentary in the Northern Church, but somewhat undefined in our church. These constitutions, by the compact, will continue in effect in the respective groups until the common constitution is formulated and adopted.

The benefits to be derived are very many. The following may be enumerated: (1) It unites a family, an ecclesiastical household. This is no small matter. (2) It stops waste, expenditures for overlapping and competitive activities. (3) It makes an American or national church out of two sectional churches. Sectional churches with their provincialism and prejudices resulting therefrom cannot be of the highest service to the nation. Unification is a patriotic service. The union of Methodism will unquestionably aid in bringing about other unions of sectional churches. (4) It will further the unity of Protestantism in this country, which well known conditions make exceedingly desirable. (5) Unification appeals strongly to the young life of Methodism, which has already lost interest in the old divisions. (6) It will remove the unseemly and indefensible divisions from the Methodisms in the foreign fields and provide a powerful agency for delivering the gospel and the impact of Christian civilization upon all parts of the world. (7) It will bring a good conscience to all who pray for the unity of God's people.

What will be some of the inevitable consequences of the rejection of the plan? (1) The fearful disappointment in the border States, where many unions of churches have been planned by the people, irrespective of the authorities. (2) Severe losses in members and churches in the sections where some kind of a union has become a practical necessity to Methodist activity. The people will unite. (3) The belief will be established by this rejection that Southern Methodism is doomed to permanent sectionalism. (4) The present prevailing competition and strife will be continued and made permanent. (5) Conflict and agitation will be intensified as well as prolonged. Unification cannot now die an easy death, as its advocates are too numerous to be silenced readily. (6) The work in the border States and in the Far West will make increased demands for missionary and church extension aid in order to be sustained in the face of the accentuated competition. (7) The Southern Church will lose every point of advantage and sympathy which it has gained with the intelligent religious public of this country should it reject a simple, feasible, fair, practical plan of unification. The most solemn question which every voter in the General Conference and in the Annual Conference must face is, Can we afford to take the consequences which the rejection of this plan of unification will bring to us now and for the future?

In the face of all these considerations the appeal to approve the plan now before the church is, it seems to me, simply irresistible.

Dallas, Tex.

DAY OF FASTING AND PRAYER SUGGESTED.

It seems to me we have reached a point in the history of our church when we should call for a day of fasting and prayer about the unification of the Northern and Southern Methodist Churches. I have seen nothing in the papers about such a call. The Master said, "If ye ask anything in my name I will do it." God still rules and reigns and has all power in heaven and earth. I believe in unification with all my heart, and have been praying for it for years. Our General Conference made the proposition for this union to the Methodist Episcopal Church, and they accepted it. I see no reason why we should postpone this matter until the Annual Conferences meet, as our General Conference acted on it, and it represents the whole church. It seems to me, as this is a forward movement and is something for which the Master prayed, we should follow the Divine leading. Every forward movement in the church has met with opposition. Martin Luther, John Wesley, the Missionary Baptist Church, the Salvation Army, and the cause of Missions have all met with opposition on the part of reactionaries, but God was leading and took care of his church.

I suggest that we call for a day of fasting and prayer the fifth Sunday in June. God is able to direct this matter if we call on him.

Please publish this letter, or make the call without the letter, as you think best.

H. G. DAVIS.

Aberdeen, Miss.

TO THE PASTORS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

American Methodism is facing perhaps its most momentous epoch since the eventful days of 1844. Millions of people are directly and millions more indirectly concerned in the outcome of this hour. The weight of the responsibility now upon us can hardly be overestimated. The future peace and prosperity of our beloved Zion seem to be in danger.

Our great and good bishops (all of whom are sincere) are divided as to the best course for us to pursue.

This is a time which calls for sober, unselfish thought and earnest prayer.

The General Conference of the Methodist Episcopal Church, South, meets in special session on Wednesday, July 2, to consider the plan of unification already adopted by the General Conference of the Methodist Episcopal Church.

I most respectfully ask that this day be observed by all of our people as a day of fasting and prayer for the guidance of the Holy Spirit in the deliberations of the General Conference, and that the final results may redound to the progress of Christ's kingdom and the speedy evangelization of the world. Especially let this be the burden of our mid-week prayer meetings on that day.

PAUL D. HARDIN, P. E.

Meridian, Miss.

We can't remember having heard of a man who held the plow handles until he was a nervous wreck.—Denton Record-Chronicle.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BROTHER W. J. COTTINGHAM was born in Texas, Jan. 31, 1851, and moved to Mississippi when about six years old. He was reared, married, and he reared a large family near Crystal Springs. He lived to the good old age of seventy-three years, thirty-five of which he spent as a consistent member of the Methodist Episcopal Church, South. He died April 15, 1924, leaving a wife, nine children, and a host of other relatives and friends to mourn his departure. He was a good husband, father, citizen, and faithful friend. He loved his church and his pastor. "Precious in the sight of the Lord is the death of his saints." If the home-coming of loved ones is precious to those who have been absent but a few years, what must it be to the Lord and the hosts of heaven when the saints are called home? Besides the many friends and loved ones, he has two sons who have gone before to welcome him home. May God richly bless those remaining loved ones, keep them from evil that their home-coming may be precious in his sight and that the circle may be unbroken by and by.

His pastor,

J. T. ABNEY.

On Friday morning, June 13, 1924, God sent his angels into the home of Mr. and Mrs. R. F. Sorey, of Pineville, Miss., and carried their little baby boy, PATT HENRY, to heaven. Little Patt was only nineteen months and two days old. He was a very sweet little boy and the flower of his home—but the Father saw best to pluck this little flower while it was yet in the bright, glittering, morning dews of life. Our Father called little Patt and took him to that happy home in heaven before he saw the bitters of life, before that flower faded in the parching waves of the desert of sin. Let us all meet our children and loved ones in heaven; let us do our part in making our family circle complete in heaven, for we will know each other there. Little Patt is beckoning his loved ones from that beautiful shore just as our loved ones are beckoning you and me from that same shore that is not far away. Let us meet all of God's children there—will you?

His uncle,

REV. JOHN S. WARREN.

Millsaps College, Jackson, Miss.

MR. HENRY LYMAN POND, of Ethel, La., through the providence of the Infinite Ruler of the Universe, on May 24, 1924, was transplanted from this imperfect life to dwell in that all-perfect and eternal life of the righteousness of the Son of God. He was born Feb. 11, 1838. He graduated at Centenary College in 1855, at the early age of seventeen, with the honors of his class. For some years he led an active and progressive life as teacher of male classes in Centenary College. He was a Confederate soldier, and was married Dec. 31, 1862, to Miss Olivia A. Taylor. This union was blessed with two children—Mrs. Bertha Ellis and Mrs. B. A. Price. In after years he lived at Ethel, where he was postmaster and bookkeeper. He studied law, but did not practice this profession; he was a trained speaker and a beautful writer of both prose and poetry. He was a Mason, and was buried with Masonic honors of St. Alban's Lodge No. 28, F. and A. M., in the old Warren Taylor cemetery. He took the death of his wife several years ago very hard, and it is thought a desire to meet her in the upper and better kingdom was largely responsible for his conversion and uniting with the Methodist church a few years ago. Ever since that time, he has been a consistent member and continually enjoyed the blessings and comforts of the Christian religion, firmly relying upon the promises of his Master. It was our privilege and pleasure for several weeks to visit him before his passing. His bedside was a continual revival "fire" in exhortations, Scripture quotations, songs and prayers of the reconciliation and comforts he found in the religion of the Lord Jesus. Those who survive his loss are Mr. Charley L. Pond, of Ethel, La.; Mr. Dana B. Pond, of Austin, Tex.; his brothers and two children, Mrs. Bertha Ellis and Mrs. B. A. Price, of Ethel, La., and a number of grandchildren, with a large host of other relatives and friends. To those who survive his loss we pray the tender comforts and reconciliation of the gospel to be theirs. As an evidence of his beautiful trust in our Lord, we call attention to a poem, written Feb. 24, 1924, in his eighty-seventh year.

B. D. WATSON, P. C.

WHEN I PASS.

By Henry L. Pond, in His Eighty-Seventh Year.

Some sweet day
Not far away,
I'll come to cross the bar;
May Jesus stand,
To take my hand
And push the gate ajar.

I then will place
My weary face
Upon his loving breast;
I'll hear his greet
In voice so sweet,
"Fear not, I'll lead you to your rest."

The race is run,
The victory won,
The goal is close at hand;
There'll be no tear,
There'll be no fear,
When I reach the happy land.

And when I pass,
Like withered grass,
And o'er my body rests the sod,
I'll join the throng,
In heavenly song,
Around the throne of God.

For unto all,
Both great and small,
His promise true and sure is given,
That if they serve
And never swerve,
They'll find a home in Heaven.

And when the night
Blots out the light
Of life upon this earthly shore,
And loved ones round me weep,
I'll fall asleep
To meet my loved ones gone before.

NEWS FROM THE ROCHELLE CIRCUIT.

Considering the wave of indifference and lack of co-operation I consider the effort which has been put forth on Rochelle circuit up to date is not in vain. Rev. W. C. Swope, evangelist from Charleston, Mo., and Mr. and Mrs. P. J. Scott, singers, of Fayetteville, Tenn., pitched the battle April 27, ending May 11; results, about twenty young people and four adults added to the membership at Rochelle. It was generally conceded that it was the best revival ever held there. The church was wonderfully blessed besides the whole mill town.

Rev. R. T. Ware, of Vivian, La., conducted a ten days' meeting at Standard; results were good.

Rev. J. C. Price, P. C., is at present conducting a revival at Pollock, commencing June 5. The interest is fine, and increasing—four children have joined the church already. His sermons are principally for the young folks, who are falling into line, looking forward for a great victory of the young folks.

Rev. F. C. Cady, junior preacher, and myself went to Eden church, Lasalle Parish, one of our oldest churches in Central Louisiana, which has been neglected (no services there for quite a while), on the third Sunday in May, and reorganized. I consider prospects real good—fine body of well-to-do people and religious, and a splendid chapel. They agreed at once to provide for Brother Cady's finances and provide for his stay, requesting his presence for Saturday night, Sunday morning and night, which was agreed upon. They appreciated our labors very much.

I went to Olla Sunday, the 8th, and conducted services for an audience of about thirty-five. The object of my going was to see if possible reconciliation could be effected in the way of renewing their obligations in the way of support of the ministry, which they had neglected. As usual, the faithful few rallied to the front, renewing their obligations, paying the amount agreed up to date to our junior preacher, with an agreement to continue.

Our meeting here at Pollock was principally for the young people—it was either that or nothing. The children were very much interested. Brother Price's method with children is wonderful—volunteer prayers, quoting Scripture, keeping record of the sermon, songs sung, number present, prayers offered. The time has come when the children must have the required interest shown to keep them busy for the Lord, or they will follow the footsteps of their seniors at home.

Good roads are a great blessing to a country in some respects, and in some are very detrimental. More fishing, swimming, baseball, buying and selling, more people employed to disregard the Sabbath, than I have ever known in our country since good roads and automobiles have taken the place of bad roads and mules and horses.

JAMES H. WALKER.

Pollock, La.

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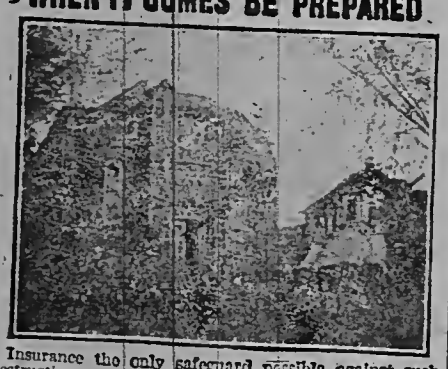

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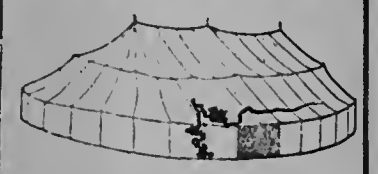

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MANSFIELD EPWORTH LEAGUE ASSEMBLY.

By A. F. Hanson.

The sixth Annual Assembly of the Louisiana State Epworth League was held in the Mansfield Female College, Mansfield, La., from June 10 to 17. Delegates from every district in the State attended, there being a total representation of 175. The delegates arrived Tuesday, June 10, and the afternoon was spent in registering them in their classes. Wednesday, the regular institute work was started, and continued until the last day of the conference. Three classes were held daily, one in Bible study, one in League methods, and one in missions.

The general theme of the Assembly was "The Christian Use of Money." "Money talks, what does yours say?" was the League slogan. The State goal is every League represented and every delegate an efficient representative.

Tuesday night the delegates were greeted by the Rev. Albert S. Lutz, Dean of the Assembly, and the Rev. W. W. Holmes, President of the Conference Epworth League Board. After the addresses, the Leaguers were entertained in the college lobby by the Mansfield Epworthians.

Rev. Robert E. Goodrich, pastor of the First Methodist Church of Shreveport, addressed the Leaguers on Wednesday, Thursday and Friday nights in the Mansfield Methodist Church. Saturday evening the annual Assembly stunt night was held. The Monroe District won the banner for presenting the most original stunt.

Professor W. B. Hubble, a missionary to the American Indians, spoke to the young people Sunday night, and gave many interesting pointers on "The Original American, the Red-skin." The life service address Monday night was given by the Rev. W. [illegible], pastor of the Noel Memorial Church of Shreveport.

Sixteen of the delegates volunteered at the close of the service for life service in home or foreign mission work. The most impressive part of the Assembly program was the daily evening vesper services held on the college campus. They were conducted by the Leaguers, and exemplified clearly the sincerity of purpose in the heart of every one present at the conference. The curfew was rung down Tuesday at noon after the formal banquet, and by Wednesday the college was deserted except by a few Leaguers waiting to catch their trains.

The New Orleans District won the banner presented for being the most efficient district in the State. The Assembly adopted a total missionary program of $2,000 for the coming year, and also voted to back the building of an Epworth League office at the Western Epworth League Assembly ground, Mount Sequoyah, near Fayetteville, Ark. Drives will be held in local chapters during August and September to raise Louisiana's quota towards the fund. Efficiency institutes will be carried on throughout the State during the summer months, and a determined effort will be made to have every district thoroughly organized.

The conference voted to express itself as in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, and recommended that the State representatives to the General Conference be urged to act in favor of unification. A resolution was also passed condemning the race track gamble, and it was resolved by acclamation that the State Government be asked to pass stricter laws against horse racing in this State.

The conference has decided to give two scholarships each year to two young people in Louisiana who need assistance in their preparation for life service, the conference to select those who are to receive the scholarships. One scholarship will be to the Scarritt Bible and Training School of Nashville, and the other to the newly opened school at Houma.

The annual selection of the most popular boy and the most popular girl of the Assembly was made, the winners being Edgar Cayard, New Orleans, and Grace Cook, Monroe. The conference appropriated $100 to send Miss Grace Cook to the Western Epworth League Assembly at Mount Sequoyah as a token of appreciation of her fine work as Epworth League State treasurer for the past six years.

The state Epworth League officers for the new year elected are: President, Edgar Cayard, New Orleans; vice president, Rev. James B. Grambling, New Orleans; secretary, Albert MacGowan, New Orleans; treasurer, Julia Reid, Lake Charles; Epworth Era agent, Irma Williams, Alexandria; dean of next year's Assembly, Rev. Alonzo Early, Crowley.

The officers appointed by the newly elected president are: Intermediate League superintendent, Grace Fuqua, New Orleans; Junior superintendent, Mrs. Philip Munch, Shreveport; first department superintendent, Charles White, Alexandria; second department superintendent, Margaret Young, New Orleans; third department superintendent, Violet Wade, New Orleans; fourth department superintendent, Helen Hunt, Monroe; life service department, Mrs. W. W. Holmes, Shreveport. Alfred Hanson, of New Orleans, was appointed State Epworth League correspondent for the New Orleans Christian Advocate. The complete list of district secretaries has not yet been made up.

The conference had two visiting instructors on the faculty. They were Miss Edna Matthews, a Central Office representative, who taught a class in Intermediate work, and Professor W. B. Hubble, of Smithville, Okla., who taught a special class in home mission work.

The home instructors were: Professor W. M. Bratton, Mansfield; Rev. W. W. Drake, D.D., New Orleans; Rev. Alonzo Early, D.D., Crowley; Rev. James B. Grambling, New Orleans; Rev. W. W. Holmes, Shreveport; Rev. H. L. Johns, Cedar Grove; Miss Sophia Kuntz, New Orleans; Rev. Albert S. Lutz, D. D., Shreveport; Mrs. Philip Munch, Shreveport; Rev. F. J. McCoy, Houma; Miss Julia Reid, Lake Charles; Rev. R. H. Wynn, D.D., Shreveport; Miss Margaret Young, New Orleans; Dr. M. F. Wilson, M.D., New Orleans; Rev. J. B. Peters, Mansfield; Rev. Robert E. Goodrich, D.D., Shreveport.

This Assembly was the largest and also the best ever held in this State. The greatest number of Leaguers ever gathered together at a Louisiana League Assembly were present, and the spirit of each and every delegate made the conference a wonderful gathering and training school for Methodist young people.

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Standard Training School for the Aberdeen District will be held at Tupelo, Miss., June 29 to July 4. The first class period will be held Sunday, at 3 p. m. It is necessary to be at the meeting of the first class. The people of Tupelo expect to entertain all who attend, provided they inform the pastor, Rev. C. C. Alexander, Tupelo, Miss., several days beforehand.

The following courses will be offered:

Pupil Study, Mrs. J. B. Randolph, instructor.

The School, Rev. S. T. Slaton, instructor.

Principles of Religious Teaching, Mrs. W. W. Templeton, instructor.

Religious Education of Adults, Mrs. J. M. Wyatt, instructor.

Dr. Clovis Chappell, pastor of First Church, Memphis, is expected to do the preaching.

The Conference school came to a close June 18. We had an enrollment of 141 and issued 137 certificates. Twenty-five preachers took credit and two superintendents took credit. Five presiding elders were present a greater part of the time, and two of the number received certificates. There were fifty schools represented. Dr. Norman E. Richardson, of Northwestern University, has been with us the past three years. His work in the classroom and on the platform was that of a pastmaster in the field of Religious Education. Monday night, after a great address on "The Challenge of Religious Education to the Methodists of North Mississippi," the school, through a committee, presented the following as our goal for the next five years: 75,000 as our Sunday school enrollment; 400 Gold Seal Diplomas; 25 young women from Grenada College doing graduate work in the field of religious education and a like number from Millsaps College; and $50,000 to endow the Chair of Religious Education in Grenada College. There were 125 members of the school that agreed to be in the Four Hundred Gold Seal pupils. The next morning after the school closed Rev. John A. Randolph, pastor at Sardis, raised $100 from ten people on the endowment, and he expects to raise as much more from others. Monday, June 16, was one of the great hours in the history of Methodism in North Mississippi. When these goals are reached, we shall see the likeness of the Kingdom of God on earth as it is in heaven. No thinking Methodist will say this work is not needed; no loyal Methodist will fail to help realize the dream of those who attended this school.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The second District Standard Training School for 1924 was in session this week at Monroe. The enrollment was about 70 pupils, with 50 receiving credit. There were five courses offered, three General and two Specialization. One of the best features of this school was the general assembly periods at the 10 o'clock morning hour. Dr. Robert E. Goodrich, pastor of First Church, Shreveport, delivered a great address on Tuesday, taking for his subject "The Psychology of Conversion." Rev. N. E. Joyner, pastor of Trinity Church, Ruston, delivered an address at the Wednesday hour on the subject, "Leadership Training." The period on Thursday was given over to short addresses by members of the faculty on Primary, Junior, Intermediate-Senior, Young People, and Adult work.

The secretary of the Monroe District, Mr. C. W. Scates, and the superintendent of Teacher Training, Rev. Porter Caraway, were two of the district officers to take credit in this school. The following ministers in the Monroe District took credit in this school: Rev. W. D. Kleinschmidt, Rev. P. O. Lowrey, Rev. Porter Caraway, Rev. L. R. Sparks. The visiting ministers were Rev. J. L. Evans, Rev. F. M. Freeman, and Rev. H. W. May.

The Monroe District Executive Committee met during the school and planned some Non-Standard Training Schools in the Monroe District. There was great interest shown in our two Leadership Training Schools, the Mount Sequoyah and the Lake Junaluska Schools. Mrs. J. M. Henry, the leader of the Mount Sequoyah School, announced the North Louisiana delegation would leave Shreveport, Tuesday, at 7:30 p. m., via the Kansas City Southern, for Mount Sequoyah. She announced that there would be two or more delegates from Monroe, one from Tallulah, one from Columbia, and several from Ruston.

Rev. K. W. Dodson, presiding elder of the Ruston District, was a welcome visitor at the Monroe Standard Training School. He said he had never seen such interest in teacher training as there seemed to be in his district just now. His district is planning two Standard Training Schools and some Non-Standard Training Schools. The great outstanding event of his district will be the Business Men's Bible Class Rally, at Ruston, on the fifth Sunday, with Dean R. E. Smith, of Centenary College, Conference Adult Superintendent, delivering the message at the 10 o'clock hour. He stated he had invited Bishop Hay to preach the 11 o'clock sermon. There will be fifth Sunday rallies, not only in the Ruston District, but in several of our districts.

The writer had the pleasure of spending Sunday, June 15, in Crowley. They have a "B" Type school there, and hope to be the first school of this type to reach the goal of being a "Standard School," coming up with the ten points required by Annual Conference. Mr. H. W. Moore is superintendent of this school, and Rev. Alonzo Early, pastor, former Conference superintendent.

C. D. ATKINSON,
Conference Superintendent.

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New Orleans, Louisiana

List of Louisiana Sunday Schools Which Have Paid Their Missionary Centenary Pledges in Full.

Alexandria District.—Alexandria; Lloyd; Campti; St. Maurice; Natchitoches; Rochelle.

Baton Rouge District.—Deerford; First Church; Istrouma; Tickfaw.

Lake Charles District.—Maxie; Eunice; First Church; De Ridder; Many.

Monroe District.—Bartholomew; Oak Grove; Oak Ridge; First Church; Tallulah; West Monroe.

New Orleans District.—Algiers; Epworth; First Church; Parker Memorial; Parker Memorial, Junior department; Rayne Memorial (Bible Class).

Ruston District.—Arcadia; Bethel; Ringgold; Homer.

Shreveport District.—Gilliam; Pelican; Robeline; Mangum Memorial.

METHODIST UNIFICATION.

By Rev. Isaac L. Peebles.

According to Paragraphs 37 and 38 of our Discipline of 1922, no session of a Southern Methodist General Conference can be had legally without due time allowed each Annual Conference for a new election, if each or any one of them may so prefer.

It does not require a Solomon to see that point of law. The fact that the Northern Methodist Church has grossly ignored God's plan concerning women through a long history of his church, and also his written will, and made preachers of women, and too many other things mentionable, makes it quite unwise and exceedingly risky for the Southern Methodist Church to unite with it without safer conditions than now exist.

Not to unite just at this period does not savor the least disregard for Christ's prayer for unity of his people, for he was and is far from a unity that disregards his plans and will in the least.

Admitting that our own church is itself too lax at some points, is no just reason for its unity with the Northern Church, which is more lax than it is. In truth, it is a strong reason for non-unity until both churches measure up to the Scriptural standard as perfectly as they should have done.

Let us not forget that disunity of the Methodist Church and Episcopal Church, or Church of England, benefited both, spiritually and otherwise. Let us be prayerful, thoughtful and wisely slow about union just now.

I am not in favor of just any kind of union, but I am in favor of a rigidly Scriptural union, and the Holy Trinity forbid any other kind.

Meridian, Miss.

O God, thou hast taught me from my youth.—Psalm lxxi. 17.

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THE CORINTH DISTRICT CONFERENCE

And the District Standard Sunday School Training School.

The Corinth District Conference met in its fifty-fourth regular annual session, in Booneville, Miss., June 27, 1924. It was in every way a good session. The attendance was unusually good. Every pastor was present except one. We also had an unusual number of visitors. The District Sunday School Standard Training School was held at the same time and place. It was the largest school of its kind ever held in Mississippi. Representatives from nearly every charge in the district, the presiding elder, and all of the pastors except two, and a good number of the local preachers, were enrolled in the several classes. The total number enrolling in the classes was 168, and 140 were given certificates of credit. The faculty was composed of Rev. R. H. B. Gladney, Rev. W. W. Woollard, Rev. C. A. Bowen, Mrs. J. M. Wyatt, Mrs. J. B. Randolph, and Miss Linda Ramey. The spirit, teaching and work were splendid. A school like this means a new day in the Sunday school and church work in the district. The sessions of the district conference were held in the Methodist church in the forenoon, and the Training School classes met in the public school building in the afternoon. There was preaching morning and evening at the church.

The preachers of the conference were Revs. N. G. Augustus, V. C. Curtis, J. E. Stephens, W. W. Woollard, C. A. Bowen, L. H. Estes, and W. M. McIntosh. Mr. G. L. Morelock spoke at both the morning and evening hours Friday on the laymen's work in the church.

License to preach was granted to J. I. Carter and B. W. Smith. Recommendations for admission on trial were granted to S. B. Potts, W. C. McKay and E. P. Craddock. W. M. McIntosh and E. C. Sullivan were recommended for readmission.

The connectional men in attendance were: V. C. Curtis, President Board of Missions; S. A. Brown, Orphans' Home Commissioner; J. H. Holder, Educational Secretary; B. P. Jaco, Secretary of Missions; L. H. Estes, Hospital Secretary; J. E. Stephens, of Grenada College; Dr. D. M. Key, President of Millsaps College, and G. L. Morelock, Secretary General Board of Lay Activities. Each gave a good account of himself and his interest.

Rev. J. M. Wyatt, Rev. A. Y. Brown and Rev. E. Johnson were welcome visitors from other districts.

Those elected lay delegates to the Annual Conference were: J. B. Reynolds, Judge T. E. Pegram, D. H. Hall, J. G. Houston, J. A. Lowe, R. M. Weaver, J. A. Cunningham, and J. J. Taylor; alternate delegates: Mrs. J. B. Randolph, W. T. Rogers, H. E. Finger, and Mrs. J. B. Reynolds.

J. G. Houston was re-elected District Lay Leader, with J. A. Lowe and H. E. Finger, Associate Lay Leaders. E. R. Smoot, W. W. Jnoes, W. I. White and E. G. Mohler were elected as the District Licensing Committee.

A resolution opposing the pending plan of unification was adopted by the conference by a two-thirds majority vote.

Great is the Methodism of Booneville. It has a great pastor in Rev. E. G. Mohler, and it has some choice and great-spirited laymen. Booneville threw open its doors to all, preachers, delegates, visitors, faculty and students of the Training School, and still there was room.

The presidency of our presiding elder was kind, considerate and efficient. He is an untiring worker. There was general and genuine regret that he is winding out his quadrennium on the district. Resolutions of appreciation of his administration were adopted.

The next district conference goes to Belmont.

W. M. LANGLEY, Secretary.

ROAN MOUNTAIN, Roan Mountain, Tenn.

A modern summer resort on the crest of the Blue Ridge, just at the North Carolina Line, just 50 miles due north of Asheville, and 1000 feet higher. On the railroad; telegraph and telephone connection, modern conveniences, electric light, natatorium, fishing, horseback riding, and all sorts of amusements. Fine table fare, plenty fruits and vegetables, milk and poultry. Visit these magnificent mountains, where you will be extremely cool and where the scenery is as wonderful as is found in the new world. Board, $10 per week.

T. L. TRAWICK, Roan Mountain, Tenn.

666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune.

JOE MORPHEW, Titusville, Florida.

—Adv.

REINHARDT COLLEGE Get your boy and girl into this mountain climate in Southern Blue Ridge. Coeducational Junior College of Southern Methodist Church. Cost, $200 for nine months. Write to-day. President R. C. SHARP, Waleska, Georgia.

IN FAVOR OF UNIFICATION.

I am for a united Methodist church, for in union there is strength. While there may be some objectionable points, there are not enough to wrangle over. Why harp on the mistakes of the past? Let us look forward to a great future for a united Methodist church of the world. As I see it, the plan is as fair as we could expect. Neither branch of the church loses anything, but all is gain. Let us have less strife and more harmony, and press towards the mark of the high calling in Jesus Christ.

W. S. COWART.

Lucedale, Miss.

AGAINST UNIFICATION.

We are glad to notice Bishop Candler is taking such an active part and hope our delegates to the General Conference will ere long see things as he does, and follow suit.

We have no ill feeling for our Northern brethren, but we love our Southern church in which our fathers and forefathers worshiped. We cannot countenance such a thing as the ban being taken off dancing, theatre-going, card-playing, etc. Too much "world in the church" already.

While considering a union, would it not be well to think about launching a movement to secure funds for the purpose of building hospitals and insane asylums, for the members who pull off will need treatment, both mental and physical. Where will they go, Christian Science and what not? We hold to the doctrine of "falling from grace" and final apostacy. We understand the mission of the church is to save souls; better "hold on to that which is good." When our Lord was on earth, on one occasion, there arose a storm at sea. The disciples were in jeopardy, their Master asleep in the ship. They came to him and said: "Carest thou not that we perish?" Then he arose, and rebuked the wind, and said unto the sea, "Peace, be still," and the wind ceased and there was a great calm.

Brethren, we are at sea. "The tempest is raging, the billows are tossing high;" but let us remember the One who stilled the tempest then is alive forevermore, and he is not asleep. "He is the same yesterday, today and forever," in love and in power, and will hear the cry of his people. To you whose business it is to make our plans, we beg you, we plead with you, be careful, go slow. Don't give us the fatal blow without a chance. Don't throw us overboard either to be swallowed by a whale, or left to drift into the great ocean of eternity. Let us hold on with tenacious grip to our Methodist Episcopal Church, South, and with united prayers of faith we believe the Master will come to our rescue, and save us from peril.

W. P. DENHAM.

Baton Rouge, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Coushatta, June 22.
Marksville ct., at Simsport, 11 a.m., preaching, followed by dinner on the grounds and Q. C., June 29.
Bunkie, June 29, night.
Rapides ct., at Oak Grove, 3 p.m., July 5.
Colfax, at Tioga; preaching, 11 a.m.; Q. C., 3 p.m., July 6.
Boyce, July 6, night.
Pineville, July 9, night.
Campti, at Clarence; dinner on the grounds, followed by preaching and Q. C., July 13.
Natchitoches, July 13, night.
Woodworth, July 16.
Evangeline ct., at Chicot, Aug. 3.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, July 20.
Rochelle, Aug. 24.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

ADVERTISING THE AUXILIARY.

It was seeing a placard poster on a country roadside, advertising a missionary meeting, that led Robert Moffat to become a missionary. As he read the announcement of the meeting there came to him memories of the missionary stories that his mother used to tell him, and he asked himself the question: "Why should not I be a missionary?" The answer was a life spent in Africa.

This fact alone has made me an enthusiast on advertising our missionary meetings. I use posters, the blackboard and the secular press. The posters can be hung in the vestibule or in other conspicuous places where they will attract attention. We can make many kinds of posters—calendar posters, motto posters, topic posters, or posters inviting members to the study circle and advertising meetings or entertainments. What we learn through the sense of sight makes a more lasting impression than what we hear. I use the blackboard constantly for a few terse sentences conveying information calculated to arouse interest or excite inquiry about meetings of the Auxiliary, Week of Prayer, entertainments, the election of officers, or any other missionary news. The items should always be newsy and brief.

We should be missionary boosters. The men who lead the procession in the commercial life of American cities and towns are the men who never hide their light, who are the largest advertisers, who are before the people constantly with the bargains which they have to offer, and who know the value of publicity. Why, then, do missionary women linger where the moss grows, when it comes to advertising? Why cling to the antiquated ideas of the ox-cart period? This is the age of the publicity movement in the avenues of human endeavor. It is the age of printers' ink and progress and of wise men who read the signs of the times and keep in advance of their customers. I am sure that we as missionary workers do not properly advertise our goods.

Some of you will say: "All that takes time." I know from experience that it does take time, but it pays. It takes work, and one doing this advertising will even get knocks and discouragements. But what of that? The philosophy of life is like a bicycle. It goes well on the level and downhill and over good roads, but with the uphill and the mud one must needs get off and push. We are all at the pushing time in our publicity work in the Missionary Society. We need more women to do publicity work. Any one can use the blackboard or make a poster. These latter can be gotten up at very small expense by means of a piece of cardboard or cloth, paste, pictures and a few colored crayons.

We should advertise constantly in the daily or weekly press. It is advisable to use the same space all the time. No charge is made for such items. The news should not be given over the telephone, but should be written out plainly and sent direct to the editor.

Such a missionary advertiser is the bearer of good news. She stands at the gate to announce the victories won. She catches the shouts of triumph all along the line and sends them out to the rest of the army. She cheers with the news of the forward movement everywhere.

"The constant drip of water wears
away the hardest stone;
The constant gnaw of Towser masticates the hardest bone;
The constant wooing lover carries off
the blushing maid,
And the constant advertiser always
gets the trade." —Anon.

WHO DESIRES THIS REWARD?

When a child I did so love the land of Make-Believe where I'd trail my mother's long dress over the floor and carry high the grey poke bonnet to receive great callers into the blue room at the White House—and I, the First Lady in the Land! I left the land of Make-Believe long years ago and never returned until a few nights ago and I'll tell you why I wandered back again. My heart was filled with longing to give the $300 needed by Louisiana Conference to pay the scholarship at Scarritt of a splendid young girl. Longing could not furnish this money, so I entered the land of Make-Believe and paid the scholarship there.

And I thought of how when my Heavenly Father would call me home one day, I'd see a group of foreign people coming toward me with such loving gratitude upon their faces, and words of praise for me upon their lips, and I'd say: "My friends, what have I ever done for you?" And they would answer with tears of joy, "You helped us to know Jesus." And I would tell them gently, "You must be mistaken; I think I never saw you before." But they would insist, "You sent us a missionary once who told us of a Savior. Oh, if you had not provided for her training and her coming to us we would never have heard of Jesus, nor known His wonderful love"—and tears of joy and gratitude were streaming down their faces.

I had never felt so much happiness in all my life as at that moment. And as I passed down the golden streets, in my thoughts, a little child ran toward me with outstretched arms, and as we met she clasped her baby arms around my neck and told me how a dear young missionary whom I had sent had taken her away from horrible torture of heathen doctors to a Christian hospital and eased the terrible pain and told her stories of Jesus until the angels came one day and took her to the Heavenly Home. And I cried out in ecstasy, "Oh, God, to have spared a little child such pain and it only cost me a few dollars!"

And then I passed by an old couple with sweet, smiling faces, and they called me and put their hands in blessings upon my head and whispered, "You sent us some one to tell us of Jesus; we wouldn't be here if it were not for you." And that peace that passeth all understanding was in my heart. And then the crowds began to press upon me, many saying, "The missionary you sent told others and they told us."

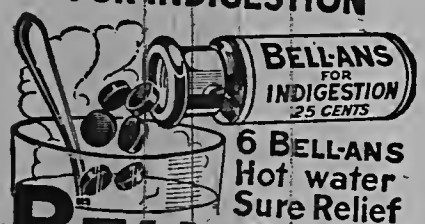
And I cried out in agony of contemplation, "My God, my God; if I had failed!"

And then it was I heard the sweetest voice in earth or Heaven saying, "BUT YOU DID NOT FAIL ME." And turning, I looked upon His face, that face I had longed and prayed to see for so many years—my Savior's! And I thought I could not hardly bear the glory that was in my heart!

Dear friends, won't somebody make the paying of this scholarship REAL, for that is really the only part of this story that belongs to Make-Believe land. Your reward will be just so great and wonderful as is pictured here. Louisiana News.

The Lord of hosts is with us.—Psalm xlvi. 7.

Sure Relief FOR INDIGESTION



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With organic iron—Nuxated Iron—it's like the iron in your blood and the iron in spinach, lentils and apples—will not blacken or injure the teeth nor upset the stomach. Entirely different from metallic iron. It quickly helps put strength into your muscles and color into your cheeks. Get your doctor to make your red blood count today, then take Nuxated Iron for a few weeks and watch your red blood corpuscles increase; see how much purer and richer your blood becomes; how much stronger and better you feel; what a difference it makes in your nerves. Over 4,000,000 people annually are using Nuxated Iron. Your money will be refunded if you do not obtain satisfactory results. In tablet form only. At all druggists.

NUXATED IRON
Enriches the Blood-Strengthens the Nerves

SORE EYES Dickey's old reliable Eye Water cools and relieves [illegible] wanted. Doesn't [illegible] the genuine in red [illegible] does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

INFORMATION WANTED FOR OFFICIAL YEAR BOOK.

In the last number of the Year Book of our Church was printed a list of our preachers who were born in or before 1841. It is our own plan to enlarge this list, taking in any other preachers who may have been born in or before 1845. We desire also to give a list of lay members (both men and women) who were born in or before 1845. I will therefore be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at an early day of the names, giving also date and place of birth, Conference membership and present address.

We desire also the names of preachers in any of our Conferences who are fathers and sons, or brothers.

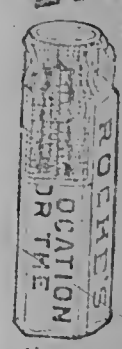
We feel sure that the information asked for above when tabulated and classified and printed in our Year Book will be very valuable to future historians.

Please address all letters to me at 810 Broadway, Nashville, Tenn.

CURTIS B. HALEY.

God is the strength of my heart and my portion forever.—Psalm lxxiii. 26.

ROCHE'S HERBAL EMBROCATION



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High Blood Pressure, Dyspepsia, Neuritis, Worry, Despondency and General inefficiency, investigate the new rational methods now being successfully used at

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Booklet Free

MR. WESLEY'S TEST.

By H. Walter Featherstun, D.D.

Mr. Wesley raised this question: "How shall we try those who think that they are moved by the Holy Ghost to preach?" He answered by seeking answers to nine other queries, the last two of which are these: "Have they fruit? Are any truly convinced of sin and converted to God by their preaching?"—Wesley's Works, Vol. v. p. 230. Mr. Wesley commissioned laymen to preach. Those whom we class as "local preachers," he designated as "lay preachers:" i. e., laymen who preached. Christ did this: "Now after these things (the sending out the twelve) the Lord appointed seventy others, and sent them." Luke, 10:1. These "seventy others" were laymen. Our present-day "lay activities movement," like Mr. Wesley's "lay preacher" system, is only a getting back to our Lord's method, away from which Mediaeval Romanism had led the churches.

Paragrah 121 of our Discipline contains these test questions used by Mr. Wesley, thus fully committing our church to the policy introduced by Christ and followed by Wesley. Our Lord, in John 15:8, says: "Herein is my Father glorified that ye bear much fruit (lead many to salvation); so shall ye be my disciples." Thus the Christ indicates clearly and strongly that bringing sinners to salvation is the one real test of discipleship; and, certainly must be the one outstanding business of every preacher of Christ's Gospel.

It has been asserted rather freely of late that some of our preachers who have been classed as Modernists, teaching the so-called "higher criticism," do not bring sinners to Christ. Is this true of any? I do not know. I am inclined to discredit the charge. I certainly would hope that it is erroneous. But if it is true, it is a matter of tremendous import. The question is not to be settled by mere rumor, much less by unproved opinions.

I have not the slightest sympathy with the contentions of the so-called Modernists; nor am I a "Fundamentalist" other than one who believes in the fundamental doctrines of our Methodism. I am concerned to know if we have prominent preachers in our church who do not and cannot lead sinners to salvation. If anybody knows of any such, "let him now speak, or else hereafter forever hold his peace."

There is no reference in this to any beginner in his ministrial swaddling clothes. If he will but move on in the old Methodist paths, he will soon find that joy of joys, the joy over one sinner that repents.'

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Not Well Since Three Years Old

Catarrh of the Ear Neighbor Recommended PE-RU-NA

The experience of Mrs. J. C. Dacus, 1621 Booker St., Little Rock, Ark., was not an unusual one. It was in fact a repetition of what has happened in thousands upon thousands of instances. She had a running condition of the ear from the time she was three years old.

In spite of treatment it persisted and became very offensive. One day a neighbor recommended Pe-ru-na and La-cu-pia which had relieved his wife of the same trouble.

Mrs. Dacus used three bottle of each of these quick acting remedies and reports that the discharge and offensive odor are both gone.

Her disease was one of the very many forms taken by Catarrh and is known as chronic Otitis.

Wherever the catarrhal condition is located Pe-ru-na reaches it.

May be purchased any place in tablet or liquid form.

INTER-BOARD LIFE SERVICE CO-OPERATION.

By Garfield Evans.

For four years various members of several of the Boards have been interested in having but one program for Life Service presented in our church. The failure to be united was not because the Boards differed, nor because of unwillingness to co-operate. But during the two recent church-wide movements, every connectional man was occupied to the limit of his ability with particularly assigned work. In the second place, General Conference has previously made no provisions by which the Boards have felt inclined thus to co-operate. In the third place, where no provision is made for co-operation there is a tendency for every man to pursue his work according to his own inclination within the limits of the constitution and General Conference provisions.

The last General Conference authorized an Inter-Board Committee of Co-operation, whose duty is to suggest to the several Boards matters in which greater efficiency may be secured by co-operative work. One of these things has been the matter of Life Service Promotion. At the present time, there is an Inter-Board Life Service Committee composed of two members from each Board. Every member is interested in the direction of Life Service Promotion for the whole church inasmuch as all four Boards, namely, Epworth League Board, Sunday School Board, Board of Education, and Board of Missions, are concerned in the organizations in the local churches.

There are some who will think that another Board has been created. If so, they do not understand the meaning of co-operation. The four Boards are contributing to the united budget of $8,000 yearly, which will provide for the salary of the superintendent and necessary office expenses. This will cost considerably less than the present expenditures which are met by the Boards independently. It will not take the place of the candidate work required, as in the Board of Missions, neither does it prohibit any Board from its original jurisdiction in such promotion as is required by the peculiar work of any given Board. But it does insure a united presentation of Life Service to the local church. It further avoids overlapping in the cultivation of volunteers, and it will guarantee greater accuracy to the cultivation of all volunteers rather than to any particular group that any one Board might be inclined to cultivate.

At the present time, with the consent of all four Boards, the Epworth League Board has been undertaking the cultivation of volunteers. This work will be taken over by the Inter-Board Committee as quickly as all the details are wrought out. This is perhaps the first act of Inter-Board Co-operation on such a scale that has been accomplished during this quadrennium. For those who think that Inter-Board Co-operation is impossible, consider this very successful undertaking.

Nashville, Tenn.

GIVING HER BEST.

In the days of the disruption of the Scottish Church those who came out into the New Church had the greatest difficulty in erecting a house of worship, the lairds being all Auld Kirk folk. After a struggle they got a little bit of land, but could not get quarry stones with which to build. So they just made it up with any rubble at hand until they came to the lintel stone for the door, at which point they stuck fast and could go no farther. One day the minister upon calling at a poor woman's cottage was agreeably surprised on being offered her hearthstone, which was just the size and shape wanted. She said she would be proud to give her hearthstone to the Lord Jesus Christ. It was joyfully accepted and long after, when a fine new church was erected, this same hearthstone was given the premier place, and still her story is told: "She hath done what she could."—The Standard.

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Zolfor Springs, Fla. March 5, 1920

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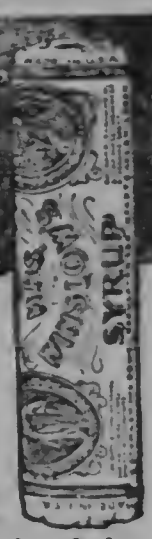
(Name on request)



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FROM GLENMORA, LA.

Dear Dr. Carley—I have not sent in much to the Advocate lately, aud I have a few things that I am glad to say about our work at Glenmora.

Our church here is going through a big change this year in its membership. The W. M. Cady interests at McNary, which furnished a large part of our congregation and took care of one-half of the finances, is gone. This mill cut out the first of the year and is now in Arizona. We kuew this crisis was coming and did our best to tide the church over. It is true that a great many of our people got weak and became discouraged and wanted to give up, but we had a loyal board of stewards that held steady and is now coming through. We may come up a little short on finances at Conference, but we are having a great year spiritually.

Our Sunday school attendance is as good as it has ever been; the Woman's Missionary Society is good, with one of the largest and best working Junior Missionary Societies that I have ever seen. I fully believe that our Senior and Intermediate Epworth Leagues are the best. These young folks are the pastor's mainstay at all the services. These two Leagues never miss a preaching service or a prayer meeting. Nearly all of the Senior Leaguers and some of the Intermediates are officers and teachers in the Sunday school. Our Sunday school is one of the best organized and best working schools in the Conference. We have the school thoroughly graded and in five departments, with separate meeting places for each department, meeting with a competent superintendent.

Our church has produced a preacher, who is president of our Senior League. His name is Clareuce B. White. He is a high school student, with one more year in the high school. He has been appointed preacher in charge of the Hopewell circuit, which takes in a large rural section of our country. He goes out regularly to his work and is making good. He has gone into this circuit and is organizing Sunday schools and Epworth Leagues. He has two good Epworth Leagues now, where it has been thought impossible. It is our plan to see him through Centenary after he finishes the high school. I have just been with him in his revival at Hopewell, which was a real revival. We had twelve accessions to the church, all by baptism, and we baptized four babies and administered the Sacrament of the Lord's Supper. The church took on new life and promises to go forward, which I am confident it will do.

Seven of the ten stewards of the church here I have received into the church since I have been here—three of them on profession of faith. In fact, we have a new church here. I suppose three-fourths of our congregations are made up of new people, who have come into the church since I came here, two and a half years ago. We have a new church plant that would do credit to towns much larger than Glenmora. We can seat in our main auditorium 1,000 people. This auditorium is seated with heavy oak pews.

D. B. BODDIE, P. C.

LENGTHEN YOUR LIFE

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New Orleans Public Service,
INCORPORATED

GOSLING DAY.

By Rev. H. M. Ellis.

Gosling day is here again. The downy little geese are in evidence in many fields and meadows, waddling awkwardly around, nipping grass aud catching insects; with never an apology for their aucestral liue or a blush for what they are.

And the college graduate—of course, "sweet" or "handsome," as sex decides—is out again with essay and oratory, solving all the unsolvable problems, aud a few more, of the universe. If only the sages, and those ou whom great responsibility rests would attend college commencements! And just think—they might have done this any year for the last several thousand! Alas! Alas!

But the present year has set a new gosling record, eclipsing the gosling glory of all former ages. The National Methodist Student Conference (get that title!) has shed its lustrous beams of courageous verdancy, vociferous inexperience, cavernous innocence of information and superlative readiness to meddle with anything, no matter how many and terrible its teeth, how rapid its revolutions, how explosive or redhot, or sacred. This marvelous gosling meet immediately, and some sooner, settled for all time and eternity all the problems that were and are and are to be of church and State and world, etc., and left nothing for even the high councils of heaven but to take care of the execution of these gosling decrees. Well, certainly the setting of downy goslings to deal with such subjects as were laid before that so-called conference was the sure proof that the eggs for the incubation were from full-blooded geese.

But what of the wide heralding by the press of this gosling meet? Is that just one more token of the jazz and frothiness of our day, illustrating the growing disposition to laugh at precedents and scoff at authorities? A gosliug day indeed for many it seems to be; they scout the advice of age and experience; they scorn the lessons of history and the voice of law; they plunge headlong down the untried way of their whims and inclinations, letting ignorance and immaturity handle the reins and set their own pace. Down with the bars. Away with eoutrols. Step on the gas.

This very day, just a few miles down our main southern highway, inexperienced and venturesome youth at the wheel of a big car determined to give an exhibit of "pep." She stepped on the gas and took the curve—then wreckage and broken limbs and death and frantic lamentations! History wrote a terrible parable for those who can comprehend.

But certainly there could never have occurred such a magnificent gosling hatch as the present day has produced without a very considerable ancestry of geese.

Brookhaven, Miss.

FROM MOUNT OLIVE, MISS.

We have just closed a great meeting at Mount Olive. Rev. J. M. Smith and his singers, Mr. Loes and sister, came on June 4, and left us to-day. These three are fine help in a meeting. Brother Smith came with his tent, which has a seating capacity of 2,500. We had very large crowds from the first service to the last one. We do not know how many conversions, but we had 30 additions to the various churches of the town: Methodist, 15; Presbyterian, 8; Baptist, 7. Brother Smith goes from Mount Olive to Flora, Miss. We pray God's blessings to rest upon Brother Smith and his workers.

J. H. FOREMAN, P. C.

WHY AM I OPPOSED TO UNIFICATION?

1. Because I feel sure that at least 80% of the Southern Methodists do not wish it—and I am pretty well acquainted with them. I personally know many in all the Southern and some of the Western States, and those who have expressed themselves stato positively that they do not want it.

2. It is not necessary; we are making good progress, and should let well enough alone.

3. A majority of the Northern preachers to whom I have had the pleasure of talking have strong modernist leaniugs. Their schools outdo Vanderbilt in their teachings—if correctly reported.

4. The matter has never been properly presented to the vast majority of the church members.

J. C. BALLARD,
Lieutenant Colonel, Medical Officers Reserve.
Biloxi, Miss.

QUARTERLY CONFERENCES.

MISSSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Crystal Springs, July 6, a.m., 7 p.m.
Gallman, at Old Crystal Springs, July 6, 3 p.m.
Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beauregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Flora, at Adelle, June 29, 3 p.m.
Mendenhall, at Bethany, July 5, 6, 11 a.m.
Harrisville, at Pisgah, July 6, 3 p.m.
Edwards, at Reeves Chapel, July 13, 11 a.m., 2 p.m.
Bolton, at Raymond, July 13, 4 p.m., 8 p.m.
Eden, at Lake City, July 19, 20, 11 a.m.
Yazoo City, July 20, 4 p.m., 8 p.m.
Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Bay Springs, at Stringer, June 28, 29.
Harperville, at Hillsboro, July 5, 6.
Chunky, at Susquelena, July 12, 13.
Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16; 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

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SIXTY-SIXTH SESSION OPENS SEPT. 10, 1924.

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NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 3, 1924. CHAS. O. CHALMERS, Manager.

OUR MINISTRY OF TO-MORROW.

By Dr. R. H. Bennett, Secretary, Department of Ministerial Supply and Training and Life Service.

In answer to numerous requests in our church, I have culled out the following items from my year's work, believing that their publication will answer many inquiries and I trust will be of benefit to the church. There should be material in these figures and statements for the annual sermon on the claims of the Christian ministry required by the Discipline in every pulpit, and other exhortations along similar lines. They are sent forth with the earnest hope and prayer that they may prove to be seed for an increased harvest.

A good deal of the year has been given to the general platform work of Christian Education, and especially of our Christian Education Movement; the rounds of the Annual Conferences, the visitation of our schools and colleges and young people's assemblies have followed. I have traveled the usual fifty-thousand miles and over and have presented the Life Service call to scores of thousands of our young people in public speech and private conversation. The administration of the several loan funds, the publication and circulation of literature among our volunteers, the office correspondence and cultivation of a large number of these young people have been prominent features of the schedule. Other items of the year's work of the department have been the Correspondence Schools and the Preachers' Summer Institutes, in both of which agencies of the church efficient work has been done. Time has been found also to hold revival meetings in three of our colleges, in which meetings we have been graciously blessed.

The Volunteers.

We reported last year a total enrollment of 6,472 volunteers. During the present year we have received a total of 538 new names for Christian Life Service, making a grand total of 7,010 volunteers now on our rolls. Of the new names received this year, 343 are offering for the Christian ministry, 107 for Foreign Missions, 59 for Home Missions, and 29 for other work or undecided on their field.

Of the 280 presiding elders in our home Conferences, 205, as required by the Discipline, have sent in the lists of ministerial licentiates and candidates. Of our 87 school and college presidents, 49 have sent us in the lists of volunteers in their student body. In the schools heard from we have 596 students for the ministry, and 572 volunteers for other forms of Christian service, a total of 1,168 volunteers for all forms of Christian service reported in our schools. Adding the schools not heard from, the figures would probably be considerably larger.

Methodist Students in Other Schools Than Our Own.

In addition to the visitation of our own schools, I have during the year visited most of the State universities in the East and have arranged my plans to visit those in the West. The cordial welcome extended by the university authorities has been gratifying. In nearly every instance they have given me the entire student body to address, and sometimes have changed the hours of recitations in order to give me more time. This is mentioned, not as any personal compliment to the writer, but in order to note the great advance in sentiment on this point in the last few years. Our fellow-Christians in the State school faculties realize their responsibility for the moral welfare of their pupils and welcome the help of the church. Thousands of our own children in the State colleges need our help. We cannot neglect them. The various Boards of our church are now devising means of meeting this responsibility of caring for the religious life of Methodist students in other schools than our own. This must be done, as we trust it will be done, without neglecting our own institutions whose building and maintenance have been achieved at the price of such great sacrificial toil and self-denial.

Student Aid Funds.

There has been loaned during the year to our students for the ministry and other forms of Christian Life Service from the different loan funds a total of $10,162. Ninety-two students have been helped. A much larger amount could be worthily applied if it were available. Brother Leisurely, please pay up your Christian Education pledge, and help our young leaders of tomorrow to get a better preparation for their life work.

The Office Work.

The summary of the office work for the year is as follows: 2,620 letters, cards, etc., have been received; 12,013 letters have been written; 6,043 of these have been individual letters; 23,950 pamphlets have been sent out; 49,000 pamphlets have been printed.

Large Increase in New Preachers.

The number of preachers admitted on trial shows a large increase over last year. In 1922 we admitted on trial 262. In 1923 the number rose to 340. Some notably large classes for admission have been received this year. I give those receiving ten or more: North Alabama heads the list with 28; North Mississippi and Virginia each received 20; then follow Kentucky, 16; Baltimore, Central Texas, and Holston, each 15; North Texas, 14; North Arkansas, 13; Florida and Upper South Carolina, each 12; West Texas and Tennessee, each 11, and Lonisiana, St. Louis, and West Virginia, each 10. We still need a larger number of preachers. Our church is now using 809 supplies to fill her pulpits. This is a large decrease of supplies withiu the last several years. We used nearly 1,200 supplies some years ago.

But Sagging Still Further on Two-Thirds Rule.

There is, however, no improvement in the proportion of those admitted under the two-thirds rule on account of insufficient preparation, but rather a further sagging. Last year we admitted 22 out of 262 under this rule, about one in twelve. This year we admitted 37 out of 340 under this easy-going regulation, or about one in every nine. It would certainly seem that only in rare cases widely recognized as unusual where the personal merit is great and where further scholastic preparation is impossible, should this rule be used. I have, however, seen this year young men admitted by Annual Conferences under the two-thirds rule, young men whose only reason for not pursuing their studies further seemed a disinclination to do so. With our aid fund in hand for students, this excuse is removed. Ought not Annual Conferences, therefore, make it a matter of principle to require practically all applicants for admission to come up to the very modest standard set by our church, viz., the equivalent of a high school course? We give the names of the Annual Conferences which have invoked the aid of the two-thirds rule this year, and the figures in each case. Surely the figures speak loudly of an abuse of this regulation: Baltimore admitted 7 under the two-third rule; North Alabama, 6; North Arkansas, 3; North Mississippi, 4; Louisiana, 3; Central Texas, 2; Louisville, 2; North Texas, 2; Tennessee, 2; Texas, 2; Little Rock, 1; Northwest Texas, 1; West Texas, 1.

More Preachers Mastering Their Studies.

Attention was called last year by the writer to a strange state of affairs that has grown up among us of late years, viz., the failure of so many of our undergraduate preachers to stand or to pass the examinations on their studies. And some earnest and kindly, but affectionate animadversions were made in the press by the writer to this reprehensible practice. We are gratified to report a decided improvement in this sorry business. Last year out of 1,316 undergraduates, 107 failed to pass their examinations. This year out of 1,701 undergraduates, 335 failed. Without claiming all the credit for this improvement, we feel that we have not lived entirely in vain. We thank God and take courage and hope for a further improvement. There is, however, much land yet to be possessed. The following statistics show the record of the Annual Conferences on this matter:

Conferences—	Number admitted on trial	Number admitted under two-third rule	Continued in Class of First Year.	Continued in Class of Second Year.	Continued in Class of Third Year.	Continued in Class of Fourth Year.
Alabama	13	1	11	4	3	0
Baltimore	15	7	8	3	3	2
Central Texas	15	2	13	5	3	2
Denver	7	0	7	3	2	1
East Oklahoma	9	0	9	3	3	3
Florida	12	0	12	4	3	1
Holston	11	0	11	4	3	1
Illinois	9	0	9	3	3	1
Kentucky	16	0	16	5	4	2
Little Rock	4	0	4	1	1	1
Louisiana	12	3	9	3	2	1
Louisville	9	2	7	2	2	1
Memphis	9	0	9	3	2	1
Mississippi	9	0	9	3	2	1
Missouri	9	0	9	3	2	1
New Mexico	7	0	7	2	2	1
North Alabama	28	6	22	11	5	3
North Arkansas	13	0	13	4	3	2
North Carolina	9	0	9	3	2	1
North Georgia	9	0	9	3	2	1
North Mississippi	20	4	16	5	4	2
North Texas	14	2	12	4	3	2
Northwest Texas	9	1	8	3	2	1
Pacific	7	0	7	2	2	1
St. Louis	10	0	10	3	2	1
South Carolina	9	0	9	3	2	1
South Georgia	9	0	9	3	2	1
Southwest Missouri	11	0	11	4	3	2
Tennessee	11	2	9	3	2	1
Texas	8	2	6	2	1	1
Upper South Carolina	12	0	12	4	3	0
Virginia	20	0	20	6	4	2
West Oklahoma	9	1	8	3	2	1
West Texas	11	1	10	3	3	2
West North Carolina	6	0	6	4	5	1
Western Virginia	10	0	10	2	4	2
	340	37	314	112	86	33

Total admitted on trial in 1923, 340. Total failing in their studies, 337. Total undergraduates on our rolls, 1,701. The statistics refer to our English-speaking Conferences.

Two of the most useful agencies in our church for the education of the ministry are the Correspondence Schools at Emory University and at Southern Methodist University, and the Preachers' Summer Institutes. Each of these is of large value and are supplementary in their usefulness. The best results are obtained by those of our young preachers who enroll in both the Correspondence Schools and the Summer Institutes. We are looking forward to even better results during the coming months in each of those agencies, and trust that every one of our ministers who can possibly do so, will be in attendance on them. Brother Helpful, will you not make it possible for your pastor to receive this large benefit? It will come back to you and to those you associate with you in making the arrangement in improved pulpit ministrations.

New Orleans Christian Advocate

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UNIFICATION: SOME OBJECTIONS IN THE LIGHT OF FACT AND PRINCIPLE.

By Bishop Edwin D. Mouzon, Chairman of Commission on Unification.

Some of our brethren have pitched their arguments against unification on a level very much to be regretted and where it is painful to be under the necessity of following them. But since certain statements have been made, it is right and proper that they should be examined in the light of known fact and Christian principle.

1. It is objected that the plan of unification opens the way in the church to social equality with Negroes.

This is a misstatement of facts in the case. The Joint Commission on Unification is composed of men of a fair degree of intelligence, to say the least. Not one of our commissioners would for one moment agree to any such arrangement.

It is affirmed that the plan allows Negro bishops "to preside in the College of Bishops and over the General Conference." This is a grave error. The plan definitely provides exactly the contrary. Too bad that men should make such statements! As for "Negroes sitting in the various councils of the church," in the Northern Jurisdiction they are left exactly where they now are. They will have nothing whatsoever to do with our affairs in the South. And in the Southern Jurisdiction we are left precisely as we now are. We will manage our own local affairs exactly as seems wisest to us. The story has been put in circulation that some time since a Northern bishop invited a colored bishop to the platform of an Annual Confernce and also asked him to sit in the cabinet with him, the implication being that this might happen in our jurisdiction in the South. I am reliably informed that the above mentioned incident did actually happen. **But it was at a colored Conference that it took place.**

We are warned that our Emory University, so dear to our hearts, will have its walls darkened by Negro students. As if trustees did not control in all such matters and as if the Southern Jurisdiction would not have final decision in the conduct of jurisdictional affairs.

Furthermore, it is stated that colored people under the plan of unification will have the right to join our Southern white churches. They will have exactly the same right they have now, and no more, and no less, and no other. Any Sunday morning at the present time a colored man might conceivably walk down the aisle and join McKendree Church, Nashville, Tenn. What is there to keep him from doing so? Exactly what will keep him from doing so under the plan of unification, nothing more, nothing less, and nothing else.

One of the finest things about our present Plan of Unification is that it completely avoids the difficult question of the colored man in the church by leaving us to deal with it as we please, and leaving our Northern brethren to deal with it as they think best. The effort to lug in this question by the ears is completely out of order and out of place. The man of strongest Southern conviction touching this matter cannot possibly find any ground for just fears. The plan fully protects us at every point. It is greatly to be regretted, therefore, that certain brethren have written things which surely they could not have written if they had taken the trouble to inform themselves. For their information and for the information of the church at large, I set down the following facts:

Concerning the status of the two colored bishops elected by our Northern brethren four years ago, the facts are as follows:

1. They were elected on a separate ballot on which the name of no white man could be written. They were not voted for at the time and on the ballot when the white bishops were elected.

They were elected exclusively for the presidency of colored Conferences, and were definitely given to understand that they were not to preside over white Conferences. In presenting the report of the Committee on Episcopacy recommending that two colored bishops be elected on a separate ballot, Dr. David G. Downey, the chairman, spoke in the following plain and explicit manner:

"We all perfectly well know that there are certain social customs that make it utterly impossible for a white general superintendent to give our brothers of color the sort of superintendency that is best adapted to stir their imagination and to stimulate their zeal to the point of highest efficiency. They cannot go and sit with them in their social gatherings. They cannot sit with them as they gather about their banquet tables, as our white bishops do with us, when we are putting over some great program and want to accomplish something for the Kingdom of God. Our colored brethren and our white superintendents thoroughly understand that to do anything of that sort would be to destroy the very thing they desire to accomplish. And, therefore, we need these colored general superintendents, that they may **among their own people** give them the inspiration and the leadership, the social standing if you will, among themselves and among Methodist Episcopalians of the same color, but of a little different denominational name. They need a bishop of their own color, that they may stand face to face with those denominations bearing our generic name."

"My one further word at this time is with respect to the matter of administration. You wonder perhaps how it will work out practically. Let me ask, how does it work out in practice with the pastors? Every Negro pastor here, every Negro pastor through the length and breadth of Methodism, is eligible to the pastorate of any white church in the Methodist Episcopal Church so far as the law is concerned. There is no word in our Discipline that makes it impossible for a bishop to assign a colored man to a pastorate of a white church. But does any colored man ask it, or think it, or expect it? No! In all these years they have never given us the slightest particle of trouble. So I say, when it comes to this matter of administration it will take care of itself. There are colored Conferences. There is the Republic of Liberia. The assignments of our general superintendents to their respective fields is entirely in the hands of the General Conference—I mean as to their residence; and then the assignment to Conferences is attended to by the Board of Bishops. As we look back upon the history of our colored brethren in our church we need have no question about the matter of administration, when they take their place in the ranks of our general superintendents."

2. If it now be asked, "May it not come about that under this proposed Plan of Unification, a colored bishop will some day preside over the General Conference of the United Church?" I reply by quoting the article covering that matter. Article VII is as follows:

"The bishops shall select by a majority vote of the bishops of each Jurisdiction, one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

Is not this perfectly plain? Cannot a blind man see what this Article means? Can we not be perfectly satisfied with any bishop presiding over the General Conference when he is elected, and can only be elected by a majority vote of the Southern bishops? To say this same thing over in different words, no bishops from either Jurisdiction can be selected to preside over the General Conference unless a majority of our own bishops say so. If that is not perfectly satisfactory, then nothing that could possibly be said or done would be satisfactory.

3. But if some one still objects: "Will not a colored bishop at some time preside over the joint meeting of the bishops of the two Jurisdictions?" I reply that the chairmanship of the joint meeting of the bishops will not come by order of **seniority, but by election.** And the rest of my reply is exactly as above. For myself, I am perfectly willing to have any man preside at our meetings who meets with the approval of the majority of my Southern colleagues.

4. Just one other thing needs to be said. Men who seem to be opposed to unification on any plan have called attention to the fact that the plan now pending says: "The bishops of the two churches as at present constituted, shall be bishops of the united church without further action." They exclaim, "There now, you will have colored bishops." I suggest that such an objector get rid at once of the "overlordship" idea of the episcopacy and remember that all bishops are just servants of the church, elected to serve the church as the church bids them, and to administer the affairs of the church how and where the church tells them. This is true of all bishops at the present time in our Southern Methodist Church. In the United Church, the white bishops in the Northern Jurisdiction will be elected by the Northern Jurisdiction and for the Northern Jurisdiction, while their colored bishops will evidently be elected on a separate ballot, especially and exclusively for their Colored Conferences.

A story is told of Charles Lamb, how that one day while walking with a friend, he saw a certain man and exclaimed: "I hate that man!" Whereupon his friend asked: "Do you know that man?" "No," replied Lamb, "I do not know him, and I do not want to know him. For if I knew him I might like him." I leave the reader to make the application of this story to the question of unification.

It is not just, it is not fair, and it is not right to confuse the minds of uninformed people by raising the ghost of social equality with Negroes, a possibility which is completely and definitely avoided and guarded against in our plan of unification.

2. Again, much is being said about the Northern Church having invaded the South, and it is claimed that the present plan legalizes and perpetuates this.

Well, as a matter of fact, certain things were done following the War between the States which ought never to have been done. And even now much money is being spent in duplication and competition and conflict. But "let him that is without sin cast the first stone." Is the Southern Church entirely guiltless?

Note this: The Southern General Conference meeting in New Orleans in 1866 definitely repudiated the plan of separation. I quote from the Journal of the General Conference of 1866, page 88, as follows:

"Resolved, That as the geographical line defining the territorial limits of the Methodist Episcopal Church and the Methodist Episcopal Church, South, established by the General Conference of 1844 has been officially and practically repudiated and disregarded by the Methodist Episcopal Church, therefore we are bound neither legally nor morally by it, and that we feel ourselves at liberty to extend our ministrations and ecclesiastical jurisdiction to all beyond that line who may desire us so to do."

Following this, our church began a campaign of expansion beyond the line agreed upon in the plan of separation. It was at the 1866 General Conference that the Baltimore Conference came to us, thus carrying Southern Methodism into the North. At the same time we organized the Illinois Conference, and, following out the purpose indicated in the resolution quoted, the bishops proceeded to organize an Annual Conference in the State of Indiana. The bishops were also authorized to appoint continuously Dr. C. F. Deems, of the North Carolina Conference, to a pastorate in New York City, quite a new departure as an extension of the pastorate of the Southern Church.

In harmony with the spirit and purpose of the 1866 General Conference, Bishop Marvin wrote and published in the Southern Review an article (now reprinted and being circulated as an anti-unification document) in which he urges the same thing. I find the following language in the conclusion of Bishop Marvin's article:

"Fifty years hence there will be a Methodist Church in the land, . . . her children dwelling in peace in the South **and the North**, in the West and in the East, with Republican and Democrat, Radical and Conservative alike calling her blessed. . . . This is the destiny of the Methodist Episcopal Church, South."

And note this also. At the Hot Springs General Conference in 1922 our present senior bishop favored and fathered a plan looking toward the union of our church with the United Brethren, a church which has only a few scattered congregations in the South, but is quite strong in the North, particularly in the North Central States. If this scheme had succeeded, it would have put our church in the very heart of Northern Methodist territory. And some of those who were interested in it did not hesitate to say openly that they approved it because it would save us from our sectionalism and make us a nation-wide church.

The fact of the business is that it is the very growth and increase of these two Methodisms which have made conflict and overlapping inevitable.

The Methodist Episcopal Church, South, must not be sentenced and doomed to become and remain a sectional and provincial church. For no true church of Jesus Christ can rest satisfied to fly a provincial flag. Our fathers in 1866 went even a step farther than has been indicated above. They voted to change the name of our church to the **Episcopal Methodist Church** and planned to make our church as wide as the nation. Unfortunately the Annual Conferences did not ratify the action of the General Conference changing the name of the church. If now unification should fail—which may God forbid!—then there will be nothing left for our church to do but to proceed to drop the limiting suffix "South" and go wherever God may call us to go.

3. With amazement we read from the pen of our senior bishop the following strange and hitherto unheard-of sentiment: "We will grow by respecting national lines and racial prejudices."

Just think of such a principle. We grow by sectionalism and by prejudice! Thank God! I do not believe it. Per contra, I proclaim the New Testament doctrine that we grow by catholicity and by Christian love.

We do recognize that East differs from West and North from South. We do believe that each

section of the church should be left to work out its own peculiar problems in its own peculiar way. And the consummate merit of the present plan of unification is that it provides for this very thing. Jurisdiction No. 1 can have its own peculiarities, and Jurisdiction No. 2 will attend to its own local matters in its own way without let or hindrance, while at the same time giving itself to the larger concerns of the church and of the nation.

Let it be remembered and never forgotten that this American nation is not two but one. A divided church is simply out of date and out of place in a united nation. "A united nation" did I say? And yet not united. Many diverse elements threaten the very life of America. Racial antagonisms threaten us. The strife the bloody war—between labor and capital threatens us. The massed and solid forces of unrighteousness threaten us. The hope of the world lies in America. Shall a divided Methodism keep open wounds that should have been healed long ago? Shall a divided Methodism keep America divided? As patriots as well as Christians our duty is plain. Let us put Christ in the midst of all. Let us bind together the two bleeding sections of Methodism. How can a divided church and warring Methodism stand for love and unity in the nation at large?

"We grow by racial prejudices!" Never! We grow by racial appreciation and good will. No one more than I believes in and stands for racial purity and integrity. The white race must remain white and the black race black; the blacker the better for the blacks, and God knows the better for the whites. By this we stand and shall stand forever.

4. One of our bishops objects to the powers given the Judicial Council.

In particular he criticizes Section 1 of Article IX, which reads as follows:

"The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body present and voting or by a majority of the bishops."

He says: "I do not want our Mission Board handled in any such way." I wonder when the bishop changed his mind. For he was a short while ago an ardent advocate of this very thing, and is in part responsible for the presence of this article in the plan. The facts are as follows: A few years ago there arose a misunderstanding between the bishop in charge in Mexico and the Board of Missions. The bishop held that the Board of Missions was trying to do an unconstitutional thing. For this reason Bishop Hoss, who prepared the Episcopal Address, which was read by Bishop Denny at the General Conference meeting in Atlanta, Ga., in 1918, and signed by Bishop Candler and all the bishops, made the following recommendation:

"But we suggest that some easy method be devised for arresting illegal and unconstitutional action upon the part of the Boards of the church. The General Conference may be checked, the Annual Conferences also are under legal and constitutional restraints, and the bishops are liable to be summoned before the Committee on Episcopacy and tried by the General Conference for any violation of law. But the law of the church has never provided an authority to decide questions of law that may arise in the General Boards, a fact which we think deserves your careful consideration and action."

This was the origin of the provision which the bishop now objects to. It is quite interesting to observe that the bishop now objects to the very plan which a short while ago he strongly favored. Well, "the times change, and we change with them."

5. Again, one of our bishops objects to unification with the Northern brethren because, he says, Northern Methodists and Southern Methodists have always been unlike in spirit and practice and have grown more and more unlike with the passing of the years.

This same bishop also objects to Northern Methodists spending money for their white work in the South, since both churches are Methodist churches, preaching the same gospel and called to do the same work.

Well, he cannot have both ways. If we are greatly different one from the other, as he says, then the Northern Church has just as much right in the South as the Baptists and the Presbyterians. If, on the other hand, we are so much alike that we ought not to compete one with the other (and this is my position), then we ought to stop this competition and find some way of getting together. The present plan does give us the chance to make a beginning of unification by co-operation. It does not go all the way, but it does make a start in the right direction. For one to say that he is in favor of unification but does not favor this plan is as if one should say that he is greatly desirous of taking a trip to California but objects to anything that will start him in that direction.

The fact of the business is, there is only one way to put a stop to the competition and conflict now going on between the two great Episcopal Methodisms. And in all the world there is nothing like it, for these two churches are related the one to the other as no other two churches. For eighty years now we have tried every other sort of plan. First, we had no fraternal relations one with the other, but stood off and frowned at each other. Then we Southern Methodists repudiated the plan of separation and tried invading Northern territory. Then we tried the Cape May Commission. Then we tried federation. Then we tried the Federal Council with full power to decide conflicts, and it decided nothing. Meantime as each church grows stronger the conflict grows stronger. If we were two weak churches, there would be no conflict. If we were different the one from the other, as Baptists and Presbyterians are different, there would be no conflict. It is not our differences that bring about our difficulties; it is our similarities. We preach the same gospel; we have the same efficient form of episcopal administration; we have the same spirit of evangelism; we both "look upon the world as our parish." We are essentially one. Since we are essentially the same in origin, in belief, in spirit, in purpose, and in polity, this essential unity ought now to be made actual in organization and administration throughout the world.

I favor the present plan of unification for the following reasons:

1. Because it gives to each Jurisdiction the right to look after jurisdictional matters in its own way, making us one but allowing for diversity in matters that do not touch connectional interests.

2. I favor the plan because a broken-hearted world and a nation filled with discordant and warring elements cry aloud for peace and unity. America needs a united Methodism. The world calls upon Methodism to unite all her forces for the salvation of mankind.

3. I favor the present plan because these two great Methodisms have with the lapse of time become more and more one in spirit and in purpose. Eighty years ago there was sufficient reason for the bisection of American Methodism. Fifty years ago there was still reason why it was best for these two churches to work in independence each of the other. The reason for separation has now entirely passed away. There is no longer any excuse for a divided Methodism. Division is now simply artificial and forced. Separation no longer helps; it now hinders the progress of the gospel of Jesus Christ.

OPPOSED TO UNIFICATION.

I confess that I have always been opposed to every plan of unification with the Methodist Episcopal Church that has been proposed.

I think that some of our leaders, and others, have been in favor of every plan that has been suggested, and are in favor of the current one, which is the poorest of them all, since it does not unite anything on earth. One of only two things can be expected, viz., confusion, resulting in another separation, or to meekly submit to complete absorption. The latter would not be so utterly unthinkable if it were not true that there are tens of thousands of Southern Methodists who will refuse to be absorbed.

The Presbyterian Church, U. S. A., absorbed the Cumberland Church against the will of a large per cent of its members, and it wrecked both churches in the South.

We have little reason to believe that the same results would not follow in this case.

The friends of this movement are asking us to take the word of our brethren of the North that we shall be fairly treated. I have little regard for the word of a person or a group who lives in persistent disregard and repudiation of a solemn agreement.

When the Northern Church withdraws its forces from the territory allotted to the Southern Church, by agreement, and ceases its acitivities here, will be soon enough for us to begin to believe that we should be fairly treated at their hands on the ground that they promise to do so.

The defenders of this plan make much ado over the fact that the Northern General Conference adopted this plan by a practically unanimous vote, but this fact indicates to me that they knew that they could lose nothing, but had everything to gain, and it seems to me that any of us could see that.

No one suspects the Methodist Episcopal Church of being so magnanimous as to act with such unanimity in a matter that makes to the advantage of the Methodist Episcopal Church, South.

T. H. DORSEY.

Oxford, Miss.

UNIFICATION—YES.

It was a master stroke of diplomacy in the Methodist church's following its respective section on the slave question. By so doing it held the Methodist constituency in both slave and anti-slave territory. To have remained either pro or anti-slave would have meant practically the loss of either the Northern or Southern constituency. Now that the country has long since been reunited, is it not the height of folly that after three-fourths of a century the church remains divided?

So far as the church seemed to effect a reconciliation between the people of the North and those of the South, it has actually encouraged the perpetuation of enmity by fostering a policy of aloofness, strangeness and suspicion down to the present day. It has remained for other organizations than the church to bring about a return of good will and brotherliness, and had they contributed no more than has the church in obliterating sectionalism, unification would be necessary today to make any sort of mutual reciprocity. Only the church, then, whose office it is to be a peacemaker, has withheld the hand of forgiveness and remained obstinate in its bitterness. It is time to be done with such hatred and hostility. How long will the great Head of the Church bear with such inconsistency?

There is scarcely one among us but admits that unification is desirable, but it is asked, "Why such haste?" After eighty years have passed we hear it asked, "Why hurry?" Will we be more nearly ready for unification after the lapse of another forty years? Surely we are unafraid of the plan which was devised by a Southerner and recommended by our own Committee on Unification. Surely we do not care to see a repetition of the League of Nations episode which, though we prayed and toiled for it and saw it die, and by almost all the world, was scornfully repudiated by ourselves. In the unification issue some take the position as though we were treating with an enemy instead of a brother. They write long, laborious articles on the "legal effect of unification," and present formal, tedious dissertations on technical nothings, as if we were entering a pact with a foreign people. The Methodist Church is as dear to the hearts of our brethren in the North as to our own, and they are as honorable, as loyal, as religious as we. We have a common ancestry, a common tradition, a common faith. We are brothers.

For the fiftieth time a man approached a certain Negro inquiring "Sam, are you ever going to pay me that dollar and fifty cents? You have been owing me nearly fifteen years. What are you going to do about it?" Sam replied: "Of cose, boss, I'm a-goin' pay you, but it does look lak you ought to give a feller a little time." The opponents of unification recognize the obligation and declare it ought to be paid, and though three-fourths of a century has elapsed they ask, "What's the hurry? Let's take a little time to think about it."

S. CURTIS YATES.

Tchula, Miss.

HOSPITAL CAUSE.

At their recent meeting the bishops urged the support of the hospital movement in the following language:

"The College of Bishops is greatly gratified at the interest in hospitals which our Methodist people are manifesting. The report made to the bishops by the trustees of Barnes Hospital shows that that great institution is rendering inestimable service in St. Louis and in that section of the country. The Wesley Memorial Hospital in Atlanta, erected at a cost of $1,500,000 and more, has been brought into vital relations to Emory University, and is now in full and successful operation. The projected institutions in Dallas, Houston, Fort Worth, Memphis, Hattiesburg and Montgomery are in process of construction or coming into condition for use. Our people are to be commended for the investments which they have already made in these hospitals and encouraged to continue their help until these and many others greatly needed in other sections have been completed and put in operation.

"The College of Bishops would respectfully urge that the support of the hospital movement should not be spasmodic, but systematic and continuous. Hospitals must not only be built, but maintained. A constant source of substantial support must be found. The bishops believe that in the Golden Cross enrollment the church has the possibility of just such a source. The bishops would hereby emphasize the importance of the Golden Cross enrollment and urge that our pastors observe diligently and faithfully the annual enrollment period from Thanksgiving to Christmas, which has been set by the General Hospital Board."

Jesus is the way. Men have quarreled about that way until men have forgotten where it leads. —Barnwell.

EVANGELISM.

By Dr. R. I. Russell, Secretary.

A somewhat careful survey of the minutes of the Annual Conferences and personal correspondence and interviews reveal the fact that the year 1923-1924 has been rather remarkable in that the spirit of evangelism, which has been abroad in the church since 1920, has continued in a splendid way during this year.

Many great revivals have been held throughout the church, both in the homeland and the foreign fields. It has been a year of glorious achievement in the name of our Christ, and yet we have not begun to touch the fringe of our possibilities as a church in winning the world for our Lord and Master.

The unusual thing about the revivals this year has been that the large per cent of the converts has been men. From every quarter, from both pastors and evangelists, we receive this report.

During the Conference year closing with the fall Conferences of 1923, there were received into the church in the homeland 132,275 on profession of faith, and 144,500 by certificate and otherwise, or a total of 276,775—a net gain of 60,181. The returns from the foreign fields would increase this, for in our mission fields the per capita gain is larger than in the home Conferences.

A study of the Conference minutes also reveals the fact that more than two hundred pastors, representing possibly eight hundred congregations, went to their Annual Conferences last year not reporting a single addition to the church on profession of faith. Some churches with large Sunday schools have made this record. The doors of the Kingdom have not been opened in some congregations to the children. It is to be lamented that any pastor has to undergo the painful ordeal of closing his year's work having no sheaves whatever for his Lord.

We need revivals everywhere—"protracted meetings," if you please. Our church is not yet ready to do without them. We believe if the whole church would get behind a great revival movement for even one year, we would outreach any results which we have achieved in any one year of our history.

Our general evangelists and Conference evangelists, for the most part, have been faithful in their work, and report large numbers of conversions and additions to the churches. Many pastors have felt in an unusual way the call to be evangelists, and have led great revival movements in their own churches, as well as assisting other pastors. This is as it should be. We believe the call to preach is a call to evangelize, and we would urge all our pastors to do in a more definite way than ever the work of the evangesilst.

Our Sunday school forces have also promoted evangelism in the local Sunday schools with most happy results, and yet the sad fact remains that a large per cent of the enrollment in the Sunday schools is never brought into the membership of the church. It is this number that our Sunday school workers are trying to reach, and we are happy to believe the per cent is decreasing each year.

The indications are that this is the day of practical evangelism. Pastors and people care little for theories. The work done is what is wanted. We are sick at heart over the barrenness of the church. We want results. The church is not being judged so much by its creed as by its fruit. The fruitless church has little influence and must be a source of grief to God. The greatest unworked asset of Christendom is the local church, and it is our most fruitful field. If we fail there, we fail everywhere. One-tenth of the membership cannot do their part of the work and that which the other nine-tenths fail to do. But that is what we are trying to do. One out of ten in the trenches fighting to save the world, while the other nine are in the camp eating the supplies! These nine must be set to work. They must be trained in spiritual warfare and take their places in the trenches. They need to work out their creed at their fingers' end, their toes' end and their tongues' end. The whole church should be able to say: "If you will not believe me for what I say (believe), then believe me for what I do."

Practical evangelism is setting the whole church to work in winning the unchurched and unsaved in the community. This is the type of evangelism for our age. It may mean less preaching and more heart-to-heart work; more walking of the streets—going from house to house, or shop or factory; if so, may God give us the grace to do our full share to bring our generation into the right relation with God, our Father.

EXCERPT FROM RECORD OF SIXTH SESSION OF ANNUAL MEETING OF THE BOARD OF MISSIONS IN REGARD TO RELOCATION OF SCARRITT.

M. T. Plyler presented the report of the special committee, to which was referred protest from the Alabama Conference and the Vernon District of the Northwest Texas Conference concerning the relocation of Scarritt Bible and Training School. The report was adopted.

To the Board of Missions, Methodist Episcopal Church, South.

Your committee, to which were referred two papers, one from the District Conference, Vernon District, Northwest Texas Conference, and another from the Alabama Conference, protesting against the action of the Board in relocating Scarritt Bible and Training School, beg to report as follows:

We respectfully recommeud the passage by the Board of the following resolutions:

Whereas, the Board at its session duly called, and held on Sept. 12, 1923, fixed the location for the Scarritt Bible and Training School at Nashville, Tenn.; and,

Whereas, following such action of the Board, the School was duly incorporated under the name, Scarritt College for Christian Workers, and a site for the buildings purchased at Nashville, all as set out in the report to this Board of the Joint Committee, through its chairman, Bishop E. D. Monzon, which report is as follows:

"To the Board of Missions, Methodist Episcopal Church, South, in Session in Nashville, Tenn., May 6, 1924:

"At the meeting of the Woman's Missionary Council a year ago, action was taken definitely declaring that 'Scarritt Bible and Training School be moved to a more central location and so reorganized as to form the basis for a great institution;' and 'that the Board of Managers of Scarritt Bible and Training School, together with the Executive Committee of the Woman's Missionary Council, be directed to determine the location and organization of the proposed institution and to secure a suitable charter for the same.' The Board of Missions, at its annual meeting a few weeks later, concurred in the action of the Woman's Missionary Council, and empowered its Executive Committee to act in conjunction with the Executive Committee of the Woman's Missionary Council and the Board of Managers of Scarritt Bible and Training School in locating and organizing the proposed institution, in keeping with the provisions adopted by the Council, 'provided that these committees report their plans for relocation, both as to place and relations to other institutions of learning, to the Board of Missions at its next session for final action.'

"Thus empowered and directed, the Executive Committee of the Woman's Missionary Council, the Executive Committee of the Board of Missions, and the Board of Managers of Scarritt Bible and Training School held a joint meeting on May 5, the day following the action of the Board of Missions. Organization of the Joint Committee was effected with Bishop E. D. Monzon, chairman; Miss Maria L. Gibson, secretary, and Mrs. Fitzgerald S. Parker, assistant secretary. Thorough study was given to the paper adopted by the Woman's Council and by the Board of Missions, in keeping with the provisions of which the committee had been directed to make its recommendations. The type of school suggested in the paper adopted was carefully defined, a communication was addressed to the communities thought to be interested in inviting them to make such propositions as they might wish to present. Opportunity was given for personal representation, and representatives from Atlanta, Nashville, Birmingham Southern College, and Southern Methodist University appeared before the committee with their propositions. The several propositions were given careful consideration in the light of the provisions of the paper adopted by the Woman's Council and the Board of Missions, and in light of the type of institution thus determined. In keeping with sentiment of the Board of Missions, as that was understood, the committee instructed the chairman, as soon as the committee should be ready to make its report, to request the proper authorities to call a meeting of the Board of Missions to consider and act upon the report of the committee.

"The special meeting of the Board was called for Sept. 12. The Joint Committee made its report, embodying the essential provisions of the program of training adopted by the Board at its regular meeting in May, the questionnaire used in securing the information as to the locations suggested, a digest of the information as to the several proposed locations, a statement defining the type of school proposed, and also the following definite recommendations:

"'In the light of all the facts assembled, the Joint Committee recommend to the Board of Missions:

"'1. That the proposition from the citizens of Nashville be accepted and that the Scarritt Bible and Training School be located in Nashville, Tenn.

"'2. That the institution may be affiliated with the George Peabody College for Teachers, with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution. Affiliation shall mean only the privilege of securing, at a minimum cost, such educational advantages as may be approved by the general sentiment of the church.'"

After thorough discussion, lasting throughout the day, the Board, by a vote of thirty-seven to eighteen, adopted the recommendations of the committee.

"Following the action of the Board of Missions, the Joint Committee took steps to secure a suitable site for the new institution. In order that the committee might have the benefit of the wisest counsel in the matter, a large number of prominent Methodist men of Nashville and surrounding territory were asked to co-operate in the selection of the site. Options were secured on all the available property close enough to Peabody College to make affiliation with that institution practicable. After most thorough consideration the committee unanimously selected a very desirable site on Nineteenth Avenue, about five minutes' walk from Peabody College. The property contains about eight acres of ground, with nine residences, which will be used for school purposes while the new buildings are being erected. Most of the residences will doubtless be of service for a number of years.

"Great care was taken to secure a proper charter for the proposed institution. A special committee, composed of three able attorneys, Mr. P. D. Maddin, of Nashville, Mr. G. T. Fitzhugh, of Memphis, and Mr. Lavens Thomas, of Chattanooga, was appointed, and requested to prepare a charter that would absolutely guarantee the ownership and control of the institution to the Methodist Episcopal Church, South. The charter, recommended by the attorneys under a Tennessee statute of 1923, definitely specifies that the institution is 'to be owned and controlled by the Methodist Episcopal Church, South, through its General Conference, and such agencies as said General Conference shall thereunto appoint.' The charter further provides that the first Board of Trustees shall hold office until such time as their successors, or the successors of any of them, may be chosen by the said General Conference of the Methodist Episcopal Church, South, by which

said institution is controlled, or through such agency or agencies as the said General Conference of said church may designate. The persons constituting the first Board of Trustees are as follows:

Bishop Edwin D. Mouzon, Bishop W. B. Beauchamp, and Bishop H. M. DuBose; Mrs. F. F. Stephens, Miss Esther Case, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. J. H. McCoy, Mrs. Luke G. Johnson, Miss Maria L. Gibson, Mrs. Harry S. Owen, Mrs. L. P. Smith, Mrs. H. R. Steele, Mrs Carrie G. Cox, Mrs. Lee Britt, Mrs. W. A. Newell, Mrs. R. L. Kirkwood, Mrs. J. N. McEachern, Mrs. R. H. Lacey, Mrs. H. P. Murrey, Mrs. C. F. Elza, Mrs. R. L. Hobdy, Miss Daisy Davies, Mrs. Nat G. Rollins, E. H. Rawlings, W. W. Pinson, R. L. Russell, J. W. Perry, J. L. Cunningim, P. D. Maddin, Charles W. Scarritt, John R. Pepper, T. S. Southgate, Walter Keith, and C. A. Craig.

"We are pleased to report that the Chamber of Commerce and the Methodists of the City of Nashville have in good subscriptions fulfilled their agreement to raise a bonus of $50,000, $25,000 from the Chamber of Commerce and $25,000 from the Methodists of the city; and in addition to this, the Methodists have added $15,000.

"Respectfully submitted,

(Signed) "EDWIN D. MOUZON,
"Chairman of Joint Committee."

And, whereas, the school is now under process of being moved from Kansas City, Mo., to its new location at Nashville, where its sessions will be opened in October of this year; now, therefore, be it

Resolved, That this information be transmitted, (1) to the District Conference, Vernon District, Northwest Texas Conference, and the Alabama Conference, and (2) through the church papers to our membership at large.

Respectfully submitted,

(Signed) M. T. PLYLER,
MRS. J. W. MILLS,
MRS. R. L. HOBDY,
HOYT M. DOBBS,
LAVENS M. THOMAS,
Committee.

UNIFICATION IN THE MISSISSIPPI CONFERENCE.

Dear Brother Carley: I am not sure that all who have written on the subject of "Unification" have shown the sweetest spirit. All Christians are not south of the "Mason and Dixon" line, nor all people who are selfish, north of this line. Goodness is neither racial nor sectional.

I have just finished a review of the negotiations for the last fifty years. I wish it were possible to put a copy in the hands of the entire membership of both churches. We could see more clearly, I think. Men differ—great men, wise men have differed in all history. It is hazardous for any man to assume to represent the majority without having the opinion of the majority.

After the special session of the General Conference was ordered, I wrote all the preachers except the presiding elders and delegates, who had been invited to express themselves through the Advocate, asking how they stood on the pending Plan, and if they knew how their people stood. One hundred and forty-one have answered, 95 for unification; 24 of the 95 oppose this plan, and 71 approve; 39 oppose unification on any terms; 7 are not definite, leaving the vote on the present plan, 71 for, 63 against, and 5 not certain. About 40 have not answered. Following the same ratio, there is a small majority favorable to the present plan, but I can't say with certainty—I don't know their minds. I know some who are outspoken for unification, who have not answered. I know others who are just as outspoken against. Let's leave the rubbish out and look at the plan as it is written, not look for trouble, but peace.

M. L. BURTON.

Jackson, Miss.

"No man is tall enough to be above criticism."

RESOLUTIONS ON UNIFICATION, ADOPTED BY THE COLUMBUS DISTRICT CONFERENCE, COLUMBUS, MISS., JUNE 26, 1924.

Whereas, in the pending plan of unification neither a name nor a constitution for the united church has been agreed upon, all questions, both racial and sectional, upon which the churches have differed being left still unsettled; and,

Whereas, an amendment to the plan, to avoid overlapping and binding each jurisdiction to respect former agreements, was rejected by the Joint Commission, thus confessing that one of the principal ends sought in union—the avoidance of duplication of effort and expense—will not be accomplished by such union as the plan proposes; and,

Whereas, the plan "denudes the Annual Conferences of their powers" and makes the General Conference "supreme and all-controlling," to an extent unparalleled in the State, where the right of local self-government is recognized as accorded the several States; and,

Whereas, the historic position of the South and the Southern Church on the Negro question is surrendered, admitting 350,000 Northern Negroes into full membership, position in the College of Bishops, General Conference, Boards, etc., contrary to our insistence upon separation of the races in all previous plans of unification—a separation which we believe to be wise and promotive of the best interests of both races; and,

Whereas, already our Southern Church is disrupted, from the College of Bishops down, over the plan proposed, with the certainty of further discord and loss if it is forced upon us, indicating that "the fullness of times" has not yet come for such a union; therefore, be it

Resolved, by the Columbus District Conference in annual session assembled,

1. That we heartily endorse and commend the position taken by our presiding bishop, Ainsworth, and his colleagues, Bishops Candler, Denny, Darlington, and Dickey, as both wise and necessary under existing conditions.

2. That we advise our clerical and lay delegates to the special session of our General Conference soon to convene at Chattanooga that such is our judgment in the matter; and request, for the unity, welfare, and future Christian progress of all concerned, that by vote and influence they oppose the pending plan.

3. That copies of these resolutions be mailed at once to our several delegates, both clerical and lay, and that the resolutions be published as far as possible in the church and secular press.

Signed: Thomas H. Lipscomb, Del Longcrear, W. R. Goudelock, M. E. Scott, T. J. Hopper, W. A. Bowlin, J. H. McKinnon, F. L. Wier, J. T. Clardy, J. R. James, J. I. Sturdivant, W. A. Nash, N. D. Guerry, Sr.

Adopted by vote of 29 to 19.

S. H. CAFFEY,
Secretary, Columbus District Conference.

REV. R. T. HENRY (OUR TIMMONS) IN CHINA.

By Rev. Ben. P. Jaco.

It is thrilling to me to learn of the good work of missionaries on the field, but when these missionaries have come up in our church and community I am still more interested. When the missions of our church are looked at the grand old State of Mississippi makes a showing in workers on the great fields that is inspiring. I hear good things from several of them from our Conference territory, as well as those south of us. I give a paragraph from the quarterly report made by Timmons Henry, Hong Kong Institutional Church, Soochow, China, made April 15, 1924. He said:

"You, no doubt, have read many times that China has a large per cent of illiterate people. This is true, and could we put the two million soldiers to work in useful occupations, and replace the soldiers with two million school teach-

[illegible] would see a new day. We who are [illegible] are seeing such a condition [illegible] right under our own eyes, for the [illegible] school has come with a great [illegible] to take to ignorant groups, in that [illegible] hang a thousand characters [illegible] time so thoroughly that the student [illegible] and write them. In addition, [illegible] this course, magazines [illegible] written in these 1,000 characters [illegible] to them to read. In this way a [illegible] information can be put at the disposal [illegible] individuals. We have in our [illegible] in such study."

[illegible] small part of the work of this [illegible] Brother Henry's care. But [illegible] persons can be transformed from illiteracy to literacy in four months, [illegible] in one year that church carries over 444 [illegible] In ten years, 4,440! Who can measure [illegible] of such work? The good literature [illegible] Bible teachers furnished these [illegible] will spread God's Kingdom widely. [illegible] to Centenary dollars over to [illegible] Henry and let him "enlarge his borders?" We will.

Wiggins, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

Our District League Assembly at Mansfield [illegible] success. The attendance [illegible] the spiritual tide rose high. [illegible] full-time volunteers were secured. [illegible] our people promised to attend [illegible] because of their deep re-[illegible] there.

Courses in "Stewardship," "Life Service," and [illegible] were given. The platform addresses of Dr. Roger Goodrich were strong messages.

At three of the district conferences—Alexandria, Baton Rouge, and Monroe—we were invited to speak on "Christian Education."

At all of the district conferences the cause of Christian Education was stressed and given full [illegible].

The [illegible] our college halls at Centenary and [illegible] should be filled to overflowing. It will [illegible] by our schools if all the pledges will be paid. Our appeal is to pay your "educational [illegible]" out of your tithe. What do you do with your tithe? Do you give it only to one purpose? It will amount to an education to you if you will systematically pay your tithe out to the various causes of the church. How about it? Send on your educational payments. Right now.

ALBERT S. LUTZ,
Conference Secretary of Education.

SIBERIA MISSION WANTS BOOKS.

Dear Friends in America: I again appeal to you to send us books for our library in Harbin, Manchuria. Our English school has been a great success. We have enrolled more than one thousand Russian students during the past year. One of our great needs is a good English library, and we have not the money to buy the necessary books.

I appeal to each person who reads this to send [illegible] many books as you can. We shall be glad to have any kind of books, but our English [illegible] especially like short stories. If you do not [illegible] books, send us a subscription for a good [illegible] one year. If each Methodist who reads this will respond, you will make it possible for the Methodist Institute in Harbin to have the best library in the city. I received many books from [illegible] but not near enough.

[illegible] to send books to us. Just wrap [illegible] in good paper, address to Rev. George F. Erwin, [illegible] Tchaikaya Street, Harbin, Manchuria, China, put the required postage, and be sure to [illegible] them "Printed Matter." They will come without any trouble.

GEORGE F. ERWIN,
Pastor, Central Methodist, Harbin, Manchuria, China.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

OVER $400,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE.

Hurrah for the charges that are paying their debt to the Forgotten Man! The fact that over $400,000 has been paid on quotas to date shows that many of the charges mean business. To them the Special Effort for Superannuate Endowment is something more than a "gust of wind." They look upon their quotas as binding obligations, and are going steadily forward in paying them. They have "set the pace" for success in this wonderful movement, and it is earnestly hoped that all other charges will fall in line and keep it up.

SPECIAL EFFORT COMMITTEES TAKE NOTICE.

May I offer a word of advice to Special Effort Committees? You have been duly appointed by the Quarterly Conferences to look after the matter of the Special Effort within the respective charges. The success or failure of the movement is lodged with you. Therefore you should be alert at all times to take advantage of every opportunity to get ahead with the work. Remember, no task ever directs itself. If you do not do the work committed to your care, it will not be done.

Hundreds of charges have secured individual pledges on Special Effort quotas, and the first payments on these subscriptions fall due July 1, 1924. Has your Committee done anything toward securing these first payments on the date due? It is one thing to get people to promise to pay on a given date, and quite another to see that the payments are made. Have you notified the people that you are expecting them to pay by July 1?

I suggest that Special Effort Committees have several meetings right away, looking to take vigorous steps to collect the amount now due on pledges. It is not safe to depend wholly on mere statements of account which are mailed to subscribers, but the people should be seen personally and urged to pay. The average committee is large enough to divide among its members the names of subscribers, so that personal visits may be made without working any member of the committee unduly.

LIKE A MEXICAN JUMPING BEAN.

Just as fast as money is collected on quotas, it should be sent to the Board of Finance, Security Building, St. Louis, Mo. Keep the money "on the jump" until it lands with the Board. Get the subscribers to pay it promptly to the Special Effort Committee; have the treasurer of the committee to send it without delay to the Board in St. Louis; and then the Board will be just as diligent in placing it in safe investments. This is the program—let us work it. Let Special Effort money "hop around" like a Mexican jumping bean, until it is properly invested for those for whom it is paid.

I wish I could make you understand how important it is to send the cash to the Board as rapidly as it comes into hand. It is endowment money, and such money is worth nothing until it is invested. It cannot be invested until it is received by the Board. If you let it linger in the hands of the treasurer of the committee, it does so at a cost to the superannuates of 6 per cent per annum. Don't make these aged servants of the church lose one penny of the lift of their own endowment.

And, by the way, whenever remittances on quotas are made to the Board of Finance, the book of Treasurer's Remittance Forms should be used. As repeatedly stated, one of these books was included in the package of subscription envelopes sent weeks ago in care of the pastor of the charge, and he should deliver it to the treasurer of his charge's Special Effort Committee. If the pastor has not received this book, one can be had promptly by advising the Board of Finance, St. Louis.

ATTRACTIVE PLACES ON A MERRY ROAD.

I am trying to publish the many interesting items of news arising out of the Special Effort, but it is a very difficult matter to give notice to everything worthy of special attention. With so much before me that is worth while, and so little space in which to put it, it is not easy always to do what should be done.

Several weeks ago I reported on this page the fact that First Church, Helena, Ark., Dr. W. C. Watson, pastor, on a minimum quota of $4480, had paid in cash to the Board of Finance $1033.75. The linotyper missed the item entirely and left me embarrassed. I am sure First Church will forgive the omission, especially as this second notice is given of their splendid work.

First Church, Shreveport, La., Dr. R. E. Goodrich, pastor, on an assumed total quota of $11,616.70, has paid in cash to date $5380.21. This record is most worthy. It is an example of interest in the Special Effort which I trust will be generally followed throughout the whole church. Heartiest commendation to Dr. Goodrich and to his efficient Special Effort Committee, of which Mr. R. T. Moore is the treasurer.

One of the most outstanding things in results reported is the fact that Mount Pleasant charge, Mount Pleasant, Tennessee, assumed the total five-year quota of $12,886.35. A check for $2700 has just come from this charge on its quota. The pastor, Rev. B. F. Isom, deserves great credit, as does also Mr. Hinton G. Kittrell, treasurer of the Special Effort Committee.

And so the Forgotten Man is being remembered. From all directions come tidings of splendid accomplishments in his behalf. If the interest now shown in this great movement continues as at present manifest, there can be no question about its ultimate and complete success. With everything going so beautifully, it would be a tragedy for the church now to neglect this sacred cause.

THEY JUST KEEP ON DOING IT.

Although I publish every week the names of charges that have paid one-fifth or more on their total assumed quotas, the next week following I have an additional number of such charges to report. The following have done this thing, and it is a pleasure to include their names on this honor roll:

Centenary Church, Virginia, Lynchburg, Rev. O. B. Newton, pastor. Total assumed quota, $2556; amount remitted, $550.

Mount Pleasant, Tennessee, Mount Pleasant, Rev. B. F. Isom, pastor. Total assumed quota, $12,886.35; amount remitted, $2700.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor. Total assumed quota, $6650; amount remitted, $3455.

Crossett, Little Rock, Monticella, Rev. S. F. Goddard, pastor. Total assumed quota, $2700; amount remitted, $600.

Corydon, Louisville, Henderson, Rev. W. S. Buckner, pastor. Total assumed quota, $1117; amount remitted, $255.50.

Natchez, Mississippi, Vicksburg, Rev. C. C. Evans, pastor. Total assumed quota, $3500; amount remitted, $700.

South Halifax Circuit, Virginia, Danville, Rev. S. E. Jones, pastor. Total assumed quota, $1440; amount remitted, $330.

First Church (Shreveport), Louisiana, Shreveport, Rev. R. E. Goodrich, pastor. Total assumed quota, $11,616.73; amount remitted, $5380.21.

Bronaugh, Southwest Missouri, Nevada, Rev. W. A. Williams, pastor. Total assumed quota, $890; amount remitted, $243.05.

O'Fallon & Wentzville Charge, Missouri, Mexico, Rev. E. W. Reynolds, pastor. Total assumed quota, $908; amount remitted, $226.75.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor. Total assumed quota, $1,046; amount remitted, $225.

Hughes Chapel, Kentucky, Covington, Rev. J. M. Baker, pastor. Total assumed quota, $935; amount remitted, $200.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor. Total assumed quota, $3,450; amount remitted, $1,219.44.

St. Paul's (Orangeburg), South Carolina, Orangeburg, Rev. T. G. Herbert, pastor. Total assumed quota, $4,329; amount remitted, $1,320.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor. Total assumed quota, $4,000; amount remitted, $2,700.

Leader, Denver, Denver, Durango, Rev. V. C. Tyree, pastor. Total assumed quota, $631; amount remitted, $141.70.

Lancaster, North Texas, Dallas, Rev. T. J. Beckham, pastor. Total assumed quota, $2,500; amount remitted, $500.

THE HONOR ROLL OF THE PRESIDING ELDERS.

In addition to the presiding elders already reported, whose Districts have sent in the Pink Leaf Report 100 per cent, the following are now entitled to their places on the roll as numbered:

217. Tennessee, Murfreesboro, Rev. W. B. Ricks, P. E.

218. North Georgia, Athens, Rev. W. S. Robison, P. E.

219. Florida, Bartow, Rev. E. J. Gates, P. E.

220. North Texas, Greenville, Rev. Warren T. Whiteside, P. E.

NEWS THAT THRILLS TO THE TOES.

Rev. J. O. J. Taylor has been writing me concerning his systematic work on his Charge, Waverly Hall, Georgia, for Superannuate Endowment. I have just received another letter from him on the subject and its contents are so heartening that I feel I should share the good news with all those who are interested in the cause of the Forgotten Man. The letter reads as follows: "Wesley Bible Class of Waverly Hall Charge, G. L. Sinclair, president, subscribed $1,110 yesterday for Superannuate Endowment. The total assessment on my entire Charge is $1,450. To date we have subscribed more than $3,500 and we are still going. One of my churches has yet to put on the Special Effort and another church is practically untouched so far on the subject. Both of these churches will do well for the movement."

The Home Circle

THE [illegible]

When mother [illegible]
And we [illegible]
'Tis "All aboard [illegible]
While [illegible]
For soon we [illegible]
Of Once-Upon-a-Time-Land,
Where birdies sing, and [illegible]
And flowers talk in [illegible]
Where Bunny [illegible]
And where [illegible]
Where one can talk with animal
And walk about unseen,
Where little people [illegible]
And run on butterflies
And wonders [illegible]
Before your [illegible]
Where [illegible]
And playthings [illegible]
And visitors [illegible]
As often as [illegible]
It is the [illegible]
Though [illegible]
When mother [illegible]
And we [illegible]

[illegible]

THE STORY MOTHER READ

"Please read [illegible] Herbert as his mother [illegible] on the porch with a [illegible] she was reading.

"Why, no, Herbert; not now," said mother. "I read you a nice, long story [illegible] ago. I want to read a grown-up story now."

"Oh, I don't care if it's a grown-up story," insisted Herbert. "I'll like it, if it's the same, please read out loud."

"But do you [illegible] asked mother. [illegible] Mother is [illegible] I'll have time [illegible] but not now [illegible] boy."

But Herbert [illegible] boy. He [illegible] many [illegible] her book.

Again [illegible] she grew [illegible]

"Well, [illegible] her magazine [illegible] and listen [illegible]

Herbert [illegible] his mother [illegible] open for [illegible] his mother read:

"What [illegible] cease.

"A little [illegible] boy.

"Every [illegible] mother [illegible] to no avail.

"A good [illegible] little boy [illegible] him [illegible]

"Sometimes [illegible] boy [illegible] sometimes [illegible] but [illegible] more. [illegible] restless [illegible] hair [illegible] from [illegible] legs.

[illegible] called [illegible] tion [illegible]

"[illegible] ago [illegible] went [illegible] back [illegible]

"[illegible]

SPECIAL OFFER

A Set of Six Reversible Cups and Saucers

For Five [illegible]

You will [illegible]

LUZIANNE [illegible]

Very [illegible]

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Perman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

THE SEASHORT DIVINITY SCHOOL.

The sixteenth annual session of the Seashore Divinity School came to a successful close on Thursday of last week. The attendance was good, 122 persons having registered their names, and the class of undergraduates was as large as any in the history of the institution, 33 having taken their Conference courses of study in the classes. The various classes had the following enrollment: Admission on Trial, 3; First Year, 8; Second Year, 5; Third Year, 9; Fourth Year, 7. These undergraduates represented Annual Conferences as follows: Alabama, 8; Louisiana, 5; Mississippi, 15; North Alabama, 3; North Mississippi, 2. The undergraduate classes were made up of a remarkably fine group of young men, and it is gratifying to note that every one of them successfuly passed the examinations and received his certificate of credit. Six young men received diplomas from the school, certifying to the fact that they had completed the entire course of study.

There was great disappointment over the fact that Dr. George R. Stuart found himself unable at the last moment, on account of serious illness, to fill his platform engagement; but those in attendance accepted the situation graciously and heard with great interest and profit those who were called upon to fill the vacant hours. Those who so kindly consented to deliver addresses were: Dr. R. H. Harper, of the Louisiana Conference; Dr. H. H. McNeill, of the Alabama Conference; Dr. W. Winans Drake, of the Louisiana Conference; Rev. J. Loyd Decell, of the Mississippi Conference; Rev. H. M. Ellis, of the Mississippi Conference; Rev. C. C. Miller, of the Louisiana Conference; Rev. Joseph A. Smith, of the Mississippi Conference. The editor of the Advocate also spoke on one occasion.

Bishop William N. Ainsworth preached two great sermons on Sunday, and delivered inspiring addresses on Monday, Tuesday and Wednesday following. It was a source of great regret that another engagement forced him to leave on Wednesday afternoon.

The annual election of officers resulted as follows: President, Dr. Charles W. Crisler, of the Louisiana Conference; vice president, Rev. J. T. Leggett, of the Mississippi Conference; secretary, Rev. H. W. Rice, of the Alabama Conference; treasurer, Rev. H. M. Andrews, of the Alabama Conference; dean and publicity agent, Dr. H. H. McNeill, of the Alabama Conference.

The matter of enlarging the work of the school and of extending the time to two full weeks was carefully considered, and the president and the dean were given authority to make such arrangements as they deemed advisable.

The Seashore Divinity School was never on a firmer foundation than it is at the present time, and its prospects for the future were never brighter. The church has not yet fully realized the value of the magnificent property it has in the Seashore Camp Ground, and it has not, therefore, made full use of that property; but the realization of its value is growing, and there is an increasing determination to utilize it to the fullest possible extent. Lake Junaluska, North Carolina, and Mount Sequoyah, Arksansas, furnish fine opportunities for those who desire to go to the mountains during the summer to combine their vacations with the privilege of instruction and training in the work of the church; but there are thousands of people who prefer the seashore to the mountains—and the Seashore Camp Ground furnishes the ideal place for the development of an assembly ground that cannot be surpassed on this continent.

The comfort of those in attendance upon the recent session of the Divinity School was insured by the close personal attention of Rev. H. W. Van Hook to the management of Keller Lodge and the restaurant, and by the kindness of the White House in making special rates for those in attendance upon the school. Everything conspired to make the occasion pleasant, inspiring, and profitable.

THE SEASHORE CAMP MEETING.

The annual Seashore Camp Meeting will be held this year, beginning on Friday evening, Aug. 8, and closing on Sunday evening, Aug. 17. Rev. L. L. Roberts, presiding elder of the Seashore District, will be in charge of the meeting. He has secured as the special preachers for the occasion Rev. Joseph A. Smith and Rev. W. J. Ferguson. In addition, Mrs. Joseph A. Smith will sing regularly throughout the meeting, and a competent leader of the congregational singing and of the work among the young people will be secured. It is the hope of Brother Roberts and those associated with him that the meeting this year may prove to be a repetition of those meetings in the past when the tabernacle was thronged with worshipers and hundreds of people were converted to God on that historic spot. To this end, it is earnestly desired that all who can do so arrange to attend the camp meeting, and that prayer be made constantly for a gracious outpouring of the Spirit of God. We are sure that this request for prayer will be heeded by all those who long for the coming of the Kingdom of God upon earth.

PERSONAL AND OTHER NOTES.

Rev. E. Nash Broyles, our pastor at Greenville, Miss., recently assisted the pastor in a good meeting at Eupora, Miss.

The editor of the Advocate is attending this week the special session of the General Conference in Chattanooga, Tenn.

Rev. T. W. St. John is in the midst of a two-weeks' revival at Spring Hill, La. The pastor is doing the preaching to great congregations, and the interest is at high tide.

The Methodists of Aberdeen, Miss., under the leadership of their pastor, Dr. H. G. Davis, observed last Sunday as a day of prayer for the right settlement of the unification matter.

Rev. W. C. Newman requests us to say that his address is changed from University, Miss., to Vaiden, Miss. Brother Newman has been appointed pastor at Vaiden to succeed the late Rev. R. I. Collins.

Rev. B. P. Jaco recently returned from Clarkeville and Crawfordsville, Ark., where he visited his brother, Charles, after burying his daughter, Edith Ray Anderson, at Longtown, Miss., who came to her death by an automobile accident. The sympathy of many friends will go out to the family in their sorrow.

At the "home-coming" service of the Four Square Bible Class of the First Methodist Church, Shreveport, La., on June 22, 1926 men were present. Dean R. E. Smith, of Centenary College, is the teacher of this great class.

A joint quarterly conference of all the Southern Methodist churches in Washington, D. C., recently passed a resolution approving the proposed plan of unification and requesting the special session of the General Conference to approve the plan.

Rev. B. C. Taylor, who expects to receive the degrees of Bachelor of Divinity and Master of Arts next June from the Southern Methodist University is filling the pulpit of the Rayne Memorial Methodist Church, this city, during the absence of the pastor, Dr. W. L. Duren, in Europe.

Rev. Elmer [illegible], chaplain of the 108th Cavalry, Louisiana National Guard, with the rank of captain, has been promoted to the chaplaincy of the 31st Division of the National Guard, embracing the States of Alabama, Florida, Louisiana and Mississippi, with the rank of major. Major Gunn is pastor of our church at Bogalusa, La.

The catalogue of Grenada College, a copy of which has just reached our desk, is a beautiful piece of printing and at the same time a most attractive presentation of the work of this historic school. The classification of new students for the session 1924-25 will begin on Wednesday, Sept. 17, and the opening will take place on the following day.

Rev. W. B. Jones, presiding elder of the Vicksburg District, Mississippi Conference, has issued an address to all the pastors, Sunday school superintendents and chairmen of the Superannuate Endowment committees, stressing the importance of having revivals in every charge, of observing Sunday School Day in every Sunday school, and of making full collections of the pledges made to the Superannuate Endowment fund. The letter is timely.

The alumni of Centenary College have been organized into an association for the promotion of the interests of the institution. Rev. W. D. Kleinschmidt, presiding elder of the Monroe District, is president; R. H. Wynn, presiding elder of the Shreveport District, is secretary-treasurer, and Prof. W. F. Roberts, of Centenary College, is vice president. Elaborate preparations are being made for the celebration of the one-hundredth anniversary of Centenary in 1925.

The sudden death of Mrs. R. E. Bobbitt, of Brookhaven, Miss., on Monday, June 23, from heart failure, was a great shock to her many friends throughout Louisiana and Mississippi. She was the wife of Professor R. E. Bobbitt, vice president of Whitworth College, who, for many years, was president of Mansfield Female College. She was a woman of remarkable gifts of mind and spirit, active in every good work. The Advocate extends deepest sympathy to the grief-stricken husband and children.

THE POWER OF THE WORD.

By S. A. Belcher.

One day, in 1915, in the streets of the little town of Sertaozinna, in the center of the great coffee region of Brazil, a colporter was selling Bibles. His satchel was open and he was showing his books to a few who had gathered about him to examine them.

From a house across the street an Italian lady beckoned to him to come over. Leaving his books, Mr. Benfall stepped over to her house.

"What kind of books are you selling?" she asked.

"Bibles," was the reply.

"Protestant Bibles?"

"No; just Bibles."

"Well, if you will guarantee that they are not Protestant, you may bring them over when you are through there."

Soon he knocked at the door and was admitted into the neat little parlor. She selected one of good binding, and then said:

"I want you to see my oratery," and led him into a small room opening into the parlor.

He was very much interested in its arrangement, and especially in the great number of saints represented there. The walls were literally covered with pictures of the saints, and standing on tables were a large number of small images. On the principal table that served as the altar stood a splendid image of St. Anthony.

After explaining them all she stepped up to the altar and placed the open Bible at the feet of the image, saying:

"And here is the place where my Bible shall rest."

The colporter manifested interest in everything she said, taking care not to say anything that might be taken as offense in regard to image worship. He finally bowed himself out and went on his way, leaving the Word to do its work.

A year passed by, and Mr. Benfatl was now in the neighboring city of Ribeiro Preste. As he was passing along the streets with his load of books, a lady recognized him from a window in a nearby house, and called him. It was the Italian to whom he had sold the Bible. As he approached the house she said:

"I have another Bible now; it is in Italian and I understand it better. The one I bought of you I gave to a friend." Then with a smile she continued: "You should see those walls now. That Bible cleared them of all those saints, they are all gone now, even St. Antheny."

Senhor Zachariah and Donna Maria were an interesting old Portuguese couple living out about two miles from the village of Serra Azul, in the State of Sao Paulo, Brazil.

Zachariah and the children tended the little farm, raising chickens, planting corn, melons, and cane from which he made rum on his own little still. Dona Maria really superintended it all, and besides served as country doctor and nurse on the nearby plantations, from the experience obtained in a hospital back in Portugal. Though the mother, she was the cock of the brood and did the crowing, she said.

They were both considered devout Catholics, she especially; though it must be confessed that Zachariah was more interested in the rum, of which he was a bountiful partaker, than in the mass. Being somewhat dull of understanding, he received but little spiritual uplift from the mass, said in Latin, the street processions, and other ceremonies of his religion.

Dona Maria, being more acute of mind and more given to vanity, was devoted to all these forms, and worked faithfully to make a great success of them. She confessed regularly, and went on pilgrimages more than once. On one of these pilgrimages to the shrine of our Lord Jesus of Pirapora she made a vow to buy a golden crown for the Virgin in her home church. The shrine being near the capital, she went on there and had a crown made. But not having the measure of the saint's head, on reaching home she found to her dismay that the crown was too little. Not discouraged, however, she had a larger one made and presented it to the saint. And so in many ways her life was devoted to her beloved saints.

But one day Senor "Juco" (Jose Benedicto Nunes), the dentist, passed by her home and interested her in the Bible. She wanted to read it. He procured one for her, and she was soon intensely interested in its contents. For a long time she was afraid to go out to the little chapel, but finally she resolved to go one dark night to see how they did. She enjoyed the service and lost all fear.

The writer, being the pastor at that time, was invited out to dine with the family. She was very much interested in the Bible, and so the day was passed in reading and explaining the Jesus way to her. Though the walls and the table in the sitting room were covered with saints, nothing was said about them.

Soon the priest heard about her interest in the Bible and made her a visit. He talked about the crops and inquired how much they would make that year, but said little about religion. When he arose to go, however, he reached out to the table and grasped the Bible and hymn book, saying she could not use them and that he would carry them along and burn them. She immediately objected, saying: "No, sir; unless you pay for them!" He threw them down and left in a fury.

Some time after this I made another visit to their home. When I arrived she met me at the gate with a smile, as always, and upon entering she motioned to the walls and to the tables, saying:

"Does it look better now?" Every saint had been removed.

"Yes, I think it does; but I did not tell you to remove them."

"No," she replied, "but the Book did; and I could not bear them any longer. They are packed away in the bottom of an old trunk."

That year there was no rum made. The still was torn up, and the cane was made into sugar. She and her children soon came into the church; and later on, after conquering his drink habit, Zachariah came along also. The Word had done its work.

GREAT HYMNS AND THEIR WRITERS.

By Hugh Fraser.

Stand Up, Stand Up for Jesus.

The writer of this well-known and popular hymn was the Rev. George Duffield. He was born in 1818 and became a Presbyterian minister. As a minister he had a long and useful career and held pastorates in Brooklyn, N. Y.; Bloomfield, N. J.; Philadelphia, and several places in the West.

Mr. Duffield lived in Philadelphia from 1851 to 1861, and it was during that period that he wrote the hymn which made him famous. During the winter of 1857-8, a great revival of religion spread over the land. Its gracious influence was felt far and wide, and especially in the city of Philadelphia. Not long before this the Young Men's Christian Association had gained a firm hold in the Quaker city, and the leaders threw themselves heart and soul into the movement, with the result that the revival developed remarkable strength among the young men of the community.

At the forefront of the movement was a group of young men, among them the Rev. George Duffield being especially prominent because of his intense earnestness. Another earnest worker and an intimate friend of Mr. Duffield was the Rev. Dudley Tyng, a young clergyman of the Episcopal Church. The strong evangelism of Mr. Tyng and his hostility to slavery got him into trouble with his congregation, and such was the feeling against him that he was compelled to resign, and in 1857 he organized the Church of the Covenant and held services in a public hall. Mr. Tyng seemed destined to become a great Christian leader in the land when an unfortunate accident cut short his life of great promise.

One day, while staying at his country home, he left his study to look at a corn-shelling machine worked by mule-power in the barn. The sleeve of his gown caught in the cogs, and he was drawn in and so severely injured that a few days later he died. His last words to those around him were: "Tell them, 'Let us all stand up for Jesus.'"

His tragic death made a great impression upon all his friends, and especially upon the Rev. George Duffield. The following Sunday Mr. Duffield preached from the text: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." As he closed the sermon Mr. Duffield read some verses he had composed as soon as he had returned from attending Mr. Tyng's funeral. These verses constituted the hymn which we know as "Stand Up, Stand Up, for Jesus." The author did not think that they were anything out of the ordinary, but the superintendent of the Sunday school had them printed on a leaflet, a copy found its way into a newspaper office, and in a very short time the hymn was being sung all over the Christian world.

It is said that the hymn is found in practically every collection of hymns, and that it has scarcely been altered in any way. Mr. Duffield said that the hymn, which had six stanzas when written, came to him like a message from God, and in a short time it was completed. "Since the night it was written," he said, "it has never been altered by the author in a single verse, a single line, or a single word, and it is his wish that it shall continue unaltered until the soldiers of the Cross shall replace it by something better." In practically every hymnal there are only four stanzas printed; the second and the fifth are usually omitted. The two less familiar stanzas are:

"Stand up, stand up for Jesus!
The solemn watchword hear;
If while ye sleep he suffers,
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of Battles
And put the foe to rout!

"Stand up, stand up for Jesus!
Each soldier to his post,
Close up the broken column
And shout through all the host,
Make good the loss so heavy,
In those that still remain,
And prove to all around you
That death itself is gain."

—Pittsburgh Christian Advocate.

A PRAYER.

Dear Jesus, who hast worn our flesh, thou Eternal Word of God, thou Son of God who art dwelling in the bosom of the Father, we love thee. Thou are so good, so true, so beautiful. Thou art all we would like to be. We want to be as good as thou art. We may not understand thee, but we can and do love thee. May the Spirit of Truth take of thy things and show them unto us, may the Spirit of Holiness make and remake us unto thy likeness. May the Spirit of Power enable us to witness for the truth; knowing that thou hast a plan for each of our lives, for this end are we born and for this purpose came we into the world to bear witness to the Truth. May each of us have the daring and the courage to believe in Jesus Christ and his way of life, and may it become our meat and drink to do his will. May we have life through his name. Amen.—Selected.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are eubject to the same rule as obituaries.

Why should we be sad and continue to grieve when we have ample evidence that the one who has passed the troublesome waves of this world has lived a true Christian life and the spirit has gone to take up abode in the "mansion prepared?" Mrs. L. I. WAY passed peacefully away on June 1, 1924. She was born in Cleveland, Ohio, Oct. 14, 1841, and was married to L. I. Way when she was 21 years old. They came to Hammond, La., in 1888. Mrs. Way was living with her son, Arthur, in the old homestead at the time of decease. She leaves three sons, Maurice, Edwin and Arthur, and one daughter, Mrs. Nellie Shaw, sixteen grand and sixteen great-grandchildren, to mourn her loss. She was a member of the Methodist Episcopal Church, South, at Hammond, and up to the time of her death quite a regular attendant. She was always interested in the church life, and was especially pleased with good music. When asked if it was all right with her, she said, "Yes." The bond of love between her and her daughter-in-law, Mrs. A. L. Way, reminded one of Naomi and Ruth. The funeral was held in the Methodist church, June 2, by the pastor, Rev. James E. Selfe. A good woman has passed to her reward.

J. E. SELFE.

On June 5, ARTHUR OSCAR JONES, the oldest son of Mr. and Mrs. A. O. Jones, of Hammond, La., passed away after ten days of suspense in Touro Infirmary, New Orleans. He broke his back while diving in the Tangipahoa River, five miles from Ponchatoula. He was popular among his school friends and church associates. He was a member of the Methodist Episcopal Church, South. While in the hospital he left testimony of his resignation and of his trust in God. God moves in mysterious ways his wonders to perform. In the last days of his life he preached a stronger sermon than many of us who have lived many years have done. The funeral was held in the Methodist church of Hammond, La., the pastor, Rev. James E. Selfe, officiating. It was said to be one of the largest attended funerals ever held in Hammond. The DeMolays conducted service at the grave. Gone, but not forgotten.

JAMES E. SELFE.

JAMES ROACH, the son of W. J. and Elizabeth Roach Murnan, was born in Memphis, Tenn., Jan. 9, 1866, and died in Memphis, Tenn., June 18, 1924. When he was 7 years old his father moved to his country home, Stanton, Tenn., where the son was reared to manhood. His education was finished in Bell Buckle, and Vanderbilt University, in the medical department. After graduation, he came to Shelby, Miss., to practice his profession, where, with the exception of six years spent in Hillboro, Tex., he spent his life in giving his service to humanity as a faithful physician. In his going, death did not take an old man, but a worn-out man in a service rarely equaled in the life of any other man. Dr. Murnan's name is a household word in many a home where sickness and duty called him. He was a man of genial bearing, always cheerful, even under physical ailments. He shared others' troubles, but kept his own. Dr. Murnan shared the responsibilities of good citizenship, a man of wise counsel. He was chosen time and again an officer of the municipality of Shelby—as mayor or alderman. He was serving in the latter position when death relieved him of earthly cares and duties. Dr. Murnan was a faithful member of the Methodist church in Shelby, and one of its most responsible officers—a trustee and a steward. For some time, until health failed, he was teacher of the Men's Bible class. He loved his church, and grew in grace and in service with the years. He was ripe in Christian resignation. He died in faith, leaving to mourn his translation, his wife, whom he married in 1895, Miss Maidee Shelby, of Shelby, Miss.; four sisters in Memphis, and hosts of other friends and relatives here and in Memphis. The home, church and community have lost a most useful man. May the grace of consolation abide ever with those left behind.

His pastor,

C. M. CHAPMAN.

RESOLUTIONS.

Whereas, it has pleased God in his wisdom to call unto himself our beloved pastor, REV. R. I. COLLINS.

Whereas, we are as a flock without a shepherd since his guiding hand has been stilled.

Whereas, we feel that we were especially blessed by his ministry, although of short duration.

Whereas, we deeply appreciate the example of his consecrated Christian life.

Be it resolved by the Woman's Missionary Society of Vaiden, Miss., That we will bow in submission to the will of One who is too wise to err.

Be it further resolved, That we will endeavor to carry on the work so cheerfully and efficiently begun by him.

Be it further resolved, That the love and sympathy of this Society be extended to the bereaved family in this time of sorrow.

Be it further resolved, That a copy of these resolutions be sent to the family of Brother Collins, a copy sent to the New Orleans Christian Advocate for publication, and that they also be spread upon the minutes of the Missionary Society.

Respectfully submitted: Mary E. Cain, Mrs. P. T. Flowers, Mrs. J. E. McClurg, Committee.

RESOLUTIONS.

Whereas, our Heavenly Father called to her heavenly home, on June 7, 1924, our beloved sister, ANNIE E. GOOCH, at the age of 75, after a long life devoted to her church and her Lord; and,

Whereas, she was a charter member of our Missionary Society at Columbia, La., ever faithful to its teachings, and an earnest laborer in all its undertakings, a cheerful and enthusiastic worker, who inspired her co-laborers to attempt greater things;

Be it resolved, That we bow with Christlike submission to this sudden passing away of our sister, and are determined to be more zealous in the performance of our duty in the church and society which she loved.

Resolved, That we extend our heartfelt sympathy to her bereaved family, sorrowing with them and at the same time rejoicing in the knowledge of her beautiful Christian life, and the worthy example she has left us.

Resolved, That a copy of these resolutions be furnished to the family and published in the New Orleans Christian Advocate and Caldwell Watchman.

Signed: Mrs. M. L. Ferrand, Mrs. E. W. Hearn, Mrs. L. C. Nunn, Committee.

RESOLUTIONS.

GLEN YOUNG BRYAN was born in Sabine Parish, La., on Aug. 4, 1907, where he resided the better part of his life. He moved to Alexandria, La., and was a student in the junior class, Bolton High School. He was an active member of the First Methodist Church of Alexandria, La., as well as a regular attendant at his Sunday school class and Epworth League. He was also a member of the local Chapter of the DeMolay Society.

Whereas, the hand of death has removed from among us our beloved friend and co-worker, Glen Young Bryan; and,

Whereas, this young life was cut down by the hand of time just when it began its development into manhood; and,

Whereas, we, the members of the Intermediate-Senior Department of the Methodist Sunday school of Alexandria, La., will miss his genial face and cordial smiling welcome, his co-operation and interest in the affairs of the Sunday school;

Be it resolved, That we cherish his memory, and with warm regard and esteem take this means of expressing our appreciation for such a splendid young life.

Be it further resolved, That a copy of these resolutions be recorded in the records of our Sunday school, and that a copy be forwaded to the members of his bereaved family.

Signed: F. D. Richardson, A. C. Coor-Pender, M. G. Hord, J. W. Klein, Committee.

THE HOLY SPIRIT, NOT GROWTH REMOVES SIN.

Growth is not the method employed for the elimination of sin. Sin is removed by the direct agency of the Holy Spirit, but after the elimination of evil, growth is the process by which the soul approaches maturity and enlarges the capacities which grace has awakened into life. One may begin that growth at any time. Of course we cannot grow in the grace of regeneration until that grace has been found, but there is prevenient grace (the grace which goes before), and we may begin the cultivation of this at any time. The desire for salvation, the sense of sin which comes upon us are the products of this grace and just in proportion as we cultivate the grace which has awakened in us these holy aspirations we hasten our approach toward the experience of conscious salvation.—Central Methodist.

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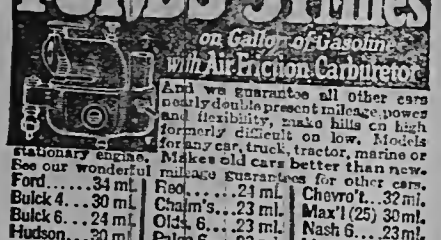

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RUSTON DISTRICT MEN'S BIBLE CLASS.

The Men's Bible Classes of the Ruston District will hold a joint session in Ruston on Sunday, June 29, lasting from 9:45 a. m. to 4 p. m. A basket dinner will be given on the grounds of the Louisiana Methodist Orphanage, and a program of general interest to men, and especially to Sunday school men, will be held. Dr. R. E. Smith, of Centenary College, will teach the Sunday school lesson, the subject being, "Americanism, a Messianic Principle for the World." Rev. N. E. Joyner will deliver the sermon at 11 a. m.

In the afternoon Rev. A. J. Gearheard will discuss "District Bible Class Organization," and W. M. Dees, of Arcadia, will discuss "What Can the Men's Bible Class do in the Summer Revival Campaign?"

Plans have been made to take care of 500 men. There will be not fewer than 100 well filled baskets of good things to eat, besides the refreshments served by the Ruston people. It is the plan of the men of the Ruston District to conduct a group Bible class meeting each fifth Sunday of the year, visiting the various churches.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist—Third Round.

Gonzales, at Carpenter's Chapel, July 5, 6.
Baton Rouge, First Church, July 6, 7.
Jackson, at Gurley, July 12, 13.
Baker, at Blackwater, (preaching, 16-24), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tanglpahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

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Ruston Dist.—Third Round.

Haughton and Doyline, at Doyline, July 6; preaching, 11 a.m.
Clay, at Longstraw, July 10; preaching, 11 a.m.
Arcadia, at Mount Moriah, July 13; preaching, 11 a.m.
Cotton Valley, at Hortman, July 15, 2 p.m.
Ringgold, at Rocky Mount, July 16; preaching, 11 a.m.
Farmerville, at ———, July 20; preaching, 11 a.m.
Jonesboro, at Jonesboro, July 22; 2 p.m.
Minden, July 23, 8 p.m.
Marlan, at Downsville, July 27; preaching, 11 a.m.
Blenville, at Burkplace, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Sicily Island, at Pine Hill, July 13, 11 a.m.
Columbia, at Boeuff River, July 15, 16.
Gilbert, at Holly Grove, July 18.
Calhoun, at Drew, July 20, 11 a.m.
DeSiard, at Sterlington, July 20, 8 p.m.
Crew Lake, at Girard, July 23, 24.
Mangham, at Union, July 27, 11 a.m.
Epps, at Midway, July 30.
Oak Grove, at Forest, July 31.
Waterproof, at Wesley, Aug. 3, 11 a.m.
Ferriday, at Vidalia, Aug. 3, 8 p.m.
Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Booneville sta., June 23, 5 p.m.; preaching, July 6, 11 a.m.
Silver Springs, at Paul's Chapel, June 24.
Belmont, at Dennis, June 25.
Iuka ct., at Spring Hill, June 26.
Burnsville ct., at Hebron, June 27.
Kossuth ct., at Wesley Chapel, June 28, 29.
Chalybeate, at Ebenezer, July 8.
Dumas, at Wier, July 9.
Mantachie, at Oak Grove, July 10.
Mooreville, at Andrew Chapel, July 11.
Wheeler, at Mt. Hebron, July 12; dedicate Shady Grove church, July 13.
Tishomingo, at Boggs Chapel, July 16.
Ripley sta., July 18, night; preaching, July 20, night.
Blue Mountain, at Falkner, July 19, 20
Booneville ct., at Blythe Chapel, July 22.
Marietta, at Gilmore's Chapel, July 23.
Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

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Columbus Dist.—Third Round.

Quarterly Conferences:
Ackerman-Weir, Chester, and Sturgis, at South Union, July 5.
Mashulaville, at Middleton, July 11.
Macon sta., Macon ct., Shuqualak, and Brooksville, at X-Prairie, July 15.
Columbus First, Columbus Central, and Caledouia, at Caledonia, July 17.
Starkville, West Point, and Cedar Bluff, at Siloam, July 18.
Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Koscinsko sta., Koscinsko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:
West Point, May 25, morning; Artesia, May 25, night.
Columbus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Nebo, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 20, 27.
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Koscinsko sta., Aug. 10.

The District Conference and Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Third Round.

Holcomb ct., at Ebenezer, July 5.
Duck Hill ct., at Hopewell, July 6.
Winona, July 6, 7.
Abbeville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

R. A. TUCKER, P. E.

Aberdeen Dist.—Third Round.

Houston, July 5, 6.
Fulton, at Van Buren, July 10.
Tremont, at Asbury, July 11.
Greenwood Springs, at Friendship, morning, July 12, 13.
Smithville, at Paine's Memorial, p.m., July 13, 14.
Nettleton, at Shiloh, July 15.
Prairie and Strongs, at S., July 16.
Vardaman, at Cross Roads, July 17.
Calhoun City, at Big Creek, July 18.
Woodland, at Palestine, July 19, 20.

This round of quarterly conferences is to be more than the regular conference and preaching service. It will be a series of institutes, especially on the circuits, an all-day program of great interest. There will be a team of workers and speakers, and it is hoped that great crowds of people will come to all these meetings. Rev. W. M. Campbell, the district evangelist, will be in the party from May 28 to June 6, and perhaps at other times also. Rev. R. H. B. Gladney will be in the party from July 10 to 20.

Let the pastors take advantage of this opportunity by getting all the officials and as many of the membership as possible to these meetings that the work may receive the stimulus and inspiration that they are sure to bring to the people.

L. P. WASSON, P. E.

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Greenwood Dist.—Third Round.

Ruleville, July 6, 7.
Belzoni, July 8.
Inverness, at Caile, July 9.
Sidon, July 11.
Greenwood, July 13; conference, July 30.
Minter City, at Philipp, July 13, night.
Tchula, July 16.
Lambert, at Varee, July 19, 20.
Black Hawk, at Poplar Springs, July 26, 27.
Swiftown, at Lotus, Aug. 2, 3.
Moorhead, at Baird, Aug. 3, 3:30 p.m.
Indianola, Aug. 3, 4.
Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Oakland, at Tillatobla, July 6, 10 a.m.
Charleston, July 6, 7:30 p.m.
Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 17, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

J. TILLERY LEWIS, P. E.

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in the husks of grains and the peels and skins of fruits and vegetables but modern methods of cookery throw all these things away—hence the alarming increase in anemia—iron starvation of the blood, with its ever growing trend of symptoms of nervousness, general weakness, fatigue, disturbed digestion, headaches, pains across the back etc.

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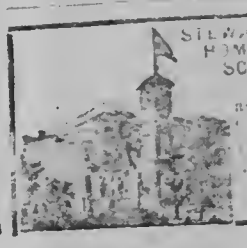

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Baton Rouge District Conference authorized the organization of sub-districts. On Sunday, June 22, at Baker, the West Sub-District was organized, with Mr. J. H. Rhodes, of Zachary, as secretary. The attendance and interest in this sub-district organization were fine. The next meeting will be at Zachary, July 13, at 4 p. m. Mr. O. H. Cline, of Baton Rouge, rendered valuable service in this sub-district rally. Rev. Larry Armstrong, of Baton Rouge, was there in the interest of the Baton Rouge Standard Training School, July 28-Aug. 2.

On July 2, at Natalbany, at 10:30 a. m., there will be a rally of the leaders of the Central Baton Rouge Sub-District, for a similar organization. At this meeting the matter of a Standard Training School for the Central Sub-District will be decided on.

Your writer had the privilege last Sunday of visiting the Sunday school at Slaughter, where he was pastor during his senior year at Centenary College, 1899. It was a great privilege to renew his former friendships and preach for the people he first served as pastor. On Monday, June 23, he visited Jackson, La., where the old Centenary College is located. The campus had not changed much, except the wonderful growth of the magnolia trees back of the main building. The buildings were not as dilapidated as I had expected to find them. I visited the old Methodist church, which I understand is to be remodeled soon. I saw, to the left of the pulpit, where the Millwood students sat during the Sunday school period, a memorial slab erected in 1899 to the memory of the faithful Sunday school teacher and president of Millwood Institute, Miss McCalmont. The most permanent work a teacher can do is in religious education.

The presiding elder of the Baton Rouge District, Rev. H. N. Brown, is very anxious to hold a Non-Standard Training School in connection with the Bluff Creek Camp Meeting, Aug. 8-20. We understand that Rev. R. W. Tucker, of Homer, who served once as presiding elder of the Baton Rouge District, is to do the preaching during the Bluff Creek Camp Meeting.

Dr. R. H. Wynn, presiding elder of the Shreveport District, writes: "We had a meeting in Shreveport yesterday of the clerical members of the Training School Board. We agreed upon the date suggested, the five-day school, elected Dr. A. S. Lutz, Director; Rev. G. M. Hicks, Registration Chairman; Rev. H. L. Johns, Publicity Chairman; Dr. Robert E. Goodrich, Arrangement Chairman; Mr. J. R. Russell, Finance Chairman."

On Sunday, June 22, Mrs. J. M. Henry, Assistant Conference Superintendent, visited Minden in the interest of Sunday school work there. She was accompanied by Mrs. H. G. McDonald, of San Antonio, Tex., who had just recently taught in the Standard Training School at Monroe. Of this visit to Minden Mrs. Henry writes: "Mr. Childress, pastor, was very cordial—gave us the 11 o'clock service, which we used as best we could. In the afternoon we planned for their Training School. They want their school following the Shreveport school. The Educational Director of the school is Mr. C. O. Holland, a school man and teacher in Sunday school. The other officers are: Publicity Chairman, Mr. G. A. Rathbun; Enrollment Chairman, Mr. Leroy Rathbun; Entertainment Chairman, Mrs. Kathleen Drury; Educational Chairman, Rev. W. C. Childress; Finance Chairman, Rev. W. C. Childress. These five, with Mr. Holland, constitute the Board of Managers."

The Alexandria District Standard Training School of 1923 had the honor of issuing the largest number of credits of any school in our Conference. This year, the date of the school is Sept. 29-Oct. 4. Mr. T. W. Holloman, the faithful superintendent of this school for twenty-three years, will teach a course on "The Church and Its Work." This is one of the general unit courses, and the text will be, "The Methodist Church and Its Work," by Tippy and Kern. He taught a large class last year in "Organization and Administration of the Sunday School," the largest class ever taught in Louisiana. Dr. A. S. Lutz, of Shreveport, will teach the Bible unit in this school.

1924 Schedule Standard Training Schools.

Lake Charles District, June 1-6.
Monroe District, June 15-20.
Baton Rouge District, July 28-Aug. 2.
Ruston District, Aug. 4-9.
Houma, Aug. 25-30.
Central Baton Rouge District, Sept. 1-6.
Alexandria District, Sept. 29-Oct. 4.
Minden School, Oct. 5-10.
Shreveport District, Oct. 12-17.
New Orleans District, Oct. 19-25.

Sunday School Day Offering, 1924, by Districts.

Alexandria, $124.55; Baton Rouge, $50.50; Lake Charles, $48.07; Monroe, $88.64; New Orleans, $130.67; Ruston, $124; Shreveport, $66.80. Total, $633.23.

REV. C. D. ATKINSON,
Conference Superintendent.

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IN FAVOR OF UNIFICATION.

Dear Brother Carley: The quo warranto of the four bishops has been fully answered. The significant caveat of Bishops DuBose and Mouzon has been pronounced. We hope the plan will carry. A coalition providing for a gradual coalescence, not precluding an element of tentativeness, but rather assuring success, is indeed beautiful. To some we have crossed the Rubicon, but it is to go on to victory over evil. Remember Lot's wife.

J. WILSON BROWN.

Holden, La.

METHODIST BENEVOLENT ASSOCIATION.

Mr. George H. Crowell, of our church, an educator, a preacher and speaker of ability, a field man, a business school man, an active Christian worker and brother, has been selected by the Methodist Benevolent Association as assistant to the General Secretary, to give his full time and talents to the work of the Association in Conferences, schools, assemblies, local churches and communities, as well as in the home office, to a greater enlargement and growth of the Association.

It is felt that the field of service and benevolence is unlimited; 7,000 preachers, 7,000 wives and hundreds of thousands of laymen and their wives.

We are rising up and going forward with Dr. Crowell as field man in this great work in our church, with the slogan of a thousand new memberships per year!

Come, brethren, realizing the great beneficence of the department of our church work unto the old soldiers of the cross, their widows and orphans, as well as the laymen, their widows and orphans, and let us so "aid and abet" in the work that even more than the slogan of a thousand new memberships shall be realized per year.

J. H. SHUMAKER, Secretary.

All nature is but art, unknown to thee;
All chance, direction, which thou canst not see.

—Alexander Pope.

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Ralph E. Wager, Ph.D., Director
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The University year is divided into quarters, beginning September, January, March, and June. Fall quarter opens September 22; Winter quarter, January 2; Spring quarter, March 24. Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.
For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference was held in Ponchatoula, La., June 3 to June 5. Rev. H. N. Brown, presiding elder, was in the chair with a complete and detailed program before him, and from the opening hymn to the benediction Thursday noon, he was master of the situation, leading, directing, admonishing, retarding and encouraging, always with a kindly spirit of brotherly love, making the conference a business success and a means of grace and spiritual uplift to all who attended.

The preaching was ably done by Brothers Andrews, Cain, Crisler, and Gunn. Inspirational addresses were given by Dr. Lutz on the Educational interests, and by Dr. O. S. Welch on the Centenary interests. Brother Vaughan represented the Orphanage, and Brother Atkinson was there with his Sunday school program. Mrs. R. H. Harper, Conference Elementary Superintendent, brought a spirit of enthusiasm and hopefulness. Prof. L. A. Sims, District Lay Leader, with his associates, O. H. Cline and K. I. Bean, put on a good Lay Activities' program.

The district was shown to be in a good, healthy coudition by the many and varied reports of pastors and laymen.

Pastors' reports showed that there were only five charges that did not have a prayer meeting. Every charge reported that they had either held or were planning to hold a revival before Conference. Two hundred and ninety-three members had been received since Conference. There were 4,127 pupils enrolled in the Sunday school, with an average attendance of 2,647. There were 28 organized Epworth Leagues, 17 Woman's Missionary Societies, and 10 Ladies' Aids. There were 336 church periodicals taken, namely, Nashville Advocate, New Orleans Christian Advocate, Missionary Voice, and Epworth Era.

Mr. Alvin P. Smith, of Hammond, was licensed to preach, and R. L. Armstrong, of First Church, Baton Rouge, and B. W. Waltman, of Natalbany, were recommended to the Annual Conference for admission on trial and for local deacon's orders.

Delegates to the Annual Conference were elected as follows: W. S. Holmes, O. H. Cline, B. D. Talley, J. R. Abels, H. W. Jamieson, K. I. Bean, S. M. Russ, Walter Green; alternates: Mrs. B. W. June, Mrs. W. M. Nettles, Mrs. James E. Selfe, Mrs. J. W. Booth, Miss Stella Murphy.

The host and his wife, Rev. and Mrs. J. W. Booth, left nothing undone which would add to the convenience or comfort of those in attendance.

All returned to their homes on Thursday, agreeing that it was a good conference.

JAMES E. SELFE, Secretary.

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Resolutions Adopted By The Baton Rouge District Conference.

The following resolution in the report of the Committee on Church Publications at the Baton Rouge District Conference were ordered printed in the New Orleans Christian Advocate:

There has never been a time in the judgment of the committee when the New Orleans Christian Advocate was giving better service to the people of our church than is just now the case. That of which we are justly proud in connection with the paper and the present administration is the fact that it has such a hold upon our laymen. We have repeatedly heard its praises sung from pew as well as from pulpit, and we feel that such is well worth noting.

In the person of Dr. Henry T. Carley we have an editor who is not afraid to take a stand for that which he considers right, and who has never been controlled by petty prejudices. He stands, we believe, four square on the great principles which are the foundation of the faith of our fathers, and he deserves the whole-hearted co-operation of all our members. We entirely endorse the New Orleans Christian Advocate as it now comes into our homes and hearts, and we believe that the continuance of its present staff and policy can but mean substantial advauce in its influence and circulation.

Report of Sunday School Committee.

We, your Sunday School Committee, beg leave to report as follows from 61 schools representing 24 charges:

Enrollment, 4,396; average attendance, 2,932; eight schools had observed the plan of evangelism, and 79 pupils had united with the church in these eight schools.

Only two schools had observed Sunday School Day, but eighteen said they were planning so to do. We urge every school to observe Sunday School Day as soon as possible.

We regret to learn that so few schools have observed the plan of evangelism, and urge all schools to do so in future, for the children are the seed of the church.

We cannot too highly commend the General Board and the Conference Board for the Standard Training Schools held in our district and in all the districts. It is cause for gratification that our church has led the way and has so far surpassed all other churches in this matter; but we must hold new Standard Schools all over the district, so that every church may be reached, and every teacher and every young person wishing to help forward the church of God may have the opportunity of fitting themselves to be teachers in the Sunday schools.

The next great development in religious education is going to be in the field of week-day work. Our Board now has courses nearly completed for primaries and juniors for use in the fall. Courses for vacation Bible schools will also be provided.

Let our people prepare for this great movement so that we shall be among the leaders of it.

Report of Resolutions Committee.

Your Committee on Resolutions beg leave to submit the following report:

Resolved:

1854 1924

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HENRY N. SNYDER, President

1. That the sincere appreciation of the conference is hereby extended to the good people of Ponchatoula for their cordial and excellent entertainment. They havo made our stay a delightful one, and they, together with their pastor and his family, shall live among our pleasant memories.

2. To Brother Brown for his fine spirit and good judgment exercised in presiding over the work of our conference. His able management has manifested itself in good feeling and effective results.

3. To the male quartette for its inspiring music.

4. To all who have in any way contributed to our necessities and pleasures, and to the brethren who have brought to us the uplifting messages of the conference, and to the secretary for his efficient and painstaking service.

We would recommend that all the pastors have their church rolls revised at least once a year, dismissing those whose relation and whereabouts have become unknown, so that our church membership may become a more certain factor.

We should also recommend that our conference memorialize the Legislature to enact laws providing that our public schools be permitted to read the Scriptures and have prayer in the daily conduct of their work. The needful to be worked for is to get teachers of such spiritual qualities and such breadth of mind that they will be able to instil this godly character without prejudice to any one's denominational faith. Instead of ruling out of our educational system the Word of God with his name and spirit.

Be it further resolved, That since the year 1925 will mark the one hundredeth anniversahy of the founding of Centenary College, now located at Shreveport, La., we heartily endorse the move to celebrate this great event with a thank offering and such ceremonies as may be deemed suitable by those entrusted with such authority.

May we at this time and in this place make an appeal on behalf of our boys and girls, through the spirit of our national position? Since the hand of God has been so manifested in the founding of our nation and in the conduct of its affairs to this good hour when we stand out before the world as God-chosen people to carry his will and his spirit to all nations; be it also resolved, That we appeal to our ministers and lay workers to make special effort to get the importance of this fact vividly before our people. God has blessed us according to our spirit of national greatness through the bounty of his own glory, in carrying the sweetness of his spirit and the power of his truth to an oppressed and bleeding world; but we are in danger of losing him and destroying ourselves through influences that are sapping the mental, moral and spiritual vitality of our young people, and these influences, together with other influences from the millions of low and dangerous lives that are flooding the fortifications of our nation, are beginning to lead us from our godly position towards the cesspools of sin and weakness. The

(Continued on Last Page.)

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LOUISIANA CONFERENCE.

Goal for Alexandria District.

1. Reach every woman in our churches through the Woman's Missionary Societies.

2. Large auxiliaries shall help to organize small places and then care for them until they are able to stand alone.

3. Have more auxiliaries on the honor roll for the coming year.

4. Organize as many departments of the work as possible.

5. Go forward!—yes, go forward to the building of the greatest camp ground of the church, "The Bennett Memorial."

The Pauline Randle Loving Cup.

Miss Pauline Randle, Louisiana's own missionary to the Koreans, is at home on furlough, and she brought a present to the Louisiana Conference. It is a most beautiful vase, on the sides of which are etched the plum and lotus blossoms which Koreans love so well. Miss Randle suggested we use same as a loving cup, and as this is to be "Young People's Year" throughout all Conferences, it has been decided the cup shall go this year to the district making the greatest gain in Young People's organizations. (When a full Young People's organization is impracticable, a "Circle" holding regular meetings, paying dues, etc., will be counted, provided it meets the requirements laid down by the Conference Superintendent of Young People.)

The following rules shall govern the contest:

1. Dues paid for at least one full quarter before organization can enter competition.

2. Pledge paid in full before end of fourth quarter.

3. Quarterly reports sent promptly and regularly to Conference Superintendent.

The cup next year shall be given to the Young People's Auxiliary making the largest gain in membership, and shall remain in the possession of that Auxiliary.

Let us as districts let this gift from our beloved Miss Randle serve as a stimulus to us to put our very best into the Young People's work this year, competing graciously for the cup which Miss Randle has so lovingly presented to us. And at the close of the year we shall all share happily in the unspeakable joy that will be ours in seeing our Young People everywhere enlisted in missionary service for our Saviour.

MRS. F. W. RAGGIO,
Superintendent Young People's Work.
De Ridder, La.

A LAWMAKER'S APPEAL TO MORALS.

The remarkable spectacle of a legislative body enjoining the people it represents to intensify the work of the churches and the agencies of religions education is afforded by the South Dakota Legislature, which, in a series of resolutions recently adopted, acknowledged that a multiplicity of statutes were ineffective in staying the "unprecedented crime wave sweeping America," and asserted that religion only could meet the need. It is said to be the first time that a State Legislature has presented such a formula to its people. Referring to the "crime wave," the preamble charges up the trouble to "the emphasis in recent years placed on material values and the small concern paid to spiritual values in home, school and society." A "great necessity" is recognized "for reform in modern home life, school economy and social practices." Laws are not "effective provisions for producing the end sought," and the Legislature turns to religion, declaring with Washington, that "the strength of a republic is in the character of its citizens, their intelligence and their morals, inseparable from their religion." The remedy for the present situation "must be effected through the inculcation of morality, spirituality and conscience in the young, in church, school and home." Therefore, as we quote the words from the Hamlin County News (Bryant, S. D.) the Legislature at its recent session:

"Resolved: That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material that our children be reared up in the precepts of fundamental righteousness.

"That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

"That parents be adjured to exert every effort to restore the old-time influence of the home in molding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues of truthfulness, honesty and respect for the rights of others.

"That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaiden of eternal goodness.

"That it is the judgment of the Legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved."

"It's all remarkably sound and sensible," remarks The Continent (Presbyterian), "and if so much rational moral statesmanship can come up to a head at Pierre, why not in other State capitals as well?" But, we are told, the South Dakota Legislature should be more definite in its counsel to the schools. Says The Continent: "They legally control the public schools. Why do they not pass a law requiring the ethical instruction they have recommended? That would make a still better precedent for other States to follow."—Literary Digest.

LAW OBSERVANCE.

Only the Golden Rule of Christ can bring the "Golden Age of Man." Without reverence for law, nations perish.

Good citizenship requires and demands that what is right should not only be made known, but be made prevalent, and what is evil should not only be brought to light, but destroyed. Abraham Lincoln said, "A man who violates the law is neither a Republican nor a Democrat, but a criminal." If the boys and girls of the present day are taught and trained to observe the law early in life, there will be less need for law enforcement officers a generation hence.

Read some of the following quotations:

"You laugh at the Prohibition Laws. The libertine laughs at the marriage laws. Watch out that your son does not laugh at all laws."—Col. Dan M. Smith.

"The man who patronizes the bootlegger is a grade lower in the moral scale than the bootlegger himself. The bootlegger sins for money; his patron places his love of Liquor above respect for the Law."—Wm. J. Bryan.

The President has requested Congress to appropriate more than thirteen million dollars to combat rum smuggling.

"Prohibition in the United States is both a permanence and a success."—Senator Sheppard (Texas).

"We are in the midst of a great nation-wide effort to drive out alcohol as a beverage, which is the greatest contributor to crime, poverty and disease, and the greatest foe to human welfare."—Congressman Cranton (Michigan).

Miss Mabel W. Wildebrant, Assistant United States Attorney General, said recently in the Anti-Saloon League Convention: "I don't care whether a man is a Republican or a Democrat, if he can see straight down the barrel of responsibility under his oath of office, and shoot straight and steady regardless of how many ward bosses may be trying to jog his elbow."—Save America.

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Epworth League

THE NORTH MISSISSIPPI LEAGUE CONFERENCE.

The North Mississippi Epworth League Conference, Methodist Episcopal Church, South, which was held in the buildings at Grenada College, June 18-21, was one of the most largely attended and most successful in the history of the organization in this territory. There were present, as enrolled delegates and visitors, 246, which taxed the capacity of the dormitories to the limit to take care of them.

Rev. A. Standifer Raper, of Kosciusko, was elected the new president for the coming year and will lead the forces of the young people in their activities and their gathering next June when they assemble for the annual meeting at Grenada College. The outgoing president, Rev. Julian S. Duncan, of Pickens, who has accomplished splendid success in planning and executing the program this year, has been appointed pastor of the English-speaking people in Rio De Janeiro, Brazil, and will sail during the early days of July to assume his new duties.

The Conference at its closing session, Saturday, presented the outgoing president, through Hon. F. E. Whitehead, of Greenwood, a twenty dollar gold piece as a token of their love and esteem, requesting that he secure some memento which would remind him of their interest in him and his work. One hundred and fifty-three certificates were issued to the Leaguers who enrolled for credit work and remained the entire time reporting to every group, three each day, and in the chapel for addresses and business meetings.

The officers elected are: Rev. A. S. Raper, Kosciusko, president; E. E. Whitehead, Greenwood, Vice President; Miss Martha DuBerry, Tupelo, Secretary; Rev. H. P. Lewis, Belzoni, Treasurer; J. W. Finch, Eupora, Era Agent. The following were appointed superintendents: Mrs. J. D. Magruder, Tunica, Intermediate; Mrs. R. P. Neblett, Durant, Junior; Rev. J. H. Holder, New Albany, Life Service. The list of District Secretaries has not yet been completed.

R. P. NEBLETT.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The third Annual Assembly of the Mississippi Conference Epworth League opened Monday, June 9, with a registration of almost three hundred delegates in the dormitories the first night.

Mr. Hawkins and his good wife, who was chief chaperone, arrived on the campus Sunday, and were all ready for the reception of the Leaguers when they began to arrive early Monday morning. They came from every nook and corner of our Conference, coming by train, automobile and Ford, and some on foot; and by Tuesday night Whitworth College was overflowing with real live Epworth Leaguers, every one full of Epworth League pep, and ready for any work or play that might come his way.

It was a gathering that would thrill the heart of almost any one. The young people were eager to learn, trying to get something that would be a personal benefit and something that they could carry back to their home chapters. It was possibly the most successful of all the Conferences and Assemblies up to this time. Every one entered into class work as eagerly as he did into the play life, and a very large majority of delegates carried home with them their credit certificates, showing that they had really been at work during the week.

We had some of the best speakers ever on our program and every one, except one, was present to fill his engagement, and it would be hard indeed to say which of the many fine addresses was the most enjoyed. The daily addresses of Rev. Joseph A. Smith were truly a spiritual feast, and had there been nothing else to feast one's soul on, each delegate could have gone home with his vessel well filled. Rev. F. K. Means, of Jackson, and Dr. Carby, of the New Orleans Christian Advocate, [illegible] brought w[illegible] which was almost worth the trip to the college.

Much real constructive work was accomplished in the business sessions. A recommendation brought in by the "Plan of Work Committee"

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Glasgow, Kentucky. — "I was run-down, nervous, with no appetite. My side had given me trouble for five or six years. At times it was all I could do to live, and the doctor said I couldn't live but a short time longer without an operation. That was two years ago. My sister-in-law recommended Lydia E. Pinkham's Vegetable Compound. She had never used it herself, but she said one of her neighbors suffered just like I did, and it cured her. After I had taken four bottles the pain left my side. I had a fine appetite to eat anything that was put before me, and I began to do all my work and my washing, something I hadn't done for years. I am a dressmaker, and this last fall I began suffering with my side again, so I began taking the Vegetable Compound again. I am on my fourth bottle, which makes eight in all I have taken. I feel so much better when I take it and everybody tells me I look better. My appetite improves and I feel stronger in every way. I am a very nervous woman and it seems to help my nerves so much." — Mrs. MAGGIE WALLER, Glasgow, Ky.

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who [illegible] with us.

Possibly some of the [illegible] of the [illegible] who [illegible] have not yet [illegible] only one [illegible] before that they would be back next year. Some are even now living to reserve space for next June.

All the Leaguers who were at the Assembly will be deeply grieved to learn of the death of Mrs. Neblett, wife of Professor Neblett who was such a great help to us while in the college. Mrs. Neblett died very suddenly a few days after we left the Assembly grounds.

Mr. Ralph Haven has been appointed editor of our column in the New Orleans Christian Advocate and any news of interest to the Epworth Leagues world should be sent him, care Hattiesburg American, Hattiesburg, Miss. May we suggest that each chapter appoint a reporter, whose duty it will be to keep Mr. Haven in touch with the happenings of his part of the Epworth Leagues world? We know from experience that this column cannot be kept filled except the editor have the co-operation of district secretaries and chapter officers. Let Mr. Haven have anything you think of interest. It may be necessary for him to cut out a part of your story, but usually he can use anything you send.

Begin now to prepare to go to the 1925 Assembly.

Miss Katarine Campbell Wiggins, Alice, was awarded five dollars, gold.

(Continued on Last Page)

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FROM REV. J. A. WELLS.

Dear Brother Carley: I am just wondering what we'll read in the Advocate after the unification question vanishes into "thin air." So I thought I had better come along with my "report."

I have a few "dots." First, I want to say the last prayer meeting at our church was the best ever! I had announced we would spend most of the time in "Church Gossip"—talking about the church, mentioning only the good things our church had done for us personally, and what it meant to the community at large. Well, sir, I really got shouting, happy tears of joy came thick and fast as I listened to some of the things mentioned. One man who has really been converted in the old-fashioned way tried to tell what the church had meant to him personally, but he couldn't tell it. "It's better felt than told!" I thought of the words of Jesus as this man said he owed the salvation of his soul to the church—"What will it profit a man if he gain the whole world and lose his soul?" Others spoke of the church being instrumental in their salvation. Glory to God! My heart was certainly "strangely warmed" as these testimonies were given. In a peculiar way I was encouraged wonderfully.

Second, I want to say I had another peculiarly gratifying experience recently in conducting the music for the South McComb Baptist pastor in a two weeks' meeting. The initials of this pastor are "R. R."—"Railroad Jones" as I call him, but I told them he was a "broad gauge," and he proved it by asking me to conduct his singing and standing so nobly by me. His brother did the preaching, and how he did hit sin! He, too, is a "broad gauge" Baptist. I certainly did enjoy helping in this meeting, for two special reasons: Because of the courteous treatment of the Baptist people, and because of the part I was asked to take—directing the music. I don't boast of being a singer, but my! how I do love to try! It has been several years since I had done this exclusively in a revival and I did enjoy it.

Third, I am now enjoying Rev. H. A. Gatlin's preaching at South McComb's Methodist church. He is doing the preaching in Brother Oliver's regular revival, and he's shooting his "Gattling gun" right along, too. I am trying to bring up my "end of the stick" in the singing, but I can't do my part as well as Gatlin and Oliver do theirs, but I am enjoying it just the same.

All along the way I have had many things to be thankful for, but never felt more like praising God than these last few weeks and months because of his blessed presence in an unusual way as I study, pray, and visit the people, as opportunity affords. In my last meeting, at Natalbany, La., I cannot remember when I was in a closing service of a meeting so blessed as the last service down there. The attendance and interest were just simply fine. Brother Nelson was with me most of the time, not able to preach, but wonderfully able to sing and pray the fire down! The pastor, Rev. B. W. Waltman, is a fine chap. His wife is great, his people are grand.

This is hardly as interesting as unification articles, but perhaps it will do to "taper off" on until this unification "tomfoolry" is cast into the junk pile forever and forever. Amen!

J. A. WELLS.

McComb, Miss.

NO APOLOGIES.

A wise old preacher is the author of the following advice: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short introductions. Say good things from the first and stop before you get prosy. Do not scream. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder.—Selected.

OPPOSED TO THE PLAN OF UNIFICATION.

Mr. Editor: I am one of a great host of laymen who are very much opposed to the proposed plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South. I love my church and have given it as liberal support as my means would permit, and I want to continue to support it as long as I live. But the adoption of this plan means only contention and strife among our own people and a large secession of members. The race question is settled if it is let alone, but any agitation will revive it in all its fury. Thousands of Southern white people are not going to remain in a church that is controlled even in part by the Negroes. It is to the interest of both white and black, and more especially to the black, that they remain separate. Surely the preachers who advocate this plan do not know the real feeling of the laymen.

W. T. JOHNSON.

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MILLSAPS MAKES MEN—

BATON ROUGE DISTRICT CONFERENCE.

(Continued from page 13.)

tragedy of the world will be in the downfall of our children, and that downfall will surely come if we as a people do not rally to the rescue. We cannot separate our individual life from our national life. We cannot separate the character of our citizenship on earth from the character of our citizenship in heaven. We have come thus far under the star of God's love, but the purity of purpose and the consecration to service of our forefathers enabled God to use us as individuals and as a nation in carrying to the world the greatest demonstration of Christ's spirit that time has ever recorded, and he will continue using us in leading the nations of the earth into his spirit until the world is in the glory of the millennium dawn, with our nation as the brilliant morning star, with its beautiful radiations reaching every point of the human firmament. Such is the direction of God's leadership among us. But woe unto us, our children, and our nation if we lose our position in God's favor. We wonder if we cannot enlarge the vision of our people, and obtain a renewed consecration through the national spirit which must lead unto the necessary personal attitude.

EPWORTH LEAGUE.

Mississippi Conference Annual Assembly.

(Continued from Page 15.)

at this Assembly for having presented the best advertising poster. A like award will be made at the next Assembly to the Leaguer presenting the best line of advertising for the Assembly.

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J. H. WEEMS, Secretary.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3570.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 10, 1924. CHAS. O. CHALMERS, Manager.

Editorial

ACTION OF THE CALLED SESSION OF THE GENERAL CONFERENCE.

The called session of the General Conference, held in Chattanooga, Tenn., July 2-4, 1924, by a vote of 297 for to 75 against, adopted the Plan of Unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and handed it down to the Annual Conferences for their action during the year 1925.

The Conference was called to order promptly at 9:30 o'clock, Wednesday morning, July 2, in the Soldiers and Sailors' Auditorium, by Bishop Warren A. Candler, Senior Bishop. All the bishops of the church were present except Bishop E. R. Hendrix and Bishop W. B. Murrah, who were absent on account of illness, and Bishop U. V. W. Darlington, who was unable to be present at the opening session on account of the death of a sister on the day preceding. At the proper time the Conference ordered a message of sympathy sent to Bishop Darlington.

The bishops came upon the platform in a body, led by Bishop Candler, and at their appearance the Conference rose and greeted them with applause.

The devotional exercises consisted of singing hymn No. 5; recital of the Apostles' Creed, led by Bishop Hoyt M. Dobbs; prayer, led by Bishop W. B. Beauchamp; the reading of Psalm 84, by Bishop J. E. Dickey; the reading of the third chapter of Ephesians, by Bishop Sam R. Hay; the singing of hymn No. 180, announced by Bishop H. A. Boaz, and prayer, offered by Dr. A. J. Lamar.

The organization of the Conference was effected by the unanimous election of Dr. A. F. Watkins, of the Mississippi Conference, as secretary, and the election, upon nomination of Dr. Watkins, of F. S. Parker, J. A. Burrow, W. Asbury Christian, W. E. Morris, Robert Selby, R. S. Satterfield, M. T. Haw, J. H. Eakes, L. H. Estes, I. C. Jenkins, and R. G. Mood as assistant secretaries, and the adoption of rules of order for the session.

The following resolution was adopted:

"Resolved, That the work of this special General Conference be limited to the question of unification; and when this special General Conference has taken such action as it may deem wise on the question of unification, that it adjourn sine die."

The adoption of this resolution settled any question that might have arisen as to the work to be done by the special session.

Bishop W. P. Thirkield, of the Methodist Episcopal Church, and Dr. J. R. Joy, editor of the New York Christian Advocate, were presented to the Conference.

Upon request of the local Committee on Entertainment, the Conference voted to have an official picture taken at the close of the morning session.

The Episcopal Address was then read by Bishop Candler, as follows:

To the General Conference, Assembled in Special Session, July 2, 1924, Chattanooga, Tenn.

Dear Brethren: The General Conference held in Hot Springs, Ark., May, 1922, in a report creating a Commission to meet a like Commission from the Methodist Episcopal Church "for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our Commission may determine," adopted the following resolution:

"Instead of the Joint Convention proposed, we recommend a special session of the General Conference of our Church, when a plan of unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

A plan of unification was agreed upon and endorsed by each Commission in accordance with the provisions of the foregoing resolution.

The plan thus proposed was laid before the General Conference of the Methodist Episcopal Church, assembled in May, 1924, at Springfield, Mass., and the College of Bishops was officially notified of the action of that body on the matter by the following certificate, attached to a copy of the "Report of the Commission on Unification to the General Conference of the Methodist Episcopal Church."

"This will certify that this report was presented in this form to the General Conference of the Methodist Episcopal Church, was printed in the Daily Christian Advocate, and adopted by the General Conference on May 7, 1924, by a count vote of 802 to 13."

Signed: Edwin H. Hughes, President; Raymond J. Wade, Secretary.

The original copy of this certificate is laid before you, accordingly.

The following call for a special session of the General Conference was issued:

"By order of a majority of the bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, to consider the plan of unification as approved by the General Conference of the Methodist Episcopal Church.

"The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

"Nashville, Tenn., May 20, 1924."

Signed: Warren A. Candler, Chairman; Collins Denny, Secretary.

In pursuance of this call you are here assembled to-day.

The report of the Commission on Unification will be laid before you by the Chairman of the Commission, to which we ask your careful and prayerful consideration.

Praying for you the guidance of the Holy Spirit in your deliberations, and "all spiritual blessings in the heavenlies of Christ," we remain, dear brethren, your servants and fellow-laborers in his kingdom.

Signed: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

To the Special Session of the General Conference Assembled in Chattanooga, Tenn., July 2, 1924.

Dear Brethren: We, the undersigned, did not join in the call for the special session of the General Conference, because we were convinced that such call was illegal and contrary to the Constitution of the General Conference and of the church to which we have pledged absolute fidelity. The grounds of our dissent have been published, and we do not think it necessary to reiterate our reasons. We still entertain this view, and, therefore, do not waive our previous dissent, but as a majority of the bishops have issued the call and have assumed full responsibility for the legality of the special session, and are, equally with ourselves, entitled to their judgment, we are here to render such service as we can and to discharge every duty that rests upon us in connection with the momentous issues that confront our beloved church.

Signed: Warren A. Candler, Collins Denny, James E. Dickey.

Bishop Candler asked if there would be any objection to Bishop Darlington's signing the statement of the minority bishops upon his arrival, if he desired to do so, and no objection was offered.

It had been generally felt that the legality of the special session of the General Conference would be the first matter for consideration; and this matter was at once brought before the body in the following resolution, signed by Dr. A. J. Lamar, of the Alabama Conference, and Judge Joseph E. Cockrell, of the North Texas Conference:

"Whereas there has been expressed a doubt as to the legality of this special session of the General Conference and whereas, if the plan of unification now proposed is finally adopted by a constitutional method, the result will involve title to all property now owned by our church; and whereas it is certain that if a General Conference is called by the bishops, by and with the advice of the Annual Conferences as the Constitution clearly provides for prior to 1866, there can be no question of the legality of a General Conference so called—therefore, be it

"Resolved, That this General Conference request the bishops of all the Annual Conferences to join in a call for the General Conference to meet on the first Wednesday in May, 1925, to vote on the adoption of the plan of unification of our church and the Methodist Episcopal Church submitted to this General Conference by the Commission on Unification."

The contest was on! By common consent, the debate was allowed to take wide range. Dr. Lamar spoke in favor of the resolution, maintaining that there was sufficient question of the legality of the present session to make it practically certain that endless lawsuits would result from the adoption of the plan of unification if it should be passed upon by the special session and then adopted by the Annual Conferences.

Judge John S. Candler, of the North Georgia Conference, spoke against the resolution, maintaining that the legality of the Conference had been fully and finally determined by the action of the majority of the bishops in calling the special session. Judge Candler also maintained that no property rights were affected by the proposed plan, and that no suit in court would hold with reference to such rights.

At the conclusion of Judge Candler's speech, Dr. W. W. Scott, of the North Alabama Conference, gained the floor to speak in favor of the resolution, but the hour of adjournment arrived before he had fully begun, and the session adjourned with the understanding that Dr. Scott would have the floor at the opening of the afternoon session. Bishop W. P. Thirkield pronounced the benediction.

Bishop Collins Denny presided at the afternoon session, which convened at 3 o'clock. Bishop Isaac Lane, of the Colored Methodist Episcopal Church, was presented to the Conference.

Dr. Scott took the floor and spoke in favor of the Lamar-Cockrell resolution. The resolution was further discussed by Judge H. H. White, of Louisiana (against), Judge Perry S. Rader, of Southwest Missouri (for), and Judge W. L. Dean, of Texas (for).

(Continued on Eighth Page.)

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THE STAR OF HOPE.

By Dwight E. Marvin.

It matters not how dark the day,
Nor hard and rough the upward way;
Lift thou thine heart in faith, and pray—
The star of hope shines in the night
And all is bright, and all is bright.

It matters not how large thy loss,
And though thy gold be turned to dross;
Thy Lord hath won for thee a cross—
The star of hope shines in the night
And all is bright, and all is bright.

It matters not how great thy need,
E'en though thine heart with sorrow bleed;
Jesus will take thine hand and lead—
The star of hope shines in the night
And all is bright, and all is bright.

It matters not though many tears
Bedim thy sight—fill thee with fears;
The prayer of faith the Master hears—
The star of hope shines in the night
And all is bright, and all is bright.

DIFFICULTIES IN POLAND.

By Rev. W. A. Langley.

One of the hardest blows that has come to the Methodist Mission in Poland has been the loss, or the forced sale, of its orphanage, Beauchamp Home, in Pustomyty. There was one paragraph in the deed to this property which stated that unlesss the deed was recognized by the Government Laud Office within three months after purchase by the Mission, the property would go back to its former owner.

Three months passed after the purchase of the property in October, 1922, and the title was not recognized by the Land Office, as provided in the deed. The failure was due to influence brought to hear by a Roman archbishop, who wrote on the margin of the deed that no loyal Polock, or Roman Catholic, would ever allow a Methodist institution to remain in Pustomyty by granting property ownership.

However, we were assured by the man from whom we bought that we would never be given any trouble by him, for, according to law, he could neither sell nor rent the property, without the consent of the Mission. Therefore, he persuaded us to continue in possession of the estate as our own, he believing that we might remain in peaceful possession until the property became ours by that right. We in turn reasoned that we did not particularly care for formal recognition of the title if the property might remain in our ownership and possession. That was all that was necessary for our work, and all that we wanted or asked for.

The man who sold us the property was Senator Lewikowski, of the Polish Parliament. We were led to believe that a man of his influence would finally find a way to give us a clear title to that for which we had paid our own money. The Senator did work very hard to effect the title in our favor; hut his labors were without avail. On the contrary, the Roman clergy, seeing the sympathies of the Senator were with us, went to work and organized a political clique against him, so that he has suffered no little scandal in the political held because he sold a piece of land to the Methodists, hut his political assaulters did not change his position. He stood hy us faithfully, until all was finished; then he said that if he could let us have more property, he would sell us to-day in preference to any other organization he knew.

But the influeuce of one honest man could effect nothing in the face of so many adherents to organized Roman ecclesiasticism. The priests continued to hound the officials in the Land Office. They sent in false reports as to our political position; they tried to create public scandals against us in the press; they spied in on our service, searching for material to use against us; they watched us every time we left the place aud tried to ascertain the whys and wherefores of our every step; they even rumored that they had offered a bonus for the life of the superintendent of Beauchamp Home. These only serve as a few examples of the various difficulties connected with our battle for ownership. Finally, the priests instigated a plot among the peasants, whereby the peasants were led to believe that our lands would be divided among those needing more land. A Government Commission was sent to investigate our property for that purpose; but the Commission was composed of liberal men, and laughed at the idea. Then certain individuals who had influence with the clergy tried to scheme the place into their hands, but this attempt was likewise a failure. A last unsuccessful attempt was made to wrest the property from the hands of the Methodists and make it a home for old Roman priests, who were unable to work.

Not being satisfied with so many failures, the agents of Rome changed their tactics. They subtly worked on certain of the men in the Land Office and influenced them to expropriate the property from us. The methods they used were of the most unfair type. The Land Office wrote us a note in the name of Senator Lewikowski with almost insulting language. This note gave us only thirty days to sell the place, else it would have been expropriated. The blow was a heavy one, but we realized it was not the Polish Government, but the decaying ranks of Romanism behind the threat. We tried to appeal the case, hut we were denied that right; so it was left to us as Christians to suffer the consequences of the uncouth note.

We looked about only a little, and we found a buyer who was able to help us out of the financial side of the question. The property was purchased by us just after the war, when everything was very cheap. As a result, we sold it for almost twice the amount we gave for it. However, then we sold it for only about two-thirds the price we could have got had we had a longer time in which to sell. Besides, we had completed several very expensive items of repair and additions since coming to the place a little over a year ago. We are under contract to give possession to the new buyer by June 1. In order to do that it will he necessary to send most of our boys to our other institutions. We shall retain only about twenty, whom we shall move to Skolimow temporarily. The breaking up of Beauchamp Home will greatly interrupt, if not alter, our orphanage policy. It was our original intention to establish here a large agricultural and industrial home for boys. The plan was to teach the boys to work, and let them be as near self-supporting as possible. They were to make their own food on the farm in the summer time; and in the winter they were to make their own shoes, clothes, etc., in our own shops. At the same time, they were to attend school enough to acquire an ordinary education. But now with the loss of this beautiful piece of property and the shortage of our monthly budgets, we doubt if the original idea of our instiution can be realized at any early day.

The work of such an institution is greatly needed. There are thousands of children who have no parents. Some were left orphans hy the Bolsheviki; some by the Germans; and still others were left homeless by the combined causes of disease, poor homes, and poor clothes; all of which always lay such a heavy toll upon a war-ridden land like Poland. There seems to be little regard for children by the Poles. Especially is there little concern on the part of the Roman church to the poor children. One mother went to the priest and told him that she wanted to give him her boy, for she was too poor to care for him since the death of her husband. The priest told the woman that he could not take the child into their orphanage because of trifling reasons. The woman began to cry, and said that the boy would die for want of food. The priest answered that it would not be bad for the child to die, for there were plenty of children if that one died. The mother then came to our institution and gave us her boy. The priest learned of the action of the woman regarding her son, and he excommunicated her for being loyal to the Methodists. Many such instances prove to us the need of child welfare work; yet at the same time we are conscious of the unappreciative view assumed by the Polish church agencies that would render such aid. Bnt the children themselves are not unappreciative of our efforts. Sometimes their big round, rosy faces are all the encouragement that we have, but that is sufficient in itself to inspire one to greater things. Is s in these children that the Methodist Mission in Poland will do its greatest work now; and it is through these same children that the Mission will do its greatest work in the future.

Also, the conditions in Poland show us the need of a high-grade agricultural school, such as we had planned for here. The country's chief industry is agriculture; yet its methods are so primitive that it can never hope to prosper under present conditions. Last year we orgauized our farm here; and when we had bought everything that there was in the machinery stores, it was so poorly equipped that we did not know how to begin to farm. It was necessary that we add to our farm tools by making in our own shops, a wooden-footed plowstock, a twister, a sweep, a bull tongue, several shovel hoes, and a reaping knife or two. When these were added, it was all that we had to make a crop with. And our farm was better equipped than any farm in miles of us.

The Polish people are opposed to anything foreign. They are prone to consider themselves self-sufficient. This characteristic, however, is explained by the fact that many evils were introduced into various parts of the country during the respective periods of domination by the Prussians, Austrians, and Russians. Now this characteristic is kept alive and nurtured by the clerical party. This party teaches that a man must be a Roman Catholic to be a good Polock. It claims that the Roman church kept the Polish republic alive for the centuries of foreign domination. It undervalues the progressive ideas of the Great West; and is almost opposed to the aggressive measures of social or political reform. This party controls about seventy-five per cent of the population. As a result, education, commerce, industry, religion, and moral forces are two hundred years behind those of western Europe.

At the present time, one can feel a slow evolution, which possesses a tendency to break loose from the age-long traditions and assume an air of progress. So we labor, believing that our religion and teaching are having no little part in the evolution to better conditions of life in Poland. Even though we often meet obstacles, and sometimes we meet defeat temporarily, we know that we are fighting for the right—and that right must win; that the forces which now oppose us will some day lend us a helping hand.

MATRON WANTED.

We are in need of a matron, and would like to correspond with some good Christian woman of mature age, without family incumbrance, and a Methodist. Position is now open. Address Rob't W. Vaughan, Superintendent, Louisiana Methodist Orphanage, Ruston, La.

MRS. ELVIRA A. CARRÉ—AN APPRECIATION.

By Rev. R. H. Harper, D. D.

A life of great usefulness in the kingdom of God was brought to a close when, on May 28, 1924, at the home of a nephew, Mr. Charles Manson, in Audubon Place, New Orleans, Mrs. Elvira A. Carré passed peacefully to her eternal reward.

Mrs. Elvira A. Carre, nee Elvira A. Beach, daughter of Dr. E. D. Beach and Jane Eustick, was born in Lockland, Ohio, on March 31, 1842. When she was but four years of age her parents moved to the city of New Orleans, where the remainder of her long life was spent. At the age of twenty she was married to Mr. Walter W. Carré, a Christian gentleman of Huguenot descent, who served for some time as a steward of Carondelet Methodist Church. He was the founder of the lumber firm which has been a business landmark in the city of New Orleans to the present day. Mr. Carré died when the sons of the home were small, and it was illustrative of Mrs. Carré's force of character and native ability that, when she found that the business left by her husband was declining, she employed some one to instruct her in bookkeeping and, having mastered that and having become acquainted with the details of the business, assumed active charge for ten years—until her eldest son had reached an age to relieve her of responsibility. Mrs. Carré is survived by four sons—Messrs. W. W., D. B. and Tudor B. Carré, who are associated in business, and Henry Beach Carré, distinguished minister, lecturer and professor in the School of Religion, Vanderbilt University, and a large number of grandchildren and other relatives.

It was eminently fitting that Mrs. Carré was buried on Ascension Day, and from the altar of First Methodist Church of New Orleans, for she had been connected with that congregation for nearly eighty years. She and her friend, Mrs. A. A. Bartels, who survives her, were members of the "Infant Class" in the old Poydras Street Church. Since that time Mrs. Carré has been continuously connected with the congregation, which afterward made its home in the fine old church on Carondelet Street, and which has worshipped in recent years in the splendid structure on St. Charles Avenue. Thus throughout a long life she was a faithful and active member of the congregation now known as First Methodist Church. When the Carondelet property was sold and the present magnificent building was erected, she was largely interested in the move and, with her four sons, presented the great organ in the church as a memorial to her husband. Mrs. Carré organized the first parsonage society in the church, a move which resulted in the purchase of a house at the corner of Brainerd street and Jackson avenue, and later in the purchase of the present large and comfortable home in which the pastor resides. She succeeded Mrs. R. M. Walmsley as president of the Woman's Foreign Missionary Society of Carondelet Church, and she held that office for twenty-eight years. She was largely responsible for the interest of Carondelet church in the Mary Keener School in the City of Mexico. In these and other ways through the years she rendered a service in the church which it is impossible to measure.

It was natural that such a woman should have been called into the great enterprises of the church at large. Mrs. Carré was the first president of the City Mission Board of New Orleans, a place she held for many years, and she helped to found Mary Werlein Mission and St. Mark's Hall. She was State president of the Woman's Missionary Society for many years. She was likewise connected with several Christian and social agencies allied to the church, being a moving spirit in the organization of the Young Women's Christian Association in New Orleans, serving as its first president from 1911 to 1914, and having a great influence in the building of the present beautiful home of the Association on Gravier street; also serving for many years as president of the Christian Woman's Exchange of New Orleans, and as president of the Woman's Association, Monteagle, Tennessee.

It might be said that this remarkable life of usefulness has come to a close, but such is not the case. Bugle notes may die in yon rich sky and faint on field or hill or river, but

"Our echoes roll from soul to soul,
And grow forever and forever."

Her influence will abide at the altar of the church where she worshipped and served and everywhere that she touched with a soft but firm hand the many things designed to make our earthly earth a better place. She was "strong in will and rich in wisdom;" she had all "the charm of woman" and "all the breadth of man." Mrs. Carré had great executive ability and the power of initiative, but with all there was dignity, a sweetness and a gentleness that made hers a beautiful and perfect womanhood. Like the woman of Proverbs, she was above the price of rubies, and her children rise up and call her blessed. And many, many others beg the privilege, as they have shared the sorrow, of joining with her children in calling her blessed, in voicing their gratitude for the power which her life has been in the church during the greater part of eighty years. And children's children will yet bless the memory of this brave and beautiful woman who lived and wrought and died in a brave and simple faith.

We see about us sin and tragedy and death. But amid all the sorrow and the tears, it is good to know the power of God to use a human life. Many honors came to Mrs. Carré, but this was the glory of all——that God found in her one whom he could employ in a great and noble service. And when she had finished the work God had given her to do she fell asleep at the noon of the day and awoke in the eternal noon. Her eyes closed calmly on this world and she awoke in glory. No furrow of pain lined her face; no shadow rested on her brow. After life's many changes she had found a changeless May. Peacefully she died, as beautifully she had lived and wrought, exhibiting in her more than eighty years all the virtues and the graces of a noble Christian womanhood.

IS GOVERNOR SMITH HIMSELF "FANATICAL AND HYPOCRITICAL?"

By Bishop James Cannon, Jr., Chairman, National Legislative Committee, Anti-Saloon League of America.

The Associated Press recently issued a statement by Governor Smith, of New York, concerning the Eighteenth Amendment and Volstead Act. No one questions the right of Governor Smith to his views on the subject of prohibition, but in view of the very recent strong, sweeping deliverances by several great Protestant bodies concerning that same Eighteenth Amendment and Volstead Act, it is in exceedingly poor taste for Governor Smith to indict those great Protestant bodies by saying: "I maintain that the present hypocritical attitude toward the whole question of prohibition would be greatly relieved, etc." One can but inquire if a great gathering of Roman Catholics had made similar declarations concerning prohibition, whether Governor Smith would have denounced them also as "hypocritical," and also may be pardoned for inquiring whether Governor Smith himself is so infallible that he can safely brand others as "hypocrites."

Furthermore, when Governor Smith states, "The clause making one-half of one per cent the legal maximum of alcoholic content was written into the Volstead Act by the Anti-Saloon agents to whom I referred as fanatical drys," he either discloses his own ignorance of the facts concerning "the one-half of one per cent" legislation, or takes for granted the ignorance of his readers.

As chairman of the National Legislative Committee of the Anti-Saloon League of America since the organization of that committee in 1913, and therefore thoroughly familiar with the legislation which has been advocated in Congress by the League, the writer flatly denies that the Anti-Saloon League originated the "one-half of one per cent" legislation. The "one-half of one per cent" was not invented or contributed to the Federal liquor laws by the Anti-Saloon League.

It had been specially held under the Federal laws for many years that a tax was required to be paid on all fermented liquor made from malt or any substitute therefor containing one-half of one per cent alcohol. (See Treasury decisions 1235, 1307, 1360, 1757, 2351, 2370, 2410.) Before the adoption of the Federal Prohibition Amendment, there were bootleggers and moonshiners engaged in unlawful competition with distillers, brewers and saloon-keepers, who had paid taxes and a license fee to carry on their business. These licensed liquor dealers insisted that a higher alcoholic content than one-half of one per cent for non-intoxicating beverages would make it practically impossible to enforce the law, and to protect those holding license, from the moonshiners and the bootleggers.

No one has ever insisted, not even the "fanatical drys" of the Anti Saloon League, that one-half of one per cent was an accurate definition of "intoxicating liquors." But this standard of one-half of one per cent has been sustained by the courts, including the United States Supreme Court, as sound in principle, and as necessary to effective enforcement, and as showing the purpose of Congress to carry out Section 2 of the Eighteenth Amendment, which calls upon Congress to enforce the Eighteenth Amendment "by appropriate legislation." Why did not Governor Smith and those who hold his view denounce the one-half of one per cent as a "legislative lie" when it was the standard set by the Government for the protection of the licensed liquor dealers? Certainly, if it is a "fanatical" standard now, it was a "fanatical" standard then, long before the "fanatical" Anti-Saloon League advocated the passage of the Volstead Act by Congress.

Nothing shows the lack of logic and utter fanaticism in anti-prohibitionists like Governor Smith more clearly than the present situation concerning the speed laws. Over 15,000 persons were killed last year, and multiplied thousands more were injured by the violation of the speed laws by reckless, selfish drivers. No such heavy toll has resulted from the violation of the Volstead Act. Do Governor Smith and these "fanatical" anti-prohibitionists demand the repeal or the modification of speed laws on the ground that they cannot be enforced? Nay, verily. They cry for speedier convictions and heavier penalties to put an end to the "slaughter of the innocents." That is just what is needed to secure the enforcement of the Volstead law—speedier convictions and heavier penalties. The modification proposed by Governor Smith and men like him would inevitably result in greater liquor lawlessness.

As chairman of the National Legislative Committee of the Anti-Saloon League of America, the writer flatly denies that he is either "hypocritical" or "fanatical," notwithstanding the dogmatic statement of the "wet" Governor of New York.

RESOLUTIONS BY CLASS OF FOURTH YEAR, SEASHORE DIVINITY SCHOOL.

We, the members of the class of the Fourth Year, feeling that we have been mentally and spiritually benefited by the instruction which we have received, both in the classroom and auditorium, and by association with our fellow-students and brethren, desire to express our thanks to the officers of the Seashore Divinity School for every kind consideration given us. Therefore, be it resolved:

1. That we sincerely thank our Dean, Dr. H. H. McNeill, and the faculty for their untiring efforts in our behalf.

2. That we pledge to the School our support and influence in creating further interest in our Conferences.

3. That we unqualifiedly indorse the work and methods of the School.

4. That we pledge our support to the Board of Directors in carrying out the enlarged program as planned by them for another year.

Signed: M. C. Abercrombie, Alabama; T. M. Ainsworth, Mississippi; M. L. McCormick, Mississippi; J. M. McKinney, Alabama; L. J. Snelgrove, Mississippi; B. D. Watson, Louisiana.

MERIDIAN DISTRICT NOTES.

Rev. J. V. Bennett, conference evangelist, assisted Brother R. H. Clegg in a meeting at Marshall, on the De Soto charge, in June. A fine meeting was reported, several united with the church, and a Men's Bible class was organized.

* * *

The Meridian District Conference, which was held at DeKalb in May, was the best the writer ever attended—perfect harmony, peace and love abounding. Our beloved presiding elder dispatched the business of the conference with ease. Brother White and his good people did everything they could to make the members of the district conference happy. The district conference was followed by a good revival, conducted by Brother Moll, Conference evangelist.

* * *

Rev. Dan Kelly, Conference evangelist, held a very successful revival at Waynesboro with Brother Hays, pastor. He had large congregations all the way through, and much good was accomplished for the Kingdom of God. Brother Hays is in high favor with his people and doing a great work.

* * *

Rev. R. H. Clegg has recently assisted Brother Baggett at Clara, on the Buckatunna charge, in a successful revival, and much good was accomplished.

* * *

A union meeting was held in June at Electric Mills, on the Lauderdale charge, Brother J. H. Grice, pastor. A great revival is reported, with some fifty members uniting with the various churches.

* * *

Rev. H. C. Castles, pastor of Seventh Avenue Church, Meridian, is in the midst of a very gracious revival now, with Brother C. A. Schultz, of Anguilla, Miss., doing the preaching. Brother Castles is doing a noble work on his charge.

* * *

Rev. P. D. Hardin, our efficient presiding elder, dedicated the handsome new church at State Line, on the Buckatunna charge, on the fourth Sunday in June.

* * *

The new church at Scooba is now completed and the new pews have been ordered. It is said that the beautiful new church is a credit to any community, and the people of Scooba have a right to be proud of it. Brother Ulmer is the happy pastor of these good people. He has recently organized a Sunday school at Glenwood schoolhouse.

* * *

Brother W. L. Linfield has been spending a few weeks at his summer home on the coast near Biloxi. The writer had the pleasure of visiting in the home recently and found Brother Linfield greatly improved in health. He will soon be back at his beloved employ for the Master. May the blessings of God rest upon him and his family.

* * *

We are told that Brother O. B. Matheny, on the Vimville charge, is making preparations for repairing the parsonage, and also the church at Pleasant Hill. The lumber is now being placed on the grounds for the purpose.

* * *

Rev. J. Loyd Decell, our most popular pastor at Central, is happy over the results of the great revival held in his church the latter part of May. Brother Miller, one of our general evangelists, did the preaching, and it was great. It is said to have been one of the greatest revivals held in that church in many, many years. Every department of the church was revived, and Central is moving forward for the glory of God as never before.

* * *

Revs. J. H. Jolly and W. H. Lewis are both making preparations for their revivals, and they are moving forward in their work regardless of the hot weather and summer vacations of so many members.

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Our presiding elder informs us that all the pastors in the district are doing well; some have held their revivals, while others are making preparations to do so. Through faith, fasting and prayer much will be accomplished for the glory of God.

JAMES M. LEWIS, Reporter.

WOODVILLE CENTENNIAL.

By Henry G. Hawkins.

The celebration of the one hundredth year of the Woodville church building was held June 8th. A section of the membership were very much in favor last spring of rebuilding, or remodeling; but it was finally decided to repair the house in the present shape, which, with the exception of the addition some years ago of a Sunday school room and some changes of the windows and inside gallery, is just as it was built in 1824. Accordingly, in preparation for the celebration, a new roof, foundation repairs in concrete, concrete steps and connection with the street sidewalk, repainting outside, recalcimining inside, and a new electric light system, caused the church, with its pretty lawn of shade and grass, to present a very attractive appearance, both within and without. The interior improvements were made by the ladies; the exterior, under the guidance of a committee, composed of J. M. Session, D. H. Wallace, H. A. Allen.

The congregational singing was good, and special numbers had been prepared under the management of Mrs. George Argue, who is a granddaughter of Colonel and Mrs. John S. Lewis, donors of the lot on which the church stands. It happened, too, that Mrs. R. E. L. Coon, a great-granddaughter of William Winans, first pastor of the Woodville station, was chairman of the committee on decorations.

The town greatly enjoyed the visit of Bishop Ainsworth, both in his public deliverances and where opportunity was given for the personal touch. He spoke on Thursday evening, following an address by Rev. M. B. Sharbrough on "Methodism for a Hundred Yeas." He also preached Friday morning. Earlier the same morning a small party, including the bishop and some of the other guests, were taken in automobiles to view the graves of the mother of Jefferson Davis, two miles east, and of Edward McGehee, two miles south. At the latter place, in front of the present residence, stand four of the columns of the original Bowling Green Mansion, in which Edward McGehee entertained Bishop William McKendree on several occasions, and where most of the bishops of the earlier day and pioneer preachers of the Mississippi Conference found a home. The mansion was destroyed during the Civil War by a regiment of Negro soldiers.

Friday at 6:30 p. m. a lawn party was held on the church lawn, and at 8 p. m. Rev. W. H. Huntley, D.D., of Port Gibson, spoke with appropriateness on "The Work of Our Hands," and Rev. J. D. Ellis, a former pastor, on "The Natchez District of Colonial and Territorial Times." Brother Ellis is a native of the Natchez country, and knows its history.

Saturday evening Rev. David Holt, pastor of the Episcopal Church of Woodville, spoke thoughtfully on "Our Youth and the Future;" Rev. W. J. Dawson, of Brandon, gave an illuminating address on "Unification, or 1844 to 1924"; and Hon. W. J. Stockett, of Woodville, spoke in a masterly way on "Distinguished Men of Wilkinson County in Church and State." There is a long list of them, with many achievements to their credit.

On the Sabbath at both the morning and evening hours all denominations of the town united in one congregation to hear what proved to be an inspiring sermon on "The Changeless Christ in a Changing Century," by Rev. Isaac D. Borders, a native Mississippian, now of Kansas City, and interesting "Reminiscences" by Rev. H. W. Featherstun, D.D., of Jackson, Miss., who labored years ago in Woodville as college president, pastor and presiding elder. It was considered appropriate that this veteran of fifty-one years' service should make the closing address. Sunday's program also included in the afternoon a talk by S. W. Sharbrough, District Lay Leader, and the holding of the third quarterly Conference by Rev. W. B. Jones, presiding elder.

As Rev. H. W. Featherstun says in a booklet, "Woodville Methodism," [illegible] thirty-three years ago, "the State of Mississippi contains no spot more sacred than this Church lot, and the bright where stood the [illegible] of thunder' Stubbs Soule Capers [illegible] Winans and Marshall, where for two years preached the scriptural [illegible] would add the names of [illegible] and others.

For eleven years after the church was built Woodville was a part of the Williamson circuit; it has been a station since the first session of the Mississippi Conference held in the building and presided over by Soule.

Counting four assistant or junior preachers, fifty-three men have served the charge as pastors during the one hundred years, their names being as follows: F. R. Cl[illegible] [illegible] William Sprull, R. Pipkin, W. V. Douglass, [illegible] L. Walker, Thomas Clinton, W. V. Douglass, J. P. Th[illegible], Richard Pipkin, Andrew Adams, [illegible] A. Cotton, John C. Burrus, William Winans, C. K. Marshall, Robert S. Collins, Elijah S[illegible] Benjamin Jones, R. Kennard, J. H. Muse, E. A. [illegible] M. Gray, H. M. Bottha, Levi Pearce, W. H. W[illegible]kins, George C. Light, J. L. Forsythe, W. P. B[illegible]n, W. B. Hines, J. J. Wheat, J. A. Godfrey, W. G. Millsaps, E. M. Marvin, W. T. Sullivan, P. Lam[illegible], C. Chamberlin, T. B. Holloman, J. P. D[illegible], T. S. West, B. F. Jones, F. M. Featherstun, H. [illegible] Featherstun, R. W. Bailey, B. F. Lewis, J. W. [illegible] Crisler, W. L. C. Hunnicutt, C. A. Powell, W. [illegible] L. Linfield, H. W. Van Hook, E. W. Barrington, W. W. Hopper, J. D. Ellis, W. J. Dawson, J. [illegible] Galloway, H. G. Hawkins.

Several, after serving the limit of two or four years, were returned years afterwards for a second pastorate. One, F. M. Featherstun, is buried in the Woodville "Evergreen" Cemetery. There is the grave of a preacher on the church lot; doubtless it holds the dust of one of the above, but the writer has been unable to learn the identity, though making considerable inquiry.

One may well wonder how things will be in 2024. That depends somewhat upon the actors of to-day.

Woodville, Miss., July 3, 1924.

PRAYERS.

The following prayers were offered during the opening session of the General Conference at Chattanooga, the first by Bishop W. B. Beauchamp, the second by Dr. A. J. Lamar:

Thy will, O Lord, be done, and not ours. May we this day, and every day as we gather to consider this matter which concerns thy kingdom and our church, the evangelism of the world, may we seek, O Lord, each day to do thy will! It is not in us, our Father, to rise above human prejudices and passions, but thou art able to do far more abundantly above anything that we can ask or think. We pray thee, O God, to lift us out of human passion and prejudice into that serenity of spirit and soul which characterized our Lord while he dwelt among men. May our hearts be open to every impulse of thy Spirit during these days, and grant, O Christ, that we may earnestly seek to please thee, that we shall by thy grace not only have an increasing faith in our heavenly Father, but an increasing faith, the one in the other! Lift us, we pray thee, by the power of the Holy Spirit, above all human suspicion. May thy Spirit be so manifestly present with us that this atmosphere shall be as that of the upper chamber in the days that are gone. We pray thee, our Father, that we may have a mind to fulfill the prayer of our Lord, that we all may be one, even as thou art, O Christ, with the Father; and grant in this hour, when there comes for the consideration of this body this great problem and this great plan, the unification of American Methodism; grant, we pray thee, O Christ, to be very present with us in this consideration. We thank thee, O Lord, that during these years of a wonderful history this Methodism, called the child of Providence, has been so guided and blessed of thee, until to-day, as we meet the message that

this people carry has gone across the world, and its touch has girdled the earth. O Lord, we pray thee, rebaptize Methodism in this hour! We thank thee for the fathers, who in utter unselfishness, and with a spirit and a mind to serve, faced suffering and self-denial and death itself to make Christ known to men on this continent and on other continents. We pray thee, our Father, that we may be worthy of those fathers. Abide with us now, and grant that every member of this General Conference and every officer may so seek for himself and herself immediate union with our Lord, that Jesus Christ may be to our hearts manifest in such power that we cannot run across his will. We seek, O Christ, to be well-pleasing to thee. Give us thy grace and thy spirit, that we may please thee. Wilt thou this day, O Lord, be with the presiding officer and our senior bishop, with every officer who shall preside and with whatever else may happen during these days. Grant, O Lord, that every one of us shall go from this place with the consciousness that God was with us! And may we not forget now, as we meet, that the best of all, the very best, is that God is with us! Help us so to live, so to believe, so to toil, that we shall companion always with thee, and hear us as we say the prayer which he taught us to say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory, forever and ever. Amen.

Our Father and our God, feeling at all times our weakness, our proneness to error, we come to seek thy guidance in every crisis of life, especially on an occasion like this, of so great moment to thy church. We feel that we cannot move without asking that thou shalt lead us. We come this morning, Lord, with one burden to our petition. We come to implore the divine presence in every heart, the divine guidance in every act, to pray that thou wilt help us while we are together here, while we are discussing this great question upon which all of us not only think so earnestly, but feel so deeply. We come to beg that the spirit of the Master may be ours, and that no word may be said, no act performed which shall transgress the law of love. Help us, we pray thee, as in the sight of God, to realize the tremendous responsibility resting upon us as a Conference, as individual members of the Conference. Help us to address ourselves to the business of this session in such manner that whatever our conclusion may be, whether we shall continue to live as the Methodist Church, South, or whether we shall live in a united church help us, Lord, that we may come out of this ordeal in such form as shall redound to the glory of God, the spread of thy gospel among the people in the future, in such spirit that thou thyself be pleased with our labors and bless them in the future as thou hast blessed them in the past. Bless the presiding officers, each one of these honored brethren of our church. Help them, Lord. Give them the wisdom which comes from above. Give them the spirit of the Master. Give them the realization that they are servants of the most high God and of his church. May that realization come to every one of us; and, strong in thy strength, trustful, faithful, may we devote ourselves to the duties which await us! These and all other needed mercies, Lord, we ask for the sake and in the name of him who loved us and has given himself for us. Amen.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The faith of the early church was an earnest, whole-hearted faith. Dungeon, fire and sword had so forged and welded the mighty dogmas of the divine life into the very lives and characters of those who followed Christ in the dawning years of Christianity, that all else seemed utterly valueless to them. They were fully, entirely persuaded, wholly committed by all the evidences possible to their range of consciousness, as to the truth and power of their holy confession. Persecution only added to their number. Death to them was but an admission to the glory of the just made perfect. The martyr's crown, to their spiritual vision, glowed clear and brighter than the noonday sun, amid the murky smoke of a thousand kindled fires, whose flames only lighted the way to heaven.

Such utter abandonment, such mighty convincement won the day and planted the cross in every part of the vast Roman Empire. Caesar, Rome and her legions might will otherwise, but the onward march of those who counted all loss that Christ might live and move in the heart of the world was irresistible. The old Grecian myth of the hero, who, fallen and slain in battle, touched earth and lives again was reversed—these heroes of the cross touched heaven and lived evermore, and by their example left a token on earth of life eternal to others.

This deathless faith, this absolute convincement to its truth and power, has characterized every great forward movement of our holy religion in history. Nothing less would have served the hand and inspired the heart of the great leaders and evangelists of these epochal periods so familiar to every student of these times. The danger incurred, the burdens borne, the incredible labors undergone, could have been met in no other way. In fact, we may say that the wonders accomplished by these are the miracles of grace backed by a victorious faith, that was only limited by the ability to believe. And this is a boundary line that no man has ever marked, and the Master never mapped its boundless sweep and range.

Men are writing just about everything about the Christian religion to-day. A subtle propaganda, the principles of which spring from the effete philosophy of Oriental mysticism, is being exploited in some of our popular magazines, in which and by which invidious comparisons are made against the morale and ethics of the Bible.

If once these rationalists, if they deserve even the dignity of this term, can succeed in doing away with those principles of righteousness that are the foundations upon which all our civil, legal and social life is built, ruin and desolation will follow. Life and Law, righteous law, are the two great doctrines of the Bible, and all may rest assured that our present status as a nation can only be maintained and perpetuated by a recognition and enforcement of the same. To this end let us pray and toil, and for this stand, yes stand, having done all.

R. H. B. GLADNEY AND HIS GREAT WORK.

I have recently had the pleasure of attending my own district conference, held at Booneville, Miss., and also Brother McIlwain's district conference, at Columbus, Miss. Both of these conferences were great occasions. They were deeply spiritual from start to finish. In connection with these conferences, a Sunday School Training School was conducted, presided over by Rev. R. H. B. Gladney. The interest in the Sunday school work that has been aroused among our people under the leadership of Brother Gladney is phenemenal. This man is not only one of our strong preachers in the North Mississippi Conference, but he is also a great teacher. Then, too, he has the ability to carry with him teachers who are not only deeply spiritual, but safe and sound on the great fundamentals of the Bible. I always feel safe when I send a young person to one of Brother Gladney's training schools. I feel sure that he will not hear anything there of a nature to weaken his faith. I have rarely ever seen any one have his heart in his work like Brother Gladney. Christian education is his hobby, and he is doing his dead level best to send out through the North Mississippi Conference teachers better equipped for Sunday school work. He is, indeed, the right man in the right place. Not only has Brother Gladney grown as a teacher and preacher, but in the deep things of God. I have known him for thirty years, and I have never touched him at any time that he was not an inspiration to me. Being associated with him a good deal during our conference at Booneville brought up many sweet memories of other years. Some of the greatest seasons of prayer and sweet fellowship have been spent along with him while praying for some great victory in a meeting. I am glad to see him in such fine physical health and to know that he is able to keep up with the pack. He is not living his life of forty years ago, but he is able to adjust himself to the conditions of the present. May God's richest blessings rest upon Brother Gladney, and may he be spared to teach and preach the unsearchable riches of God's grace for many years to come.

W. M. McINTOSH.

Columbus, Miss.

OFFERS PRIZE FOR ESSAY ON CHRISTIAN CO-OPERATION.

A prize of one hundred dollars for the best article on the subject of the importance of federation and co-operation among the churches is offered by Mr. E. H. Seward, a Virginia layman, who believes that the movement for Christian co-operation needs much wider popular interpretation throughout the rank and file of the churches. This offer is made by Mr. Seward for the purpose of securing the best available statements for distribution concerning the reasons for larger unity.

The conditions of the contest, as announced by Mr. Seward, are as follows:

"In order to secure a symposium and a comprehensive compendium of the best reasons for federation and co-operation of the churches, I will give the author of the best article on this subject a prize of one hundred dollars. The award is to be determined by a committee to be appointed by the Federal Council of the Churches. All articles must be submitted to the Federal Council of the Churches, 105 East Twenty second Street, New York, not later than Dec. 1, 1924. The articles should not exceed three thousand words in length.

"All articles submitted will be available for the use of the Federal Council, and a synopsis of the winning article is to be published in the Federal Council Bulletin."

AN IDEAL PREACHER AND SERMON.

By Payton A. Sowell.

It was written of Prof. Elmslie, by one who was present when he preached his first sermon at Rayne, Aberdeen, Scotland:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
The picture fair—the World's Great Light;
That gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
He drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with bolder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the captain says, 'Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp,'
The weary hands will then be seen,
Clasped in these pierced ones—naught between."

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

AT LEAST $500,000 SHOULD BE COLLECTED FROM SPECIAL EFFORT PLEDGES DUE JULY 1.

Yes, the first payments on Special Effort pledges were due July 1. Did you make the collections? If you have not done so, will you attend to the matter at once? Please remember that subscribers do not generally pay their subscriptions to anything until they are notified that the time has come to pay.

When any worthy movement fails, it is due to neglect by those who have it in hand. Most any reasonable goal can be reached on time, if the price of success is paid in hard work. Special Effort dollars will be paid when a special effort is made to collect them. I have never seen a dollar on legs running to urge me to take it. Dollars are shy and have a tendency to **stay put** until they are persuaded to change hands.

Right now is the time to persuade the dollars pledged to Superannuate Endowment to enter service for the benefit of the Forgotten Man. Many of them will be easy to convince, and they will readily fall into your hands. But you will have to argue the case with some of them. Whatever is necessary to win them, do it. The case is urgent and you are fully justified in putting forth your best effort in order to succeed with the task.

LOST MOTION MEANS LOST INCOME.

When you collect the Special Effort dollars which were due July 1, don't let them loaf around in your bank doing nothing for the cause which they represent. Send them post haste to the Board of Finance, St. Louis, Mo., so they can be put to work earning other dollars for the support of the Forgotten Man. Endowment dollars uninvested are dollars without a punch.

There ought to be a large sum of money paid to Special Effort treasurers during the first two weeks of July. This will undoubtedly be true, if the Special Effort committees function as they should. Thousands of people have given solemn pledges to pay at this time, and I am sure they will keep their vows. The pastor of every charge should urge his committee forward on this important matter. Nothing ever just happens—everything worth while takes place in the world's work-a-day because it is caused to take place. Now is the time to make something happen in the movement for Superannuate Endowment.

The July collections on Special Effort quotas should amount to a total of at least $500,000. That is a lot of money, but the people have pledged it to a sacred cause, and I believe they will make good their promises. It all depends upon the spirit that the Special Effort committees put into the work of making collections. Such a sum collected and sent to the Board for investment would yield $30,000 annually for the old veteran preachers.

THERE'S A PACKAGE ON THE WAY TO YOU.

A few people like to give something, but all people like to get something. Well, cheer up, for you are about to get it. The Sixth Annual Bulletin will be in the mails going to all the pastors of the church before these lines are published. When your copy arrives don't throw it into the waste-basket. It has a message for you. Some people are long on criticism of the General Boards, but short on reading the records of what these Boards are doing. Read the Sixth Bulletin of your Board of Finance.

And, by the way, you will find an interesting insert in the package which brings your Bulletin. If you will not take the time to read the booklet, by all means read the insert. It has a message that should appeal to preachers, for it deals with a subject that is a serious problem in every preacher's life. If you were famishing in a desert, you would not throw away a jug of water that somebody brought you. Some day you will be hungry in Forgotten Man's Land—don't throw away the Sixth Bulletin or the insert it carries.

AVOID THIS TERRIBLE BLUNDER.

My secretary asked me recently why I published the same thing several times. I told her it was necessary because many people were so constituted that they refused to believe a statement until it was choked down them. You may think this foolish drihble, but it is positively true. You have to tell some folks a fact **ten times** before they will believe it **once.** It is comforting to realize that what is about to he told again has already been stated nine times on this page.

Here it is: Please do not make the mistake of paying Special Effort money to somebody outside the Board of Finance. All payments on quotas must come to the Board, Security Building, St. Louis, Mo. Checks can be made to The Board of Finance, or to any officer of the Board. And remitters should he sure that they have the money in the bank before they draw a check on the bank. You would be amazed to see how many checks are not collectible on account of "insufficient funds."

The Annual Conferences will soon be holding their meetings. Don't carry Special Effort money with you to Conference; send it to the Board of Finance, Security Building, St. Louis, Mo., **before you go to Conference.** And send it soon enough for you to receive the receipt to carry with you to Conference. All you will need at Conference, so far as the Special Effort is concerned, will be the receipts for payments made to the Board on your quota. Then you can fill out report blank number 4, and hand it to the Statistical Secretaries. You will have your receipts to prove that you have made the payments which you list in your report.

The Board of Finance will send an official statistical report for each District to the Annual Conference Secretary, immediately upon the adjournment of the body. This report will reveal exactly what payments on quotas every Charge of the District has made during the Conference year, and it will be published in the Annual Conference Minutes as Statistical Report number 4.

A JOLLY CROWD AT ANNUAL CONFERENCE.

When your Conference meets this Fall, you will see a happy group of preachers chatting merrily under the big tree on the church lawn. They will be the men whose Charges have paid one-fifth or more on quotas for Superannuate Endowment. Don't you want to be in that crowd and enjoy the fun? Then get busy right now, and see that your Charge remits the fifth or more before your Conference meets.

There will be another group of preachers whose faces are about to break into smiles. They will have some fun too, but not the rollicking kind of the first group. They will be those whose Charges did not remit to the Board as much as one-fifth of their quotas, but did pay something. Their feast of merriment will be such as they can enjoy from a **part-loaf,** but it will be much better than no laugh at all.

Yet a third group will assemble on the lawn of the church in the rain—and they won't have even umbrellas, 'or nothin'! They will be the men whose Charges paid absolutely nothing on quotas during the first year of the great movement in behalf of the Church's veterans. They will spend their time telling each other of their respective alibis—the excuse making crowd. O, men of the ministry, don't he in that group if there is any way on earth to keep out of it!

In addition to those Charges which have paid one-fifth or more on their total quotas, as previously published on this page, the following Charges are now listed as having done this good thing:

University (Austin), West Texas, Austin, Rev. K. P. Barton, pastor. Total assumed quota, $5,000; amount remitted, $1,176.20.

Kingsville, West Texas, Beeville, Rev. S. L. Batchelor, pastor. Total assumed quota, $3,350; amount remitted, $947.

Bishop, West Texas, Beeville, Rev. A. W. Wilson, pastor. Total assumed quota, $2,694; amount remitted, $871.50.

St. Johns (Goldsboro), North Carolina, New Bern, Rev. R. E. Atkinson, pastor. Total assumed quota, $1,280; amount remitted, $256.

Shacklefords, Virginia, Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota, $1,762; amount remitted, $475.

PINKER AND PINKER EVERY WEEK.

And now come certain other presiding elders having their respective Districts 100 per cent on the Pink Leaf Report. We enter their names on the honor roll, numbered in order as they achieve this distinction:

221. Louisiana, Baton Rouge, Rev. H. N. Brown, P. E.

222. Little Rock, Pine Bluff, Rev. R. W. McKay, P. E.

223. Northwest Texas, Lubbock, Rev. E. E. Robinson, P. E.

224. Northwest Texas, Plainview, Rev. C. S. Hardy, P. E.

225. Texas, Galveston, Rev. R. W. Adams, P. E.

The Home Circle

THE STORY OF SILKWORM CULTURE.

By Willie C. Page.

It was a sunny day in the month of May, Miss Weaver, teacher of the natural history class, was having a picnic in the woods. Some of the girls were roaming about searching for rare flowers to press and photograph. The older boys were taking kodak pictures and gathering plants for their specimen cases.

Miss Weaver was busy with sketching materials, when little Robert West came to where she sat, holding in his hand a twig on which was fastened a cocoon of a silkworm.

"Miss Weaver, please do tell me what this is?" he begged.

After lunch was over and the crumbs scattered about for the birds and little people of the woods, the children gathered around their teacher to hear the story of the "Woven Wind."

"I have been studying this subject for some time and will only be glad to tell you some of the facts I have learned about them.

"Twenty-six hundred years before Christ, Si-ling, wife of the Emperor of China, discovered that a tiny worm spun a soft silken thread. She collected a large number of these insects and began to feed them. Thus she became the goddess of the silkworm and mothar of one of the greatest industries that the world has ever known."

"What did the worms eat?" cried a chorus of voices.

"Mulberry leaves," replied Miss Weaver, as she held the cocoon where the children could plainly see it.

"It is one of the most wonderful things that nature has to unfold to her lovers. It reads like an enchanting fairy story.

"For many centuries people have striven to increase the worm's production of silk, and have been successful, for both the worm and moth are much larger since domesticated. They have lost their power of flight and have changed their color from brown to creamy white.

"It is thought that Si-ling, wife of Hoang-ti, of China, found that the silkworm was the larvae of the moth or caterpillar. The Bombyx mori is the most important known. These moths are to be found in the land of the Orient, India, China, and Japan."

"How do the cocoons wind themselves in their cocoons?" asked Phil.

"The eggs are deposited in early summer, but they do not hatch until the following spring. One ounce of eggs will produce one hundred pounds of cocoons. The baby silkworms have twelve rings, sixteen legs, nine black spots on either side for breathing. It eats a great deal for the first ten days, then loses its appetite and sheds its skin. It does this, or moults, four times; then it becomes very restless and throws its head about and begins to spin its web or cocoon," explained Miss Weaver.

"How long does it take for the worm to spin its web?" asked Helen.

"From three to five days, and it does this when it is about four weeks old. The natural length of the thread is from two to three thousand feet. This thread is so fine it requires one thousand miles of it to weigh a pound," said Miss Weaver.

"That is a wonderful little insect," exclaimed Robert.

"Another strange thing about this is, the color of the thread is always the same as that of the silkworm's legs while spinning," continued Miss Weaver.

"Do these little insects make all the silk that is used?" questioned Helen. "Did they spin the silk for the ribbon on my hat?"

"Yes," replied Miss Weaver, "every thread of pure silk is woven by these hard-working little fellows. It requires a great, great many of them to produce enough silk to meet the world's demand."

"How are the cocoons unwound?" asked the children eagerly.

"Only experts are able to do this. They place the cocoons in a basin of water in which soap has been dissolved to loosen the glue-like substance. Then they stir briskly with a broom. The strands are caught on the brush of the whisk broom, then combed. It is passed through a brass eye on the edge of the basin, fastened to a reel, then wound in a single skein. The silk is of beautiful luster, said to be the strongest fiber in its raw state in the world," explained Miss Weaver.

"Why does not our country produce silk?" asked Philip.

"It has been tried, Philip, but the cost of labor is too great. In the land of the Orient, people are able to live on very little."

"We thank you for the interesting story of the woven wind, and will watch for cocoons," said the children.

CURIOSITY-PRODUCING ADVERTISING.

The proprietor of a tanyard was anxious to fix a suitable sign to his premises. Finally a happy thought struck him.

He bored a hole through the door post and stuck a calf's tail into it, with the tufted end outside.

After awhile he saw a solemn-faced man standing near the door looking at the sign. The tanner stepped outside and addressed him.

"Good morning, sir," he said.

"Good morning," said the other, without taking his eyes off the sign.

"Do you want to buy any leather?" asked the tanner.

"No."

"Perhaps you've got some hides to sell?"

"No."

"What are you, then?"

"I'm a philosopher. I've been standing here for an hour trying to find out how that calf got through that hole."—Tit-Bits (London).

ONE APPLE.

In an orchard from which 12,000 barrels of apples are shipped every year one individual apple does not seem worth thinking about, says a writer in the Youth's Companion. Yet in just such an orchard not long ago the foreman of the packing force made a determined search for one apple.

"We've got to find it!" he declared. "Come on, now."

The men soon learned that the apple was in one of two barrels that had just been headed up. Into the first went a packer; he took out the first layer and the second and third and so on down through half the barrel before the desired apple appeared.

"See!" cried the foreman, turning the fruit bottom up. "Note that speck of rot? That's why I was so insistent."

One of the pickers had found the apple on the ground. It was a singularly large and well-shaped wiresap, and it weighed half an ounce more than the biggest apple ever found in that orchard, but it was a windfall and was bruised.

"These barrels go into cold storage," explained the foreman. "They are for late winter and early spring trade and will bring high prices. That speck of rot would have spread on that apple and then would have infected others near by. The whole barrel of apples might have been rotted before the retailer could dispose of them."

So should we cope with bad habits. Run down that evil trait; its infection will spread. Summary treatment is the cure. That is the teaching not only of religion, but of psychology. Go to the bottom of the barrel if necessary.—Christian Advocate (N. Y.).

DANGEROUS SPORT.

Poor Peter was burnt by a poker one day,
When he made it look pretty and red;
For the beautiful sparks made him think it fine play
To lift it as high as his head.

But somehow it happened, his finger and thumb
Were terribly scorched by the heat,
And he screamed out aloud for his mother to come,
And stamped on the floor with his feet.

Now if Peter had minded his mother's command
His finger would not have been sore,
And he promised again as she bound up his hand
To play with hot pokers no more.

—Selected.

If either political party wishes to plug the spout of the oil can, there are plenty of small potatoes.—Detroit News.

SPECIAL OFFER

A Set of Six Bavarian Cups and Saucers

WORTH $2.50 TO $3.00, RETAIL,

For Five Luzianne Coffee Coupons and 98 cents

In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

LUZIANNE COFFEE

GUARANTEE ON COFFEE. To the Consumer: If, after the can, you are not satisfied in every respect, your grocer will refund the money you paid for it. There is but one reason why we can make this guarantee—the fine old Southern excellence of Luzianne. You'll like it as sure as you drink it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

ACTION OF THE CALLED SESSION OF THE GENERAL CONFERENCE.

(Continued from Page 1.)

The hour of adjournment arrived, and the benediction was pronounced by Bishop Isaac Lane.

The Conference convened at 9 o'clock Thursday morning. Bishop Edwin D. Mouzon presided over the morning session. Dr. Bascom Anthony, of South Georgia, gained the floor and spoke against the Lamar-Cockrell resolution. Following Dr. Anthony's speech, Dr. T. D. Ellis, of South Georgia, spoke against the pending resolution. Dr. Ellis read into his address the statement by a majority of the bishops concerning the legality of the special session. Following the speech of Dr. Ellis, the previous question was moved by Judge E. F. Story, of Virginia, and the previous question was ordered. The vote was then taken on the pending resolution, and it was overwhelmingly defeated. The question of the legality of the special session was thus disposed of.

On motion of W. A. Cooper, of Florida, the Conference then heard the report of the Commission on Unification, read by Bishop John M. Moore. This report was simply a recital of the action of the Hot Springs General Conference in appointing a Commission on Unification, an account of the meetings of the Joint Commission and the adoption of a plan, and the presentation of the plan as agreed upon.

Following the report of the Commission on Unification, the reading of a minority report was begun by Bishop Denny, but before he had concluded, the hour of adjournment arrived, and the benediction was pronounced by Bishop Mouzon.

Bishop John M. Moore presided over the afternoon session, which convened at 3 o'clock.

By general consent, an article by Bishop Collins Denny, "Is the De Facto Called Session of the General Conference De Jure?" was made a part of the record of the Conference. The views expressed in this article were concurred in by Bishops Candler and Dickey.

Bishop Denny then resumed the reading of the minority report. This report was an exhaustive review and discussion of the whole question of unification, and Bishop Denny took nearly three hours in reading it. It opposed the adoption of the plan of unification, and at the conclusion of the reading, Dr. A. J. Lamar moved that the minority report be substituted for the majority report. The motion was seconded—and the contest over unification as provided for in the proposed plan was on!

Judge John S. Candler, of North Georgia, was recognized by the chair, and he spoke in favor of the majority report. Following Judge Candler, Dr. George R. Stuart spoke in favor of the majority report. The hour of adjournment arrived with the conclusion of Dr. Stuart's speech, and the benediction was pronounced by Bishop Hoyt M. Dobbs.

Bishop W. F. McMurry presided at the Friday morning session of the Conference. In honor of the day—July 4—"America" was sung, and a large American flag was placed on the rostrum.

Bishop E. G. Richardson, of the Methodist Episcopal Church, who happened to be passing through the city and had dropped in to see the Conference, was recognized in the audience, called to the rostrum and presented to the body.

Dr. A. C. Millar, of Arkansas, and Dr. C. C. Selecman, of Texas, spoke in favor of the majority report. Dr. A. J. Lamar followed them in support of the minority report, and he, in turn, was followed by Dr. H. N. Snyder, of South Carolina, and Judge Perry Rader, of Missouri, in favor of the majority report.

At the conclusion of Judge Rader's speech, on motion of T. D. Ellis, seconded by A. J. Lamar, 5 o'clock that afternoon was fixed as the hour for taking the vote on the pending motion and on the whole question of unification.

On motion of L. H. Estes, a Committee on Resolutions was appointed.

The Conference adjourned with the benediction by Bishop Richardson.

Bishop U. V. W. Darlington took the chair for the afternoon session, which convened at 3 o'clock. On motion of T. D. Ellis, seconded by A. J. Lamar, the vote by which the hour of 5 o'clock was fixed for taking the vote was reconsidered, and the hour of 4:30 was fixed as the hour for voting.

Mrs. J. H. McCoy gained the floor and spoke in favor of the majority report. R. P. Shuler, of California, followed Mrs. McCoy, speaking in favor of the minority report.

Just before the time for taking the vote arrived, Bishop Darlington, who was presiding, stated that he had conferred with Bishop W. N. Ainsworth, who would take the chair after him in regular order, and both of them had agreed that it would be fitting for the Senior Bishop, Bishop Warren A. Candler, to be presiding at such a momentous time, and he turned the gavel over to Bishop Candler. As Bishop Candler took the chair, the entire assembly rose, and gave him such an ovation as is seldom witnessed. Whether it always agrees with his views or not, the church respects, honors and loves Bishop Warren A. Candler.

The hour fixed for taking the vote having arrived, a standing vote on the motion to substitute the minority report for the majority report was taken, and resulted as follows: 67 for, 275 against—and the minority report was rejected.

A vote by roll call was then taken on the adoption of the majority report, and resulted as follows: 297 for, 75 against—and the plan of unification was approved by the General Conference and handed down to the Annual Conferences for their action, the vote in the Annual Conferences to be taken during the calendar year 1925.

Such further action as was necessary to carry out the plan in case it receives the required majority in the Annual Conferences was taken, and the first special session of the General Conference in the history of the Methodist Episcopal Church, South, adjourned sine die.

GENERAL CONFERENCE NOTES.

The Louisiana, the Mississippi, and the North Mississippi Conferences were well represented by visitors, both clerical and lay, during the sessions of the Conference.

Rev. L. M. Lipscomb was seated as an alternate in place of Dr. R. A. Meek in the North Mississippi delegation, and W. M. Buie in place of Dr. Rolfe Hunt in the Mississippi delegation.

The representatives of the press were given an automobile trip to Lookout Mountain by the local committee, and were entertained at dinner on Thursday evening by the Chattanooga Press Association.

Rev. R. P. Shuler, of Los Angeles, made the last speech before the Conference, in opposition to unification. The effectiveness of his address was largely destroyed by his removing his collar and coat during the course of his remarks.

Mr. H. H. Ahrens very efficiently represented the Times-Picayune, of New Orleans, and Rev. E. H. Cunningham likewise represented the Commercial-Appeal. We know of no better reporters of church gatherings than are these two brethren.

The Louisiana delegation voted solidly for the plan of unification as submitted. The Mississippi delegation voted, four for and six against. The North Mississippi delegation voted, three for and seven against.

The auditorium in which the sessions were held has a seating capacity of 5,500. It is said to be one of the finest buildings of its kind in the country. It was dedicated on Nov. 11, last year, as a memorial to the soldiers and sailors of the World War.

The addresses of welcome, delivered at an evening session on Wednesday, were very happy in content and delivery. The mayor of the city was especially felicitous in his expressions. Bishop H. M. DuBose made a characteristic speech in reply.

Ample accommodations were furnished for the representatives of the press. The editor of the Advocate had the pleasure of sitting between Rev. W. A. Brooks, of Jesup, Ga., representing one of the great Georgia dailies, and Dr. J. R. Joy, editor of the New York Christian Advocate.

Men who have attended many sessions of the General Conference were heard to say that the arrangements made by the local committee on entertainment were the best they had ever seen. Absolutely nothing was left undone that would add to the comfort and pleasure of delegates and visitors.

The speech of H. H. White, of the Louisiana delegation, was generally spoken of as one of the most effective delivered before the Conference on the legal aspects of the question. Judge White was the only member of the delegation from the patronizing territory of the Advocate to address the Conference.

In order to provide for the expenses of the special session, the Committee on Budget increased the assessment on the church for General Conference expense for the next two years from $55,000 to $100,000. This amount will be distributed among the Annual Conferences in regular order.

The gavel used by Bishop Candler in opening the General Conference has great historic interest. It was made of oak wood from the George Arnold House, in Spottsylvania County, Va., where Francis Asbury died, March 31, 1816. It has been used by bishops presiding in eight General Conferences of the Methodist Episcopal Church, and by bishops presiding in six General Conferences of the Methodist Episcopal Church, South. The names of forty bishops who have used the gavel are engraved on it.

The acoustic properties of the auditorium were not good, and delegates and visitors who were not near the rostrum had great difficulty in hearing what was being said. At the recent General Conference of the Methodist Episcopal Church, the same difficulty was experienced until an amplifier was installed, at a cost of $90 a day. A member of that Conference stated to the editor of the Advocate that the amplifier worked perfectly and that it was abundantly worth the cost involved.

PERSONAL AND OTHER NOTES.

Rev. J. E. Selfe, our pastor at Hammond, La., paid the Advocate office an appreciated call on Monday of this week.

Rev. W. R. Lott, our pastor at Amory, Miss., has recently undergone an operation for appendicitis at Gilmore Sanitarium of that city. At last report he was speedily recovering.

A complete directory of the general evangelists and evangelistic singers of the church has been issued by the Bureau of Evangelism, and may be had free of charge upon application to Dr. R. L. Russell, Secretary, Lambuth Building, Nashville, Tenn.

On Sunday evening, June 29, Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League, spoke to a large mass meeting in the Baptist Tabernacle, Ponchatoula, La., in behalf of the temperance cause. He gave a fine message, which was well received.

The sympathy of the nation goes out to President and Mrs. Coolidge in the death of their son, Calvin Coolidge, Jr., who died on Monday night of this week. His death resulted from an infection of a blister on his foot received in playing tennis.

Rev. E. L. Cargill, our pastor at Boyce, La., writes: "We have just closed a two weeks' meeting here, with some gratifying results. The preaching was done by Rev. W. C. Swope, general evangelist. He was very entertaining, hewed to the line, and the people generally liked him. Rev. A. L. Harper was in charge of the singing, and rendered very acceptable service."

Rev. H. H. Smith, of Blackstone, Va., who published a "Character Sketch of Robert E. Lee" some time ago, has recently brought out a similar sketch of Stonewall Jackson. Both of these pamphlets are well worth reading. The sketch of Stonewall Jackson sells for 15 cents a single copy, or 10 cents for five or more copies, and may be had of the author.

A Bible and Evangelistic Conference will be held at Mount Sequoyah, Fayetteville, Ark., July 27-Aug. 3, under the auspices of the Bureau of Evangelism of our church, Dr. R. L. Russell, secretary. Bishop W. A. Candler, Bishop W. F. McMurry, Bishop Sam R. Hay, Dr. Henry W. Bromley, and Dr. Clovis G. Chappell will be the principal speakers.

The church at Iuka, Miss., sent eight representatives to the Epworth League Conference held recently at Grenada. These delegates were: Mrs. W. W. Jones, Mrs. I. M. Jackson, Miss Mary Leslie McRae, Miss Flora Lee Craddock, Miss Dorothy Smith, Miss Freda Bonds, Miss Minnie Jourdan, and Miss Martha Lee Barnett. It was a great investment for the church.

The Sunday school at Amory, Miss., has maintained the highest average during the last quarter in its history. Mr. J. M. May is superintendent of the school. The church has raised a subscription and is steadily securing the cash to build a commodious annex for Sunday school purposes. They hope to begin building by late summer.

The death of Col. J. C. Hardy last week removed from the First Methodist Church of Gulfport, Miss., one of its most faithful members, superintendent of its Sunday school for many years. Col. Hardy was an eminent educator and a great Christian citizen. He will be sadly missed, and the Advocate joins in the sorrow caused by his passing.

The membership of the Felicity Methodist Church, this city, is greatly saddened by the death of Mr. H. T. Monroe, on last Sunday. He was a good man, and the large attendance at the funeral, which was held at the church, attests the esteem in which he was held. The Advocate extends sincere sympathy to the sorrowing family and friends.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. F. W. Harrison, Bastrop, La., 5; Rev. A. J. Davis, Hattiesburg, Miss., 4; Rev. S. Q. Bass, Corinth, Miss., 2; Rev. J. S. Maxey, Winona, Miss., 2; Rev. J. W. Booth, Ponchatoula, La., 2; Rev. S. F. Harkey, Meadville, Miss., 4.

BOOKS THAT ABIDE.

By Arthur Madison Shaw.

When I was in my twenties, it would have been worth much to me to have had some one to guide me in the purchase and reading of books. Had I been so fortunate, numerous musty tomes, and especially certain expensive "sets" that now encumber my bookshelves, would not be there. Subscription book agents, in urging us to buy the high-priced "fulll Morocco binding," were wont to say, "A book that isn't worth keeping isn't worth buying." On the contrary, many books are worth buying and reading once; but comparatively few are worth keeping. Besides, "full Morocco" is very inferior material in which to "keep" a book. Buckram or a substantial cloth is the best practical binding for a book; and a man who cannot "keep" a good cloth-bound book doesn't need books anyhow.

It will be seen that I am not commending indiscriminately books that abide on one's shelves. Many are likely to abide there long beyond their day of usefulness. But I wish to commend, particularly to the young, certain books whose contents abide in the mind and have an abiding value in the world of thought. I wish that I might especially help young preachers and young college men and women, who want to get at the heart of things most vital, in these days of mental restlessness and intellectual and spiritual groping. I shall discuss from time to time books that have helped me—mostly books but recently read. In this paper I wish to commend two which I have read this year. Neither book is now before me; so I write only of the impressions made by them, impressions that abide.

1. "What Christianity Means to Me," by Lyman Abbott. Dr. Abbott, writing at the age of eighty-five, did not attempt to tell what Christianity means; but only what it meant to himself. So, a personal Christian experience is at the heart of the book. Thorough scholarship and the fruits of prolonged study, meditation, and observation, enter into this work. Yet the style is terse, limpid, easy and simple as can be found anywhere. The author's handling of his theme is so engaging that one finds it difficult not to rush on from chapter to chapter, as in reading a romance. But the book is worth re-reading many times.

"What Christianity Means to Me" traces the author's own evolution from a crude Calvinist to an evangelical Christian; from an Old Testament Puritan and Pharisee to a New Testament saint, although he is far from laying any claim to sainthood. With unerring insight, he cuts through the non-essential, and lays hold upon what is vital; peels off the husk and grips the kernel of Christian faith and life. Brevity, directness, simplicity, clarity and sincerity mark every discussion.

One does not, of course, have to agree with everything in the book. But every thoughtful Christian—especially every thoughtful young Christian—should read it. You will be a wiser, bigger, truer, tenderer, and more trustful child of the Heavenly Father and disciple of his blessed Son, when you have read, digested, and laid to heart the contents of this book.

2. "Sixty Years With the Bible," by William Newton Clarke. If Dr. Abbott's book takes Christianity out of the cage of dead dogma and reveals it as a free, living Angel of Light, Dr. Clarke's book reveals the Bible, not as a reliquary full of the sacred bones of dead spiritual epochs, nor a mausoleum for the repose of mummified authority, but a "wide-spreading, free-flowing river of truth, divinely appointed to fertilize all the soil of human life." The author is a profound scholar, having seen long service as professor in a theological seminary, as well as many years in successful pastorates. He is qualified to deal in both a critical and reverent way with the Bible, if any man is.

The book is in seven chapters, the first setting forth the "Motive" of the book, and the other chapters dividing his experience with the Bible into decades, "The Fifties," "The Sixties," "The Seventies," and so on down to chapter seven, "The New Century."

Here again, one may not agree with all that the author says. But he does two things that will greatly enlighten and encourage every earnest young Bible student. He traces the growth of his own conceptions of the Bible, which runs directly parallel to the development of scientific Biblical knowledge within the same period. He has grown as the Biblical world has grown. Steadily, naturally, with no startling new departures and no great mental or spiritual shock, he has received light as light has dawned. At the same time he has suffered in nowise in his simple trust in Jesus Christ and his vital Christian experience; but has grown in grace and in the knowledge of our Lord and Savior.

This is just what the Christian student of today needs; a key to the confusing and perplexing problem: How honestly and candidly to meet and appreciate the fuller knowledge of this enlightened day, and at the same time retain a simple, childlike faith and assurance in the eternal verities of divine inspiration which are our heritage from those who, whatever their limitations in worldly knowledge, were deeply versed in the things of God. Abbott's "What Christianity Means to Me" and Clarke's "Sixty Years With the Bible" are keys unlocking two gates that open on the same highway of light.

Oakdale, La.

A DIFFERNCE.

We are beginning to realize that the unity of believers can never be achieved through the uniformity of beliefs. Men cannot think alike because of their differences in intellectual capacity, in their peculiar character and temper of mind and their various points of view. Unity will come only by loyalty to a common Lord. Not what we believe, but "whom we serve" will bring the real unity of Christian believers. Christian unity is growing wherever this fact is being recognized.—Bishop John M. Moore.

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"GOSLING DAY."

Dear Dr. Carley: The article appearing in last week's Advocate, entitled "Gosling Day," I feel is unjust to the young people who met at Louisville, representing 110,000 Methodist students, and I would appreciate an opportunity to say a word in behalf of "Youth."

In the very outset, I want to identify myself with that class of students called college graduates, which our friend so copiously bestowed anathemas upon. I am proud to be classed with them, not that I may repudiate the work of the seers and sages of our church, but because God, through his Providence, has made it possible for me to be a beneficiary of truth, that I may better serve my world. But I must hasten to the primary part of this article, namely, the Methodist students' conference.

Evidently our brother has had very little information as to the object and purpose of the conference. These facts may be of interest: The idea of the National Students' Conference was born in Indianapolis, Ind., in December, 1923. One of its documents described its origin as follows: "Several hundred students affiliated with the Methodist Episcopal Church and the Methodist Episcopal Church, South, gathered at Roberts Park Methodist Episcopal Church, to consider as a denominational group, the Christian service program of Methodism. In a dramatic moment, the students of one family of this denomination filed into the room occupied by the students of the other. The fellowship was almost instantaneously complete. As if by magic, a current of enthsiasm as electric as that which has precipitated other great movements in the past, swept through the entire gathering. The young crusaders, facing each other as Methodist students of America, asked the one question, 'Why not face the task together?' One answer—and only one was given. It was this: 'We will!'" This was the genesis of the Louisville conference. It was a new day for Methodism. It was an epoch in the cause of Christianity.

At the Louisville conference, youth and experience met together. Experience, the elderly member of the confrence, frankly admitted it could learn something from youth. Youth, representing idea and an eagerness to know the will of God, approached the greatest problems of our church and openly and reverently discussed them. There was no note of finality about these discussions, but there was an earnest endeavor put forth to find the way of Christ in these matters. Bishop McConnell spoke a significant truth when he said to those students: "You don't know it all. That is the advantage of it." There is food for thought in that statement, which some of our friends seem not to have considered.

The conference was marked with frankness and an outspoken attitude in spirit and action. These things were given earnest attention: 1. An intense desire to learn and know the will of Christ. 2. A deep and eager interest in world problems. 3. Courage and sincerity. 4. Devotion to church and country. 5. Toleration. The conference had those qualities of toleration and freedom of speech and thought which it approved for universal adoption. Now, I ask the question, could any gathering have had more sincere objectives?

Our brother assailed these young people for discussing great themes of national and international interest, but he did not give any definite reasons to show where there is any law against such a thing. If this is a democracy, surely they have the privilege of speaking. If they had spoken on such subjects twenty-five years ago, thousands of lives might have been spared the horrible death they had to meet on the battle field. Did youth bring about the war? Has youth held before the people of our country un-christian attitudes toward race? Can youth be charged with making "mechanical robots" of men and women who are victims of our industrial system? The answer to these questions is perfectly obvious. It is time for youth to speak! We have seen the futility and imbecility of war; we have come to see that the racial prpblem cannot be solved by antagonism and hatred; we have also come to the conclusion that the lives of the men and women of our industrial systems should be protected. If the youth of our land, upon whose shoulders the future welfare of church and State is to rest, cannot speak for themselves, who is going to speak for them?

It might also be of interest to know that youth has figured in some of the greatest events of history. Alexander the Great conquered the world when he was twenty years old; and when the Carthaginians wanted some one for commander-in-chief of their army, they sent for Hannibal, a young man of twenty-six. Joan of Arc led the army of France when she was seventeen; she had finished her work and was burned at the stake at the age of nineteen. Martin Luther started the Reformation when he was thirty-one; John Calvin joined the Revolution at the age of twenty, and completed his greatest work at twenty-three. Patrick Henry delivered his great address at twenty-six. Alexander Hamilton was thirty-one when he laid down the basis for our entire banking system. John and Charles Wesley were college boys when they began their great work that changed the whole course of English history. Jesus Christ himself was only a young man when he finished his work.

In the light of these facts, it seems to me that youth is not so insignificant after all. Let them speak, and if they can help solve the problems that confront us, we ought to bid them Godspeed. Call them "Goslings," "Tadpoles," or anything you please, but there is one thing more you must call them—you must call them Christians.

B. C. TAYLOR.
1516 Amelia Street, New Orleans, La.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Sulphur, at Vinton, July 6, 11 a.m.
Lake Arthur, July 6, 7:30 p.m.
Rayne, at Branch, July 13, 11 a.m.
Maxie, at Church Point, July 13, 7:30 p.m.
Lafayette, July 20, 11 a.m.
New Iberia, July 20, 7:30 p.m.
Neame, at Longville, July 27, 11 a.m.
Merryville, July 27, 7:30 p.m.
Kurthwood, Aug. 3, 11 a.m.
Lake Charles, at Belle City, July 17, 7:30 p.m.
Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Coushatta, June 22.
Marksville ct., at Simsport, 11 a.m., preaching, followed by dinner on the grounds and Q. C., June 29.
Bunkie, June 29, night.
Rapides ct., at Oak Grove, 3 p.m., July 5.
Colfax, at Tioga; preaching, 11 a.m.; Q. C., 3 p.m., July 6.
Boyce, July 6, night.
Pineville, July 9, night.
Campti, at Clarence; dinner on the grounds, followed by preaching and Q. C., July 13.
Natchitoches, July 13, night.
Woodworth, July 16.
Evangeline ct., at Chicot, Aug. 3.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, July 20.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Jackson, at Gurley, July 12, 13.
Baker, at Blackwater, (preaching, 16-24), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Ruston Dist.—Third Round.

Clay, at Longstraw, July 10; preaching, 11 a.m.
Arcadia, at Mount Moriah, July 13; preaching, 11 a.m.
Cotton Valley, at Hortman, July 15, 2 p.m.
Ringgold, at Rocky Mount, July 16; preaching, 11 a.m.
Farmerville, at ———, July 20; preaching, 11 a.m.
Jonesboro, at Jonesboro, July 22, 2 p.m.
Minden, July 23, 8 p.m.
Marian, at Dowsnville, July 27; preaching, 11 a.m.
Blenville, at Burkplace, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Sicily Island, at Pine Hill, July 13, 11 a.m.
Columbia, at Boeuff River, July 15, 16.
Gilbert, at Holly Grove, July 18.
Calhoun, at Drew, July 20, 11 a.m.
DeSiard, at Sterlington, July 20, 8 p.m.
Crew Lake, at Girard, July 23, 24.
Mangham, at Union, July 27, 11 a.m.
Epps, at Midway, July 30.
Oak Grove, at Forest, July 31.
Waterproof, at Wesley, Aug. 3, 11 a.m.
Ferriday, at Vidalia, Aug. 3, 8 p.m.
Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

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FROM MATHISTON, MISS.

Dear Brother Carley: We have just finished one of the best Sunday school normals at Mathiston that we have had in the history of Methodism here. It was conducted by Miss Edna Lock, of Kilmichael, Miss., and we would recommend to one and all who intend to have one of these girls from Grenada, that they get Miss Lock, for we have tried her and know she is the true-blue.

We are now planning reorganizing our Sunday school and beginning anew, as our eyes have been opened this week in this fine piece of work conducted by Miss Lock.

J. E. LAWHON, Pastor.

MRS. H. F. TOLLE WRITES ON UNIFICATION.

Dear Brother Carley: The "Union Debates" in the Advocate are very interesting to me. Since I have lived twenty-eight years in the Northern Church and seventeen in the Southern Church, I have loved ones and relatives in both. I have had plenty of time and opportunity to observe that the ratio of scamps and suspicious characters and the brave and true runs about 50—50. We have lived in Illinois, where the Methodist Episcopal Church, South, had built in towns where it was not at all needed, only overlapping and hindering God's work; also we, living now in Tampa, are very much opposed to, and do not at all need, the new Methodist Episcopal Church which we read is to be built here soon; and so it goes. As far as I can see, both churches have made mistakes along this line, also about 50—50.

I notice in all the Advocates that people who live along the borderland or in the far Northwest and have, in travel, etc., had opportunity to know whereof they speak, are not at all afraid that "all men are liars," especially if they happen to have been born "somewhere else."

We spent many happy years in the Mississippi Conference and found many true friends, as also we found in California, Arizona, Kansas, and Illinois, where we belonged to the Methodist Episcopal Conference. This propaganda of each other's getting the "other by the throat," forcing "white Conferences to have a colored bishop," etc., is, to my mind, not worthy Christian people who make up the rank and file of both churches. As far as I am concerned, I am already "united," and have been for years, and my advice to all on both sides is to "come on in—the water's fine." I am certainly unafraid, and can trust God's people anywhere. North, East, South, West; but look out for those who have "hate" in their hearts. Love only will win, as Jesus tried to teach us; but there are none so blind as those who will not see.

MRS. H. F. TOLLE.

Tampa, Fla.

O God within, so close to me
That every thought is plain,
Be Judge, be Friend, be Father still,
And in thy heaven reign!
Thy heaven is mine—my very soul!
Thy words are sweet and strong;
They fill my inward silences
With music and with song.

—William C. Gannett.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round.

Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 2, 3.
Waynesboro ct. at Winchester, Aug 9, 10.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Oloh, at Oloh, July 20, 11 a.m.
Hattiesburg, Court St., July 27, 11 a.m.
Taylorsville, at Taylorsville, July 30.
Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug 17
Eucutta, at Boyles Chapel, Aug. 29, 2 p.m.
Mt. Olive, at Eminents, Aug 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.
Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ——, Aug. 17, p.m.
Louise and Holly Bluff, at ——. Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q. C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug 18; preaching, Aug. 17, 7:30 p.m

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beauregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug 10; Q. C., Aug 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Pearwood at Knoxo, Aug. 17, 3 p.m
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Edwards, at Reeves Chapel, July 13, 11 a.m., 2 p.m.
Bolton, at Raymond, July 13, 4 p.m., 8 p.m.
Eden at Lake City, July 19, 20, 11 a.m
Yazoo City July 20, 4 p.m., 8 p.m.
Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Clinton Aug. 1, 8 p.m.
Vaughn at Union, Aug. 2 3, 11 a.m.
Benton at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life,
Provided it could be—but finding first
What may be, then find how to make it fair
Up to our means.

—Robert Browning.

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Now Well Again

Milwaukee, Wisconsin.—"After I had my second child I felt sick and nervous and could not do much. Then after the other baby came I was worse than ever. I suffered this way for a long time and did not know what to do. I was looking over my cook books, and found one of your little books and I sat down and read every page. Then I bought a bottle of Lydia E. Pinkham's Vegetable Compound and took four bottles of it before I stopped, and now I am well again. I always recommend the Vegetable Compound to my friends." —Mrs. JOHN MITZKE, 773 8th Ave., Milwaukee, Wis.

Buffalo, N. Y.—"My health got worse after my little girl's birth, and my mother advised me to try Lydia E. Pinkham's Vegetable Compound as it had done her so much good. I had headaches and tired feelings, with no ambition, also pains at times so it hurt me to walk. With the Vegetable Compound I took Lydia E. Pinkham's Blood Medicine and used Lydia E. Pinkham's Sanative Wash, and I have been greatly helped. I do hope you will use my letter as a testimonial as it will help other women."—Mrs. GEORGE SHOEMAKER, 349 Emslie St., Buffalo, N. Y.

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Vienna, South Dakota. — "After my second child was born I was completely run-down and didn't care for anything. I had sharp pains in my sides and a white discharge and was nervous and weak. I didn't seem to care how I neglected my work. A friend told me about Lydia E. Pinkham's Vegetable Compound and I took it for two months the first time and one month the last time. It has helped me in a great many ways and the pains have left me entirely. I certainly wish you to know how much benefit I have received."—Mrs. G. W. FREEMAN, Vienna, South Dakota.

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Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The idea of the Sunday schools of the Conference to endow the chair of Religious Education of Grenada College is being received with enthusiasm wherever mentioned. Rev. J. A. Randolph, pastor at Sardis, has sent in the first check for $100. I expect another hundred to go in before long. The plan of having the Sunday schools do this piece of work will show what the Methodists think of the worth of religious education. There are hundreds of people who can given ten dollars each, who cannot give a thousand dollars, but it is worth more to the college and to the people for a large number of people to contribute than for ten or a hundred men to endow this chair. If you love the college, if you desire to see the Kingdom of God go to work—do not wait for some one to ask you. Let individuals, classes, departments, schools take the matter up and send checks to J. E. Stephens, Grenada, Miss., saying that the amount is on the $50,000 endowment of the chair of Religious Education. A check for $10 has been received from Mrs. Valcour McDonald, Lake Junaluska, N. C.

The Columbus District Standard Training School, held in connection with the District Conference in the city of Columbus last week, was a success in every respect. Our official enrollment was 85, and we issued 66 credits. We do not count any one unless they attend half the time. A number of the delegates to the district conference attended from two to four class periods to see the nature of the work. They were interested and expressed themselves in glowing terms as to the character of the work. Fourteen preachers and five superintendents did work for credit. We make special mention of these two classes, because they are our official leaders, and the church is looking to these men to lead in the work of the kingdom. Revs. A. T. McIlwain, E. S. Lewis and Del Longgrear did some hard work to make the school a success. The people of Columbus were generous in their hospitality toward the school and the conference.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The fifth Sunday in June was a red-letter day in Sunday school work in the Ruston District. The Men's Bible classes of the Ruston District had what we would call a "One-Day District Bible Class Federation." The Ruston Bible class acted as host for fifteen or more Bible classes in the district, inviting the other classes to meet with them at the regular 10 o'clock hour, and secured Dean R. E. Smith, Conference Superintendent of Adult Work, as teacher at this hour. Dinner was served at the Orphanage Park.

The Homer class had the largest delegation, 125 men, with Ruston coming second. The total attendance was 522 men. The following pastors came with their delegation: Rev. R. W. Tucker, Homer; Rev. W. C. Childress, Minden; Rev. A. J. Gearheard, Haynesville; Rev. H. W. Ledbetter, Arcadia, and Rev. J. F. Dring, Sibley. The other ministers present were: Presiding elder, Rev. K. W. Dodson; Rev. N. E. Joyner, Rev. Robert Vaughan, and Rev. P. O. Lowrey, of Calhoun, and the writer. Rev. N. E. Joyner preached the 11 o'clock sermon. They voted to hold their next meeting at Minden, the fifty Sunday in August.

Final arrangement has been made for the Ruston Standard Training School, Sunday, Aug. 3-8. The first lesson period opens Sunday night at 7:30, with the following instructors and courses:

Dean R. E. Smith, Bible (Old Testament); Mrs. J. M. Henry, Principles of Teaching; Mrs. Byron Harwell, Primary Pupil; Miss Nannie Baker, Junior Lesson Material; Rev. H. L. Johns, Intermediate-Senior Agencies.

This is the third session of the Ruston school, and the leaders, Rev. N. E. Joyner, the Educational Director, and Rev. K. W. Dodson, chairman of the Board of Managers, both say the prospects for this school, in interest and attendance, are better than the two former schools.

The date for the second school in the Ruston District is Oct. 5-10, at Minden. The Educational Director of this school, Rev. W. C. Childress, is very much interested, and no doubt the record of this school will be a credit to Minden and the joining co-operating schools of that section of the district. The next great Bible Class Federation, to be held at Minden on the fifth Sunday in August, will help to promote this Training School.

The writer was in the Baton Rouge District, July 2. There was a rally of the Sunday school leaders of the Central Sub-district. This meeting was held near Hammond, at Natalbany church. The leaders there decided on a Standard Training School for that section of the Baton Rouge District, during the first week in September, the school to be held at Amite. They elected the board of managers and other officers, including the pastor at Amite, Rev. B. H. Andrews, as Educational Director. The presiding elder, Rev. H. N. Brown, was not able to be at this meeting, but Dr. C. W. Crisler took his place and read a fine message from the presiding elder to his co-workers in that section of the district. Mr. O. H. Cline, District Superintendent of Teacher Training for the Baton Rouge District, was present and took part in the conference.

One of the mosst enthusiastic messages that were delivered in favor of Standard Training Schools was made by the faithful superintendent at Hammond, La., Dr. L. D. McGehee. Rev. J. E. Selfe, pastor from Hammond, read a splendid report on the Standard Training School of 1923, which was held at Hammond. The pastor at Ponchatoula, Rev. J. W. Booth, moved that the conference adopt as a policy the holding of this sub-District Standard Training School annually from place to place. The school was voted to go to Amite for 1924.

The pastor at Natalbany, with a committee of young people from his church, served this conference with a delightful luncheon in the Sunday school room. In the afternoon the following officers for the Central Sub-District were elected:

Mr. J. R. Ables, District Secretary; Mrs. Roy Stewart, Elementary Superintendent; Miss Carrie Vineyard, Young People's Superintendent; Mr. Herbert Broyles, Adult Superintendent; Mrs. J. B. McGee, Intermediate-Senior Superintendent; Miss Lula Pipes, Teacher Training Superintendent.

The Mount Sequoyah Leadership Training School is now in session. Mrs. J. M. Henry, our Assistant Conference Superintendent, writes: "Mrs. Culpepper and I are having a good time, and studying hard. Miss Gunby is here from Monroe. * * * I went to a meeting of the Conference Superintendents last night, called by Mr. Sensabaugh, and he explained many worthwhile things. * * * This is a very beautiful place. The faculty is excellent. I am taking Young People's work under Miss Foreman, and Sunday School Administration under Mr. Schisler. I could not become an official 'checker' without this credit. * * * Mrs. Culpepper and I had Miss Kennedy go over the Elementary Standards, and she will approve us to do this work in Louisiana. Mrs. Culpepper attended the Elementary Council. She is taking two credits in Junior work, and is well pleased."

The date of the Junaluska Training

(Continued on next Page.)

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SUNDAY SCHOOL.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

(Continued from Page 12.)

School is July 15-Aug. 28, and we hope to have a larger delegation at this school than was at Mount Sequoyah.

The total amount of Sunday School Day offering for 1924 reported up to date in our office is $701.40, with the New Orleans District leading all other districts.

REV. C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES

A non-Standard Training School was conducted for the charges adjacent to Braxton the last week in June. We conducted classes in "The Program of the Christian Religion," with Miss Russell as teacher; "The Organization and Administration of the Sunday School," with Rev. Irl Sells, teacher; "The Principles of Religious Teaching," with myself as leader. We had a good enrollment and much interest. We met at 7:30 p. m., the first class running to 8:20, with a ten minutes recess in which we conducted a devotional. The last period ran to 9 p.m. Seventeen took the examination. It was a real fine venture.

Below is given the program from the Harperville Circuit Institute, which was held at Contrell church, the fifth Sunday in June, with all but one who were asked to serve on the program taking part. This is given to show that a circuit can hold its institute without outside help. The report from the institute was very good indeed.

Song, "God Will Take Care of You;" Scripture, 1 Tim., fourth chapter; prayer, by the pastor, Rev. W. W. Murry; song, "The Fight Is On." Mr. M. M. Mapp gave a talk on the training class held at Harperville: J. C. Marler gave a talk on "The Ideal Sunday School Superintendent;" song, "Give Me Thy Heart," Miss Audie Bishop; "An Organized Class and How It Functions," Miss Rose Taylor; "Organized Class Acitivities;" a solo by M. M. Mapp. Dinner.

Song, "Can the World See Jesus in You?" prayer, by M. M. Mapp; "The Relation of the Teacher to the Pupil." Rev. W. W. Murry; "Why Should Sunday School Day be Observed?" M. M. Mapp; "Why Is It Necessary to Have Trained Teachers?" Frank Smith; quartet, "Just a Little While;" an outlined program for an Ideal Devotional Period, I. A. Williamson; open discussion and Round Table; benediction by the pastor.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

Report of Sunday School Day Offering from the Mississippi Conference.

Those marked * are on the Honor Roll.

Brookhaven District — *Barlow, $7.50; *Rehoboth, $6; Norfield, $8.80; *Georgetown, $6.16; *Providence, $5.18; *McComb, Centenary, $51.43; LaBranch Street, $6; Hawkins Chapel, $5.02; *Galatia, $11.64; Bethesda, $8. Total, $115.63.

Hattiesburg District — Collins, $5.65; Lucedale, $5.50; *Carson, $2.35; Richton, $15.70; Williamsburg, $1.08; Ellisville, $6; *Prentiss, $16.03; *Mount Zion, $4.92; Taylorsville, $2.06; Oakvale, $2.30; Philadelphia, $7.01; *Bassfield, $6; Purvis, $5.07; Hebron, $1.97; *Magee, $9.20. Total, for the district, $92.60.

Jackson District—*Poplar Springs, $10; *Satartia, $13.35; Midway, $5.70; *Canton, $16.88; *Holly Bush, $4.38; Braxton, $6; *Capitol Street, $117.90; *Phoenix, $19.50; *Brandon, $10; Learned, $2.50; Andrew's Chapel, $1.90; Galloway Memorial, $86.60; D'Lo, $10; *Benton, $15; *Pelahatchie, $19.20; *Fannin, $6.02; Florence, $6.30. Total for the district, $351.23.

Meridian District—Lauerdale, $7; Hopewell, $1.81; De Soto, $6; McGowen's Chapel, $2.30; Poplar Springs, $8; Scooba, $7; Pleasant Ridge, $3; Hawkins' Memorial, $3.55; Salem, $4.55; Cooper's Chapel, $1.95; Big Oak, $4.79; East End, $9.43; Fifth Street, $15.20; Stonewall, $3; Central, $50. Total for the district, $118.98.

Newton District—Meehan, $2.38; Gasque Chapel, $5; Rose Hill, $1.70; Decatur, $7.05; *Kingston, $13.35; *Finkbine, $16; Contrell, $2; West End, $5; New Prospect, $4.70. Total for the district, $67.69.

Seashore District—*Mount Pleasant, $13.50; *Lumberton, $28; Wiggins, $11.32; Alexander Memorial, $3.58; *Bay St. Louis, $13.87. Total for the district, $70.27.

Vicksburg District—Lorman, $5.64; *Silver City, $12; Nebo, $9.70; Crawford Street, $20; McNair, $5.20; Woodville, $5. Total for the district, $66.50.

Total for the Conference to date, July 5, $882.90.

Your Board stands in immediate need of more funds. Will you not come to the relief of its pressing need?

Yours In Him,
JOHN C. CHAMBERS.

COLUMBUS DISTRICT TRAINING SCHOOL.

We have just closed the third district training school for the Columbus District. There were between ninety and one hundred persons who attended the classes more or less regularly, and sixty-six received certificates showing that they had been present every time and had done the required work. Miss Bruce McDonald, of Columbia, S. C., had a splendid class in junior materials. She did most acceptable work. Mrs. W. W. Adams, of Memphis, taught Beginners' Worship. She had the largest class in the school, and everybody was delighted with her work. Dr. A. W. Milden, of the University of Mississippi, taught a large class in Principles of Teaching. He is a jewel of the first water. Rev. W. W. Woollard taught the Life of St. Paul. Many remarked: "Why send out of the State to get some one to teach this course when Brother Woollard can equal the best in the land?" Brother Gladney taught The School. The finest type of work was done, and all pronounced this one of the very best schools. It had the enthuisastic support of every part of the district. Four ladies from Macon motored seventy miles every day for six days to attend the school. Twelve people came from Starkville every day, a distance of twenty-eight miles. Their superintendent, Mr. Whitman Davis, came with them and got his certificate. He had practically as many with him at Grenada school the week before. Sixty-six certificates for one district school is not a bad showing. All honor to Rev. A. T. McIlwain, the presiding elder, and Rev. R. H. B. Gladney, the Conference superintendent.

In addition to the school we had the district conference going on at the same time. Dr. Clovis G. Chappell, of Memphis, preached twice a day throughout the week. It was a great week for us. We are all tired but happy.

E. S. LEWIS.

A SITUATION FACED BY EVERY MISSION SUPERINTENDENT IN KOREA.

We are still greatly in need of small buildings to house new groups. It is more than can be expected that a village just emerging from heathenism should suddenly be possessed with a spirit of great liberality, and out of its poverty contribute enough to build a house of worship. It makes us sad to see large groups of believers spring up and because of no place in which to meet for worship gradually fall away until all is lost. In this district alone, the Wonson, we need $5,000 to meet present urgent demands. Any part of this amount would be used to advantage. I wish our people at home fully realized what our situation here is. At no time in the past has the Gospel message met with better reception than at the present time.

V. R. TURENR,
Superintendent, Wonsan District, Korea.

NOTE OF THANKS.

Through the Advocate, we desire to thank the preachers and all others who have been so kind in sending us letters of sympathy and comfort as we have been passing through our day of sorrow. These letters and kind words have helped us so much. Our sorrow could not have been borne had it not been for God's presence and the sympathy and help of our many friends. The people here in Shaw have been untiring in their sympathy and help, and we shall never forget them. May God's richest blessings rest upon one and all.

J. D. SIMPSON AND CHILDREN.

And I can bless thee, too, for every smart,
For every disappointment, ache and fear,
For every hook thou fixest in my heart,
For every burning cord that draws me near.

—George MacDonald.

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LAKE CHARLES DISTRICT MEETING.

The Lake Charles District missionary meeting was held in the Lafayette Methodist Church Tuesday afternoon, April 29, 1924, at 3 o'clock, with twenty-two present. Mrs. J. N. McDonald, the new district secretary, efficiently presided.

The meeting was opened with the hymn, "The Rock that is Higher Than I," followed by prayer and Scripture reading by Mrs. Kennedy, with singing by the assembly in conclusion. Mrs. McDonald welcomed the delegates and called the roll. Different societies were represented as follows: Crowley 1, Eunice 0, Lafayette 5, Gueydan 0, Indian Bayou 0, Lake Arthur 1, New Iberia 2, Rayne 11. Mrs. Moore, of Crowley, gave a splendid paper on the mission study work, and the importance of a standard mission training class. Mrs. Holt talked on Bible study work in Rayne and how to organize classes.

Mrs. Davidson reported that although their mission study was not a standard class, they held very interesting meetings. Reading of the Leesville meeting minutes by Mrs. Judice followed.

Mrs. Wynn showed how social service might be accomplished most successfully by co-operation of all organizations.

The best thing done by the societise during the year was reported: Lafayette, Bible study; Rayne, Mission study; Lake Arthur, social work; New Iberia, Bible study; Crowley, inter-racial work and Friedship Community Club.

Development of young women for religious work was urged. Rev. Mr. Walton, of Rayne, pronounced the benediction.

The Tuesday evening session was happily opened with a bright song rendered by the Lafayette Juniors. Miss Frances Wynn, of Rayne, gave a well chosen devotional on the parable of "A Tree Sower," stressing the point of sowing good seed in young hearts, which will reap an abundant harvest. Mrs. R. C. Webb closed with an earnest prayer. Further talent of Lafayette Juniors was reproduced in three delightful readings. Miss Ruth Stodgill charmed the audience with a beautiful rendition of "The Holy City." The evening offering was taken by the Juniors.

Mrs. McDonald then introduced Mrs. C. C. Carver, State treasurer. Mrs. Carver soon transported the audience into the beautiful settings at Tampa, Fla., where the Council meeting was held, mentioning the wonderful hospitality of that city, and the great privilege of association with the fine, consecrated Council workers. Prominent on the program was "Gibson Day," when Miss Maria Gibson, Principal Emeritus of Scarritt, was honored. The Belle Bennett Memorial, or the Greater Scarritt, was the question of the day, and the reason for Nasbville being chosen for the new location was its adjacency to Peabody College, where Scarritt pupils may take advantage of the opportunities offered for their necessary preparation in training. Mrs. Carver told of the interesting missionary reports. As guests of the Council were lovely Christian girls from China, Brazil, Japan, and Korea. Each extended an invitation to the Council to meet in their respective countries. The beautiful story of the true saerificial gift of Miss Wong of China, and the result was a most touching one as told by the speaker. Outstanding features of the Council were talks made by Miss Daisy Davies on "Consecration;" the noon hour Bible lesson given by Dr. W. W. Alexander; the consecration of three deaconesses, and the final inspiring consecration service, where twenty-four young women marched in, singing "Onward, Christian Soldiers," and, being seated on the platform, each told why she had chosen this as her life work. A touching fact was the tribute to their mothers as an inspiration for giving their lives to the Master. Tulsa, Okla., was chosen as the place of meeting for 1925.

The meeting was dismissed by a beautiful and inspiring prayer, led by Mrs. F. M. Miller, of Abbeville.

The last session of the district conference opened at 9 o'clock Wednesday morning, with District Secretary Mrs. J. N. McDonald in the chair. Following an opening song, Mrs. Hoffpauir, of Lake Arthur, led an inspirational devotional, using the 34th Psalm. Sentence prayers formed a suitable conclusion.

Mrs. W. H. Moore, of Crowley, sang "Give of Your Best to the Master." Mrs. Segura, of New Iberia, presented the subject of "Stewardship," showing in a very clear way how giving of one's best consisted in a wise stewardship of wealth, time, and talent for the Master, which brings blessings and reward.

Mrs. L. I. McCain, of Lafayette, reported work done by the Lafayette Juniors and the organization in general.

A subject of long standing and general interest was that of correlation of Leagues and Young People's Missionary Societies, which was openly disenssed. Mrs. Carver gave official information, showing the results of committees representing both. Questions sent out to the various conferences by the Council brought varied answers. The consensus of opinion was expressed that the value of both should be preserved, but favored the missionary training given through the Young People's organizations.

Much interest centered around the budget plan of financing an auxiliary, as explained by Mrs. R. E. Holt, of Rayne.

A round table discussion of "Is It Better to Keep Experienced Officers or Replace with New Ones," brought out a number of phases of the subject, as did the important question of "How to Gain and Hold New Members."

Rayne was chosen for the meeting place for the conference of April, 1925.

Mrs. E. R. Kennedy, of Lafayette, honorary president of the Louisiana Conferenee, and president of the Lafayette Auxiliary, stirred the hearts of the women as she spoke of the work wrought through the Woman's Missionary Society.

Mrs. McDonald voiced the sentiments of delegates in expressing appreciation to Lafayette Auxiliary for their hospitality, and the session was closed.

Noted at the conference were the Adults and Young People's Societies of Abbeville and Rayne, also the Junior Societies of Lafayette.

MRS. W. H. MOORE,
Secretary Pro Tem.

SOCIAL SERVICE DEPARTMENT.

"Save America"—is a wonderful pamphlet gotten out by the Woman's National Committee of One Hundred for Law Enforcement, in which our Council is represented by Mrs. F. F. Stephens. The work of this committee is to be sustained by the sale and study of this pamphlet, which is propaganda for the enforcement of the Eighteenth Amendment to the Constitution and prevention of a modification of the Volstead Act at the coming Congress.

"Save America" is rich in spicy paragraphs, short articles, parables, stories, and quotable sayings. You will want to read it.

The superintendent of Social Service urges all members of the Missionary Society to help carry on this work by buying and studying this pamphlet.

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Guard at New York State Penitentiary Suffered Ten Years From Catarrh

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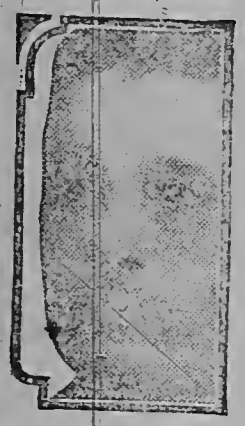

Mr. Charles S. Many, 12 Water St., Ossining, N. Y., writes:—"I had catarrh for ten years. tried a lot of medicines, spent a lot of money but it did me no good. Instead of getting better I grew worse. My eyes were bloodshot, my nose smelled bad, and I would get so dizzy I would be forced to catch hold of something to keep from falling. I used about ten bottles of Pe-ru-na and am cured of catarrh, the dizzy feeling has left me and I am not bothered any more. I keep Pe-ru-na in the house and when I feel a cold coming on I take a little. It does me good."

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THE UNIFICATION QUESTION.

The unification question which now confronts Southern Methodists for settlement marks a grave crisis in the history of the Methodist Episcopal Church, South. It does not require great learning or keen perception for one to realize that union according to the present plan means the absorption of the Southern Church by the Northern Church, because the latter is about twice as large as the former. The Methodist Episcopal Church, North, is a most bitter partisan in politics. When such a church has gained complete control of the Southern Church, it will be in a more strategic position to antagonize and destroy Southern ideals. Also the Northern Church is more under the dominance of modernism than is the Church, South. The union of these two churches constitutes a real menace to the best interests of our beloved South.

The separation of the Northern and Southern Churches was brought about in 1844 because the Northern Methodists tried to force Bishop Andrew to free his slaves. In making such an attempt, without the least show of authority for their conduct, they rode rough-shod over the constitution of the church. Have they ever admitted that they were wrong in doing this? If not, how can our church unite with the Northern Church without compromising the principles that its dead leaders stood for years ago? The slavery question is no longer an issue, but it is not safe to unite with a church that has no regard for law and which will kick the constitution into the waste-basket if it happens to stand in its way. If the Northern Church had no regard for the constitution once when its interests went contrary to it, what assurance have Southern Methodists that it will act differently if tested again in a similar manner? We have no way to judge the future but by the past.

I am disposed to think very highly of the stand taken by Bishops Candler, Denny, Darlington, and Dickey on the calling of the General Conference before the Annual Conferences had a chance to elect new delegates. One cannot praise the position of these worthy bishops without condemning and severely censuring that taken by the other ten. The latter have proceeded in a high-handed way, without giving due regard to the rights of the Annual Conferences, and their action ought not to help the cause of unification. I strongly exhort all loyal Southern Methodists to line up back of Bishops Candler, Denny, Darlington, and Dickey. These men have taken a courageous and noble stand for the right, and they deserve our gratitude and love. Our people should pray that the Lord will strengthen these leaders in the position that they have taken and that he will give a final victory to their cause.

A SOUTHERN METHODIST.
Black Hawk, Miss.

CLAIBORNE METHODIST CHURCH, SHREVEPORT, LA.—AND THEN SOME.

Claiborne Methodist Church is the 17th church of our denomination in the city of Shreveport. It was built under the direction of our far-seeking presiding elder, and the City Church Extension Boards, the lots being purchased and the buildings being erected with seats for 200. This is an exclusive residential section, composed of mechanics, railroad men, and others. The building has never adequately met our needs for Sunday school, and plans are under way now whereby we will have more room before very long; now, we are using the "big outdoors" for a number of our classes. There is no other church of any denomination within a mile of us, and we are striving to make ours a community center.

Oranizing Sept. 16 without a member, we now have 85, most of whom are "true-blue," with a pianist who has been absent from three services in the ten months of our work. Our midweek prayer meetings are the feature of our work, having averaged 43 in attendance since Jan. 1. How many churches can average 50% of their membership at prayer meeting for a period of six months?

We closed yesterday a two weeks' meeting, the preaching being done by the various pastors of the city, each coming to us for one or more nights. We did not have the results that we had hoped for, but we have gained some in membership and our people have been strengthened.

The greatest good that seems to have been accomplished was our day service. We called it a "Daily Vacation Bible School." It might not have measured up to the standard set by those who started the movement, but we conducted it in our own way, the pastor being the director, with very able local assistants, all of whom volunteered their services, giving two weeks of Bible stories and drills, directed play, singing, and devotional training, that was greatly enjoyed by the instructors as well as the pupils. We had an average attendance for the ten days of 52 between the ages of 5 and 13, with a total average, including instructors and visitors, of 68. This was my fourth series of services of this kind, two for my own church and two for other brethren. I believe it to be at least a part of the solution as to the needs of our young people and boys and girls, tying them to the church as nothing I have ever seen does. It takes hard work, but it amply repays for all the energy that it costs. In this one just held, we did not make it a church affair, but rather a community matter. We had those of five different denominations and two Jewesses in attendance. I have had at other times, when it seemed wise to do so, a course in Methodist doctrine, etc., and have found that it has been very helpful. Everywhere it has been tried out it has not only brought the children and young people, but their parents as well, into closer touch with the church. I am writing thus fully to urge that you try it, Brother Pastor, and if I may be of any assistance in making suggestions or otherwise, shall be glad to help you. I am completely "sold" to the idea.

Shreveport Methodism seems to be still going forward. From all the churches we hear good things. Cedar Grove and Johns became too large for their house, and have just completed a great Sunday school building that is already full, only open a month. Bossier City and Roy both are rejoicing over a great revival just closed. Mangum Memorial has made some adjustments of their church debt and are ready for work, as never before. Watch Smith, Texas Avenue and Alford have just "growed" so that they have almost all their plans ready for a new building to be built about four blocks from the present site. Noel Memorial and Holmes seem to be the only ones that have adequate room at the present, but if they continue to grow, they will have to spread out somewhere; they are said to have one of the best plants in Southern Methodism for Sunday school and church work. First Church and Goodrich seem just to have been made for each other, except that they are planning to knock out the sides of this great building and double the size of their plant. The folks who want to get in to hear Goodrich are turned away by the hundreds, even on these hot days. We, his brethren in the ministry, feel that Texas sent to us their best, and we feel that he is a brother beloved. We are anxious that he remain for a long time with us. Our aggressive presiding elder, Dr. R. H. Wynn, is completing his fourth year, and we are all hoping that the coming special General Conference will remove the time limit on the elder, so that he may remain with us for some time to come.

And we have a "real-live bishop" living with us. That means much more than it sounds, for he is very much alive and lives in Shreveport. We have already felt the effect of his presence among us, and we are glad to have him where we can at least "see" him occasionally.

W. F. HENDERSON, Jr., P. C.

The storm looks like riot: it is a kind of quiet. It looks like chaos: it is perfect cosmos. It makes us think of chance; and chance, when we really think of it, resolves itself into unknown depths on depths of law.—William C. Gannett.

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FROM THE FRENCH FIELD.

Dear Brother Carley: I have just closed two great and fruitful revivals —one at Bayou Blue, and one at Eagle Island.

At Bayou Blue, Brother Hebert and Brother Picone did the preaching. Brother Serix, a student of Emory University, did the singing. I must say that Brother Serix put both soul and body in this French field.

Just a few years ago, Brother Briethaupt came in this field, and he had to pay one dollar for a hall to preach every service; he had to preach to two deaf persons, and had to preach so loud to those two presons that he frightened the others nearly to death. That was about all he had to preach to. But to-day I have every reason to believe that we can pitch a tent anywhere in Terrebonne and Lafourche Parishes and draw a big crowd. Yes, brethren, we are moving with God's speed in this French field.

Brother Hebert preached to at least one hundred and twenty-five persons every night at Eagle Island last week. I have heard Brother Hebert preach several times, but never as I heard him last week. He preached with the power of the Holy Spirit. Nine joined the church, and about five Roman familles were very greatly interested in our meeting. I am sure with much prayers and eour age we will win them for Christ.

I am glad to state that the Revs. Martin Hebert, Adrien Serix and Leon Picone are not modernist preachers, but 100 per cent orthodox; that is what we need in our church to-day, without which we will fail to win the world for Christ.

I want to thank those good women of De Ridder for the "portable organ" that they have given to the French field. It was a great help for us in those revivals. Miss Maggy Martin was the pianist during the two revivals; she surely was a great help to us; God bless her.

And I thank also all the good missionary women who sent those boxes of clothes to give to these poor people in this field. I am glad to see that the missionary women of First Church, of Shreveport, are interested in our French field.

Brethren and sisters, help us to save these poor, dying souls for Christ.

I remain as ever your co-worker in the principles of our Saviour,

G. A. LA GRANGE, P. C.

Houma, La., June 30.

JAPANESE EVANGELIST CONDUCTS GREAT MEETING IN HIROSHIMA.

From Rev. I. L. Shaver, missionary, in a letter dated April 29, we received the following account: "We have just closed a great meeting at Matoba, conducted by our Rev. T. Kugimiya. We had made thorough preparation, having visited 5,000 homes, distributed 15,000 handbills, and about 5,000 tracts. We had also been conducting a 'Sotenki Kitokai,' early morning prayer meeting, on a neighboring mountain for one week before the meeting began. This was continued during the meeting. Brother Kugimiya brought us seven wonderful messages, wonderful in power and simplicity. Large crowds attended all the services. We had to open the kitchen in order to accommodate the large number who wished to hear. Brother Kugimiya is a wonderful evangelist. He compares well with many of our American evangelists. He preaches a straight gospel that grips, convinces and converts his hearers. As a result of the meeting there are thirty-nine new believers, several of whom will be ready for baptism soon. The church also was greatly blessed. The Japanese Christians are certainly praying people. It seems natural to them. Practically all Japanese Christians will lead in prayer in public, and they carry their Bibles and song books to church, too. Last night after the close of the service, while we were upstairs having tea, one of the new believers came in. He had gone home from the service and to bed, but being so happy in his new experience he said he had to come back and tell us about it. The light of a new-born soul was in his eyes, and the happy expression was indeseribable. Thank God for such a salvation."

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To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance. Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance.—Emerson.

Epworth League

LAKE CHARLES DISTRICT.

On Suuday, June 29, several Leaguers from the Lake Charles League, includiug the delegates from that League who weut to the Mausfield Assembly, and Miss Julia Reid, new State treasurer, aud Mr. Clyde Creagh, new district secretary of the Lake Charles District, motored over to Lafayette and joiued the Lafayette Leaguers in an echo meeting (eehoes from the Assembly). There was a group of the Lafayette Leaguers present to greet the Lake Charles visitors, and all seemed to enjoy the meeting and seemed to be iuspired to do better work, and send more delegates to the Assembly next year. The meeting was led by Miss Julia Reid. The Lafayette Leaguers promised to come to Lake Charles some time soon and put on a program for the Lake Charles League, thus forwarding the work of our district.

Yours in the work,

J. C. CREAGH,
District Secretary.

YOUNG PEOPLE AND THE USE OF MONEY.

The theme of the recent Epworth League Assembly at Mansfield, La., was "Christ's Teachings Regarding the Use of Money." The slogan was: "Money talks: What does yours say?"

That readers of the Advocate may know how well this theme was impressed on the Epworth Leaguers who attended, the writer gives here a symposium gleaned from a class paper written by a group of Intermediate boys and girls.

Mary Camp, Hayuesville: "Tithing was an Old Testament law of the Jews. Christ took the old law and made it better. We should give God his share. Non-tithing is the seedbed of theft. God puts us on our honor to give him his share."

Lois Stansbury, New Orleans: "We must remember that everything that we have belongs to God, so we should give him his share. Some people think that they give too much to the church. They do not give too much, but not euough. If a person is a good Christian and loves Jesus, he will give freely."

Sarah Lyles, Bunkie: "Tithing is a great blessing to any one, for the one who tithes has that blessed assurance that God will take eare of him. Some people try to dodge and ignore God's part, but if every one would stop and think of the source, and of God's eall, no one would hesitate; for only iu God's keeping ean our burdens be made lighter."

Grace Johnson, Cedar Grove: "Tithing is necessary, beeause as Christians we realize that God is the owner of all things."

Azile Swann, Shreveport: "Without God, everybody would be helpless. God only asks for a tenth. If you want to give more you can."

Mary Kilgore, Shreveport: "Stewardship means giving God his share of everything you possess. He promises us many blessings if we do his will in this matter, and God always keeps his promises."

Hubert Young, De Ridder: "In the beginning God created the heavens and the earth, which makes him the rightful owner, and through his goodness and mercy has placed us on his property. We must let him use our money. Of course we are all God's, and everything is his, but he leaves us entirely ou our honor as to our decision. We may tithe at least (if not more than that) with our money. We may also give our lives into his service. This is what he expects of us."

Mildred Glass, Vivian: "I realize now what stewardship means to the churches as I never realized before. * * * Coveteouness is another thing I have come to realize. I knew it was a sin. I did not know it was such a terrible thing."

Krin Crawford, Shreveport: "We owe a tenth as God's part. We steal if we do not pay it."

Catherine Pace, Many: "I never knew before what wonderful promises God had made to those who would tithe."

Fairy Lynn Brown, Shreveport: "Why should we pay a tenth? God is the biggest factor of production. Society and the individual demand their share, but God is patient and puts his children on their honor because he loves us. There are many excuses given why people do not pay the tithe, but there is no real excuse. Some think just the rich people should pay to the church, but God helps every one, and every one should give a tithe."

H. L. JOHNS.

JUNALUSKA FEATURE.

We have the following good news to pass on to those Epworth Leaguers who are planning to attend the Epworth League Assembly at Junaluska, August 14-26. The Kirby Brothers' Quartette of the North Alabama Confereuce will be on hand. They will sing at the vesper services and on special occasions. If you have never heard this fine quartette of Epworth Leaguers sing, you have missed a great treat; if you have heard them, you will want to hear them again. Get ready now to go to Junaluska!

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 17, 1924. CHAS. O. CHALMERS, Manager.

Editorial

PROHIBITION LEGISLATION IN THE LOUISIANA LEGISLATURE.

In spite of the fact that there seemed to be a determination on the part of some of the members of the Legislature that hast just closed to enact legislation that would practically annul the Hood, prohibition measure and that would give aid and comfort to the advocates of light wines and beer, the results of the recent session are gratifying to prohibitionists throughout the State. Instead of the Hood bill's being weakened, it was amended so as to cure material defects, and, thus amended, it remains on the statute books. Another bill was also passed, making it a penal offense to use poisonous substances in bootleg liquor, so that those who engage in the illicit manufacture or sale of liquor will be subject to double prosecution. It is fitting that those who sponsored and worked for these salutary laws should be commended for their vigorous and successful efforts. Among the leaders in the Senate were Hon. T. L. Hood, of Monroe, and Hon. Delos R. Johnson, of Franklinton; in the House, Hon. T. W. Holloman, of Alexandria, and Dr. Harrison Jordan, of Rayville. To these and their stalwart supporters much credit is due for strengthening the prohibition cause in Louisiana. In addition to these, Rev. A. W. Turner, Legislative Superintendent of the State Anti-Saloon League, deserves great credit for his labors and influence in promoting the cause of prohibition. Brother Turner is admired, respected and feared—even by those who differ from him in their views on the liquor question. It is impossible to estimate the value of his services in connection with the present status of prohibition legislation in Louisiana.

THE PLAN OF UNIFICATION.

There ought to be, and we presume there will be, a very careful study of the plan of unification now before the church, pending the vote upon it at the sessions of the Annual Conferences in 1925. This study should be carried on by all the members of the church, both men and women, including, of course, all the young people, in order that there may be a thorough understanding of all that is involved in the plan.

We cannot emphasize too strongly the need of studying the plan as it has been submitted by the Joint Commission on Unification, approved by the General Conferences of both churches, and handed down to the Annual Conferences for their action. No member of the church is prepared to express an intelligent opinion concerning this plan of unification until he has studied it carefully and has come to an understanding of what is in the plan itself. We do not say that it is so—but we have read some articles and heard some oral expressions concerning the question of unification that seemed not to be based at all upon what the plan provides, but upon what the writer or speaker imagined would be found in it.

It ought to be a great advantage in the discussion of unification to have a definite plan before us for study—the plan upon which the union is to be based if it is brought about at this time. Before the Commission acted, the discussion, of necessity, had to be in more or less general terms; now, we have the exact conditions upon which the union is proposed, and the discussion ought to deal with these specified conditions. It is hardly fair to read into the plan what is not there, or to leave out of consideration what the plan actually contains. The plan itself is before us; interpretations of its provisions may differ, but these provisions are laid down in black and white.

While our constitutional process provides only for a vote by members of Annual Conferences, we believe unreservedly that every member of the church has a right to his opinion concerning the plan, provided he has taken the trouble to inform himself as to its provisions. There should not be—and we do not believe there has been, or that there will be—any attempt to "jam" the plan through the Annual Conferences without giving the laity a chance to be heard. Since the plan has been before the church only a short time, it is not reasonable to suppose that the great rank and file of the church membership are thoroughly familiar with it; certainly, therefore, they should not hastily commit themselves either for or against it. We know of at least one case where the names of little children were signed to a petition against unification when, by the most charitable construction, they could have known nothing of what was really involved in the plan. No reasonable person surely would expect such a petition to have much weight—and the same would be true if the petition had been in favor of the plan. A fair-minded person always wants to hear both sides of a question before he makes up his mind concerning it; certainly, with this momentous issue before us, every effort should be made to get both sides before an opinion is formed. We may remark, in passing, that the church press is, without exception so far as we know, open to both sides in this discussion, and if there ever was a time when church members should be taking and reading their church papers, now is the time.

The weakest of all arguments is the one based upon fear and prejudice. We hope the discussion of the plan of unification will be based upon a higher plane than that which involves these weaknesses of human nature. That we cannot utterly divest ourselves of them may be true; yet it is possible, when we set ourselves to the task, to subdue them to the point where they will not cloud our vision or warp our judgment. The great question of unification is not one to be settled merely upon the basis of our personal fear and prejudice, but upon the high ground of the best interests of the Kingdom of God. Conference and judgment should rule out fear and prejudice.

The church should be in such a spirit of prayer during the next few months while this matter is under consideration that a great spiritual revival would result, whether unification be consummated or not.

"OUR MINISTRY OF TOMORROW."

In the Advocate of July 3, under the above caption, there appeared an article by Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training and Life Service in our Church, that deserves a careful reading by all our people, especially by our young preachers. There are just two points in that article to which we wish to call particular attention. The first is the statement that there has been no improvement in the number of preachers who are admitted into the traveling connection under the two-thirds rule—that is, the provision of law by which young preachers who do not meet the educational requirements of the church may, in exceptional cases, be admitted by a two-thirds vote of the Annual Conference to which they apply. The very highest ambition of the church is that all applicants for admission into the traveling connection shall have at least the equivalent of a high school education. It would seem that this requirement is low enough for men who, by the very nature of the case, will be placed in positions of leadership in communities where most of the people, especially the young people, will have at least a high school education, and many of them will have college training. If the church does not provide to furnish an educated ministry for an educated constituency, it will have to give up the hope of furnishing a leadership for the social, moral and religious forces of the age. The two-thirds rule is a good provision for cases that really are exceptional, but such cases are, or ought to be, few and far between.

The second statement to which we wish to call particular attention is this: "Last year, out of 1,310 undergraduates, 107 failed to pass their examinations. This year, out of 1,501 undergraduates, 325 failed." These figures show an improvement this year over last year, but they are still far from showing a satisfactory condition among the undergraduates. We know perfectly well that there are circumstances under which a young preacher is excusable for not bringing up his course of study during the Conference year; and we have not a word of censure in such

(Continued on Eighth Page.)

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LIFE—I AM READY.

Life—I am ready,
My tears are sent;
Grief is so futile,
So vain lament.
Life—I am ready;
Come whatever will;
I have met the Comforter
Out upon the hill.

Out in the clean winds
His voice I heard.
Sorrow makes one more keen
To catch His word.
"Let not your heart be troubled!"
The winds breathed it low.
And now I understand—
And now I know!

Life—I am ready;
Not baffled and dismayed.
I met Him on the highest hill,
No more am I afraid.
A heart for any fate is mine,
There were thorn prints on His brow!
And nail scars on His tender hands!
Life—I am ready now.

—Alma Leggett Lonsdale, Kansas City Star.

"OTHER REFUGE HAVE WE NONE."

By Bishop Warren A. Candler.

There is a widespread conviction that nothing but the return of the people to God will suffice to correct the condition of disorder and demoralization which has followed the war.

Sensible men see that there has been a fearful decline in morality, which threatens gravely all other interests, and they refuse to allow the charge of "pessimism" to repress the expression of their convictions.

Men widely separated by distance, and more widely by class distinctions are speaking out clearly and cogently. The most eminent editors, educators, economists, and statesmen unite with one voice in pointing out the perils of sin to civilization and in declaring religion to be the only force able to avert the dangers which arise from it.

Recently the St. Louis Globe-Democrat said:

"A state of almost universal degeneracy is apparent in the decline of moral standards throughout the world. The destructions of the war that are counted in blood and treasure are perhaps the least of its disasters. The clock of civilization has been turned back. How are its great hands to be turned forward so as to recover the loss and to proceed with progress? We say it with solemnity that it can only be done by the recovery of consciousness of God and of responsibility to God in the hearts and minds of men."

The degeneracy to which the editor of the Globe-Democrat refers is not confined to any class of people.

It is manifested in the form of highway robberies in our cities perpetrated in open daylight, and it has broken forth at the national capital in an eruption of political corruption that smells to heaven. Some may say there has been less wrong-doing upon the part of high officials at Washington than the press reports have indicated, and that politicians have exaggerated for partisan purposes the whole situation. That does materially alter the case; for we are forced to admit that colossal frauds have been perpetrated on enormous falsehoods uttered. In either case, prominent men in the government are guilty of the grossest immorality. Perhaps both fraud and falsehood have mingled in the foul flood of evil which has filled the federal capital.

In many directions are evidences of the prevalent degeneracy which the St. Louis editor so vividly described and so justly deprecated. They are visible in commerce, social life, literature and education. During the war many men rose to unusual heights of heroism who were without sufficient moral force within themselves to sustain them at such lofty levels, and when the inspiration of the conflict ceased, their high purposes collapsed, and they fell lower than the moral grade from which they were lifted temporarily by the stimulation of a transient enthusiasm.

Others were not inspired by the war even. They were our profiteers, who, like vultures, feasted and fattened by feeding on both public and private interests while the attention of others was directed to nobler things. These were they who acquired habits of corruption which they were too weak to break off when peace came. They became, if anything, more bold in their thieving and more shameless in their villainy.

There were yet others who in a period of inflation became addicted to the wildest extravagance, and who now continue their efforts to indulge such wastefulness. To gratify their pampered appetites and satisfy their worldly vanity requires an amount of money which they do not possess and cannot earn. Hence some of them incur hopeless indebtedness and some fall to stealing.

To remedy such conditions nothing less than a great revival of religion will avail.

The gods of greed and pleasure must be dethroned and the God of heaven enthroned in the hearts of the people. They have been deifying their lusts and crucifying the Lord, and now the whole current of their natures must be reversed by the supernatural power of the regenerating Holy Spirit.

Shallow and spasmodic reformation will not suffice to meet the needs of the hour. Superficial treatment of outward symptoms will irritate far more than it will cleanse the evil away. The life of the people calls for constitutional rather than cutaneous remedies. Social salves cannot take the place of divine salvation of the souls of men.

In fact, porous-plaster reformers have paraded their worthless nostrums long enough. The people must turn away from these sociological quacks, and go for healing to the Great Physician.

Secretary Wallace, of the Department of Agriculture, put the case well when he said recently: "After the experience of the past five years people are coming to the opinion that the only salvation of the world lies in a return to old-time religion." A large body of evangelical Christians assembled in Germany a few weeks ago, sounded the same true note. The old religion alone reveals saving power.

The religion that was true and necessary yesterday is true and necessary to-day, and will be true and necessary to-morrow. The saints of former generations did not follow cunningly devised fables. Our fathers were not fools, and the men who seek now to substitute rationalistic speculations for "the faith once for all delivered unto the saints" are as conceited as they are back-slidden.

Men of their sort have never brought deliverance to men and nations in periods of darkness and despair. With all their prating of progress, it is simply the truth that they have always and everywhere led backward the people who have heeded their misleading cries.

When has a Martin Luther, a John Knox, a John Wesley or a Jonathan Edwards risen from their ranks?

Isaac Taylor said of the leadership of just such men that when Wesley appeared "the people of England had lapsed into heathenism or a state hardly to be distinguished from it."

In our own times we have seen the religious life of Luther's Germany blighted and blasted by the same sort of rationalistic leaders, and now a large company of the most devout and wise Christian men in that land of disaster and distress are calling the German people to return to God as the only remedy for all their woes.

Why then should we admire and imbibe the diluted Christianity which has cursed the people of Germany, enfeebled their faith, and wrought their ruin?

We want not a religion that has been watered down by infusions of rationalism. Such Christianity cannot answer the imperative needs of our imperiled civilization.

A great Christ, whose redeeming grace is preached with unfaltering confidence, is required to master and overthrow the monstrous forces of evil in our day. Insatiable lust, armed with incalculable millions of money, cannot be conquered by a babyish type of theological sentimentality. We need a great salvation.

The present is no time for preachers to be reducing the stature of our Divine Redeemer by denying his Virgin Birth and dissolving the body of his resurrection glory into a mere mist. It is no time to disperse the angelic host which gladdened the hearts of the Shepherds of Bethlehem with the seraphic strains of their heavenly anthem. It is no time to seek to obscure with clouds of murky criticism the beams of the star by which the wise men of the East were guided to the manger where was lying the new-born King, at whose feet they poured out their treasures of gold and frank-incense and myrrh. When the whole earth is filled with Rachels weeping for their children and refusing to be comforted because they are not, and when in all the crowded cemeteries of the world millions of disconsolate Marys are crying, "They have taken away my Lord, and I know not where they have laid him," it is no time to order away as intruding spectres of superstition the angels of the resurrection.

It is rather a time when each and all should with Thomas cast away our doubts and fall at his feet in adoring love, crying in joyous confidence, "My Lord and my God!"

Let us have done with rationalistic charlatans and charlantry and embrace the divine Christ "whom the glorious company of the Apostles, the goodly fellowship of the Prophets and the noble army of the Martyrs praise; whom the Holy Church throughout the whole world doth acknowledge; who is the King of glory, the Everlasting Son of the Father."

Coming to him a weary world shall find rest for its soul, even the peace of God passing all understanding. There is no relief for it except in him.

"Other refuge have we none."

A TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Doctor Carley: Here we are out on the Mediterranean finishing the second week of continuous going over the wastes of blue. We have still more than a week until we leave the ship. To me there is a monotony of travel which all the thrill of the sea cannot relieve. Despite the fine and congenial fellowship of our party, the morning brings to one a sort of "and must we see each other's face."

Regardless of what may be the individual reaction to it, ocean travel supplies many novel experiences for any thorough-going American. For instance, one faces at the table a battery of wine bottles, and women smoking cigarettes with a nonchalance not altogether characteristic of the same practice in America. On the decks of Mediterranean liners one's ears are assailed by a pandemonium of gabble that would have put to shame the closing phase of the builders at Babel. For there are Zionist pilgrims on their way to Palestine, Greeks returning to the classic isles, Syrians, Persians, Egyptians, and other crusaders for whom we have not been able to find a solution. When you add to all this the fact that the ship has a French crew from stem to stern,

you can begin to understand that an American with a single-track speech would be completely marooned. But we have been able to get plenty to eat, and we have been saved the humiliation of knowing the polyglot expressions of the barbarians about us.

We went ashore twice in the Azores and also at Lisbon, Portugal. Both in the Azores and at Lisbon there are places of local and historical interest. But there were several things of special interest to me. First was the native's repudiation of his own money, and his insistence upon being paid in American money. One of the bills used in the Azores is the 5 reis, and according to our calculations it would take 64 of these bills to make a penny. And of the 10 centimes bill, used in the Azores and Portugal, it takes three of them to make a penny. Even the beggars seemed to be offended when they were offered one of these pieces of money. I imagine that if Mark Twain's man Blucher had received his bill for the dinner in 1921 he would not have survived to tell the story.

Another matter of interest is the very marked contrast in the social and economic condition of the people. There seems to be no well defined middle class. One sees on every hand the stately mansions of the rich, while he hears the insistent and unceasing trade cries of the poor. It is inconceivable that the primitive customs and methods which prevail in Portugal should have survived to this day. The very street life of Lisbon presents a hopeless combination of ignorance, indolence, and primitiveness.

The religious life of Portugal appears to be, as one would expect, on a parity with the social and economic condition. We were in the Azores on a religious holiday and in Portugal on Sunday, and in both the stately Catholic cathedral and the Protestant chapel the altars seemed to be quite deserted. And even those who were there, with a single exception, were of the peasant class. We are in no wise disposed to discredit the religious experience of even the humblest soul; but one cannot help feeling discouragement for a people who have had centuries of contact with Christian ideals and with such little result. So much for Portugal.

Passing into the Mediterranean we saw the "Pillars of Hercules" on one side and Gibraltar on the other. We looked for the insurance sign, but it wasn't there. Neither was there much in the present appearance of the fortress to anchor one's faith in the business which uses it as a symbol of its dependableness. We doubt if Gibraltar could stand very long against our modern high explosives. But looking to the "Pillars of Hercules" on the African side, we could but see in these grim but undefended heights monuments to Livingstone and Stanley, who, without sword or musket, established defenses in the very heart of the "Dark Continent," against which "the gates of hell shall not prevail."

Algiers to-morrow.

W. L. DUREN.

On board S. S. Madonna, June 21, 1924.

THE CASE FOR PROHIBITION.

By George Cleaton Wilding.

There are so many assaults made on prohibition, from so many angles, that it may be worth while to take a look at some of them. It is asserted, over and over, by editorials and contributions in the columns of our daily papers, that the Eighteenth Amendment was "put over" on the American people by a few long-haired fanatics, in a sudden spasm, a bit of hasty, hysterical sentiment, under the excitement of the World War.

How about the facts in the case? Could anything be further from the truth on every count? There has been no haste. The movement toward prohibition has been slow and gradual, step by step. Its advocates considered this creeping progress tedious and often discouraging. The first prohibition amendment was offered in the United States Congress by Senator Blair, of New Hampshire, more than fifty years ago. For a half century we kept pegging away. First, local option by towns, then by counties; after this, State prohibition; then, at last, the national amendment. But before this final and complete triumph, 33 States had adopted amendments, 25 by an unhampered, free vote of the people, and 8 by vote of the Legislatures, which had been elected largely on this issue. A "few fanatics" could not "put over" such a radical step. A great nation does not change its constitution in a hasty, feverish manner. And this Eighteenth Amendment was adopted in a perfectly legal manner, 45 of the 48 States voting for it. Nearly everything connected with this amendment, all of the preliminaries, were completed before we entered into the war, and its victory was already assured before a soldier crossed to France. It was a great blessing to our troops; and leading Englishmen now admit that similar action would have greatly protected and helped their soldiers.

It is claimed that "temperance" would have been a better solution of the saloon problem than prohibition. What a misty word is temperance! It does not mean the same thing to any two people. To one it means total abstinence; to another anything short of a dozen drinks a day. It looks to me as if we have tried temperance movements pretty thoroughly. We had the days of Father Matthew Societies, Good Templar, and Sons of Temperance Lodges, and the so-called emotional Murphy Movement. Did they halt, hamper or in any wise cripple the saloon? Not noticeably. This wicked old institution, unhindered, went roaring along.

A daily paper editorial recently asserted that a steady progress was going on, and if we had kept our hands off, the saloon evil would have worked its own cure. Had anybody noticed this wonder-worker in operation? The license system in our country is almost 200 years old; and, up to a few years ago, the amount of liquor consumed, in bulk and in the ratio per capita, has been steadily increasing. At this rate of improvement the saloon would have been in full blast when the millennium came marching in. No, reforms do not come about in that manner. Neither slavery nor Mormonism would have cured themselves. A little prodding from outside greatly hastens results. Dr. Parkhurst once truly said: "'The wicked flee when no man pursueth,' but he makes better time when you get after him with a sharp stick." This has been especially true of that hoary old evil, the saloon.

Our friends, the enemy, have given up all hopes of repealing this amendment. It is too big a job to undertake, and would take too long a time to bring it about. Noise and bluster would not accomplish it. So they have taken another tack. Their idea is to cripple it, break its backbone, by bleeding to death the Volstead law, the enabling, enforcement act. Leave the amendment stand, but have no strong act left for its enforcement. Of course this would practically make the amendment null and void, a dead letter on our statute books.

Their way of bringing this about would be accomplished by having Congress legalize the manufacture and sale of beer and wine. The idea is that the present bunch of law-breakers would be loyal citizens if there were no law to break, in so far as their beer and wine were concerned. The past has demonstrated that the more leeway you give criminals, the more brazen and defiant they become. In the old saloon days they were allowed a good deal of indulgence. Did they obey the law? In many States the saloons had nothing but a beer license, and yet nearly all of them sold the heavier liquors. The truth is that about 90 per cent of the stuff sold in the legalized saloons was beer.

To legalize the sale of wine and beer simply means the return of the saloon. There must be some place fixed for its sale. That place, call it what you may, practically becomes a saloon, and it will be as law-breaking as was the old saloon. Soon it will become as intolerant and overbearing as in the days of yore, when it ruled our cities with a "high hand and an outstretched arm." It will again become a dictator in politics, write platforms, nominate candidates, plump a solid and dangerous vote, and rule the roost once more. The fact is, we should be back where we were fifty years ago, and have that long, hard battle to fight all over again. Can we afford to take this dreadful risk? There is no middle ground. It is either prohibition or the saloon. We have tried everything else. Which do you choose?

Other compromisers are urging us to compromise on the Quebec plan of State control, and management of the sale. We tried that out in the Carolinas. It is "weighed in the balance and found wanting." We know to our sorrow how deceptive is that alluring cry of big returns from license fees. It takes out of the State treasury much more than it puts in. And, after all, it is the patrons of the saloon who pay these license fees, not the saloon. And the end is not yet, up in our northern neighbor. Reliable witnesses certify that they saw drunken men on the streets of Montreal recently as they used to be witnessed on the streets of our cities in the days of the old saloon. The only good saloon is a dead saloon. We take no chances. We already have the best thing possible. Let us stick to it through thick and thin. It will grow better every day. "The darkest hour is just before dawn!"

Loud complaints are being made about the lawlessness of the bootleggers, and the debauchery and death that follow in their trail. The reckless assertion is made that these orgies are worse than anything in the past; and, if we can't enforce this law we would better modify it, and they incline to the view a very welcome view to many of them that it cannot be enforced. It might be well to consider that if there were no patrons of these greedy bootleggers, there would be no bootleggers. How much better are the patrons of these foreign, alien bootleggers than the bootleggers themselves? And, after all, is not the Eighteenth Amendment about as well enforced as the laws against theft, robbery, burglary and murder? Would we repeal these wholesome laws because they are not enforced?

Have our wet friends forgotten the terrible past, when 10,000 distilleries and breweries and 200,000 saloons ran wide open, day and night, with their debaucheries, brawls, robberies and murders going on almost undisturbed? We had become so used to this dreadful state of affairs that we became sodden, and paid but little attention to it all. Our daily papers made but slight note of this saloon output; it was a matter of common occurrence; was not news. Our city policemen made but few arrests, sometimes, indeed, good-naturedly steered homeward easy-going drunken men.

Now this law is on trial, and violations are keenly noted; it is now news. We are under prohibition, and the daily press seems determined to show us that it is not enforced, and that it can't be. The news is not only published; it gets on the front page and demands black headlines. There is a difference, you see. Let us pray for the conversion of the daily papers.

East Orange, N. J.

FREE TITHING LITERATURE.

We hereby offer, free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted," to furnish one copy of each to every member of the official boards of his or her church and to the presidents and secretaries of the Women's Home and Foreign Missionary Societies.

This offer will stand until Oct. 1.

When you write please give your denomination and mention the New Orleans Christian Advocate.

THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago, Ill.

NEW ORLEANS DISTRICT NOTES.

The joint quarterly conference of the New Orleans churches, held at First Church on July 10, was well attended and helpful. The reports of pastors showed that nearly five-hundred members have been added to our churches in the city since Conference. An interesting and inspiring incident was the recommendation of three young men for license to preach, one each from Carrollton, Parker Memorial, and St. Mark's.

* * *

The Union Epworth League for July, which met at Rayne Memorial on July 8, was remarkably well attended, and showed that the young people are enthusiastic and are making progress in their work. A steamboat picnic is planned for July 31.

* * *

The Parker Memorial Church has just completed extensive repairs and improvements on their church. Brother Lee reports good congregations and an accession of more than fifty members since Conference.

* * *

Rev. B. C. Taylor, who is to take his A. M. and B. D. degrees at Southern Methodist University next year, is filling acceptably the pulpit at Rayne Memorial during the absence of Dr. Duren, who is touring the Holy Land. He reports good congregations for the summer season.

* * *

The pulpit at McDonoghville is being filled by various preachers during the absence of the pastor, Rev. F. B. Hill, in Great Britain. Besides the presiding elder, Revs. J. G. Snelling, R. H. Harper, H. H. Ahrens, E. N. Evans, W. G. Evans, J. W. Lockhart, J. L. Williams, and others, including several laymen, have served from time to time.

* * *

The Daily Vacation Bible School at First Church, in which several of our Sunday schools co-operated, was very successful in its work. The workers were all volunteers and did faithful and excellent service. The school at St. Mark's reported an enrollment of 232 on the second day, and was crowding the place as well as taxing the strength of all workers. Rev. J. A. Alford, the pastor, regards this as a great opportunity to reach the people of that section. The Lonisiana Avenue Church, under the leadership of the pastor, Rev. J. G. Snelling, is also planning a similar school.

* * *

At Wesley House, in Houma, a successful Vacation Bible School has recently closed, and we understand that the Morgan City church is also having one. This work is growing in the district from year to year.

* * *

The revival season is in full swing in the out-of-town section of the district. Rev. A. J. Martin reports a good revival at Port Barre, in which he was assisted by Brother Sanden, of De Ridder, resulting in twenty-four accessions.

Rev. Martin Hebert is being assisted in his evangelistic work by Rev. A. M. Serex, who has just completed his course at Emory University. His help in singing and otherwise is very effective. He is also preparing some valuable literature in French for our work. After holding successful meetings at Bayou Blue and Eagle Island, which have already been reported, these workers are now in a meeting at White Chapel with Rev. J. A. Knight.

Rev. A. D. Martin reports the reception of 27 members recently, who came in during several brief meetings of a few days each, held in homes along Bayou Lafourche and Bayou des Allemands. All of these, practically, are French people.

* * *

The presiding elder recently, in company with the pastor, Rev. C. J. Thibodeaux, made a "foreign trip." Taking the mailboat at Abbeville at 10 a. m., we spent the day along the winding Bayou Vermilion, the Intercoastal canal, and the wide reaches of White Lake, arriving at 7 p. m. at Pecan Island. Congregations of more than a hundred people, out of a population of 300 or 400 on the island, attended services. One subscription was taken for the Advocate, a beginning was made toward organizing a League, and three sermons were preached and a quarterly conference held. Five days were occupied with the trip, which was very interesting.

* * *

Rev. E. V. Duplantis, of Berwick, was married on June 25 in the Bunkie church, the presiding elder officiating, to Miss Dorise Kelly, of the White Chapel neighborhood. They will shortly be at home in Berwick. May the Divine blessing be on their union.

* * *

Rev. Edgar Dufrene, of Centenary, is assisting Rev. R. M. Brown at Morgan City for the summer.

W. WINANS DRAKE, P. E.

CENTENARY HONOR ROLL, MISSISSIPPI CONFERENCE.

The following is the list of churches that are on the Honor Roll in the Mississippi Conference, having paid 70% or more of their pledge, some having paid 80%, some having paid 90%, and some having paid out in full. There are several churches that could pay out if just a little effort was made, as they lack only a very small amount of having paid their entire pledge. Which of the churches of this number will be first to pay out?

Churches Paid in Full.

Old Crystal Springs, Sandy Hook, Brookhaven District; Andrew's Chapel, Oakvale, Jackson District; Hiwanee and Long Branch, Meridiau, District; Logtown and Wesley Memorial, Seashore District; Carlisle, Oak Ridge, and Porter's Chapel, Vicksburg District.

Churches Paying 90% or More.

Fernwood, Brookhaven District; Harrisville, Jackson District; State Line (Bucatunna charge), Meridian District; Forest, Newton District; Glen Chapel, New Chapel, Shiloh, Seashore District; Bradley, Chapel, Holly Bluff, Midnight, and Mizpah, Vicksburg District.

Churches Paying 80% or More.

Magnolia, Meadville, Brookhaven District; Mozelle, Mount Olive, Pine Grove, and Vossburg, Hattiesburg District; Brandon, Galilee, Mount Carmel, Ridgeland, Jackson District; Fedora, Hebron, Lauderdale, Pleasant Ridge, Meridian District; Harperville, North Bend, Newton District; Columbia, Van Cleave, Lumberton, Seashore District; Port Gibson, Vicksburg District.

Churches Paying 70% or More.

Bethesda (Scotland), Brookhaven Church, Gallman, Osyka, Hinton, and Ovette, Hattiesburg District; Bolton, Brownsville, Capitol Street, Galloway Memorial, Edwards, Fannin, Flora, Soule's Chapel, and Thornton's Chapel, Jackson District; Bucatunna, Quitman, Sageville, Soule's Chapel, and Union Church, Meridian District; Conehatta, First Church (Laurel), Walnut Grove, Newton District; Bay St. Louis, and Lyman, Seashore District; Cane Ridge, Carpenter, Crawford Street, Liberty, Mayersville, Rolling Fork, Roxie, and Silver City, Vicksburg District.

I trust that in our summer campaign the workers, with your hearty co-operation, will add many churches to the Honor Roll. I am at your service to help bring this about.

Yours for service,

W. D. HAWKINS,
Field Secretary-Treasurer.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

In the American school survey it was shown that it would take 3,000 million dollars to bring American schools up to top-notch efficiency in the matter of housing and equipment. This is shown by a government survey of the situation.

It is claimed there are a million children who are unable to attend school full time, on account of shortage in accommodations, and eight millions attending in obsolete buildings. How long can a Republic last with these conditions? We must wake up. The Republic needs intelligent citizens.

The religious condition of childhood is still more appalling. All the more need for Christian colleges. Our Christian people must voluntarily support their church schools. "All at it, and at it all the time," must be our cry.

Religious wars have always been on hand, not because of too much religion, but for lack of it. Here in America the question is bobbing up in every sort of convention. It is a rather peaceful war, compared with others, but it is fast coming to be very bitter. No telling what the end will be.

The universal study of the Bible is needed. Knowledge will bring light and power. Hence, Christian Education must be pushed to the front. It will pave the way to permanent peace.

Our Christian colleges are the salt of the educational world. They are like the city on the hill that cannot be hid. More and more is Christian Education coming into its own.

Our people are coming to see that their youth can only have Christian character as you put the warm evangelistic atmosphere about our colleges. In the same way, will they have to realize that their money must be put into these institutions for equipment in order that the very best results may be obtained in our church schools.

During the summer months is a good time to pay up your Christian Education pledge. Hunt up your collector and pay your pledge in full, if possible. Some are successfully paying by the month and in this way making headway in reducing the pledge, and at the same time keeping it where it can more easily be paid out. We are counting on our Methodist people paying all their pledges.

ALBERT S. LUTZ,
Conference Secretary of Education.

SINCERITY AND TRUTH.

By Rev. J. E. Godbey, D.D.

Sincerity is love of truth. One is not sincere who does not desire to know the truth. Neither is he sincere who does not obey the truth, so far as he knows it. Sincerity fulfills all known duty. It is integrity, and the limit of responsibility. In the performance of duty no one can go beyond his knowledge of duty. No man is sincere who does not live as he believes, morally—putting his creed into his deed.

We cannot say to any one, "You should not make conscience your guide"; you should not always do what you believe to be right," else what shall one do? By what rule should one guide one's conduct? Should a man ever do what he believes to be wrong?

You tell me that sincerity does not avail to save men, and that, in material things and temporal interests, a man, seeking welfare, health, happiness, may fall into ruin on what he thinks to be the right path. The analogy is defective. The illustration does not illustrate. Sincerity is not a mental, but a moral state. Conviction of truth is often wrong, but sincerity is always right, in itself considered. One should often think differently, but one should always be sincere. Sincerity is good purpose, not good judgment. Sincerity may be guided by wrong judgment—that does not destroy its moral quality. He who does me an injury in seeking to confer on me a benefit is still my friend, and I will hold him as such. Sincerity is moral principle and is not simply honest conviction about things, especially things involving no moral issues, such as the best way to promote temporal gain or comfort—the best way to preserve health, or to raise corn or potatoes.

Sincerity is a duty in all, and preserves its moral quality through all changes of judgment. The sincere seek to serve God. They use the talent given, and they attain salvation, though it be "as by fire"—all their works being burned up. Such condemnation and destruction of one's works is final and fatal in temporal spheres, but in spiritual things, sincerity obtains pardoning grace; for the Scriptures plainly teach that where little is given little is required; and, in the spiritual realm, they that sincerely seek, find.

Sincerity is not a term to be applied to mere

mental conviction or obedience to conviction where no moral relations are involved. Conception of moral truth and duty relate us to God; for who can say, "This is moral truth, but it is not of God?" "This is duty but it is not God's will?" Sincerity is honesty of aim in sight of God.

But from whence does the value of sincerity arise? Its value is relative, and depends on the intrinsic worth of Truth which it seeks. Can the love of truth be of value if truth itself is valueless? Sincerity has its value solely in the intrinsic excellence of truth itself. The sincere man may be on the wrong path, but his sincerity is a promise of all good, for it is earnest seeking of the right path. It is docility under instruction. Only the sincere man can ever come to the knowledge of the truth. The sincere soul is in God's school. Go into the school and ask the teacher which pupil is dearest to her. She may point out one in the beginners' class rather than one in the graduating class; but she will point out the most docile. Docility becomes a pupil—a searcher after truth. It is docility, the desire to learn, that suits the relation of the pupil to the teacher. But teachableness has value in respect to that which is taught. So is sincerity related to truth.

Truth is the high and safe way, the satisfying food, the pearl of great price. He who is guided by it builds upon a rock. What he builds will abide. In truth he establishes a higher plane upon which coming generations will stand, and from which they will have clearer vision of God. He who has found the true path will never need to turn back—will never be disappointed.

There is a body of truth which the sincere are seeking and of which they are learning more and more. To be sincere, to be docile pupils, is the duty of all. The love of truth demands that we love and highly esteem all seekers after truth, for it is truth that at last must make us free. Truth is the good we seek, sincerity the path by which we seek it. The seed is fruitful that is received in an honest heart. All promises are to sincere seekers.

Kirkwood, Mo.

OPPOSED TO UNIFICATION.

I have kept silent on the subject of unification till now, and have been reading and studying each article written on the subject; but now I must speak, though only a few sentences.

There are several reasons why I am opposed to the uniting of the two churches.

In the first place, Jurisdiction No. 1 fixes a boundary line around Jurisdiction No. 2 under the present plan; leaving the Church South without any room for expansion whatsoever. We must therefore prune our grapevine so it will not retard the growth of the surrounding crop, or cross the boundary line.

In the next place, I am opposed to the present plan because it gives to the Negro all the rights and privileges of our Conferences, for in the sixth article, "The bishops of the two churches as at present constituted shall be the bishops of the united church without further action," thus taking in the two Negro bishops of the Northern Church. The colored membership of the Northern Church has been granted an equal standing with all other members on all connectional boards.

This action was taken at the last General Conference of the Northern Church; previously he had been only a ward of that church, but in order to insure his vote for the present plan of unification he was granted this new concession. This little bit of news has recently come into my hands, through a member of the Northern Church, a preacher, which bit of news bids us beware, and think twice before we leap.

I note that one writer of our church asks the question, "Shall we take what we can get?" and answers, "Yes, provided the cost is not too great."

The cost means, compromise: compromise not of principle, but of preference. It seems to me that it would be compromise of principle, too, when we yield to something which brings the Negro on an equal standing in our Conferences, after we have held out these years against it.

It is not sectional prejudice, as the writer seems to think, but it is a question of justice and right, of principle and superiority.

The same writer gives some principles by which we must stand, as follows: "The unquestioned and unquestionable constitutional guarantee of rights of the minority." Yes; and what are the rights of the minority? In the first place, to remain as we are to-day and our rights will be unquestioned. In the next place, if the two churches unite, give us an equal showing and that guarantee of unquestioned and unquestionable rights, and the control of property; and the preservation of the integrity of social life, hold to our doctrinal standards, our articles of religion, and general rules.

There seems to be a spirit of inconsistency on the part of the Northern Church—they wanted to depose Bishop Andrew because he owned a slave; and yet, they hold on to the Negro.

The bone of contention in Bishop Andrew's case seemed to be expediency, that it was "expedient" to depose him, not so much from any great harm that might result from a slaveholder, but it was "expedient" that he be deposed.

Now if it was expedient that he be deposed, it is just as "expedient" for our Northern brethren to cut loose from their Negro constituents, and if not willing to set them aside "under their own vine and fig tree," then it is just as "expedient" for the Church South to remain as it is to-day. We have prospered under the guiding hand of Providence, and I believe it was the will of the Almighty God that the separation took place, and I furthermore believe it is his will that we remain so to-day. We are on fraternal relations with our Northern brethren, we love them and wish for them great prosperity; and we would not say or do anything that would cause any friction between the two great churches; but we have had a slap in the face from the very beginning when they rejected Dr. Pierce as a fraternal delegate from our Conference in 1848. It seems to me that we have disregarded the final and parting message of Dr. Pierce to that General Conference: that if the proposition of fraternal relations was ever renewed, it must be by the Church North, and if ever made on the plan of separation, as adopted by the General Conference of 1848, the Church South would cordially entertain the proposition.

Yes, I said disregarded; we were compelled to cut loose, and then after years of prosperity come back and knock at the door of the Northern Church and say, "We are heartily sorry that we have been naughty children; won't you take us back?" This reminds me of the story that was told of a tramp, who approached a house and said to the lady, "Will you please give me a drink of water, I am so hungry, I don't know where I am going to spend the night."

I do not believe the time is ripe for uniting of the two great churches. It is going to hurt the church. We will lose more just now than we will gain. I fear that we will relinquish our rights to our property, which our people have worked hard for; therefore I am unwilling, nor am I ready to walk up and sacrifice all this on the altar of the Northern Church.

When the time comes that we will have equal rights and an equal representation in our Conferences, and the Negro is left out, and the Northern Church will meet us half way, and all, both North and South, will lay all on the altar of consecration, and there will be no gobbling up of property by either side, but will consecrate all to the service of God; then I would be willing, if it was God's will, to join hands with my Northern brethren and sing that blessed old hymn, "Blest be the Tie."

Brethren, "my heart's desire and prayer to God is that both churches be saved."

H. E. CARTER.

Black Hawk, Miss.

DR. BRISCOE CARTER APPOINTED CENTENARY SECRETARY FOR LOUISIANA CONFERENCE.

Owing to the heavy burdens incident to collecting and adjusting the Centenary pledge in the Alabama Conference, it has been deemed advisable to request Rev. O. S. Welch, D.D., to give his entire time to the Alabama Conference. In view of this, Bishop Hay has appointed Rev. Briscoe Carter, D.D., as Centenary Secretary for the Louisiana Conference.

Dr. Welch has been cordially received by the presiding elders and pastors of the Louisiana Conference, and has rendered very efficient and effective service.

Dr. Carter will announce to the preachers of the Louisiana Conference at his earliest possible convenience the place of his secretarial headquarters.

W. G. CRAM, Directing Secretary.

Referring to the above: I have consented to undertake this work, relying upon the co-operation of all the pastors and treasurers of the Conference. We made these pledges to further advance the kingdom, and upon them the church has built a program of extension that is honorable to God and honorable to us.

With the same spirit that inspired the pledges let us go forward to their redemption for the great cause.

For the present, address all correspondence relative to the Centenary to me, care M. and P. Park, Pinkie, La.

BRISCOE CARTER.

LAKE ARTHUR CAMP MEETING.

Kindly announce through the columns of the Advocate that the Lake Arthur camp meeting, Lake Arthur, La., will be held Aug. 21-31, with Rev. Benjamin L. Sutherland, of Hollywood, Calif., formerly of the Mississippi Conference, evangelist, as preacher, assisted by W. B. Yates, leader in song.

Very truly yours,

J. W. FONTENOT.

NOTICE.

The Appropriations Committee of the Board of Church Extension will meet at the Board of Church Extension building, 1115 Fourth Avenue, Louisville, Ky., Aug. 13, at 9:30 a. m.

T. D. ELLIS, Secretary.

CAMP MEETING NOTICE.

The Cleveland, Miss., Holiness Camp Meeting will be held Aug. 7-17. Rev. R. H. M. Watson, of Meridian, Miss., district superintendent of the Nazarene church in Mississippi, and Rev. L. J. Foreman, pastor of the Nazarene church at Davis' Chapel, near Cleveland, will do the preaching.

This camp is undenominational, and has been held annually for more than twenty years, and has been the means of helping many souls to Christ. The large tabernacle is situated in a beautiful shady grove, with plenty of pure water. A hearty welcome awaits all who come in the right spirit.

Pray for this meeting.

MRS. M. J. BEEVERS, Secretary.

Cleveland, Miss.

TO EVANGELISTS OR PASTORS.

Mr. Harmon Lee Smith, a member of my church and a student at the University of Mississippi, will have time to assist in revival meetings as choir leader from August 10 to September 14. He has led the song service in two meetings for me in a very satisfactory manner. Any one interested may write him at Ellisville. J. B. CAIN.

Ellisville, Miss.

PIPE ORGAN FOR SALE.

If any church desires to purchase a two-manual pipe organ at a bargain, they may write Dr. W. A. Borum pastor First Baptist Church, Natchez, Miss.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

SIT STEADY IN THE BOAT AND KEEP ON PULLING AHEAD.

We are divided in our opinions concerning unification, but united in the conviction that our Special Effort for Superannuate Endowment must succeed in full measure or its failure will shame us throughout the succeeding generations. If unification is not decided upon, the necessity for adequate Superannuate Endowment will continue to urge its claim with even greater emphasis. On the other hand, if the two churches unite under the plan, the Southern Jurisdiction will continue to function for many years practically as before, and superannuated preachers of our Jurisdiction will be dependent solely upon the support provided for them by our Jurisdiction alone. And if the day should ever come that unification should develop into union, we could approach such a state in better conscience with $10,000,000 Superannuate Endowment to our credit to match the $25,000,000 of such endowment to the credit of our sister Methodism.

In the light of the above, the Methodist Episcopal Church, South, should throw herself with greater abandon than ever into the wonderful movement now in progress in behalf of the Forgotten Man. Let us not be misled into indifference by any influence which threatens our morale on this subject. So far the response to the great cause has been such as to give promise of a notable achievement. May the good work go on unhindered until we have completely removed the stain on our banners for neglecting those preachers who were used up in making us what we are.

GOING ON TO PERFECTION.

The plan of the Special Effort required the quarterly conference of each charge to approve a definite quota to be raised in five years for the cause. There are approximately 6,500 charges in the whole church. To date, 6,213 charges have sent to the Board of Finance the Pink Leaf Report showing the quotas assumed by the quarterly conferences. The total amount thus officially approved to be raised in five years is already in excess of $10,000,000.

Concerning the charges which have not sent in the Pink Leaf Report, 115 of these are in the Baltimore Conference, which was not held until April, and has not had sufficient time to complete the work in the quarterly conferences. This leaves but 172 other charges in the remainder of the whole church that have not sent in this report, and these delinquent charges on this matter are located with respect to the Annual Conferences as follows: Arizona, 11; Central Texas, 4; East Oklahoma, 6; Holston, 6; Kentucky, 1; Little Rock, 4; Louisiana, 2; Mississippi, 2; New Mexico, 7; North Alabama, 4; North Arkansas, 9; North Carolina, 9; North Georgia, 2; North Mississippi, 4; North Texas, 8; Northwest, 1; Northwest Texas, 4; Pacific, 9; South Georgia, 13; Texas, 53; Virginia, 7; West Oklahoma, 9; West Texas, 3; Western North Carolina, 3.

The following Annual Conferences are 100% on the Pink Leaf Report: Alabama, Denver, Florida, Illinois, Louisville, Memphis, Missouri, St. Louis, South Carolina, Southwest Missouri, Tennessee, Upper South Carolina, Western Virginia.

The Episcopal District of Bishop W. F. McMurry, President of the Board, is 100%. The Episcopal District of Bishop U. V. W. Darlington, member of the Board, lacks but one report of being 100%.

EXPENSE OF THE MOVEMENT.

The total expense of the Special Effort from May 1, 1923, to March 31, 1924, was $141,070.38. Of this total amount $83,157.36 was spent for printing and general publicity; $23,994.09 for publicity in the Conference organs; $12,315.39 for postage; $6,603.93 for express; $2,953.11 for office equipment; $2,388.60 for traveling expenses; $2,079.91 for office supplies; $2,023.50 for clerical help; $1,885.38 for special service; $1,795.84 for secular press publicity; $500 for office rent; $585.73 expense of committee meetings; $233.91 for wire service; $110.91 for office sundries; $438.72 for interest on money borrowed for expenses.

When it is remembered that by far the largest amount of expense for this movement is included in the first year, the above showing is remarkable. The amount necessary for expenses in succeeding years of the Special Effort will be greatly reduced, as it is not expected to send out literature to the whole church in succeeding years as was done the first year. It is the aim and expectancy to bring the total expense of the movement for the five years within $350,000, which would make an average expenditure per year of $70,000. Can the church ask more of the Board of Finance which is directing a movement looking to collect withiu the period stated a total of $10,000,000?

INVESTMENT OF THE MONEY.

Just as rapidly as money is received from the Annual Conferences, it is invested in first class securities. The most careful attention is given by the Executive Committee in making these investments. A strict policy of conservation is followed in this matter. While it is the aim of the committee to secure as high a rate of interest as possible, yet it is demanded that the safety of the loan must have first attention.

In this connection it is pleasing to state that after six years of operation, the Board does not have on its books a single foreclosed loan. Furthermore, there is not a single investment about which the committee is troubled. The interest on all investments is collected promptly, so much so that for four years in succession the Board has come to the end of the fiscal year with every interest account paid. What financial institution to-day can make a better showing?

The money now being paid to the Board of Finance for Superannuate Endowment is invested in all sections of the territory covered by the Methodist Episcopal Church, South. There is scarcely a State in our entire connection which is not in some way receiving the benefit of the investments the Board of Finance is making of the Superannuate Endowment Fund.

WHY THE MOVEMENT IS SUCCEEDING.

The Special Effort in behalf of the Forgotten Man is forging ahead because those who are interested in its success are giving such faithful service to push it along. The movement is without special secretaries to guide it in the various Annual Conferences. It depends solely upon the fidelity of every preacher and lay member.

The bishops, without exception, have done everything in their power to help the movement. The presiding elders have given a most noteworthy co-operation in every instance, so much so that it is amazing to see what they have accomplished. Practically all of the pastors have done their duty to date and continue with enthusiasm to carry on. The Special Effort Committees of the charges are functioning effectively and the result of their earnest work is plainly manifest in the returns. The church papers and the secular press have given valuable assistance, and preachers serving in connectional positions and schools, etc., have not failed to take a practical interest in the success of this work. The movement is succeeding because all of us are working for it.

WE CANNOT FAIL IF WE DO NOT QUIT.

What will be the final outcome of the Special Effort for Superannuate Endowment? It all depends upon you and me. If we are big enough, strong enough, and determined enough, to go on with this thing as we have started, undoubtedly the $10,000,000 will be raised. On the other hand, if we let up in our loyalty to the cause, or in our enthusiastic application of the plan, or in our disposition to carry through, the movement will fail in proportion to our letting up. We must not quit. We must go on and on and on—to complete victory.

The following additional charges have paid one-fifth or more on their total quotas:

McKendree (Nashville), Tennessee, Nashville, Rev. L. P. Sensabaugh, pastor; total assumed quota, $5,051; amount remitted, $2,131.70.

Santa Anna, Pacific, Los Angeles, Rev. Moffett Rhodes, pastor; total assumed quota, $3,060; amount remitted, $619.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor; total assumed quota, $3,450; amount remitted, $1,219.41.

Heber Springs, North Arkansas, Searcy, Rev. O. C. Lloyd, pastor; total assumed quota, $1,368; amount remitted, $485.

Titusville, Florida, Palatka, Rev. R. A. Shelby, pastor; total assumed quota, $1,325; amount remitted, $357.50.

Bastrop, West Texas, Austin, Rev. E. Y. S. Hubbard, pastor; total assumed quota, $2,300; amount remitted, $768.

First Church (Lexington), Kentucky, Lexington, Rev. G. H. Combs, pastor; total assumed quota, $3,384; amount remitted, $1,000.

Cambria, Illinois, Murphysboro, Rev. O. T. Rogers, pastor; total assumed quota, $1,000; amount remitted, $213.59.

Crichton, Alabama, Mobile, Rev. D. F. Ellisor, pastor; total assumed quota, $2,264; amount remitted, $600.

Brundidge, Alabama, Troy, Rev. L. H. S. Chappell, pastor; total assumed quota, $1,750; amount remitted, $350.

Stuart, Virginia, Danville, Rev. J. B. Douglas, pastor; total assumed quota, $1,650; amount remitted, $387.75.

Clarksville, Missouri, Mexico, Rev. W. C. Russell, pastor; total assumed quota, $1,210; amount remitted, $334.

St. Paul's (Louisville), Louisville, Louisville, Rev. R. W. Raaf, pastor; total assumed quota, $2,100; amount remitted, $432.

Mount Washington, Louisville, Elizabethtown, Rev. H. D. Ryan, pastor; total assumed quota, $1,140; amount remitted, $392.

St. Paul's (Orangeburg), South Carolina, Orangeburg, Rev. T. G. Herbert, pastor; total assumed quota, $1,320; amount remitted, $1,420.

Trinity (Savannah), South Georgia, Savannah, Rev. Silas Johnson, pastor; total assumed quota, $1,100; amount remitted, $2,000.

Centre, North Alabama, Gadsden, Rev. C. C. Godby, pastor; total assumed quota, $2,055; amount remitted, $411.

The Home Circle

ELMER'S LESSON.

Having five children and the house and garden and hens to look after, mother was busy from morning till night.

Of course the children helped and were as good as they knew how to be—that is, all of them except Elmer. Eleven-year-old Wesley and Ruth, who came next, worked or played happily all day long; so did the twins, Ardis and Alice, who were only six. Elmer worked or played too, but he didn't want to share things as children must do when there are many. He didn't want any one to pick a single flower in his little garden, no matter how many there were. With his playthings, too, he was selfish. None of the other children must touch his wagon or play with his toys or read his books or hardly even look at his kite.

Sometimes mother coaxed, sometimes she scolded, and Elmer became sulky and stubborn, and then things were very disagreeable.

One day Cousins Albert and Helen came for a visit. The boys began a game of ball outdoors while the girls played in the house.

"Oh," said Cousin Helen, "there are some tenpins! Let's have a game! Albert and I have lots of fun at home playing with his tenpins."

"But," said Ardis, "the tenpins belong to Elmer."

"Why, he's not using them now, and we can't hurt them," said Cousin Helen.

"Maybe Elmer won't mind if Cousin Helen wants to play," said Alice.

So the tenpins were set up, and the little girls played happily until Elmer came in for a drink. How cross he was about it!

"They are my things, and I don't want any one to touch them!" he shouted.

Cousin Helen was much astonished and a little frightened, and Ardis and Alice felt so bad that they cried.

Mother looked sorrowfully at her little boy. "Elmer," she said, "the tenpins are yours, and you may have them; hereafter none of us will touch one of your things."

Elmer, a little ashamed of himself, played with the tenpins, and the little girls went into the kitchen to help Ruth make candy.

By and by the other boys called Elmer out to finish the game of ball, and he went and stayed until mother called them in to supper.

Elmer was surprised to see his tenpins scattered round just as he had left them.

"Pick them up, Ruth," he said. "I'm too hungry."

"Ruth did want to pick them up," said mother, "but I told her that they were yours, and you didn't want any one to touch any of your things."

Elmer without a word crawled about under the table and chairs and picked up the tenpins.

That night while he was undressing for bed two buttons came off his trousers. He tossed the trousers down to mother. "Two buttons came off, mother," he called.

"Here are needle and thread, Elmer," she said. "Of course you will want to sew on your own buttons."

Elmer had an uncomfortable feeling, but he didn't say anything. He sewed the buttons on as well as he could, but the needle pricked him and the thread became tangled, and the next morning the buttons came off again because he hadn't sewed them on firm enough. Then he put pins where the buttons should have been, and they pricked him.

He wasn't happy all that day, though not one of the other children touched any of his things.

A queer lump came into his throat when mother gathered flowers from every garden except his and took them to a friend who was sick. She made a wonderful salad for supper and never even looked at his lettuce, which was so crisp and tender.

At night he found his corner of the big room that he shared with his brothers just as untidy as he had left it in the morning; his cot bed had not been made up, though the others were as plump and smooth as ever.

All that week no one except himself touched any of his things. He watched Wesley try to fasten a wheel on an old wagon so that Ardis and Alice might take their dolls for a ride. He wished they would ask to use his wagon; he even pushed it toward them, but they did not seem to notice.

Mother answered pleasantly whenever he asked anything, but the house didn't seem like home. All day long those pins pricked him; and when he crept into his tumbled bed at night, he was a most unhappy little fellow. He buried his face in his pillow and sobbed. Then a gentle voice asked, "What's the matter, Elmer?"

"Oh, mother," he cried, "I don't want any of my things! Please take them all and let me be your boy again."

So mother cuddled him and kissed him and then asked, "Don't you see, dear, that every one must give as well as take?"

"Oh, yes," he replied.

Then mother smoothed the tumbled bed and sewed the buttons on and made things beautiful and happy again.—The Youth's Companion.

HER COMPENSATION.

It was a bright, warm day that came to us in the weary heart of winter. I was walking through a little park, and paused to rest a moment on a rustic bench. Two women, sitting a few feet away, were engaged in earnest conversation. One was richly clad, and was evidently wealthy; the other one was less elaborately gowned, and bore evidence of sorrow. I could easily hear every word that was spoken, and, as I lingered there for a little while, these words reached my ears:

"But I cannot see"—the well-dressed woman speaking—"I cannot see where Christ has ever stood by you! You have always had a hard time! You have always been poor! You have always worked hard! I cannot remember when you were not stooping beneath some kind of a burden! Yet you are constantly talking about the kindness, goodness, and gentleness of Jesus! Well, where is your compensation? In what way has he helped you? When did he stand by you?" Her words were edged with steel.

"O, if I could only make you see!" said she of the faded dress. "He has bridged over a thousand rough places in my pathway! In moments of pain he has made my heart sing! When my baby died, I sorrowed not as the hopeless sorrow! In spite of poverty that sometimes pinched and hurt, he has filled my soul with richness and enabled me to say: 'I have all things, and abound.' Often from a sleepless pillow, in the deep, still hours of the night, I have heard his whispered voice of hope, comfort, and love! While he has not kept the hard things away, he has done something far greater—enabled me to meet and conquer them bravely and gladly! And in all the seeming dark and tragic things in my life, there is not one that has failed to leave a good thing for my soul! I feel so cleansed and purged, and the future is so wonderful and glorious!"

As I turned away, I glanced—not without awe—at the speaker. On her face was the glow and gleam of the morning. The other woman was weeping softly.

As I walked, my heart was full of gratitude for this unknown defender of the faith. I felt refreshed and strengthened for my task. I had heard a brave word of Christian testimony spoken by strange lips—but O, so well spoken!

I thought of one who in the old days said: "We glory in tribulations also!"

"When the Son of man cometh, shall he find faith on the earth?" Yes, verily, and in the most unlooked for places!—Florida Baptist.

THE MISER'S HEADSTONE.

He strived and contrived to beat the band,
And every dollar that he could land,
He'd clinch it,
He'd pinch it.
He gathered in dollars for years and years,
Dollars and cents in stacks and tiers.
He'd hoard 'em,
He adored 'em.
He died with a fortune that was immense,
But he hadn't a soul worth thirty cents!
He'd pinched it,
He'd stinched it.

Congregationalist.

Each high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment. It is the duty of the whole man to be always.—Phillips Brooks.

SPECIAL OFFER

A Set of Six Bavarian Cups and Saucers

WORTH $2.50 TO $3.00, RETAIL,

For Five Luzianne Coffee Coupons and 98 cents

In New Orleans; Outside of New Orleans, if You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

LUZIANNE COFFEE

GUARANTEE ON COFFEE—To the Consumer: If, after the can, you are not satisfied in every respect; your grocer will refund the money you paid for it. There is but one reason why we can make this guarantee—the fine old Southern excellence of Luzianne. You'll like it as sure as you drink it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 312 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

"OUR MINISTRY OF TO-MORROW."

(Continued from First Page.)

cases—only sympathy; but we do not believe there is any good ground upon which a little more than 21 per cent of our undergraduates can explain their failure to do the work the church lays upon them within the time they are expected to do it—twelve months. It is not especially to the credit of any young preacher, whether he has been admitted under the two-thirds rule or in regular order, to fail to complete satisfactorily, year by year, his Conference course of study.

In this connection, we should like to remind the members of the first and second year classes that they will not have the privilege of voting upon the question of unification at the Conferences of 1925 unless they pass their examinations so as to be admitted into full connection by the time the vote is taken.

DECREASE OF LYNCHING.

It will be satifying to every friend of law and order to learn that the number of lynchings for the first six months of 1924 is the lowest for the first six months of any of the forty years during which the record has been kept. The figures for the first six months of the past four years are as follows: 1921, 36 lynchings; 1922, 30 lynchings; 1923, 15 lynchings; 1924, 5 lynchings. It is devoutly to be wished that this marks the beginning of the end, and that the time will soon be at hand when the blot of these illegal executions will forever be wiped from the pages of American history.

PERSONAL AND OTHER NOTES.

Rev. and Mrs. R. T. Hollingsworth, of Kilmichael, Miss., announce the birth of a son, Robert Thomas Hollingsworth, Jr., on June 24. Blessings upon the young man!

Rev. W. E. Thomas, formerly of the Louisiana Conference, but now engaged in evangelistic work, assisted Rev. H. W. Jamieson in a good meeting at Pearl River, La., last week.

The Grenada (Miss.) Sentinel, of which Mr. O. F. Lawrence is the able editor, publishes in its issue of July 11 the complete plan of unification between the two great Methodist churches, with an editorial favoring its adoption.

The Vicksburg (Miss.) Herald celebrated its sixtieth anniversary by bringing out on July 3 a magnificent "Anniversary Edition," which reflected great credit upon both the editorial and the mechanical departments of the paper.

Rev. O. W. Bradley, of Alexandria, La., after visiting the General Conference at Chattanooga, continued his journey to New England, where he is becoming acquainted with the many places of historic interest in that section of the country.

Rev. W. H. Giles, of the Kurthwood charge Louisiana Conference, is having great success in his work. Two new churches have been organized, pastor's and presiding elder's salaries are paid in full to date, the quota for the Superannuate Endowment Fund has been subscribed and the money is in hand, and 75 members have been received since Conference.

Bishop W. F. McMurry has accepted the presidency of Central College, Fayette, Mo., to which he was unanimously elected by the board of trustees after the death of the lamented Paul H. Linn. This new work will not, of course, interfere with the performauce of any of his episcopal duties. Bishop McMurry is a great administrator, and the future of Central College is assured under his leadership.

At the joint quarterly conference of the New Orleans churches, held at First Methodist Church on the evening of July 10, three young men were recommended for license to preach, as follows: R. A. Cross, Jr., of Parker Memorial; Fred W. Campbell, of St. Mark's, and O. M. Johnson, of Carrollton Avenue. New Orleans is thus maintaining its notable record of furnishing an unusually large number of preachers to the church.

Rev. E. L. Shettles, a superannuate member of the Texas Conference, a native Mississippian, honored the Advocate office with a call this week. He was en route to Pontotoc, Miss., where he will renew the friendships of youth. Brother Shettles is the official representative of the Southern History Collection of the University of Texas, in which capacity he has been instrumental in adding to that collection a large amount of valuable material.

The July number of the Methodist Quarterly Review contains articles by Rev. N. G. Augustus, of the North Mississippi Conference, and Prof. A. H. Shannon, of Ocean Springs, Miss. The article by Brother Augustus deals with the Einstein theory of relativity, and it displays a degree of erudition that is simply amazing. The article by Prof. Shannon is a review of a recent book, "The Racial History of Man." We wish all our people, preachers especially, would read the Review.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conference, paid the Advocate office an appreciated call on Tuesday of this week. He gave an encouraging account of the work under his charge. He is especially delighted with the interest that is being shown in the approaching camp meeting on the Seashore Camp Ground. Inquiries are being received from various sections of Louisiana and Mississippi, and indications point to a great meeting this year. The dates, as previously announced, are August 8-15.

Elsewhere in this issue of the Advocate will be found an announcement of the appointment of Dr. Briscoe Carter as Centenary Field Secretary for the Louisiana Conference, succeeding Dr. O. S. Welch, of the Alabama Conference, who had undertaken the work temporarily upon the resignation of Mr. Stephen S. Thomas. Dr. Welch rendered splendid service to the Centenary cause in Louisiana, but the demands of the work in his own Conference made it impracticable for him to continue the work in Louisiana. He won the respect and confidence of all our workers during his brief association with them. Dr. Carter is splendidly equipped to carry on successfully the work to which he has been appointed, and we bespeak for him the hearty co-operation of the pastors, Centenary treasures, and all the people as he enters his new field of labor.

In last week's Advocate we inadvertently stated that the North Mississippi delegation voted, three for, and seven against the plan of unification; we should have said that the vote was three for and five against. The vote of the delegations from our patronizing Conferences was as follows: Louisiana, clerical: F. N. Parker, R. H. Wynn, W. W. Holmes, Geo. S. Sexton, all for; lay: H. H. White, R. O. Randle, A. M. Mayo, W. S. Holmes, all for. Mississippi, clerical: M. L. Burton, I. W. Cooper, for; J. T. Leggett, Robert Selby, J. R. Jones, against; lay: W. M. Bule, J. B. Holland, for; M. M. Satterfield, W. S. F. Tatum, G. W. Mars, against. North Mississippi, clerical: J. R. Countiss, R. A. Tucker, for; L. M. Lipscomb, J. H. Felts, against; lay D. C. Hull, for; J. G. McGowen, D. H. Hall, H. E. Holmes, against.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. C. Ellis, Jr., Millsaps College, Jackson, Miss., 2; Rev. C. C. Alexander, Tupelo, Miss., 2; Mrs. C. M. Martin, Meridian, Miss., 4; Rev. J. B. Cain, Ellisville, Miss., 2.

"SHOOT THE WHOLE WORKS."

By Rev. Charles E. McLean.

In the language of certain of the disciples of Fortuna, the Roman Goddess of Chance and Good Luck, the above title phrase indicates one's willingness to rest one's right of ownership and enjoyment of all the wealth in sight upon the chance conjunction of certain numbers on a pair of spotted cubes as they end their career along a blanket or along upon the earth. So often does this phrase presage disaster that it is almost an axiom that the gambler always loses. If he should escape the loss of his money—a thing he seldom does—he loses the fine sensibility of stewardship and that respect that always should and always does accompany usefulness.

But we wish here to draw attention to the fact that the gambling spirit is no more evident—and possibly not nearly so dangerous—in the man who "carelessly shoots the whole works" against a few pieces of silver, than in those individuals who, scarcely realizing what they do, stake their destinies for eternity against a few years of shallow pleasure and depend for their chance of winning upon their ability to control their lives when the shadows of old age deepen, no matter what circumstances their latter years may bring. Wagers involving money are bad enough, but those dealing in souls and eternities are unspeakably vile. The basest presumption imaginable is that which would give the lie to the whole tenor of Divine Revelation by drinking to the full at the fountain of sin and trusting to luck, a supreme final effort, or to the heretofore rejected love of God to escape the penalty.

There is an incident in Scripture that we sometimes think of as the "Gambler's Feed-bag." We refer to the story of the thief on the cross. Though perhaps the story is given as an example of salvation in extremity for encouragement to those in like circumstances, it has been seized upon eagerly by the careless and venturesome as a toothsome morsel to nourish their fond hope that they, too, may fare as did the thief.

The story of the thief is unique in Scripture—at least we do not remember having seen a parallel case anywhere. And though, having no scholarly attainments, we cannot be critical, we venture to call attention to the fact that the only Gospel writer who records the conversion of the thief was hardly an eye-witness. The other writers know nothing of that feature of the incident recorded only by Luke. Of its authenticity we do not doubt, but we wish to suggest that it can never support the hopes of the careless. We say nothing of the difference in the opportunities for salvation in the experiences of the thief and

A HISTORIC GROUP.

Bottom row, reading from left to right: Mr. J. C. Ellis, Jackson, Miss.; Mr. D. W. Poole, Franklinton, La.; Mr. I. H. Hollingsworth, Yazoo City, Miss.
Second row, reading from left to right: Mr. J. E. Tumin, Bishop, Ala., and Mr. L. M. Sharp, Jackson, Miss. Prof. C. A. Bowen is standing at the rear.

On Tuesday, May 27, Millsaps College awarded Joint Certificates in Religious Education to the five young men mentioned above.

Some years ago an agreement was reached between the General Board of Education and the General Sunday School Board that a standard course in Religions Education be outlined for the colleges of the church. This course was to serve the purpose of providing a vocational and prevocational preparation in this subject, looking to the demand now being felt by the church for workers to man its widening educational program. It was also provided that those students finishing twelve year-hours of work stipulated by this agreement be awarded a Joint Certificate in Religious Education representing the Boards and the college involved.

The courses stipulated are: Bible; Principles of Religious Education; History of Religious Education; Organization and Administration of Religious Education; The Curricula of Religious Education; The Christian Religion; Teaching the Christian Religion; Church History, and The Expansion of Christianity.

While this arrangement was being worked out by the two Boards, Mr. W. S. F. Tatum, of Hattiesburg, Miss., establisbed at Millsaps College "The Tatum Chair of Religious Education," making a gift of $100,000 to the college for this purpose.

Prof. C. A. Bowen, formerly connected with the Woman's College of Alabama, was elected Professor of Religious Education at Millsaps College in broad lines laid out by the church. In 1922 Prof. J. L. Ferguson was elected Associate Professor in this same chair, thus giving the department the services of two instructors. When Prof. Ferguson resigned to enter another field of work in 1923, Prof. Welborne Summers, of Emory University, was elected to fill his place. Fifteen courses are offered in this department. It is stated by the Directors of Training Work of the General Sunday School Board that the five young men mentioned above are the first to receive Joint Certificates awarded by the Boards and a college of the M. E. Church, South.

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of our modern experts in procrastination. We simply ask, is the passage sufficiently authoritative and can it be warped to support so much deferment of obedience to God?

The case of the dying thief is the only one of its type on record, so far as we know, where the assurance of salvation amounts to certainty. Many have set sail for the other shore with their first profession of faith upon their dying lips, but only in his case have we the word from beyond that the voyager arrived safely. Many have tstified in the last hour that they were redeemed, but we had no voice from above to say that the dying one's faith was not a delusion. We know that Jesus is able to save to the uttermost, but only where men are able to trust him to the uttermost. We do not discredit the shouts of victory that have arisen from last hour salvation, but we do warn against any living man's attempting to duplicate those shouts.

It may be objected that death is enough of an acid test to lend assurance to deathbed redemption. In many cases this may be true, but not in all. In Scripture we are told of men who had complacent agreements with Death and Hell. We do not need to seek far to find men dying in sin with an abandonment that seems to mock death. But to whom else but Jesus may one look for salvation on his last day? The man who cannot swim may despise water as long as he walks the deck of a stately ship, but let catastrophe hurl him into the bosom of the deep and his attitude may swiftly change. He will clutch at a chip or a slender cord if either be near, in spite of the fact that they have no virtue to save him. Not many men who have ignored the dangers of sin in the day of prosperity will fail to clutch at the comforts of the Gospel in the day of calamity when the pit yawns suddenly beneath them. Not much else remains to be done. But with what nerves and in what frame of mind do they stretch out their hands toward the Savior? Do they seek deliverance from sin when their days of sin are over? Do they seek the favor and the love of God that is so necessary in life as in death? Or do they act because of that name-fear of everlasting woes, now that they can hear the key grating in the lock of the portals of death? Whatever course others may take, we will choose salvation in the days of our youth, when our senses are clear, our eyes bright, our vision undimmed, our hands strong, our natures hopeful and our capacities for faith undiminished. The test of faith will then be a life, and death will be rest, a sleep.

The Gospel offers strength and purity of character and eternal life with God. Against this is contrasted "the pleasures of sin for a season"—all that the world has to offer apart from its Maker. Will we denounce the world and lay hold on God or will we lay down our hope of a victorious life and the joys of eternity and "shoot the whole works" against the sordid enjoyment of sin and—as all gamblers do—Lose?

GOD WORKETH.

Ps. 127-1; Phil. 2:13.

By Mildred Tate Wells.

Except thou build, O Architect Supreme!
We labor all in vain
To reach the secret place—there to abide
In wondrous Love—and 'neath thy wings to hide.
Until we feel—thus resting by thy side—
That earthly loss a gain.

Except thou shape and mould, Potter Divine,
The Pattern we neglect;
And fail to transform to thy perfect will
Our lives; but thou art watching still,
To mould, to shape, with righteousness to fill,
That Christ we may reflect.

O Lord, thou art our Father! All-in-all!
Gladly may we submit,
To have thee work in us, to will and do
Of thy good pleasure, until, through and through,
For thy indwelling—Light and Love and Truth—
The temple is deemed fit.

New Albany, Miss.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

At 12 o'clock, Sunday night, June 1, the earthly life of MRS. PIETY A. BALL forever ceased. She was 81 years, 6 months and 3 days old. She was the wife of the late John J. Ball, and leaves to mourn her loss, besides her family, a host of relatives and friends. "Aunt Piety," or "Grandmother Ball," as she was known, was a member of the Methodist church. Although she has gone from us, yet the influence of her Christian life lives on and on. She was always so patient, and through all her illness not one word of complaint was heard. For years she had been in poor health, and for seven months previous to her death was confined to her bed. For fifty-two days and nights loved ones watched over her, doing all in their power to relieve her suffering. But loving care could not stay the fatal moment. Her Master called, and her spirit winged its flight into that Eternal city. Grandmother's home was the preacher's home, and during her illness she was glad to have her pastor come and pray with her. It was hard to give her up, but we know from the life she lived and her last words that she was ready. She often said that Jesus was with her and everything was all right. The funeral services were conducted by her pastor, Rev. J. O. Ware, after which her body was laid to rest in the home cemetery. Her departure has saddened our hearts, and we miss her so; but our loss is her gain. She is now waiting at the beautiful gateway of Heaven and beckoning her loved ones home.

Her granddaughter,
ETHEL WOODHOUSE.
Merrill, Miss.

Sunday evening, June 15, 1924, the Death Angel visited the home of Mr. and Mrs. E. S. Sanders, of Oakland, Miss., and took away their darling baby girl, INEZ. After an illness of two weeks with typhoid fever, the Death Angel said, "enough." It was so sad to see her go—yet God knows best. Just sixteen short summers had she spent with us. It seems but yesterday since she was a tiny babe in mother's arms. She the pet of our home, and loved by all who knew her. She leaves father, mother, one brother, and two sisters, together with many relatives and friends, to mourn her going away. The children's tender Shepherd came and called her, and in his loving arms she went away. She is not dead, but only gone on to that home above, where she no longer needs our poor protection, and Christ himself doth rule. Fold her, O, Father, in thine arms, and let her henceforth be a messenger of love between our human hearts and thee. She has gone, yet her memory we cherish with love. Let us strive, then, to meet her in heaven above.

Her sister,
MRS. MATTIE SANDERS EVANS.
Amory, Miss.

MISS ISABELLE COTTRELL, daughter of Mr. and Mrs. Finley Cottrell, was born Feb. 8, 1903, and on the night of May 9, 1924, an angel of the Lord softly whispered, "Come," and her gentle spirit winged its way to the pearly gates of God. We can truthfully say, "If true Christianity consists in living for others rather than self, Bell has a high place among the saints in heaven." She professed Christ as her Savior, May 16, 1919, and united with the Methodist church. Everybody who met Bell seemed to love her. It was always a pleasure for her to help others. She had to suffer only a short while. We never saw a sweeter Christian spirit shown in any one than Bell. During her illness she bore all her sufferings so patiently, and without even a complaint. She would always meet one with a smile. She said: "If God sees best to call me home, I feel ready to go—he knows best in all things. His will he done, not mine." May God bless and keep those whom she loved so dearly, and may her life of self-sacrifice inspire others to higher living.

Her aunt,
MRS. CARL HOOVER.
Holly Springs, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Lafayette, July 20, 11 a.m.
New Iberia, July 20, 7:30 p.m.
Neame, at Longville, July 27, 11 a.m.
Merryville, July 27, 7:30 p.m.
Kurthwood, Aug. 3, 11 a.m.
Lake Charles, at Belle City, July 17, 7:30 p.m.
Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Evangeline ct., at Chicot, Aug. 3.
Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Alexandria, July 20.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Baker, at Blackwater, (preaching, 16-24), July 19, 20.
Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpeller, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalhany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Ruston Dist.—Third Round.

Farmerville, at ———, July 20; preaching, 11 a.m.
Jonesboro, at Jonesboro, July 22; 2 p.m.
Minden, July 23, 8 p.m.
Marian, at Dowsnville, July 27; preaching, 11 a.m.
Bienville, at Burkplace, Aug. 2, 3.
Sihley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simshoro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Gilhert, at Holly Grove, July 18.
Calhoun, at Drew, July 20, 11 a.m.
DeSiard, at Sterlington, July 20, 8 p.m.
Crew Lake, at Girard, July 23, 24.
Mangham, at Union, July 27, 11 a.m.
Epps, at Midway, July 30.
Oak Grove, at Forest, July 31.
Waterproof, at Wesley, Aug. 3, 11 a.m.
Ferriday, at Vidalia, Aug. 3, 8 p.m.
Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Third Round.

Mooringsport, at Mt. Zion, Sun., July 20.
Belcher-Gilliam, Sun., July 20, 8 p.m.
Vivian, Wed., July 23, 8 p.m.
First Church (preaching), July 27, a.m. (Conference Aug. 6, p.m.)
Oil City, Sun., July 27, 8 p.m.
Bayou Lachute, at Shreveport, Tues., July 29, 3 p.m.
Texas Avenue, Wed., July 30, 8 p.m.
Mangum Memorial (conference), Thur., July 31, 8 p.m.; (preaching, Aug. 10, 8 p.m.
Noel Memorial (conference), Fri., Aug. 1, p.m. (Preaching, Sun., Aug. 10, 11 a.m.)
Aug. 1, p.m. (Preaching, Sun., Aug. 10, a.m.)
Plain Dealing, at Alden Bridge, Aug. 2, 3.
Bossier City (preaching), Aug. 3, p.m.
Ida, at Munnerlyn's Chapel, Aug. 8, 11 a.m.
Mansfield, Sun., Aug. 17, a.m.

R. H. WYNN, P. E.

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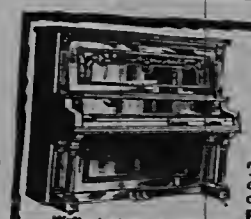

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WORLD'S SUNDAY SCHOOL CONVENTION.

Cables from Glasgow, Scotland, report that the World's Sunday School Convention had 4,500 registered delegates from forty countries. Lord Pentland was the chairmau.

The officers chosen for the quadrennium were: President, the Rev. W. C. Poole, minister of Christ Church, Loudon; vice presidents: Sir George Marks, of London; Colonel John A. Roxburgh, of Glasgow; Arthur M. Harris, of New York; the Rev. Carey Bonuar, of London; the Rev. Hiremachi Kozaki, of Tokyo; Prince Bernadotte, of Stockholm, and Herbert Dearsley, of New Zealand.

The honorary presidents chosen were: Jose L. F. Braga, of Rio de Janeiro; Russell Colgate, of New York; Bishop J. C. Hartzell, of Ohio; the Rev. K. Ibuka, of Tokyo; Seth Leet, of Montreal, and the Rev. Floyd W. Tomkins, of Philadelphia. Paul Sturtevaut, of New York, was elected treasurer, and the Rev. F. H. Saunders, of New York, was chosen recording secretary.

The convention committee decided to recommend Los Angeles as the place for the 1928 convention.

President Poole is an Australian Methodist minister who came to California about ten years ago and was pastor of Wesley Church, San Francisco. Later he was a field secretary of the World's Temperance Union, and in 1921 he was elected pastor of Christ Church, London, the independent congregation once served by Dr. Newman Hall. This church is conspicuous for having a band of stars and stripes cut in its stone spire.—Exchange.

MRS. YOUNG ENTHUSIASTIC

Cannot Praise Lydia E. Pinkham's Vegetable Compound Enough. Sick Women Read This Letter

Charleston, S. C.—"I was completely run-down and not able to do my housework. I just dragged myself around and did not have energy enough to get up when I sat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in your books and learned about it. I got benefit from the very first bottle. I continued to take it for some time, and now I am doing all my own work, even washing and ironing, and never felt better in my life. I tell all my friends that the change in my health is due to but one thing and that is Lydia E. Pinkham's Vegetable Compound. I cannot praise it enough."—Mrs. ANNIE YOUNG, 16 Amherst St., Charleston, S.C.

The reason for such a letter from Mrs. Young is apparent. She got well and is grateful. Recently a nation-wide canvass of women purchasers of Lydia E. Pinkham's Vegetable Compound was made, and 98 out of 100 reported that they received benefit from taking it.

Just because the Vegetable Compound has been helping other women is a good reason why it should help you. For sale by druggists everywhere.

THE REALLY BRAVE MAN.

A coward is a man who runs when scared. A brave man is oue who will not run though scared. The man who knows not fear may be a dunce, an idiot or a plain fool, but he cannot be courageous. Men who stand when their knees knock together, charge the foe when their teeth chatter and refuse to retreat when their hearts thump with dismay, are in reality the world's courageous men. God's heroes are men who dare to do and die at duty's call without regard to their feelings, their fears or their horror of death.—Bob Shuler's Magazine.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round.

Matherville, at Theadville, July 11.
De Soto, at Hopewell, July 12, 13.
Quitman, July 13, p.m.
Waynesboro, July 20.
Bucatunna, at Clara, July 20, p.m.
Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 2, 3.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Oloh, at Oloh, July 20, 11 a.m.
Hattiesburg, Court St., July 27, 11 a.m.
Taylorsville, at Taylorsville, July 30.
Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Eucutta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Angusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Rosetta and Mount Vernon, at Rosetta, July 12, 13, 11 a.m., Saturday and 8 p.m., Sunday.
Nebo, at Cool Springs, July 13, 11 a.m., Sunday.
Vicksburg, Gibson Memorial, July 20, 23, 11 a.m.
Oak Ridge, at Porter's Chapel, July 20, 3 p.m.
Vicksburg, Crawford Street, July 20, 8 p.m.
Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ——, Aug. 17, p.m.
Louise and Holly Bluff, at ——, Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Carriere, at Wesley Chapel, Q. C., July 12, 11 a.m.; preaching, July 13, 11 a.m.
Picayune, Q C., July 14, 7:30 p.m.; preaching, July 13, 7:30 p.m.
Americus, at Cross Roads, Q. C., July 19, 11 a.m.; preaching, July 20, 11 a.m.
Escatawpa, at Caswell Springs, Q. C., July 21, 11 a.m.; preaching, July 20, 7:30 p.m.
Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Foxworth, at Sandy Hook, July 13.
Tylertown, July 13, 14.
Monticello, at Oma, July 16, 11 a.m.
Bayou Pierre, at Sweet Water, July 20.
Wesson and Beauregard, at Wesson, July 20, 21.
Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Edwards, at Reeves Chapel, July 13, 11 a.m., 2 p.m.
Bolton, at Raymond, July 13, 4 p.m., 8 p.m.
Eden, at Lake City, July 19, 20, 11 a.m.
Yazoo City, July 20, 4 p.m., 8 p.m.
Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Trenton, at Pulaski, July 19, 11 a.m.
Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Lumberton adopts the "B" Type Program of Work and goes to work on it. They make some changes and start going ahead. Good for Lumberton!

Camden charge adopts the "C" Program for Benton and Midway, checked and begin going forward. Good for them!

Special Notice—Mrs. W. N. Ware, In Africa, writes asking for picture rolls that have been discarded, or graded pictures that are no longer used, or any kind of usable Bible pictures. If you will mail them to me, I will get them to her. This is an opportunity for a real missionary service at a very small cost. The Board has done this several times and we have received a letter of thanks and been told this service is of real value. Look in your trash barrel and in the corners and dig up all the usable pictures and send them in. THANKS!

Fifteen names for the Honor Roll for Sunday School Day! Who will be next? Some of the charges are giving quite an increase, some are giving quite a decrease; we need at least $1500 more, if we are to meet all bills as they come due and not borrow money. Will you not help us?

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We need not less than one hundred people to unite in prayer for God to move upon the hearts of the Sunday school people of our Conference to undertake to bring our enrollment up to 75,000, to have 400 gold seal workers, 50 young men and women taking graduate work in religious education, and to raise $50,000 endowment for the chair of religious education for Grenada College. Send me your name, saying you will join us in prayer for the attainment of these goals. Jesus said, "If ye shall ask anything in my name, I will do it." At first thought it seems that it would be an easy matter to get 50,000 Methodists to give from one to ten dollars each to help make Grenada College prepare our girls to be what God wants them to be. It is about as hard to get one dollar out of some people as it is to get one thousand from others. Let us put God to the test and see if he will do what he has promised. If you desire to see the Kingdom of God come, say you will join us in prayer.

Miss Virginia Thomas and I met with the workers of Attalla County, at Sallis, July 7. We have planned to hold two more institutes in the county before the year closes. Mr. B. G. Webb, president of this county organization, is making a success of his school at Kosciusko, and has a great desire to see a Methodist Sunday school in every Methodist church in the county. We must have the cooperation of the superintendents and teachers to do this. Of course, all the pastors can be counted upon to do their utmost to see to it that all their people receive instruction in the things pertaining to Christ, that they are trained in worship and service. Leaders in the church, editors of magazines and daily papers are constantly discussing the needs of the rural church. The country church needs the same thing the town church needs—ten times as much sound religious instruction as they have been getting. Let us give religious education a fair trial before we deny its value.

The training school held for the Aberdeen District, June 9-July 4, was a distinct success in every respect. We enrolled 85 and issued 70 credits; 18 schools were represented; 18 attended from the Corinth and Grenada districts; 3 gold seal diplomas were issued to the following: Rev. J. B. Randolph, Rev. E. G. Mohler, and Miss Ella Bell. Fifty-five pledged to study until they earn the gold seal diploma. This makes 250 who have pledged to do this work. These pledges will be fulfilled. Rev. C. C. Alexander, Mr. G. F. Maynard, Miss Martha Du Berry and other leaders in Tupelo invested themselves fully in this enterprise. These fine people deserve the highest commendation.

Circuit preachers, take notice, you had better arrange with Rev. J. E. Stephens, Grenada, Miss., for one of the young women to be with you to teach your Sunday school workers. Secure your teacher, order your books, supervise the study, arrange a place for class work, and see if you cannot have 100 per cent of your teachers take the tests and receive their credits. This can be done, and the man that does it will deserve and receive promotion in his own charge. We will present some token of our appreciation to the Sunday school that has 100 per cent of the teachers receiving credit.

LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The Conference Superintendent, Rev. C. D. Atkinson, is spending his vacation at Lake Junaluska.

At this great leadership school Mrs. R. H. Harper will stage the pageant, written by Dr. R. H. Harper, "The Laud of Evangeline." For the last two years, Louisiana has won the silver cup on Conference night, and it is hoped we may keep the prize in our possession.

Mrs. R. C. Culpepper, our State Elementary Superintendent, attended the Leadership School at Mount Sequoyah and took the Junior work, under Miss Bailey, of St. Paul, Minn. We have no more conseerated or efficient leader iu our Elementary Division than Mrs. Culpepper, and her work was most favorably commented upon by the faculty. She hopes that all our schools will begin now to make preparation for Children's Week, to be held in September or October. All the material will be sent out in plenty of time, and she is asking, through these columns, that all the pastors and presiding elders cooperate with her in this opportunity of placing before the church and community the value of giving our children the best possible religious training. Every home in the church should be reached during this week.

Mrs. Henry was also present at Sequoyah, and took the Young People's course, under Miss Foreman, of Nashville. She and Mrs. Culpepper and Miss Olive Gunby, of Monroe, who took a Bible course, under Dr. Kern, of Southern Methodist University, represented Louisiana on Conference night. Although no prize was offered on this occasion, it was conceded generally that Louisiaua staged the finest program. This was quite a compliment, as our delegation was the smallest in attendanee. It is hoped next year there will be many more. Mount Sequoyah is a rarely beautiful plaee, cool and delightful. Everything is done that would add to the pleasure of the guests. Over two hundred and fifty credits were given, and the assembly goes into history as the finest ever held by the Suuday School Board.

Among the Standard Training Schools to be held later in the summer and fall, will be, Baton Rouge, Ruston, Amite, Houma, Minden, Alexandria, Shreveport, and New Orleans.

Let us make Louisiana first in the point of trained leadership.

MRS. HENRY,
Assistant Conference Superintendent.

PROPOSES VOTE ON UNIFICATION.

Dear Brother Carley: We have made the first step toward uuiou; now it goes to the Aiinual Conferences. I want to suggest that pastors put the matter before their people and let them take a vote on it, that the delegates may know just what the people want. This, I think, is nothing but fair and just. Vote by two-thirds rule.

Yours for the best,

J. F. SHARP.

Sturgis, Miss.

MRS. H. F. TOLLE AND UNIFICATION.

I read and re-read Mrs. Tolle's recent article on unification, and espeeially noted these words, "look out for those who have 'hate' in their hearts." It reminds me of some other words I find in Rev. 3:15—"which thing I hate." I have no hate in my heart for any living thing on earth, but I do hate a certain thing found plentifully in the Northern Methodist Church—modern infidelity iu the Course of Study. The majority of the books in the Course of Study for young preachers in said church is practically shot through with modern infidelity. For reference to the truthfulness of this statemeut, confer with Dr. G. W. Ridout, of Wilmore, Ky., or Dr. Harold Paul Sloan, of the New Jersey Conference. We have enough of such stuff in the Southern Methodist Church, but not nearly so much as is in the Northern Church, and "this thing" I hate! As to the Negro question, I would refer Mrs. Tolle to an article by Mr. David Rankin Barbee that appeared in some of the dailies recently. If she hasn't read it and can't find it, I would be glad to send it to her. However, the Negro question doesn't bother me as the aforementioned question does. As to the "overlapping" proposition, it looks as if our "honest-to-goodness" bishops have made that perfectly clear to the unprejudiced mind as to which church has sinned the greater sin here. I have had to do with these two churches and I'm "tellin' ye" right now unification is not going to settle this matter. Prejudice is "bred and born" in the children of these communities, and nothing but the fulfillment of the prayer of Jesus in the 17th chapter of John will ever unite these churches, and that will unite them, regardless of which way the unification question is settled.

Let me say in conclusion that I am not "fi'tin'" unification in its true setting—I wish a Scriptural union could be accomplished—for I find so many other things down here in McComb to fight—the awful modern dance, mixed bathing, the rottenness in the movies, a certain poison being vaccinated into our modern system of education that's damning our young people, Romanism, and some other "isms"—that it's very little time I have for anything else. But the Lord is with us and victory is in the air.

J. A. WELLS.

McComb, Miss.

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Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kausas City, Kans., and the treatment will be mailed at onee. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your catarrh and asthma showing wonderful Improvement, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write to-day and give this wonderful compound a trial.—Adv.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI EPWORTH LEAGUE ASSEMBLY.

The annual Assembly of the North Mississippi Epworth League was held at Grenada College, Grenada, Miss., June 18-21, 1924, with a total registration of over 200, this being the largest attendance ever known in the history of North Mississippi Epworth League Assemblies. The delegates arrived at noon on Wednesday, June 18, and the conference was opened that afternoon at 3 o'clock in the college auditorium with a song service, led by Rev. J. B. Grimabling, from the Louisiana Conference, followed by a business session, the Conference president, Rev. Julian S. Duncan, presiding.

The first evening of the Assembly was given over to a banquet in the college dining room. The more than 200 Leaguers present exhibited a most enthusiastic spirit throughout the banquet hour. At the conclusion of the banquet there were several talks sounding the various keynotes of the conference. Prof. Perry F. Mullinax, leader of the Morning Watch and Vesper services, sounded the spiritual keynote of the conference, and Rev. Phil. A. Ryan, recreational director, spoke of the social phase of the Assembly. Rev. R. P. Neblett, Dean of the Assembly, talked about the plan and purpose of the classroom work, and Rev. C. C. Alexander, a member of the faculty, brought out forcibly the central theme of the Assembly, "The Christian Use of Money." The conference president, Rev. Julian S. Duncan, then talked on the harmony of all the various keynotes, and spoke of the general spirit of the Assembly as one of education, consecration and service. Altogether this first evening was one long to be remembered by all the Leaguers present.

The morning hours of the Assembly were given to classroom work on a more complete and more efficiently worked out plan than ever before. The classes of the first hour were Bible and Church study, taught by Rev. C. A. Parks, of Holly Springs, Miss., Rev. E. S. Lewis, of Columbus, Miss., and Mrs. J. B. Randolph, of Corinth, Miss. The classes the second hour were Mission study classes, and were taught by Rev. W. B. Hubble, of Oklahoma, Rev. C. C. Alexander, of Tupelo, Miss., Rev. J. H. Holder, of New Albany, Miss., and Miss Katherine Cobb, of Nashville. The third hour classes were for the study of League methods, and were conducted by Rev. J. B. Grambling, of New Orleans, Rev. E. S. Lewis, Rev. Phil. A. Ryan, of Louisville, Ky., Rev. W. B. Hubble, Mrs. W. N. Duncan, of Drew, Miss., and Miss Lelia Beth Roberts, of Nashville. Rev. Phil. A. Ryan conducted a short recreational period each morning between the last two classes.

Thursday and Friday evenings were made very worth while to the Leaguers by splendid and inspiring lectures. Rev. C. C. Alexander, of Tupelo, talked the first evening on "The Pearls of Youth," and Rev. A. T. McIlwain, presiding elder of the Columbus District, talked the second evening on "What Shall We Give?"

The "Morning Watch" and Vesper services, led by Prof. Perry F. Mullinax, of Sparks College, Sparks, Ga., were a source of great inspiration to all the Leaguers and to every one present, and these services became a most vital part of the Assembly program. They gave to the young people a world idea, and a broader vision of their own opportunities and responsibilities for service. As a whole, these services gave the devotional and spiritual life of the Assembly just the note that was needed to make the conference a real power in the lives of the young people, and to send them back home with renewed zeal and a deepened spiritual experience.

The recreational hours in the morning and afternoon meant to the physical and social side of the Assembly life what the Morning Watch and Vesper services meant to the spirtual life. A splendid spirit of play and of rivalry was fostered, and under the expert leadership of Rev. Phil. A. Ryan, of Louisville, Ky., the Leaguers enjoyed periods of directed play that afforded them much pleasure and profit as well.

The spirit of the Assembly was also very much added to by the enthusiasm and kindliness of Rev. J. B. Grambling, of New Orleans. Through the song services, through his classes, and by his general good spirit and genial nature, he helped a great deal to make this Assembly mean much to the young people of North Mississippi.

There were other visitors from out of the conference who added much to the Assembly. Rev. W. B. Hubble, from Oklahoma, was a welcome visitor, and gave most helpful and interesting instruction to his classes. Misses Cobb and Roberts, of Nashville, representing the Mission Board and Central Office, respectively, through their instruction and their very presence, meant to the Leaguers present only what charming Christian personalities and characters can mean to young people.

The conference feels that it was indeed fortunate to have such leaders as these and the other members of faculty present at the Assembly, and wishes to express its sincerest gratitude to every one who so largely contributed to the success of the Assembly.

The reports of the district secretaries, the local chapters, and the various committees evidenced the fact that much progress had been made during the past year. It was especially noted that the standard of work was higher and that more chapters had aspired to become Standard Leagues than ever before, although only three of them reached the standard, two of them, Columbus and Oxford, being 80% Leagues, and one, Tupelo Senior, attaining 100%. On the District Standard of Efficiency, the Aberdeen District had the highest number of points, and was awarded the District Efficiency banner. The Greenwood District was awarded the recreational banner for having attained the highest number of points in the recreational contest.

The conference sincerely regretted to have to give up its president, who has been so efficient and faithful in his service during the past year; still, the Leaguers of North Mississippi are very happy to know that he is entering upon larger fields of service as pastor of a church in Rio de Janeiro, Brazil, and they are proud of the fact that they will have such a worthy representative at work on the foreign fields. At the last session of the Assembly, Rev. Julian S. Duncan was presented with a gold coin as a token of the love, respect, and good wishes of the entire conference, and as a pledge of the deep interest and sincere prayers of the Leaguers of North Mississippi that will follow him in his new field of work.

The officers elected to serve for the new year are as follows: President, Rev. A. S. Raper, Kosciusko; Vice President, Mr. E. E. Whitehead, Greenwood; Secretary, Miss Martha DuBerry, Tupelo; Treasurer, Rev. H. P. Lewis, Belzoni; Era Agent, Mr. John W. Finch, Eupora. The following superintendents and district secretaries were appointed: Intermediate Superintendent, Mrs. J. D. Magruder, Tunica; Junior Superintendent, Mrs. R. P. Neblett, Durant; Life Service Superintendent, Rev. J. H. Holder, New Albany; Secretary Aberdeen District, Miss Katherine Bryson, Tupelo; Secretary Corinth District, Miss Mabel Barnes, Corinth; Secretary Columbus District, Miss Viva Kate Cole, Columbus; Secretary Greenwood District, Miss Ella Bew Greenwood; Secretary Greenville District, Miss Pauline Standefer, Leland; Secretary Grenada District, Miss Mildred Murry, Oxford; Secretary Sardis District, yet to be selected.

This Assembly was unanimously pronounced the greatest and best Epworth League Assembly ever held in North Mississippi. It is hoped, however, that the measure of its success may not be found in the Assembly alone, but in the increased efficiency of Epworth League work in the conference, and the deeper consecration of a larger body of Epworth Leaguers working together as a mighty army to make North Mississippi "All for Christ."

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LOUISIANA CONFERENCE.

Greetings from Our Publicity Agent.

Greeting, dear sisters of each of the auxiliaries of the Woman's Missionary Society of our beloved Louisiana Conference; we reach out even to the farthermost borders of the State for a warm hand-clasp, a glad Godspeed, as every heart beating in unison, every foot in step, we press forward with a great common purpose—Lonisiana and the whole round, beautiful world for Christ our Lord and Master.

You may be interested to know just how the auxiliary of the First Methodist Church in Baton Rouge is progressing, what planning, what accomplishing, in our year's work. We have 175 active members, divided into five circles, these circles meeting twice a month in their respective homes, while the entire auxiliary meets twice a month in the church. The regular program is presented at one of the home meetings; at the other the Bible study as outlined by the council is given.

The Mission study class, under the able leadership of Mrs. Elizabeth McVoy, gave six weeks of intensive study to two books—"Creative Forces in Japan" and "The Debt Eternal."

The second church meeting formerly occupied with Mission study is now used in the consecutive presentation of most excellent programs by the circles, the first church meeting being devoted entirely to the societies' extensive business interest and activities.

With the efficient guidance of Mrs. Sidney Fairchild, assisted by a wonderfully capable group of officers and circle leaders, the auxiliary of the First Methodist Church in Baton Rouge is filled with the greatest spirit of enthusiasm, harmony, and accomplishment in every department—for the Master.

Strangers in our midst are diligently sought out and made welcome to the various church activities, the sick and those in sanitariums, orphanages, jails and penitentiaries are visited and ministered unto with flowers, books and dainties, while books and magazines are collected and sent to the penitentiary, insane asylums and disabled soldiers' camps.

In our circles, for the purpose of raising extra funds for the purchase of flowers, etc., we use little yellow bags, termed sunshine bags, into which is put a penny for every day the sun shines during the month, the use of the bags to be optional with the circle members.

Twice a year, in the spring and fall, we give a bazaar, to help raise the Society's quota of the building fund for our new church.

We have one "Special"—our dear little sister, Mary Alice, at the Virginia K. Johnson Home in Dallas, Tex. Mary Alice says that we, her big sisters, are a joy to her, and we know that she is not only a joy but an inspiration to us.

We encourage and participate in all of the young people's plans and activities.

Co-operating actively with the various municipal and social welfare organizations of the community life, our auxiliary is ever reaching out earnestly and zealously in a spirit of Christian love and fellowship to do the dear Saviour's will.

Yours in Christ,
MRS. ANTOINETTE D. SHEPPERS,
Publicity Agent.
Baton Rouge, La.

FROM BRAZIL.

(Extracts from a letter written by Rev. George D. Parker, who went from New Orleans about twenty-two years ago to labor for the Master in Brazil. It was written to his dear ones at home; so all the personal element is left out.)

"I will not attempt to enumerate the many things that have occupied our time; at times it seems incredible the amount of work we are called upon to do; I trust that with it all something is accomplished for the Kingdom. How I wish that you of the homeland could spend a little while with us, at least long enough to see the operation of the Spirit upon the hearts and lives of these people just awakening from their age-long spiritual sleep! Our work amongst the young people and children is especially inspiring. This morning (June 1) we had 140 in attendance upon Sunday school, and it was a very cold morning, heavy frost, unheated building, and many of the children not prepared with sufficient clothing for winter.

"We have twelve classes, four in each department, Primary, Intermediate and Adult, and a good deal of real work is done in these departments. The Primary has its separate rooms, and does not meet with the rest of the school only upon invitation; to-day they were invited, and 50 of them came marching in, and sang, "Bring them in; bring the little ones to Jesus." Yesterday afternoon we had a festival for the Primary and Intermediate grades, and had hoped to play on the church lawn, but it was too damp, so I darkened the Primary room, which is quite large, and showed a lot of slides (we have a very fine lantern), and when I exhibited a pastoral scene, the shepherd with a lamb in his arms, etc., I asked them what part of the Bible it reminded them of, and they spontaneously recited the twenty-third Psalm from start to finish. Then we had games, roasted peanuts and candy.

"I have the normal class in the adult department, as well as being superintendent of the school; there are eleven young ladies, all college students, who are preparing to teach; they are organized with president, secretary and treasurer, and have regular monthly meetings outside the Sunday school. They won the banner for the highest grade in Sunday school for the month of April, and as the banner was rather soiled and quite old they made a beautiful new one of salmon-pink satin, lined with gray, and worked with steel beads. It was presented to the school this morning. The president has a birthday to-morrow, and we are entertaining the whole class at tea to-morrow evening in our home. We are studying a book on religious pedagogy in class, besides the regular Bible lesson, on which we have written examinations. They are also working on a quilt, which they are making for the poor. All of the classes in the Sunday school contribute, with the exception of the Primary, monthly for the purchase of the piano for the school. This amounts to more than $25 per month, and is over and above the regular collection, which has been helped instead of hindered by this special effort.

"My wife is superintendent of an afternoon mission school in the outskirts of the city. Last Sunday she had 46 present. It meets in a private home and is the foundation for the organization of a church in the future. I cannot go every Sunday, as it interferes with my evening services if I do too much in the afternoon. I have a class of candidates which I teach about a half hour before going into the pulpit.

ITCH No disgrace to have ITCH, but it is to keep it. Get a box of "Wonder Ointment," a new wonderful remedy. Quick results. Mailed postpaid anywhere for $1. Guaranteed or money back. EVANS PHARMACY, "The Rexall Store," ANDERSON, S. C.

"My wife is president of the Woman's Missionary Society. They, too, have pieced a quilt, which they will quilt this week. About two weeks ago they had a sale of needlework, cakes, chocolate, coffee, etc., and realized about $50. Aside from the financial advantage of such efforts, the social value of such occasions is great, especially in a congregation where so many classes of society are to be found."

NOT HARSHNESS.

In a sense the world is growing harder, because it is growing sounder and more mature. Hardness need not mean harshness. The lines are being drawn tighter, but only upon the old weaknesses, the old flabbiness which used to make such constant call upon the virtue of sympathy and helpfulness. People stand upon their own feet more than formerly, have less need to ask aid, have less experience with the causes which may reduce people to the necessity of asking help, and therefore the old precepts which made this form of helpfulness the chief virtue are passing away. It is not that the world is harder, but conditions have changed, and we are not wise to conclude that because things are different they are therefore worse. It is our duty not to protest change, but to interpret it.—Dearborn Independent.

THE BELL RINGS.

Every one hundred per cent American must stand by Uncle Sam, and Uncle Sam says this country shall be "dry."—Col. Dan Morgan Smith.

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HENRY N. SNYDER, President

CAMP LASSA ACTIVITIES, FORBING, LA.

The Camp Lassa Board of Trustees, of which J. C. Foster is chairman, and W. A. Anderson, secretary, announce that the School of Religious Education will open its ninth annual Standard Training School at Camp Lassa, Forbing, La., eight miles south of Shreveport, on the Kansas City Southern Railway, Saturday, July 26, and continue for twelve days, through Aug. 8.

The course of study this year is an especially attractive one, and the faculty is one of the strongest the School has yet presented to the Sunday school workers of Louisiana. In the general unit the Bible course will be "Customs and Manners of Bible Lands," and the instructor will be Rev. J. F. McKenzie, of the Dunlap Memorial Presbyterian Church, Shreveport. The Beginners and Primary unit will be Whitley's "Study of the Little Child," presented by Mrs. Charles Wyatt, of New Orleans. The Junior course will be "The Study of the Junior Child," with Mrs. Geo. W. McWhirter, of Waxahachie, Tex., as instructor. She will also be the instructor in the Intermediate-Senior course, where the "Leaders of Youth" will be the book used. Rev. C. L. Dean, State Evangelist of the Disciples of Christ, will be the instructor in the Adult Psychology, using Soares' book, "The Study of Adult Life." Dr. Dean will also give the Administration course, using the textbook, "The Task of the Local Church." Rev. S. W. Hutton, Dean of the School, will present "The Five Fine Arts in Religious Education," while Mrs. Bessie Hart, of Texas Christian University, will give a course in the "Church Vacation School," and also be instructor in the Young People's Division, using Thompson's "Handbook for Workers with Young People" as a textbook. The Louisiana Council of Religious Education, which is the name of the reorganized Sunday School Association that is officially backed by thirty-five denominations throughout the country, and of which the Louisiana Council is an auxiliary, will present the program of the Louisiana Council of Religious Education, having as instructor Mr. Van Carter, its general secretary.

The camp has erected additional buildings to care for the increase in attendance for the coming year. Seven shower baths have been installed in Norman Hall, and seven more will be in operation when Hill Crest Inn is completed.

ARCHITECTURAL SINS.

"The Seven Deadly Sins of Church Architects" is the subject of a timely contribution by H. E. Luccock to a recent issue of the New York Christian Advocate and other Northern papers. The first sin is the basement Sunday school. It is the worst, because against the children. Jesus set the child in the midst; we have set him in the cellar. It is the sin against light, against health, against beauty. The second is "The Sin of Akron." This semi-circle of classrooms is as much out of date as the old-fashioned high-wheel bicycle. The third sin is "The pulpit in a corner." The fourth is the sin of "The big brass pipes of the organ." They have no symbolic value, do not minister to the aesthetic sense and arouse no religious emotions. The Israelites bowed down before the golden calf; to-day we bow down before the brass pipes. Sliding doors is enumerated as the fifth sin. The sixth sin is punishment in the pews. A great many church pews are constructed in manifest violation of the constitution of the Unied States which forbids "cruel and unusual punishment." "The high straight back and narrow seat is the devil's masterpiece." The seventh sin is bad air. In many churches there is a direct conflict between religion and science. Church windows seem designed for mausoleums. "In the conduct of worship there abideth three things, art, music, air, but the greatest of these is air."—North Carolina Christian Advocate.

THE RED-BLOODED KIND.

A note from the field says that "the church paper in its true relationship becomes the mouthpiece of the pulpit." The writer goes on: "Enthusiastic community leaders—you know the kind—red-blooded Christians who fill the pews on Sunday, and think and practice Christianity the other six days, are generally found to be readers of the church papers." This is not an editor speaking, but some one down in the walks of life. That he speaks truly, who can question? —Methodist Advocate.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Ripley sta., July 18, night; preaching, July 20, night.
Blue Mountain, at Falkner, July 19, 20
Booneville ct., at Blythe Chapel, July 22.
Marietta, at Gilmore's Chapel, July 23.
Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Columbus First, Columbus Central, and Caledonia, at Caledonia, July 17.
Starkville, West Point, and Cedar Bluff, at Siloam, July 18.
Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:
West Point, May 25, morning; Artesia, May 25, night.
Columbus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Neho, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 20, 27.
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Kosciusko sta., Aug. 10.

The District Conference and Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Grenada Dist.—Third Round.

Ahheville ct., at Mount Zion, July 12.
Oxford, July 13.
Ebenezer ct., at Thornton, July 19.
Lexington, July 20.

R. A. TUCKER, P. E.

Aberdeen Dist.—Third Round.

Nettleton, at Shiloh, July 15.
Prairie and Strongs, at S., July 16.
Vardaman, at Cross Roads, July 17.
Calhoun City, at Big Creek, July 18.
Woodland, at Palestine, July 19, 20.

L. P. WASSON, P. E.

Greenwood Dist.—Third Round.

Sidon, July 11.
Greenwood, July 13; conference, July 30.
Minter City, at Philipp, July 13, night.
Tchula, July 16.
Lambert, at Vance, July 19, 20.
Black Hawk, at Poplar Springs, July 26, 27.
Swiftown, at Lotus, Aug. 2, 3.
Moorhead, at Baird, Aug. 3, 3:30 p.m.
Indianola, Aug. 3, 4.
Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Third Round.

Horn Lake, at Eudora, July 11, 10 a.m.
Mt. Pleasant, at New Salem, July 13, 10 a.m.
Como, July 15, 4 p.m.
Sardis circuit, at Bethel, July 18, 10 a.m.
Tyro, at Loxahoma, July 17, 10 a.m.
Crowder, at Brook's Chapel, July 20, 10 a.m.

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HARVEY W. COX, Ph.D., President

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2. THE SCHOOL OF MEDICINE (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. Wm. S. Elkin, M.D., Dean
3. THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean
4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1919 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean
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6. The GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean
7. THE EMORY SUMMER SESSION, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees. Ralph E. Wager, Ph.D., Director
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The University year is divided into quarters, beginning September, January, March, and June. Fall quarter opens September 22; Winter quarter, January 2; Spring quarter, March 24. Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

FROM FOREST, MISS.

Dear Brother Carley: We have held both of our meetings on the Forest and Morton charge.

The first week in June, Brother J. H. Jolly, of Poplar Springs, Meridian, was with us in a meeting at Morton. He did a good work. The people were delighted with his preaching and his general deportment among them. Brother Jolly is one of our finest young men and a good, strong preacher. There were twelve accessions to the church.

On June 12 we began our meeting at Forest, with Dr. H. F. Brooks, of Capitol Street, Jackson, doing the preaching. I scarcely need say that the preaching was of a high order from every viewpoint. His ministry in the pulpit and in the homes of the people was appreciated by all. Dr. Brooks is a genial, brotherly man, and deeply spiritual, without sensationalism. We shall not soon forget his stay in our home and his ministry among our people. There were eleven accessions to the church.

We are in the midst of the work of building an annex to our church at Forest, to take care of our Sunday school. It will involve the expenditure of several thousand dollars, and we trust will add much to the efficiency of our Sunday school work.

H. J. MOORE, P. C.

APPEAL IN BEHALF OF NEW WORK AT BILOXI, MISS.

Mr. Editor: Rev. L. L. Roberts, P. E., and I have secured a corner lot in the factory district of Biloxi, Miss., a splendid lot, and at a strategic point in the very midst of three large factories and at least three other factories near. The lot has a small house on it. It is to be used for a chapel or church. We hope to begin services in it not later than Aug. 3. We need at once $400 to finish paying for the house and lot, and we have room to make a much larger building, and desire to do so. Fifteen hundred dollars more will give us property that will command respect. This is in the city, but at least two miles from Wesley House. It is near Back Bay, but on the Biloxi side, one block from the car line. Help us, brethren, at once. A Presbyterian gave $50.

Fraternally,

WALDO W. MOORE.

Biloxi, Miss.

THE CROSS.

Does not this eagerness to embrace the ethics of Jesus under the guise of some cult grow out of our innate opposition to the cross? Satan cares little about our admiration for Christ's teachings if we reject his Saviorhood. He is perfectly willing that we should greet him with "Hail, Master," if we make that salutation the means of betraying him into the hands of his enemies. Jesus said, "I and my Father are one." Again he said, "All authority is given unto me in heaven and in earth." Now, he was all he claimed to be, or he was the greatest impostor the world has known. If he was not God, he was not even a good man. He is not flattered when men of this age condescend to approve of his teachings, but reject him as Saviour.—Central Methodist.

A REASON.

The great improvement in business which followed the war was very largely the result of the influence of prohibition and the salvage of our former waste of $2,000,000,000 or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous number of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward.

—Roger W. Babson.

HE SAVED HIS MONEY—BUT

We once knew a man who worked hard and was successful in his business affairs. He began life a poor boy, and, necessarily, had to think in small terms when he came to make his contributions to the church. When he became somewhat prominent in the material world, he kept his small views with reference to church finances. His contributions to his church were far out of proportion to his ability and, as he was the ablest man in the community, his low standards of liberality held back the progress of the church until it had practically no influence over his family. When they saw him putting his big money in farms and business, and small contributions into his church, they logically reached the conclusion that the church was of little value. The result was that they grew up outside the church and never realized its saving power. He saved his money but—he lost his children to his church. Friend, do you want to save a bit of money at such a cost? We hope not.—Albertville District Messenger.

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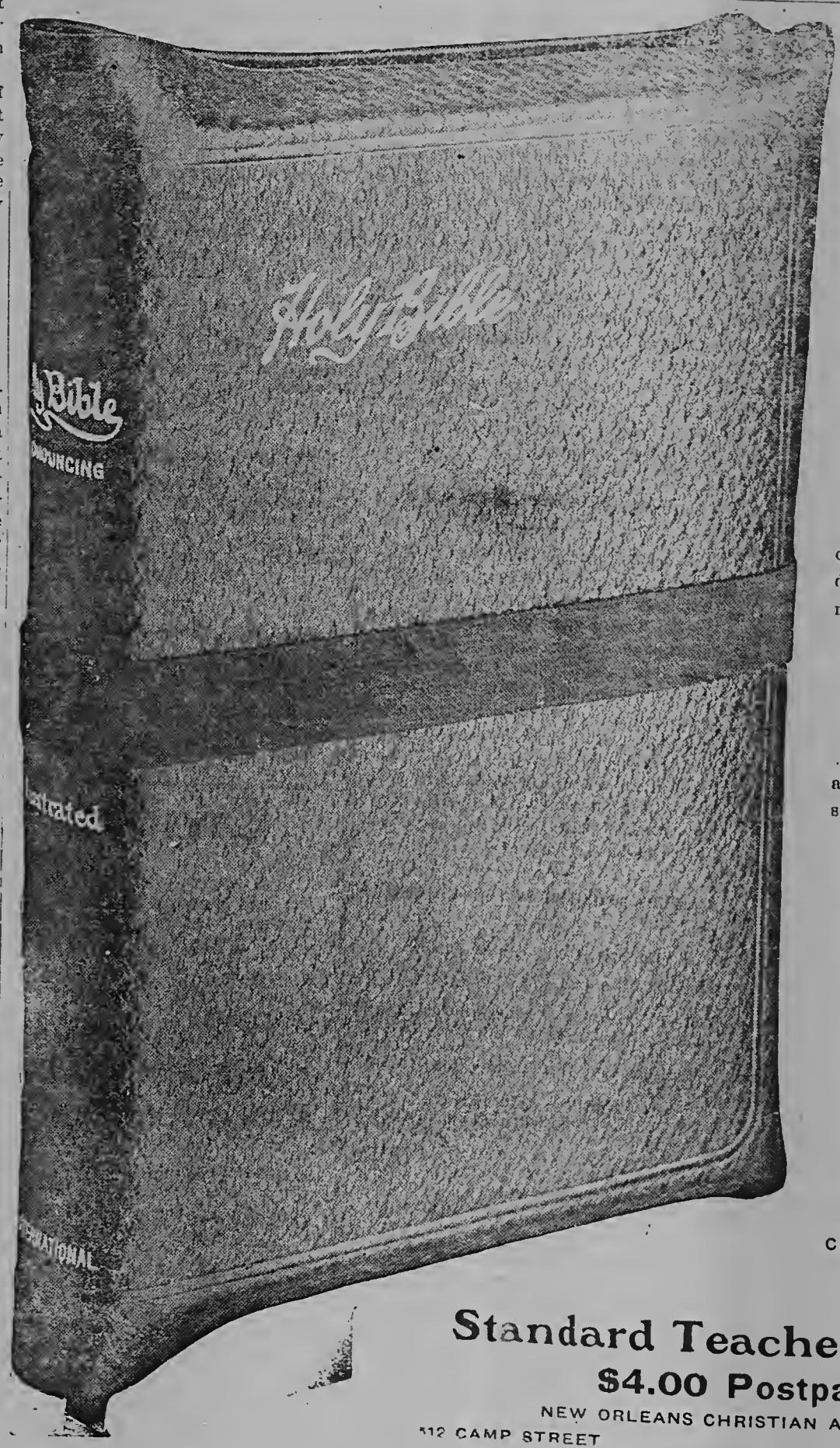

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CHRISTIAN ADVOCATE

Vol. 71—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3572.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 24, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE WORK GOES ON.

It is a blessed consolation in the time of worry, trouble, care, heartache, fear, doubt, distress, that the work goes on. It has to go on! The great world cannot stop its daily march of progress because this thing or that thing happens not to fit exactly into the course of events. The great needs of the world must be met—and they can be met only by the never-ceasing performance of the duties that devolve upon every citizen of earth. Disappointment, discouragement, even apparent failure, may follow our efforts, but the task must not be relinquished. We are working, not for time, but for eternity. The work goes on—it must go on. Thank God for that!

WHERE DO THE BAD PICTURES COME FROM?

A good deal has been written recently about the higher standards of the moving picture industry, especially as to its improved moral tone. We are glad to believe that there has been an improvement within the past two or three years, and we sincerely desire to give credit for such to all to whom credit is due; but we should like to know who is responsible for the pictures—and there must be many of them if we may judge by the advertising notices—that appeal professedly to the baser passions of human nature and that by no possible stretch of the imagination can be classed as educational or uplifting? We suggest that there is still an immense amount of work to be done by the organization that professes, under the leadership of Mr. Will H. Hays, to be committed to the highest moral as well as artistic and mechanical standards. That this organization has the power to do this work, we cannot doubt. A recent authoritative discussion of the moving picture industry in America discloses the fact that while the Hays organization started with nine producing and distributing companies, it now has twenty-two in its membership, and these twenty-two represent 90 per cent of the production and distribution of motion pictures in America. If 90 per cent of the producers are bound together by an agreement to produce only pictures that are morally unobjectionable, the other 10 per cent are evidently both powerful and aggressive, not to say defiant. In the discussion to which reference has just been made, this statement occurs: "The motion picture industry is against censorship, but it welcomes constructive suggestions." This means, it seems to us, that the industry is determined to have its own way as to what it will produce, though it is gracious enough to receive suggestions. When those who would like to go to picture shows can have the assurance that they can attend the so-called first-class theaters in our cities and larger towns without having to look upon scenes that are both disgusting and degrading, then the producers may be justified in their opposition to censorship. The fact that censorship is so badly needed is the strongest argument in its favor.

THE INSANITY PLEA.

There may be good arguments against capital punishment, theoretically at least; but so long as it remains as the extreme penalty for the atrocious crime of murder, it should be inflicted as the law directs, and not be remitted or evaded by the technically supported plea of insanity. The notorious Chicago case, in which two young men of wealth and high social position deliberately planned and executed as cold-blooded murder as is recorded in the annals of crime, will furnish a supreme test of the impartial administration of justice where the extreme penalty is involved. If the facts as alleged are correct—and even the defense does not seem to question them—the trial ought to be short, the penalty quickly imposed, and its execution carried out with only such delays as are constitutionally guaranteed. Yet we are told that the selection of a jury will probably take six weeks. If the crime had been committed by raving maniacs, there would probably be no question as to the proper punishment; but since it was coolly, cunningly planned by those against whom even a suspicion of insanity had never been directed, and carried out with a degree of heartlessness that shocked and appalled the whole world, the insanity plea can be looked upon only as a subterfuge. The prompt hanging by legal process of a few "insane" murderers would have a very salutary effect upon the psychological condition of those persons who are criminals first and mental defectives afterwards. When every other defense fails, try "insanity"—it may work!

METHODIST UNION IN ENGLAND.

As a comment upon the present movement for the unification of the two great branches of Episcopal Methodism in the United States, we take the following from the Christian Guardian, Toronto, Canada, the official organ of the Methodist Church of Canada, concerning Methodist union in England: "One of the questions of supreme importance in the ecclesiastical sphere in the British Isles this year is the proposal for union between the three Methodist denominations, the Primitive Methodists, the United Methodists, and the Wesleyans. After six years of earnest discussion, the matter reaches a climax with the annual gatherings of the three churches this year. The Primitive Methodist Conference has just held its sessions, and if its action in regard to this issue is to be taken as symptomatic, church union will be an accomplished fact in the very near future. After an earnest discussion, which it must be admitted seemed rather one-sidedly in favor of union, the proposal for union carried with very little opposition, only thirteen persons, it is stated, voting against it. Action will be taken by the other bodies within the next few days, the United Conference meeting at Plymouth and the Wesleyan Conference at Nottingham. It is probable that stronger opposition to union may be found in the Wesleyan Conference, though it was the Wesleyan Church that made the first tentative move toward union in 1913. Even though the three Conferences should carry union, it is not likely that consummation could be reached inside of a few years. That union is inevitable seems the general verdict."

THE METHOD OF APPROACH.

We believe that those who are opposed to unification and those who are in favor of it are equally sincere. That there are extremists on both sides we do not doubt. In our approach to the subject, we do not call in question the sincerity of any man, and we do not attach overmuch importance to the arguments of extremists on either side. The adoption of the pending plan is not likely to solve all our difficulties for a long time to come—and its rejection is not likely to prove disastrous to all the work of the Kingdom of God upon earth. It certainly is a question that can be—and ought to be—discussed without heat and bitterness. If it is not so discussed, there is danger that divisions will be created that will take a long time to heal, whether the Annual Conferences vote for or against. We like the words of Dr. A. J. Lamar: "When you bury me, you will bury a Methodist."

BIG JOB—LITTLE PAY.

In spite of the usual assumption that an adequate salary goes with a position of renown and high responsibility, such is not always the case. A case in point is that of the ambassadorship from the United States to the Court of St. James. Generally looked upon as an appointment of highest honor, and certainly one of immense responsibility, the salary paid by the Government is so inadequate to the needs of the position that only wealthy men can be considered as eligible for such service. Apart from the anomaly of a situation which makes it necessary for a democracy to restrict its highest honors to a comparatively small class, the fact that the Government expects so much for so little is an indictment of its sense of justice. When a man's salary is not sufficient to pay his horse rent, he has to "dig up" or quit. With most people it is simply a question of "quit." Most preachers are underpaid but they are not the only ones who suffer this injustice.

New Orleans Christian Advocate

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GREATNESS.

He has achieved the heights—unhelped, alone.
The way was steep, and many a cutting stone
Hurt his brave feet, but ever on he pressed,
Unwavering, and reached his goal—his best.

Nor can he joy in his achievement—no,
While there are footworn, toiling ones below
He looks with pitying eyes that understand—
A tender smile; he reaches out his hand.

His strength to their poor feebleness is lent,
So is he great, with noble discontent,
Till others share the good that he has won,
And those who toil in darkness find the sun.
—Bertha Gerneaux Woods, in Christian Herald.

THE UNANSWERABLE LEGAL ARGUMENT AGAINST HORSE RACE GAMBLING.

Dear Dr. Carley: The race gambling in New Orleans and through handbooks in other parts of the State is such a menace that I believe the people of the State should take notice of it and express their sentiments in such unmistakable form that the Legislature will enact the necessary law to put an end to this condition.

Believing that this situation is a menace, I introduced and sponsored, at the recent session of the Legislature, two bills drawn and proposed by a strong body of citizens in New Orleans who desired this legislation. The bills were never considered on their merits on account of a round robin by which a majority of the House of Representatives agreed not to consider such legislation at the last session. I prepared, but did not deliver, a legal argument on this bill, omitting the other very powerful arguments that were made by a number of us before the committee at the time of the hearing on the measure. I feel that the legal argument in favor of these measures is so strong that it ought to be presented to the people that it would reach through the New Orleans Christian Advocate, and I am enclosing a copy of the argument that I prepared but did not deliver, and if you think it proper, will be glad for you to publish same in the Advocate, together with this explanation.

T. WYNN HOLLOMAN.

Alexandria, La.

In support of House bills No. 363 and No. 475, the first being but a re-enactment of the Locke Law of 1908 in order to cure a defect in that Act, and the latter being an act to prohibit the publication in advance of betting information and being complementary to the former act, I desire to submit an argument based on the legal features.

There are very powerful economic arguments in favor of this legislation and there are very powerful moral and psychological arguments in its favor, but I shall not at this time go into such arguments. These bills are submitted, not as reform measures, but as sound legislation for the welfare of the State and in accordance with the mandate of the fundamental law of the State and in accordance with a policy already adopted by the State, and for that reason I submit the bills on a purely legal statement of their soundness, in the belief that this legal argument is unimpeachable and must be convincing to all who will consider the measures purely on their intrinsic merits.

The Constitution of 1921, Article XIX, relating to general provisions of law, Section 8, provides:

"Section 8. Gambling is a vice and the Legislature shall pass laws to suppress it.

"Gambling in futures on agricultural products or articles of necessity, where the intention of the parties is not to make an honest and bona fide delivery, is declared to be against public policy; and the Legislaure shall pass laws to suppress it.

"Lotteries and the sale of lottery tickets are prohibited in this State."

The statement that gambling is a vice is found also in the Constitution of 1913 and in the Constitution of 1898, being Article 188 in both Constitutions. Inasmuch as these bills are leveled at gambling and seek to prohibit it, they are bills to carry out the mandate of the Constitution of the State of Louisiana directing the Legislature to suppress that which is declared a vice. It is not within the province of the Legislaure at this time to determine whether or not gambling is a vice or whether it should be suppressed, for the reason that the fundamental law under which we have lived for nearly three decades has declared the vice and laid down the policy of the State and directed the Legislature in accordance therewith. This policy has received the approval of three successive Constitutional Conventions, composed of the ablest men in this State and composed of men of every shade of belief and opinion.

In Section 1 of this same Article XIX of the Constitution, there is stated the oath of office to be taken by all officers of the State of Louisiana, and in that oath, which has been taken by the members of this Legislature, there is a solemn declaration that one will support the Constitution and laws of the United States and the Constitution and laws of this State. As far, therefore, as I am able as an individual to understand the Constitution, the oath and the bills in question, I can see no course that I could take except to vote for the bills.

In the second place, the Legislature of Louisiana, in acknowledgment of the mandatory direction placed upon it by the Constitution, enacted in 1908, by Act No. 57, a law to carry out this provision of the Constitution and to suppress gambling in connection with devices laid on horse racing, whether at the horse race or at a place distant therefrom. This bill is signed by H. G. Dupre as Speaker of the House, P. M. Lambremont as Lieutenant Governor, and J. Y. Sanders, Governor of the State.

The Supreme Court of the State in the suit of State vs. Scheffield et al., 123 La., 271, enforced this statute and affirmed the conviction of two men charged with illegal betting in violation of this Act.

In the later case of State vs. Austin, 142 La., 384, the court found that the charge against the defendant was oral bookmaking and held that the statute only denounced written bookmaking, and the defendant was discharged.

In the case of State vs. Gardner, 151 La., 874, the court, if I understand the decision, held that the language, "any other device," in the title and body of the Act of 1908, referred to some device similar to the devices previously mentioned in the title and in the body of the Act, applying the rule ejeusdem generis, and held that oral bookmaking was not such a device, and discharged the defendant.

In the case of State vs. Austin, the court took occasion to say that the Legislature had passed many laws against gambling, and referred to Act 127 of 1904, "to suppress gambling on races, in pool rooms and turf exchanges where the evil was notorious and unquestioned," and the court further said about the Act of 1908:

"Gambling on or near race tracks or courses had become flagrant, obnoxious, and dangerous to public morals, and the Legislature in 1908 passed act numbered 57, p. 64, to suppress it, by penalizing the gambler who operated a betting book upon any track or course where any kind of a horse race or races were being run, trotted, or paced." State vs. Austin, 142 La., 385.

The policy of the law, therefore, is not only recognized by the Constitution, but has been followed by the Legislature and is recognized by the Supreme Court, and the Legislature in other acts, such as Act 192 of 1920, has passed laws attempting to carry out the mandate of the Constitution.

The first of the bills now proposed, therefore, has changed the language in the Locke Law so that if possible the defects therein as construed by the Supreme Court may be cured, and the method of gambling, by which the gamblers have avoided prosecution under the Locke Law, may be reached, thereby accomplishing what it must have been the intention of the Legislature to accomplish by the Act of 1908, thereby strengthening and perfecting a law on the statute books in order to secure the results directed by the Constitution and to stop the gambling which the Supreme Court in the case of Austin referred to as flagrant, obnoxious and dangerous to public morals.

As I see the matter, therefore, there can be no sound reason for refusing to clarify the Locke Law, and the only result of the defect of the pending legislation will be to perpetuate the flagrant, obnoxious and morally dangerous gambling by oral bookmaking and by any device not similar to the devices condemned in the Locke Law, thereby perpetuating a vice which the Constitution has directed us to suppress and which a previous Legislaure has attempted to suppress.

The second bill ought, if passed, to go further and put an end to the obnoxious bookmaking and gambling prevailing over the State and used as a method of gambling on races wherever they are held, whether in Louisiana or not. The value of this legislation to the State is probably even greater than that to be had by perfecting the Locke Law, and it is but a recognition of the obligation upon us. I, therefore, earnestly urge the passage of these bills.

IN MEMORY OF REV. JAMES A. GOAD.

James Allen Goad was born in Murray County, Tennessee, April 3, 1868. Following an operation, he died in Memphis, March 4, 1924. The next day his body was buried at Starkville, Miss. The services were conducted by Rev. W. W. Woollard, assisted by Revs. J. E. Cunningham and B. P. Jaco.

In early manhood Brother Goad was converted and joined the Methodist church. From that day he felt he had a definite work to do, and he began to shape his plans accordingly.

In 1896 he was licensed to preach. In 1900 he was ordained deacon and admitted on trial into the North Mississippi Conference. He was made an elder in 1906, and given full connection in 1907. While local preacher, and afterward as an itinerant, he served Burgess Mission and Burnt Mills circuit, each, one year; Eureka circuit, four years; McCool, four years; Myrtle, two years; Macon circuit, one year; Brooksville, one year; Noxapater, two years; Kilmichael, two years. Ho was pastor at Carrollton when called away.

Brother Goad was, first of all, a gentleman. He was an honest man, industrious and frugal in his habits. Though his income was small, he lived within his means. He and his noble wife worked hard and economized and gave their children educational advantages. Two of the daughters are teachers in the seshools of Starkville. One is married to Mr. Harrison, of Sidon, Miss. The fourth is finishing her course at the M. S. C. W. He died "owing no man anything," and left a comfortable home, at Starkville, for his widow and children.

Brother Goad was a good preacher. He was not "a college man," but he studied his Bible. He knew and loved his Lord, and he had an unusual grasp upon the doctrines of his church. He was acquainted with its history and its polity; and

he lived and preached that "Scriptural Holiness" without which no man can see God.

Though only three months at Carrollton, Brother Goad had made a splendid beginning. His people saw in him the real man that he was—the plain, honest, fearless, modest, Christian gentleman; and they loved him. Under his leadership, they had planned larger things, and the prospect was very hopeful. In the midst of a pleasing and helpful pastorate he was called to a Higher Place. The legacy he left is better than millions of money and "houses and lands"—an untarnished name and a blameless character.

We have a better Conference, and many of us have a greater appreciation of our "high calling of God, in Christ Jesus," because of the ministry of J. A. Goad.

"Peace to his ashes!" God bless his broken family.

B. P. JACO.
J. E. CUNNINGHAM.

April 7, 1924.

OUR NORTHERN EXCHANGES ON THE CHATTANOOGA CONFERENCE.

The Church South Declares for Unification.

By a vote of 297 to 75 the General Conference of the Methodist Episcopal Church, South, July 4, declared itself in favor of unification of American Methodism according to the plan submitted by the Joint Commission on Unification. This plan was adopted by the General Conference of our own body in May at Springfield by a vote of 802 to 13.

The Southern General Conference grappled with the plan during a three days' debate, amidst excitement and endeavors to postpone action for a year. The debates were not wanting in sharp exchanges, but when the finals came the ballot showed twenty more than necessary to declare the proposition carried. The proposition now goes to the Annual Conferences, lay and ministerial, in both denominations for adoption.

This is the extent we can speak on the subject to-day as the national holiday interrupted our mechanical operations. We only pass on the word, that no time should be lost to have the united General Conference hold its session in this State, either in Kansas City or St. Louis; here if it is agreeable to our brethren in the sister section. There is every reason why the joint session which will weld into one the church separated in 1844 should be held in the city which most of all symbolizes the new era, the new state of mind, which makes the action at Springfield and Chattanooga possible. With this we close our forms for this issue.—Central Christian Advocate (Kansas City).

Another Step Toward Unification.

There appears elsewhere in this issue of the Herald a report of the action of the General Conference of the Methodist Episcopal Church, South, on the question of unification. The story was written by our special correspondent, one of the most brilliant newspaper women of our sister church, and gives a vivid account of the three days' deliberations at Chattanooga out of which has come another decisive step toward the unification of the two great branches of American Methodism.

The official vote by which the proposal, adopted almost unanimously at Springfield, passed the General Conference of the Church, South, was 297 to 75. This means, when reduced to round numbers, that for every three votes against the proposal, twelve were cast in its favor. Such a showing must greatly enhearten every advocate of a reunited Methodism. The plan now goes to the Annual Conferences of both denominations for ratification. Should two-thirds of the Conferences of the Methodist Episcopal Church and three-fourths of those of the Church South accept the proposal, the two boards of bishops would then have a united meeting and send official notification to both Methodisms of the decision reached by the Conferences. The bishops at the same time would transmit a call for a joint session of the two General Conferences. It will be remembered that the recent General Conference of the Methodist Episcopal Church adjourned subject to such a call. Inasmuch as the next General Conference of the Methodist Episcopal Church, South, in the normal course of events, would come in May, 1926, it is highly probable that this date would be selected for the joint session should such a meeting be held.

We are delighted with the outcome at Chattanooga, for it indicates a genuine desire for a united Methodism. There will of course be much heated debate on the subject during the coming months. There will also be misapprehensions, misunderstandings, and perhaps even suspicions of motives on the part of individuals both in the North and in the South. And even if the proposal should finally be accepted by both Methodisms, the practical readjustments made necessary by the move would occasion considerable friction and not a few heart-breaks. All this is to be expected. For history shows that in every merger of organizations, secular or ecclesiastical, the road has generally been found to be far from smooth at the beginning. But the sons of Wesley are following the gleam, and notwithstanding the difficulties in the way, if we keep our hearts pure and our love for Christ unsullied, we shall surely reach such a brotherly and workable understanding as will command anew the respect of the whole wide world.—Zion's Herald (Boston).

Unification Advanced by Another Step.

By a vote of 297 to 75, the General Conference of the Methodist Episcopal Church, South, endorsed the plan of unification now pending. The action was taken on July 4, following three days in session, full of lengthy and legal debating. The vote was secured by a roll call of all delgates.

Shortly after opening the first session on July 2, Dr. A. J. Lamar, senior publishing agent, introduced a resolution expressing doubt as to the legality of the assembly of the General Conference, and expressing fear of lawsuits over property titles, and asking the bishops and the Annual Conferences to summon another special session for May of 1925. The effect of the resolution would have been to postpone any action on unification at the session then being held in Chattanooga. This resolution of Dr. Lamar's caused about as much controversy as the main matter later on. It was finally defeated on the second day.

Annual Conferences will vote on unification by secret ballot.

Since the Southern Methodists have endorsed the plan of unification, the Annual Conferences of both branches of the church will next pass upon the measure. In the Southern Church, three-fourths of all the members of the Annual Conferences must agree favorably to the plan, while in our Methodist Episcopal Church two-thirds of the members of the Annual Conferences and two-thirds of the members of the Lay Electoral Conferences must concur. The vote in the Methodist Episcopal Church will be taken during the calendar year of 1925. A more intensive study of the plan is likely to be followed now since the actual final deciding votes are to be taken in the near future. —Western Christian Advocate (Cincinnati).

On the Way to Unification.

The approval of the unification plan by the Southern General Conference on Independence Day marked the third stage of the progress towards consummation. The first was the agreement of the Joint Commission upon the plan in 1923. The second was the approval of the plan by the General Conference at Springfield in May, 1924, by a vote of 802 to 13. Now the General Conference at Chattanooga has approved it by 297 votes to 75, a substantial margin of safety beyond the required two-thirds majority. The next stage is the submission of the plan in 1925 to the Annual and Lay Electoral Conferences of the two churches for ratification. It will require a three-fourths majority of the membership (lay and ministerial) of the Southern Conferences and two-thirds of the members present and voting in the Annual and Lay Electoral Conferences of our own church next year. Should both churches ratify, the next step will come in 1926, when the regular session of the Southern General Conference will be arranged to meet in the same place with a called session of the Methodist Episcopal General Conference. These two bodies in joint session will take the necessary steps to put the plan in operation, choose the name of the unified church, and perfect those matters which the plan purposely leaves open for united legislative action.

What happened at Chattanooga is set forth in the editorial correspondence on page 866. The body seemed fully conscious of the grave consequences of its action to American Protestantism. It gave full consideration to the question which had been raised regarding its own legal status, and after ample discussion dismissed the doubt by a three-fourths vote. The next proposal was for recommittal and further delay. This was earnestly and ably argued, and the merits and defects of the plan were presented with great ability and at great length by representative men and women. No debate on the subject of unification in any recent session of our own General Conference has approached these speeches in thoroughness of preparation, wealth of material, or earnestness of conviction. The measure was not pressed to a vote until the leaders of both sides agreed to the motion to cut off debate. The decision in favor of the plan was therefore most encouraging to those who desire to see the two great bodies of American Methodists working with one heart and soul at their high tasks.

Earnest as were the advocates and opponents of the plan, it must be said that scarcely a harsh, bitter or ungenerous expression escaped the lips of speakers on either side. For this much credit must be given to the leaders of the two groups in the College of Bishops. Bishop Candler had been most active in the pre-Conference opposition. Yet he presided with perfect fairness at a critical period and evidently was still honored and admired by the majority who were unable to follow his judgment in this matter. Dr. Thomas D. Ellis and Dr. A. J. Lamar were the floor leaders for and against the plan, respectively. The former flung himself into the cause with ardor, good sense and generosity. His chief speech carried the Conference off of its feet by its appeal to faith and honor, and its summons to his colleagues to shake off the fetters of the past and go forward nothing doubting. His opponent, Dr. Lamar, who never before had lost a great parliamentary battle, was clever, persuasive, ingratiating, tactful, strategical. But this time he was fighting against not so much a plan as a spirit, a spirit of hope and faith and high purpose. When worsted he announced that he would carry the fight to his Conference, but if the church at large should approve the plan he would acquiesce. "When you bury me you will bury a Methodist."

It is not to be denied that in some degree the acceptance of this plan is an adventure of faith. Its success depends on mutual confidence and trust. The votes in the two General Conferences ought to be conclusive evidence that the leadership of both divisions of episcopal Methodism have at last come to have this mutual faith. The events of the next eighteen months will demonstrate whether this leadership is truly representative of the ministry and membership. The Christian Advocate, which for the past ten years has spared no effort to diffuse this spirit, is glad to believe that when the churches have full information of the provisions of the plan, the safeguards which are imbedded in it, and the benefits likely to flow from its adoption, the long desired consummation will come.—New York Christian Advocate.

MATRON WANTED.

We are in need of a matron, and would like to correspond with some good Christian woman of mature age, without family incumbrance and a Methodist. Position is now open. Address Rob't W. Vaughan, Superintendent Louisiana Methodist Orphanage, Ruston, La.

IN MEMORIAM: REV. WILLIAM WINANS SIMMONS.

By Rev. I. W. Cooper, D.D.

"And for the day of life I ask,
Some all-absorbing, useful task."

This was evidently the wish and prayer of our Brother William Winans Simmons, who now rests from his labors while "his works do follow him." A more rehearsal of his accomplishments in the work of the ministry will show how his days were crowded full of service and attainment.

He was licensed to preach Nov. 18, 1876, and was received on trial in the Mississippi Conference which was held at Natchez, Nov. 29, 1876. He was appointed to the Buffalo circuit, afterwards called the North Wilkinson circuit. He was continued there for four years, and during that time received 350 persons into the church. He was ordained deacon in 1878 and elder in 1881.

He served the following charges: Rocky Springs circuit, 1881-82; China Grove, 1883-84-85-86. On this work we received 385 into the church. Mount Carmel, 1887; Ellisville, 1888-89. Received 213 into the church. Gloster and Centerville, 1890-91-92-93. Built a beautiful church at Gloster. Fayette and Harriston, 1894-95; presiding elder of Forest District, 1896-97-98; presiding elder of Seashore District, 1899-1900-1901. His last year on the Seashore District all claims were paid in full. This was the first time in the history of the Mississippi Conference that all claims on a district were paid in full. The same year there were 1,200 conversions on the district and seven new churches were built. Presiding elder of the Meridian District, 1902-1903; pastor of Bolton charge, 1904; Wesson station, 1905; La Branch and Fernwood, 1906; superannuate, 1907; served Bethel charge, 1908; Hamburg, 1909; superannuate from 1910 to his death, March 2, 1924. This is merely an outline of his work for our Conference. In the minds and hearts of many who have outlived him, these bare statements are elaborated and illuminated by recollections of vital, inspiring details.

In reviewing his private life, we find that he was the son of Thomas and Barcenia Simmons, born at Georgetown, Copiah County, Miss., Aug. 24, 1843. He joined the Methodist church when he was twelve years of age. In 1861, at eighteen, he enlisted in the Confederate Army. He served in the Sixth Mississippi Regiment uutil May 1, 1863, when he was wounded in a battle near Port Gibson. There he lost his left arm and a part of his right hand. As soon as he returned from the war, he entered the Hopewell High School, at Georgetown, Miss. There he studied for two years and a half under Rev. Martin Trawick, a Presbyterian minister. Following this, he was assessor of taxes for Copiah County for three years. Then, through another period of three years, he taught school.

In 1867, Brother Simmons was married to Mrs. Pernicie P. Hays. She survives him, as do also a son and daughter and two step-daughters. He was a devoted husband and father and as fond of his stepchildren as if they had been his own. His last words were to his wife and were characteristic of the strength and simplicity of the man: "I am not afraid. I am safe."

A simple but impressive funeral service was held from the Methodist church at Gloster, Rev. E. D. Simpson, preacher in charge. The service was conducted by Rev. W. M. Sullivan, assisted by Rev. W. B. Jones, Rev. C. C. Evans, Rev. W. H. Saunders, Rev. J. A. Wells, and Rev. J. L. Smith.

Knowing and loving this man and servant of God as I knew and loved him, I feel impelled to call attention to some of his excellent qualities. The facts of his ministry, given above, prove that he was an energetic worker. We have spoken of how he was wounded, when a Confederate soldier, but this misfortune did not impair his energy or zeal. "In spite of sorrow, loss and pain, his course was onward, ever." Suffering did, however, make him sympathetic, and so he was not only devoted in his home life, but he was an understanding, sympathetic pastor and presiding elder. And yet he was strong and even uncompromising in his opinions, when judgiug facts and abstract relations. He was a good manager and was independent and self-respecting from every standpoint. Civil War couditions hindered Brother Simmons from getting a college education, but in spite of this handicap he was far above the average as a preacher. He was what we call a "Scriptural preacher," and loved to exponud such subjects as regeneration, justification, and the witness of the Spirit.

Valiantly he fought the enemies of his loved Southland, and gave of his life's blood for the Confederacy; more valiantly he fought the battles of Good against Evil and gave of the best years of his strong manhood to uphold the bauner of the King of Kings. He might well exclaim as he met the last enemy: "I am not afraid. I am safe." Like Paul, he had fought the good fight and kept the faith. From henceforth is laid up for him the crown of righteousness.

Brookhaven, Miss.

ON UNIFICATION.

By William Shields Holmes.

First let us determine whether unification is at all desirable. The old adage, "In Union there is Strength," will of course be one of the first thoughts here. Then the old fable of the bundle of sticks comes to mind.

But there is in the Roman Catholic Church a living example of the power of a world-wide organization. This great organization has its forces in every corner of the world, and is kept in close touch with needs everywhere. Recently several millions of dollars were sent to Germany to be used in forwarding their work, and although it is reported that Protestant churches of Germany are in dire straits and are losing ground, no Protestant church is able to help the country that gave birth to Protestantism. Again, it is said that the Roman Catholic Church has in the United States six hundred hospitals with beds enough to care for all their people and more, but the Protestant churches are so busy building altar against altar that they cannot spare the money to build hospitals and other like institutions except in the most meager way.

In the United States there are said to be about twenty kinds of Lutherans, seventeen kinds of Methodists, sixteen kinds of Presbyterians, fifteen kinds of Baptists, and various other Protestant churches, or a total of one hundred and forty-three different kinds of Protestant churches. In the name of common sense, how can a church so divided against itself deliver a blow that shall produce results. We are simply frittering away our opportunities by these useless divisions.

I am not arguing that all of these bodies should merge into one, but surely those of similar doctrines and polity ought to do so.

These instances might be multiplied, but the foregoing should suffice. Besides, several General Conferences—North and South—have voted that unification is desirable, and since these Conferences were supposed to contain men and women most interested in the church and best informed as to her needs, their testimony is surely worth something.

Secondly, if unification is desirable, is the present plan a good one?

The objections I have heard are generally as follows: First, the Northern Church repudiated the plan of separation and invaded our territory contrary to agreement, and, if this plan is adopted, we simply approve their action and give them the legal right to invade the South.

Secondly, our property would be turned over to the new church, and if we ever wish to withdraw we would lose all claim to it.

Thirdly, the Negro question.

Fourthly, the Northern Church, having shamefully mistreated us in the past, is not to be trusted in the future. They will still further encroach upon our territory.

Fifthly, the North is more Modernist than we are, and there would be danger to our doctrines.

Sixthly, the plan is too indefinite, and will cause misunderstanding. There ought to be a line drawn from East to West and everyhody north of the line should be obliged to belong to the Northern Jurisdiction, and everybody south, to the Southern. The minority is not protected.

As far as I can recollect them, these cover the reasons given in speeches in the General Conference, in conversations among the delegates and visitors, and in articles in the papers.

Taking these up in order, let us agree at once that at their General Conference in 1848 the Northern Church did repudiate the plan of separation and did plant churches in our territory; that I have read all these things with sorrow and shame and sometimes with anger. But let us remember that the reason given for their action was that the plan was illegal because it was not referred to the Annual Conferences for action. They refused to surrender our share of certain property, and we entered suit in the civil courts. Our contention was upheld by the Supreme Court of the United States, the court contending that the highest body of the church had full authority in the matter. However, the Northern Church did not accept this verdict. But remember the passions of the day when each side thought they were doing God's will by killing the other. I well remember how, as a child of seven, eight, and nine years of age, when my old grandfather would recite the wrongs brought upon the South by the North, my own little heart was stirred to a passion white with heat, and I could have killed a million or ten million Yankees with the greatest satisfaction.

But those times are past. We worship the Prince of Peace, the Christ, the Son of the living God, who is Love, and such passions are out of place in the hearts of his followers. The political questions that caused them are gone forever, and it is time to forgive the injustices of the past. Those people thought they were obeying the voice of Christ, and so did we, and I am now ready to admit that they are as good folks as we. There is no more danger from that source.

Secondly, I am not a lawyer, but have the assurance of such lawyers as Judge H. H. White, Judge John S. Candler, and Mr. R. O. Randle that there can be no trouble about the question of property.

Thirdly, the Negro question ought not to have been injected into this question. During Reconstruction, we were deprived of the vote. The Negro was given the vote, and United States soldiers were stationed all through the South to enforce the laws of Congress and the views of Northern radicals. But we protected ourselves and got our local governments back into our hands. If we could do that then, we can certainly protect ourselves now. Social equality will come when we will it, and not before.

Fourthly, I believe that if we adopt the present plan of unification, the mistreatment will stop because the reasons will have disappeared. I have already heard of two Northern churches in Louisiana and two in Texas that are ready to come in with us. The Northern Church has sixty churches in Los Angeles, and we have about three. I think these churches will become a part of the sixty, as they should. These instances might be multiplied many times, but are sufficient to indicate the present sinful waste and the probable correction of the same by adopting the plan.

Fifthly, I do not believe there is any difference in the doctrines of the two churches as a whole. Their Disciplines show this. But of course there are so-called Modernists and there are so-called Fundamentalists in both branches. The action of the recent General Conference of the Northern Church ought to satisfy any one on this point. Reading the history of the Christian church, I find that such arguments have been going on ever since the church was founded, and yet she continues her work, and I firmly believe that this dispute will be rightly settled. The old Bible has stood many assaults and is destined to continue as the Charter of Christianity. I have no

fear of its losing its place in the affections of Christians, whether we unite or not. I believe it to be divinely inspired and do not fear the criticism of mere men.

Sixthly, the plan could scarcely be adopted if it tried to go too far. If you draw a line and tell people they must stay on one side or the other, they will not do it; but if you give them the privilege of making their own decisions, they are likely to do so. And this is right. Let's cast away our unworthy fears and take counsel of our hopes.

As the minority our church is so fully protected that some of the implacable foes of unification on any terms are saying that the plan cannot last in this particular. With amusement I have read their labored arguments at this point. Suffice it to say that no law can be passed by the new General Conference without the consent of a majority of each jurisdiction. It is parallel to a State Legislature or to Congress, where no bill can become a law without a majority of each house. And besides, we have the Judicial Council, on which we have as many members as the Northern Church, although their church membership is twice as great as ours. The functions of this body are similar to those of the United States Supreme Court.

Let us unite for the sake of our blessed Savior. Let us cast out hate and suspicion and fear for his sake whose new, best name is Love.

Let us unite for the sake of the church, so that we may do nothing to hinder her bringing in of the Kingdom.

Let us unite for the sake of the South. We who added every foot of territory to the continental United States outside of the Northern section of the original thirteen States; we who formulated this government and ran it without graft or scandal, who gave the most efficient, economical and best government known to the world until the fraternal strife of the Civil War rendered us impotent, we have been as orphans during these many years. Cannot we Methodists be the first to take steps to end this unhappy state and help the South to resume her rightful place?

In the special session of the General Conference it was noticed that the opposition came principally from Mississippi, Alabama, Georgia and South Carolina. How I love them! A native of one of them, I have always revered them all. No man knows the passionate devotion of my heart to the South. The very word enthralls me. I am a Southerner first and an American next, but I am a Christian first of all. Brethren of the four States named, you would scarcely realize it if unification came, for you have hardly any Northern churches in your midst. But think of the wasteful competition in other States and forget your fears and your prejudices.

Baton Rouge, La.

VIA TRITA, VIA TUTA.

(The Beaten Path, the Safe Path!)

By Rev. J. Loyd Decell.

In a crisis, either extreme may prove calamitous. Ovid said: "You will travel more safely in a middle course." This is not a plea for compromise or acquiescence, but a call for caution, lest the body of Christ be hurt. At this very hour men on both sides of the unification question should "possess their souls in poise and patience." This issue is so momentous and far reaching that surely there can be more than one side to it. Doubtless right now there are places where disastrous dissensions could be brought on in one place, for the plan of unification; and in another for the continuance of the Methodist Episcopal Church, South, as a separate entity. The age-long beaten path of "the middle course" is the safe path, for there are two sides to the

Principle of Loyalty.

Some contend that the General Conference is the voice of the church and that we should vote for the pending plan of unification because it passed by the requisite two thirds. This has too much of the "centralized paternal" and "overlordship" spirit in it to be taken seriously. For either "pro" or "con" to call the other disloyal is an extreme that reveals the direct disunion. An individual or Annual Conference can vote against the plan and remain as loyal as those who support it. To what are we called upon to be loyal but what we feel is the best interest of Christ's church? Also there are two sides to the matter of

Knowing the Plan.

A lack of understanding the plan is not all on one side of this question. A college president, and a presiding elder who was a former college president, both scholarly gentlemen, for unification, and members of the Special General Conference, stated only a few hours out of Chattanooga, the day before the General Conference opened, that they understood the present plan prevented the building of new churches by one Jurisdiction where the other was already established. A brother recently said: "Most of the membership who are opposed to the pending plan opposed it simply because they do not understand the plan. The pastors can lead them." I take it there are many who do not yet understand the plan, but insist those who oppose the plan have some understanding of it. To superimpose ignorance upon a large number of consecrated Methodists, many of whom are as well read and capable of analyzing compacts of union as others, or to attribute their opposition to "blind prejudice," is to assume a "holier than thou" attitude that is not conducive to union of any kind anywhere. This duality reaches on to

Responsibility for Avoiding Dissession.

However strong a pastor stands for the continuing of the Southern Methodist Church as a separate entity, though co-operating with the Northern Church in eliminating overlapping and discord, he should avoid being so extreme as to make it easy for his members to join other churches, should the plan carry; likewise, the brother who trumps up "prejudice" and "blindness" as the cause of not voting for the plan, and leads his people to believe that unification is certain to come, and if it should fail, have such a reaction that many of his members should break over, anyway, he, too, is blamable. There are grounds for

Two Opinions of the Outcome.

The enthusiastic unificationist, being in the majority as he feels, is likely to do even more harm than the ultra-opponent of the pending plan. This is no time for "Headlines" and "Sweeping Campaign Claims"—we are dealing with a part of the Body of Christ.

There are:

Traveling preachers	8,076
Lay votes	2,464
	10,540
Absentees (?)	540
Total vote	10,000

It will require three-fourths, or 7,500, to adopt the plan; 2,501 votes will defeat it.

If there are as many as three-fourths plus one, or 2,501, according to my estimate, votes against the pending plan, which is to my mind all but certain, this ratio, will represent 625,000 members and the plan should be defeated. One-fourth is indeed a low estimate of the members who would oppose the plan. Any plan that would go against even as many as 625,000 out of 2,500,000 would be a failure, and should the three-fourths requisite fail, "Peace and harmony should prevail" as well as if it should carry.

Personally, I am conscientiously opposed to this pending plan for: (a) It is too conjectural; (b) it falls at a point of real need of unification, altar against altar; (c) It involves racial conditions the good of which does not justify the risk. But I shall so pray and act as to hold my people to our beloved church, whichever way the result goes. Let the flower of chivalry sweetly bloom, and let us be brethren, loyal to the great church we love and faithful to the blessed Christ we serve.

Meridian, Miss.

AN URGENT APPEAL.

The Methodist Church at Collins, Miss., was destroyed by a storm on the night of May 26, as were many of the homes of the church members. Some of them are not able to rebuild their homes, some of them have moved away, and the congregation is in great need of help to rebuild their church, which will cost approximately $5,000.

It is sometimes the case that the first reports of a storm that go out to the public are rather exaggerated, but not so in the case of Collins. For some reason, the story of the destruction there has not been told. The public has not been advised of their needs, and I fear they have not received the assistance that was due them.

As we sit in our comfortable churches and worship on Sunday mornings, let us remember the little congregation over at Collins that has no place to worship in, and is not able to rebuild.

Allow me to insist that every pastor present this need to his congregation and give the people a chance to contribute, and every individual who reads this appeal, send a liberal contribution to the pastor, Rev. J. W. Thompson, Collins, Miss. Thank you.

Your brother in Christ,
W. W. GRAVES, P. E.

Hattiesburg, Miss.

BOARD OF LAY ACTIVITIES ARRANGES MEETINGS IN LOUISIANA.

Please give notice in the Advocate that we will have a series of meetings for the lay leaders and pastors in the State and all others who will attend them, as follows:

Shreveport, August 4.
Ruston, August 5.
Monroe, August 6.
Alexandria, August 7.
Lake Charles, August 8.
Baton Rouge, August 11.
New Orleans, August 12.

Prof. G. L. Morelock, our General Secretary, will be present at all of these meetings, and there will be round table discussions and some addresses, and I hope that not fewer than one thousand laymen in the State will take advantage of this opportunity to master the work of the Lay Activities Board, and that pastors in general will be able to attend these meetings also.

T. W. HOLLOMAN,
Conference Lay Leader.

THE ASBURY MONUMENT TO BE DEDICATED OCT. 15, 1924.

The dedication of the monument to Bishop Francis Asbury, postponed from Tuesday, June 3, 1924, on account of strike in granite quarry, preventing completion of the pedestal, will take place on Wednesday, Oct. 15, 1924. The monument is to occupy a triangular plot, set apart by act of Congress for the purpose, at the intersection of Sixteenth and Mount Pleasant Streets, Washington, D. C. A reception for the guests and friends of the Association will be held on Tuesday evening, Oct. 14, at the Mount Vernon Place Methodist Episcopal Church, South.

Representatives of all branches of Methodism in the United States and Canada, Great Britain and Ireland, Australia and South Africa, have been invited to be present at the unveiling of the equestrian statue of the founder and pioneer bishop of American Methodism.

All churches are earnestly invited to hold services shortly before or after the date of dedication, at which hymns used in Asbury's day, and still familiar to the people called Methodists, shall be sung, and an appropriate historical discourse delivered to remind both the passing and the coming generation of the debt of gratitude due the faithful itinerants of the heroic days, when Methodism was struggling to maintain and extend itself in a new and primitive country. Why has it become such a mighty force, and how shall it be passed on with quickened life to the next generation? Out of the past shall there come a greater future?

WM. F. McDOWELL, President.
H. K. CARROLL, Corresponding Secretary.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

WHAT ABOUT PAYMENTS ON SPECIAL EFFORT PLEDGES WHICH WERE DUE JULY FIRST?

Thousands of people throughout Southern Methodism made pledges to Superannuate Endowment, and the first payments on these pledges were due July 1. Have these payments been collected? If so, has the money been sent to the Board of Finance, Security Building, St. Louis, Mo.?

It is to be hoped that pastors and Special Effort Committees will give faithful attention to this important matter. It is useless to spend much time and money in securing subscriptions for any cause if there is not put forth a diligent effort to collect the payments on such subscriptions as they come due. Whenever a worthy financial movement fails, it is due chiefly to neglect of the follow-up. The Special Effort for Superannuate Endowment requires a steady and unbroken pull ahead over a period of five years. If it can have this, it is sure to succeed. If it does not have it, it will fail in the proportion to the neglect.

The first real test is upon us right now. Can the regular forces of our church (bishops, presiding elders, pastors, and lay members) guide an important financial movement successfully without the intervention of special agencies to keep them pepped up to the task? I believe they can. The Board of Finance believes they can. In this conviction we have risked the outcome of our Special Effort with these leaders, believing that they will not fail to justify our confidence.

$445,913 PAID ON QUOTAS TO DATE (JULY 5, 1924).

The charges keep on making payments on their quotas. Every mail brings many remittances. To date $445,913 has been received on quotas. Undoubtedly this total will be greatly increased by the remittances which will be made as a result of July collections of first payments on subscriptions. Let the good work go on unhampered by any contingency which may arise. When we are working to provide adequate Superannuate Endowment, we are on business for the King. The King's business is supreme and it must not be done in a half-hearted way.

Surely we ought to make July a banner month in the amount received on quotas. I know the days are warm and there are many things in them to distract us. But our interest in the cause of the Forgotten Man should be a sufficienct urge to command our best service in his behalf under whatever conditions may confront us. He did not quit when the days were warm; he served the church and us under all conditions with utter abandon to our good. We cannot afford to be less considerate of him in his days of old age and physical infirmity. Out of his deprivations he calls to us now. Let us not turn a deaf ear to his plaintive cry.

Since Subscription Day, March 16, 1924, and up to July 1, the Annual Conferences have paid on quotas to the Board of Finance a total of $416,958.82. At this writing the month of July is only just beginning, but enough has been received thus far to bring the total received on quotas up to nearly $446,000.

The total amount received by the Board of Finance on quotas from the Annual Conferences up to July 1 ($416,958.82) was paid as follows: Alabama, $10,187.65; Arizona, $441.20; Baltimore, $562; Central Texas, $8,597.52; Denver, $1,345.65; East Oklahoma, $4,574.85; Florida, $25,438.83; Holston, $13,512.61; Illinois, $1,341.50; Kentucky, $16,798.83; Little Rock, $9,206.46; Louisiana, $17,404.45; Louisville, $20,136.06; Memphis, $7,705.58; Mississippi, $11,149.15; Missouri, $12,896.64; New Mexico, $1,154.15; North Alabama, $11,057; North Arkansas, $8,913.47; North Carolina, $24,324.23; North Georgia, $17,722.64; North Mississippi, $11,078.56; North Texas, $9,160.17; Northwest, $915.44; Northwest Texas, $5,176.11; Pacific, $5,571.23; St. Louis, $12,075.66; South Carolina, $11,020.12; South Georgia, $7,474.18; Southwest Missouri, $18,139.64; Tennessee, $22,208.12; Texas, $5,341.50; Upper South Carolina, $11,599.17; Virginia, $25,274.39; West Oklahoma, $2,599.63; West Texas, $22,466.96; Western North Carolina, $9,863.86; Western Virginia, $12,268.88; Brazil Mission, $10; Congo Mission, $100; Japan Mission, $145.

GOOD NEWS FROM A FAR COUNTRY.

A letter has just been received from Rev. W. B. Lee, one of the presiding elders of the Central Brazil Conference. He stated that every presiding elder of the Conference pledged himself last December to present the matter of the Special Effort to each charge on his second round of visitation, and to decide upon ways and means for raising the quota before the meeting of the next Annual Conference. This work was faithfully done. Then came the next step, namely, a number of charges paid in cash the amount due on their quotas for the first year. One charge paid in cash its quota for the five years; one charge overpaid the amount due for the first year; and another paid the amount due for four years. Fifteen charges out of thirty-four in the Central Brazil Conference have paid the amount due the first year in full. Brother Lee writes that by Aug. 28 it is confidently expected that the full amount due for the first year from the entire Conference will be paid—and more!

I think we should take off our hats and acclaim Rev. W. B. Lee of the Central Brazil Conference for his wonderful leadership and success in this work. He has done a very credible thing, and not only should we honor him for his faithful leadership in this great movement, but also the other presiding elders and all our people of Brazil who have given their earnest co-operation. God bless the Central Brazil Conference, and may its work for the Superannuate Cause influence our home Annual Conferences to even greater efforts to reach the $10,000,000 goal.

A TALE I LOVE TO TELL.

Do you read about the charges that have paid one-fifth or more of their total quotas? I like to write their names and publish their doings so that the whole church may know. I trust before the end of this Conference year I shall have the pleasure of writing the name of every charge in the church as having met the first year's obligation in full. Since last week the following charges have paid one-fifth or more of their total qoutas:

Red River, Tennessee, Clarksville, Rev. C. M. Charles, pastor; total assumed quota, $1,500; amount remitted, $533.

Splice Creek, Jamestown, Southwest Missouri, Marshall, Rev. W. P. Barnes; pastor; total assumed quota, $200; amount remitted, $57.

Austin Avenue (Waco), Central Texas, Waco, Rev. Cullom H. Booth, pastor; total assumed quota, $6,750; amount remitted, $1,354.95.

First Church (Tampa), Florida, Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $4,068; amount remitted, $916.55.

Ripley, North Mississippi, Corinth, Rev. J. A. George, pastor; total assumed quota, $2,040; amount remitted, $436.90.

First Church (Laurens), Upper South Carolina, Greenville, Rev. P. F. Kilgo, pastor; total assumed quota, $3,285; amount remitted, $744.

Jackson and Ethel, Louisiana, Baton Rouge, Rev. B. D. Watson, pastor; total assumed quota, $1,380; amount remitted, $405.

Wytheville, Holston, Wytheville, Rev. J. M. Crowe, pastor; total assumed quota, $2,100; amount remitted, $420.

Oldham, Kentucky, Shelbyville, Rev. E. M. Fossett, pastor; total assumed quota, $649; amount remitted, $129.80.

Central Church (Kansas City, Southwest Missouri, Kansas City, Rev. M. N. Waldrip, pastor; total assumed quota, $12,406; amount remitted, $5,923.23.

Glasgow, Louisville, Bowling Green, Rev. Summers Brinson, pastor; total assumed quota, $1,687.50; amount remitted, $500.96.

McKenzie Circuit, Memphis, Paris, Rev. A .B. Davidson, pastor; total assumed quota, $1,105; amount remitted, $235.50.

Magnolia, Mississsippi, Brookhaven, Rev. C. P. Jones, pastor; total assumed quota, $2,700; amount remitted, $1,085.50.

Bucklin, Missouri, Chillicothe, Rev. J. A. Medley, pastor; total assumed quota, $1,332; amount remitted, $567.

Hundley, Missouri, St. Joseph, Rev. J. Frank Baker, pastor; total assumed quota, $1,800; amount remitted, $360.

Troy, North Carolina, Rockingham, Rev. J. H. McCracken, pastor; total assumed quota, $2,581; amount remitted, $516.20.

Tate, North Georgia, Marietta, Rev. C. L. Middlebrooks, pastor; total assumed quota, $1,750; amount remitted, $1,192.50.

Park Street (Atlanta), North Georgia, South Atlanta, Rev. C. M. Meeks, pastor; total assumed quota, $4,020; amount remitted, $1,049.42.

University, St. Louis, St. Louis, Rev. W. E. Sullins, pastor; total assumed quota, $3,500; amount remitted, $700.

De Ridder, Louisiana, Lake Charles, Rev. H. T. Young, pastor; total assumed quota, $3,000; amount remitted, $656.

Sardis, North Mississippi, Sardis, Rev, J. A. Randolph, pastor; total assumed quota, $2,057; amount remitted, $501.50.

THREE CHEERS FOR THE 100% PRESIDING ELDERS!

Do you grow weary of so much writing about the Pink Leaf Report? Well, stick to it a little longer, until a few more charges have given attention to the matter, and then we will take a vacation on writing about the Pinks. We are getting very close to being a 100% church in this matter. To date 228 presiding elders have succeeded in having every charge on their respective districts to send this report to the Board of Finance. In addition to those already reported as having a place on this Honor Roll, the following additional names are listed this week:

226. North Arkansas, Paragould, Rev. James A. Anderson, P. E.

227. Louisiana, Alexandria, Rev. C. C. Weir, P. E.

228. North Texas, Dallas, Rev. H. D. Knickerbocker, P. E.

The Home Circle

TUNING IN.

By Margaret E. Sangster, in the Christian Herald.

Sometimes only a discord sounds—then the way is hard to know,
But sometimes, out of the silences, sweet chords of music flow—
And sometimes, out of a distant place, across vast seas of pain,
A voice that is like a healing touch can make us well again!

Sometimes we strive for a note of cheer that will guide us through the dark,
Sometimes we search for the beacon light, by which we may steer Life's bark;
Sometimes we pray for a gleam of light that will guide our souls to Him,
And then it is that the emptiness is sullen and stark and grim!

Oh, then it is that we lack of faith, that we turn, with tears, away,
And then it is that our hearts are sad, that our lips forget to pray,
And then it is that we will not trust—though then we should trust the more,
For then it is that our souls should seek, through the dark, for the open door!

If we would strive, when the air is still, for the voice we long to hear,
If we would ask, when all Life seems blank, for the melody of cheer,
If we would know that a love still lives, though the fears of death begin,
Then we would find that our souls had learned to listen—to tune in!

Oh, often only a discord sounds, then the way is hard to find—
And then it is that our lips seem mute, that our searching eyes seem blind . . .
But sometimes, out of the endless space, across vast seas of pain,
A voice that is like a healing touch can make us whole again!

"NETTLES"—A TRUE STORY.

By May Hoover Mumaw.

Did you ever hear of a dog that actually telephones? Well, I heard about one the other day; but, wait, I must tell you some other things first about Nettles.

Nettles was an English bull terrier belonging to Mr. Charles Long, of Kent, Ohio. You see this is really a true story, boys and girls.

Nettles was devoted to his master, and every evening when the master got home from work, Nettles, would go upstairs and get one slipper and carry it down to the basement to him, then go back upstairs and get the other slipper. He always selected his master's slipper from the collection in the closet, and never made a mistake.

When it was bedtime, Nettles would go up to the attic and get his bed and carry it down beside his master's bed, and there he would sleep. In the morning he never failed to carry his old piece of comfort, which was his bed, up to the attic, and put it away.

One night a guest in the home said: "Nettles, you had better come over and sleep with me tonight."

Nettles wagged his tail knowingly, went over to his master's bed and got his bed and proceeded to go over into the guest's room, and there he slept all night.

But, there, I could tell you many interesting things about Nettles. However, I started to tell you how Nettles used to telephone.

When time for his master to come home from work, Nettles would go to the front porch, and there he would sit, patiently waiting and watching for his master. How do you suppose he knew when it was time for his master to come home?

Well, one night his master worked later than usual, and Nettles watched and waited and waited and watched. Finally he went to the home of a neighbor, scratched at the door, and stood there looking at the lady of the house as if to say: "Do you know where my master is?" The neighbor invited Nettles into the house.

Pretty soon the telephone rang. Nettles' master was calling this neighbor to know if she had seen Nettles. When the neighbor told Mr. Long that Nettles was there, he said: "Call Nettles to the telephone." The neighbor placed the receiver to his ear—and his beloved master said: "Come on home, Nettles."

He tore out of the house and home as fast as he could go. There—I told you how the dog telephoned—but, listen, the real story is yet to come. There is nothing out of the ordinary about the story thus far; here is the remarkable part.

Every evening after that incident occurred, Nettles would go to the neighbor's house, scratch to be let in, proceed to the front window, and there he would watch for his master to come home.

His master would call to him and say, "Come home, Nettles." But he would not stir. Sometimes he would go out on the front porch, but he refused to follow his master home and get those slippers from the closet upstairs. What was he waiting for?

Well, here is the funny part of the story—and I am sure you have never heard another story just like it.

He would calmly sit there and wait for his master to go on home and call him by telephone! There now, he was a remarkable dog, was he not? How he would tear home as soon as that receiver had been placed to his ear!

Mr. Long had but one picture of that remarkable dog—he did let me bring it home for my children to see, but I mailed it back to him. I wish you might all see the cunning dog, standing by his master's side. But anyway you will not forget the dog that telephoned, and I would not be surprised if you would be going to a neighbor's house and calling your dog by telephone. How about it?—Pittsburgh Christian Advocate.

LITTLE FAITHFUL.

Father was very proud of his girl. "Just give Sylvia anything you choose to look after and she'll see that it is done," he said.

Cousin Lelia came one spring for a visit, and the two girls had great fun together. Lelia wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

"Fact is," said Joe, the hired man, "she's always a-wantin' to be somewhere else or do somethin' else—no more rest to her than there is to a gadfly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got breakfast for Joe, then carried a cup of coffee to mother, and set about dishwashing and straightening up the kitchen in good earnest.

Lelia fluttered about. She helped a little, hindered a good deal. Every little while she would say, "Aren't you most done?"

At last, when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"Oh, let 'em wait!" Lelia pouted. "Sylvia Dayre, I think you're real mean. You'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why Joe!"

"Go 'long, there!" Joe said laughing. "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful" was on the box—Wasn't Sylvia happy?—Children's Companion.

"Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out glory."—J. F. W. Ware.

The senses folding thick and dark
Above the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond;
We strike out blindly to a mark
Believed in, but not seen.

—E. B. Browning.

SPECIAL OFFER

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WORTH $2.50 TO $3.00, RETAIL,

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In New Orleans; Outside of New Orleans, If You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

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GUARANTEE ON COFFEE—To the Consumer: If, after the can, you are not satisfied in every respect, your grocer will refund the money you paid for it. There is but one reason why we can make this guarantee—the fine old Southern excellence of Luzianne. You'll like it as sure as you drink it.

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New Orleans Christian Advocate

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. J. F. Dring, of Sibley, La., writes: "I have receipts showing that my father was a subseriber to the Advocate in 1874. Not many years since that time have gone hy without the paper."

Dr. W. D. Wall, the greatly heloved physieian of Slaughter, La., has heen a regular subseriher to the Advocate for more than fifty years. He is now advanced in years, but young in spirit. Blessings upon him!

The Southern Methodist Press Assoeiation will hold its annual meeting at Mount Sequoyah, Ark., August 5-8. Dr. R. S. Satterfield, Associate Editor of the Nashville Christian Advoeate, is president of the Association.

Rev. S. E. Ashmore, pastor at Tyro, Miss., preaehed at the Central Methodist Church, Columbus, Miss., on June 29. Brother Ashmore was a memher of Central Church prior to his admission to the traveling conneetion.

Rev. J. W. Price, our pastor at Foxworth, Miss., was recently assisted in a good meeting at that place by Rev. H. A. Wood, of Flora, Miss. Brother Price was also assisted last week in a meeting at Sandy Hook by Rev. J. M. Alford, of the Louisiana Conferenee.

A new hook, "The Hill Billies," has reeently come from the faeile pen of Dr. J. M. Rowland, editor of the Richmond Christian Advoeate. The book deals with life in the mountains of North Carolina. It is published by the Publishing House, and the price is $1.50.

Rev. D. L. Griffin, formerly a loeal elder of our chureh, has joined the Nazarene Chureh. He desires it to he known that he made the change beeause the Nazarene Church holds the theory of entire sanctification as a definite seeond work of graee, and beeause that ehurch will not permit its members to use tobacco.

Rev. and Mrs. F. B. Hill, of McDonoghville, La., who visited the World's Sunday Sehool Convention in Glasgow and then visited other plaees of interest in Scotland and England, sailed from Southampton for home on July 16. Brother Hill very kindly sent us a copy of the program of the Sunday School Convention—a very interesting volume—for which he has our thanks.

Rev. R. A. Tucker, presiding elder of the Grenada District, North Mississippi Conference, authorizes the Advocate to announce that Bishop W. N. Ainsworth has appointed Rev. W. C. Newman to bc pastor of the Vaiden and West eharge, and that he has transferred Rev. A. T. Clanton from the Little Rock Conference to the North Mississippi Conferenee and appointed him to be pastor of the Piekens and Goodman eharge, both of these charges being in the Grenada District.

Rev. W. B. Hollingsworth, our pastor at Mentorum, Miss., writes that the work on his chargc is moving forward. The Epworth League is aetive, and the Woman's Missionary Soeiety is a live one. Brother Hollingsworth is the district secretary of the Epworth League for the Seashore District, and he would like for all the secretaries of all the Leagues in the distriet to write him eoncerning their work. He is planning to have a League conference at the Seashore Camp Ground some time during August.

The thirty-fourth annual Bluff Creek Camp Meeting, near Oaknolia, La., will begin on Friday evening, August 8, and eontinue through Sunday, August 17. Rev. R. W. Tueker, of Homer, La., will he the prineipal preacher. A "Bible Hour" will be held every morning at 9 o'eloek, with Mrs. J. M. Henry, Assistant Sunday Sehool Field Seeretary of the Louisiana Conferenee, in eharge. There is a good hotel, under responsible management, on the grounds, and visitors will be cordially weleomed. Full information eoneerning thc meeting may be had by writing to O. E. Townsend, president, or H. C. Lipscomb, secretary, Oaknolia, La.

Mrs. M. E. Hawkins, of Hattiesburg, Miss., widow of Rev. Gahriel Hawkins, who at the time of his death in 1885 was an aetive memher of the Mississippi Conferenee, in renewing her suhscription to the Advocate, tells us that her marriage notice was puhlished in the New Orleans Christian Advocatc the week the Alabama Conference of 1858 met in Maeon, Miss.; that the obituary of her hrother, Edward N. Lawrence, was published in it in 1857, and that her father, H. N. Lawrenee, of Crawford, Miss., was always a subscriber from the first volume; that she, therefore, has read nearly every one of the 3570 issues of the paper, and that she still usually drops everything else to read the Advocate when the postman delivers it.

The death last week of Mrs. Franees A. Harrell removed from Louisiana Mcthodism one of its oldest and most faithful members. She became a member of the Feiieity Mcthodist Church, this eity, in January, 1852, during the pastorate of Dr. H. N. McTyeire, and she retained her membership in that chureh until about two years ago, when she removed it to the eharge served by her son, Rev. R. F. Harrell, a useful member of the Louisiana Conferenee. She was an honorary life member of the Woman's Missionary Soeiety of Feiieity, and was prominent in the missionary activities of the ehurch as long as she was able to render service. The funeral was held from Feiieity Church at 4 o'clock on Friday afternoon of last week, condueted by Rev. Jno. F. Foster, of Lake Providence, La., a lifetime friend of the famiiy, assisted by Dr. W. Winans Drake, presiding elder of the New Orleans District, and by the pastor of the ehureh. In addition to Rev. R. F. Harrell, she is survived by two other sons and a large eirelc of relatives and friends, to whom the Advoeate extends sincere sympathy. We hope to have a suitable memoir of this good woman for publication in due time.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the foliowing friends who have sent us two or more subscriptions reeently: Rev. T. J. O'Neil, Roiling Fork, Miss., 2; Rev. S. H. Caffey, Macon, Miss., 4; Rev. A. J. Davis, Hattiesburg, Miss., 2; Rev. A. S. Byrd, Vaughan, Miss., 2.

AN ARTIST FOR GOD.

I talked to a young man to-day who fidgeted to get away. He had an engagement elsewhere, shortiy, and he did not want to be late. His slender fingers played with the pen and the ruier on my dcsk. I think I saw traees of paint on his hands; I know I smelt paint on his elothes. He had just come from his studio, where he paints beautiful pictures.

In the private art galleries of Phiiadeiphia, in mansion homes, are paintings whieh he has done. There is his portrait of Roland S. Morris, American Ambassador to Japan; of Mrs. Craig Biddle, a leader in Philadelphia society; of Mr. and Mrs. Hartman Kuhn, of William Baker Whelan and W. W. Curtin, social and businoss leaders of that great city.

Philadelphia society took him up as a society painter.

But to-day he was in a hurry to go down on Broadway, where, at the eorner of Broome Street, with a erayon and a blaekboard, he would attract the attention of the noonday crowds—and then tell them, as he puts it, the "old, old story of Jesus and his love."

He's a street-eorner "preaeher" in New York City, this one time soelety painter of Philadeiphia.

Whatever shame or whatever scorn attaches to that humble calling he takes with a smiie—and goes on drawing his sidewalk pietures and telling the story.

Therc are many street-corner crowds at the luneh hour in New York City; but none are larger or more interested than his.

And it is not oniy in great and romantic New York that he makes these street talks; in his own little viilage of Fort Lee, aeross the Hudson from New York, he stands on the street eorners eertain evenings every week and uses the taient whieh God gave him to draw his neighbors and all the village folks to hear what he has to tell.

"It doesn't bother me," he toid me, with a laugh. "I gave my art to God long ago and told him to use it as he thought best; I told him I'd throw it away entireiy, if he wanted me to—but he didn't. He told me to take it out onto the sidewalks, and I'm doing it."

Perhaps a great novelist, some day, may tell the story of H. Willard Ortlip, the artist who turned Christian; I've never heard a story like it, anywhere.

He's oniy thirty-seven years old. Light-brown hair, deep-blue eyes, a squarc ehin and perfect white teeth, which show in happy smiles—that's my impression of his faec. He must have been an ideal "society" portrait painter.

You may run aeross his drawings—sometimes signed and sometimes unsigned—in the advertising pages of our leading magazines. Like other artists, he often draws or paints pietures for firms that advertisc.

You may see, now and then, his paintings reprodueed on the covers of the great magazines, with his name duiy affixed.

But when you see his pletures and think of him as an artist you may be sure that however happily he may have done his work in his studio with his paints and oils and brushes, you wiii find him at his happiest, with his stick of chalk and his blaekboard helping to tell the crowds of Broadway how to find the way to a life worth while.—Williiam G. Shepherd, in the Christian Herald.

SIGNIFICANT FACTS ABOUT CUBAN METHODISM AND UNIFICATION.

By Rev. George N. MaeDoncll, M.D.

Brethren ean dweli together in unity when and only when, they respeet eaeh other's rights. The erection of churches in Florida and elsewhere throughout the South by the Methodist Episcopal Church is, with good reason, resented by Southern Methodists as a deliberate and unwarranted invasion of our territory. Fortunately, this unhappy situatoin does not exist in the

Island of Cuba, where our church alono represents Methodism. Comparatively few understand that the reason the Methodist Episcopal Church is not in Cuba is that there exists a sort of "gentlemen's agreement"—an agreement, by the way, which for twenty-five years has worked more effectively than the Plan of Separation. It is safe to say that had it not been for the wiso forethought and ecclesiastical statesmanship of Bishop W. A. Candler, the competition and rivalry which for a long time afflicted the work in Mexico, and which still exist in portions of the South, would for the last quarter of a century have hindered and hampered the work in Cuba. As the history of this agreement has never been written, I desire to record some facts relating to it, especially so since we have been reminded recently that gentlemen's agreements are sometimes cast aside as being worn out.

For several years prior to the Spanish-American War, the Methodist Episcopal Church, South, had a mission in Havana, served by a native Cuban pastor who was a member of the Florida Conference, and whose appointment was read out annually as one of the charges of the Key West District. The American occupation of Cuba opened the island to missionary effort; but how was a new mission of our church to be formed? The General Conference of 1898 had been held and the Board of Missions would not meet again until May, 1899. Bishop Candler, thus confronted with a proposition for which there was no precedent, with characteristic promptness proceeded to create the Cuba Mission by enlarging and expanding the Key West District to includo the entire island. So at the Florida Annual Conference, held in Gainesville, Fla., December, 1898, he appointed all available men to the larger cities of Cuba and read out other places, as Guantanamo and Cardenas, "to be supplied." He went further than this. He read out "San Juan, Porto Rico, to be supplied," and "Ponce, Porto Rico, to be supplied," thereby including Porto Rico in the plan of our work; like the Cuban appointments, its cities made charges in the Key West District of the Florida Conference.

The writer was transferred by Bishop Candler to the Florida Conference and appointed to the American Congregation in Havana, reaching his post on Dec. 31, 1898, the last day of Spanish rule.

On Feb. 2, 1899, Bishop W. X. Ninde, Dr. A. B. Leonard, Missionary Secretary, and Dr. Fisher, presiding elder of the Cleveland, Ohio, District, arrived in Havana. They called on me, and in the course of their conversation disclosed the fact that they had been sent out as a committee to provide for the opening of a mission of the Methodist Episcopal Church in Cuba. The plan of work they outlined to me was as follows: Havana was to be the headquarters of the mission with a central church, a university and a publishing house. A church and a school were to be placed in each of the five provincial capitals and work in rural communities would follow. Dr. Carlos Dreese, then in tho Argentine Republic, was to be made superintendent, and a number or workers, American and native, were to be brought from Mexico to get the mission started.

I listened carefully and was not slow to express surprise at their coming to Cuba. In behalf of my church I entered a solemn protest against the proposed action, calling their attention to the fact that as our church was already on the ground with appointments covering tho island, their coming would be in violation of tho agreement so recently arrived at by the Joint Commission on Federation. Bishop Ninde interrupted me to remark that this was not a violation of tho agreement, for, being a member of the Commission, he was well acquainted with its provisions. I reminded him that my father, Rev. G. G. N. MacDonell, was also a member of the Commission, and that I knew perfectly well that their action would violato the spirit if not tho letter of the agreement. He then dropped this phase of the subject and proceeded to dwell upon the fact that our pastor at Key West had expressed to them as they stopped over there the wish that the Methodist Episcopal Church would enter Cuba anyway.

Realizing the gravity of the situation, I decided that our leaders, who were in total ignorance of their purpose to establish a mission, should be informed at once. I immediately wrote letters to Bishop Candler and Dr. W. R. Lambuth, Missionary Secretary, telling them of the conversation I had had and giving in detail the plans they had outlined to me. The Lincoln was about to sail, so I secured a launch and went out in the bay to her, personally mailing the letters on board.

The Northern brethren remained in Havana five days, during which time I showed them every attention, visited places of interest with them, and had Dr. Leonard to preach for us. Bishop Ninde pleading indisposition. Passing through the island, they went on to Porto Rico.

What transpired afterwards, I understand, was about as follows: Dr. Lambuth happened to be in New York City attending a conference of all the Missionary Secretaries, so did not get the letter I addressed to him at Nashville; Bishop Candler, upon receiving my letter, inclosed it to Dr. Lambuth with instructions to call at the Mission rooms of the Methodist Episcopal Church in New York and secure further information. Dr. Lambuth did so, receiving confirmation of their plans to enter Cuba. He then, in behalf of Bishop Candler and the Board of Missions, entered an official protest. Their plans were held up and eventually abandoned. After some further negotiations, an agreement was reached that we would withdraw from Porto Rico provided that they should stay out of Cuba. We also agreed to leave the Philippines to them.

This is the gentlemen's agreement under which we are working in Cuba to-day, free from the unseemly rivalry and hurtful waste of funds that always attend the building of altar against altar. Any one can see what it has meant to Methodism in Cuba and Porto Rico, and to the home church as well, that in these two islands each church cultivates its own particular field and respects each other's rights.

Surely, unification could produce no happier results. Sad to relate, unification cannot unscramble the unfortunate situation existing in Florida and elsewhere. Unification will remain a mere euphemism until such a time arrives when the Methodist Episcopal Church admits that its intrusion into our territory is wrong and then take steps to rectify it.

Waycross, Ga., July 12, 1924.

THE OLD PENSIONER'S GIFT.

The minister of an English village sat in his vestry receiving gifts of thanksgiving from the members of his church and congregation. His ministry had been searching and sound, fit to awaken in his people the right spirit of consecration.

The fund was mounting steadily when one of the most prosperous men of the community—a wealthy merchant—entered the vestry. After shaking hands, the merchant drew his check book somewhat ostentatiously from his pocket and proceeded to write a check for fifty pounds. The minister just glimpsed the figure as he was turning to speak to a newcomer, an old-age pensioner, wrinkled and bent with fourscore years of hard toil. The minister greeted him cordially. Laboriously the old man fumbled in his waistcoat pocket and coin by coin put ten shillings down on the table.

"I really ought not to take this from you, my dear friend," said the minister. "You cannot afford it."

"But you must," replied the old man in excited, quavering tones. "You must, sir; I've been saving this up all the year, and I don't want to give to God what costs me nothing."

So the minister accepted the old man's gift and wrote a receipt for him. When he had finished, he glanced round for his wealthy friend. But the man had vanished. The minister wondered whether the attention that he had given to the old pensioner had offended the merchant prince. He took an affectionate farewell of his aged friend, and in his heart thanked God for such noble self-sacrifice.

Late that afternoon his wealthy visitor of the morning burst into the vestry. He shook hands with the minister and placed a check face downward upon the table. "Did you see the amount of the check that I wrote this morning?" he asked.

"Why, yes," replied the minister; "I could not help seeing that it was for fifty pounds."

"And do you remember that old pensioner's gift?" the man continued.

"I do indeed," said the minister.

"Well, look at this," and the man turned the check face upward; it was for two hundred and fifty pounds. "I felt ashamed of myself beside that brave old boy," said the merchant. "All the afternoon I've been fighting my love of money, and at last I, too, have decided that I must not give God what costs me nothing."

Later that day the minister sought out his old pensioner friend and said to him: "John, do you know how much you gave to our fund to-day?"

"Yes, sir," replied the old fellow; "ten shillings."

"Not a bit of it," replied the minister; "your gift amounted exactly to two hundred and fifty pounds plus ten shillings." And he told him the story.—Selected.

THOUGHTFUL FOR OTHERS.

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half-way across she stopped and picked up something which she hid in her apron pocket. in an instant the policeman was by her side. With a gruff voice and very threatening manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket-book, which she was trying to make away with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, and then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

—Presbyterian.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. EULALEE SUDDUTH TURNER, of North Carrollton, Miss., died June 28. Breath ceased to operate the machinery of her worn and wearied body during the early hours of the day, even before dawn of light. It seems that she went in time to begin the day with Heavenly hosts. For this place, she seemed to her friends, to be ready and prepared, though resigned to the fact that the day was not far distant when she would take her departure. Confident, too, that her hope in Him would be realized beyond the valley of shadows, yet she wished to live if 'twere his will. She wanted to live, not because living was or would be pleasure for her, or that material comfort was promised; she wanted to live for those who were dearer to her than silver or gold; her children first, her friends second. However, believing in the goodness of God and the kindness of her fellow-men, she confided her trust and left her cares. Always faithful in every duty in her home, she found wider usefulness in the work of her church, zealous for its auxiliaries, giving of her strength so long as she could. To God and her friends she is not dead, as pagans often think of their friends, but she resteth from her labors. She awaits the final triumph of her Lord.

HER PASTOR.

RESOLUTIONS.

Whereas, we, the members of the Cockrum Church, Sunday school, and community, have sustained a loss of one of our most highly esteemed members and citizens, MR. J. M. MAXWELL, be it resolved:

1. That in the tragic and untimely death of Mr. Maxwell, our church has lost a member who possessed the fundamental elements constituting a real Christian. He was a converted man, and knew in whom he believed. He was not only born into the kingdom of God, but conversations with his friends recently showed that he lived in an atmosphere of abiding experience and peace.

2. That the Sunday school, of which he was acting superintendent at the time of his death, has lost a worker who was keenly alive to its every interest, and who was laboring zealously to build up the work, and to create a deeper interest in its progress and growth. His last earthly service was for his Master, conducting a Bible study class the night preceding his death. At this hour his theme was the power and efficiency of prayer, and he made a strong appeal to his class to try it out for comfort and peace.

3. That the community of Cockrum has lost a citizen who was ever alert to its every interest and enterprise, always responding cheerfully and happily to any call. His position on moral issues was never in doubt, and practice of what he conceived to be right always kept his moral vision clear.

4. That the members of the church, Sunday school and the entire community extend deepest love and sympathy to his heart-broken companion and large family of devoted children and grandchildren. We pray that the hand of gracious healing may bind up their bleeding hearts. May this great sorrow sweeten and enrich their lives, and strengthen and increase their faith in the God he trusted.

5. That a copy of these resolutions be sent to the family, to the New Orleans Christian Advocate, and Times Promoter for publication, and a copy be entered on the minutes of the church register.

Respectfully submitted: Mrs. L. S. Clayton, Mrs. W. L. Harrison, Mrs. C. J. Langston, Committee.

Cockrum, Miss.

Little JESSIE ALEXANDER fell asleep at 4 in the morning of Sunday, June 29. Mentorum charge has lost a little sunbeam, and the bereaved parents have lost a sweet little treasure. This little child was the joy of all who knew her. Always smiling, loving, sweet, affectionate, she had worked her way into the hearts of her many friends, and we will miss her little face much. For a week prior to her death she suffered with a case of acute appendicitis. On Saturday, June 28, she was taken to the Biloxi hospital and operated on, but her little body failed to rally from the shock, and she passed away. We laid her to rest in the Alexander cemetery Monday morning. Her funeral attracted the largest gathering of people at any like event in the vicinity for some time. She has gone to Him who said, "Suffer little children to come unto me." Little Jessie was the daughter of Mr. and Mrs. Jess Alexander, of the Mentorum charge, both of whom are members of our church. The services were conducted by Rev. W. B. Hollingsworth.

W. B. HOLLIGNSWORTH, P. C.

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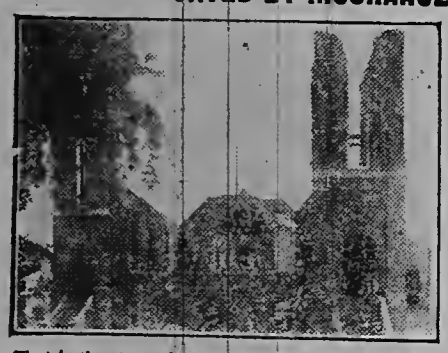

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Trout, 11 a.m., July 27.
Jonesville, July 27, p.m.
Evangeline ct., at Chicot, Aug. 3.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Ponchatoula, at Lee's Landing, July 26, 27, p.m.
Pearl River, at St. Tammany, July 27, a.m.
Greensburg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tanglpahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Ruston Dist.—Third Round.

Marlan, at Dowsnville, July 27; preaching, 11 a.m.
Blenville, at Burkplace, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Mangham, at Union, July 27, 11 a.m.
Epps, at Midway, July 30.
Oak Grove, at Forest, July 31.
Waterproof, at Wesley, Aug. 3, 11 a.m.
Ferriday, at Vidalia, Aug. 3, 8 p.m.
Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Third Round.

First Church (preaching), July 27, a.m. (Conference Aug. 6, p.m.)
Oil City, Sun., July 27, 8 p.m.
Bayou Lachute, at Shreveport, Tues., July 29, 3 p.m.
Texas Avenue, Wed., July 30, 8 p.m.
Mangum Memorial (conference), Thur., July 31, 8 p.m.; (preaching, Aug. 10, 8 p.m.
Noel Memorial (conference), Fri., Aug. 1, p.m. (Preaching, Sun., Aug. 10, 11 a.m.)
Aug. 1, p.m. (Preaching, Sun., Aug. 10, a.m.)
Plain Dealing, at Alden Bridge, Aug. 2, 3.
Bossier City (preaching), Aug. 3, p.m.
Ida, at Munnerlyn's Chapel, Aug. 8, 11 a.m.
Mansfield, Sun., Aug. 17, a.m.

R. H. WYNN, P. E.

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NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round.

Hickory Flat, at Ebenezer, July 25.
Potts Camp, at Bethlehem, July 26, 27.

Let pastors give special attention to Questions 12, 13, 14 and 15. No. 12 requires a written report.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko, sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.

Preaching dates:

West Point, May 25, morning; Artesia, May 25, night.
Columbus, First, June 1, morning; Columbus, Central, June 1, night.
Macon sta., June 4, night.
Chester ct., at Nebo, June 8.
Cedar Bluff ct., at Siloam, June 22, morning; Sessums, June 22, night.
Crawford, June 29, morning; Brooksville, June 29, night.
Sturgis ct., at Mount Airy, July 6, morning; Weir, July 6, night.
Mashulaville ct., at Hashuqua, July 12, 13.
McCool ct., at Salem, July 20, 27.
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Kosclusko sta., Aug. 10.

The District Conference and Standard Training School, combined, will be held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Sidon, July 11.
Greenwood, July 13; conference, July 30.
Minter City, at Phillipp, July 13, night.
Tchula, July 16.
Lambert, at Vance, July 19, 20.
Black Hawk, at Poplar Springs, July 26, 27.
Swiftown, at Lotus, Aug. 2, 3.
Moorhead, at Baird, Aug. 3, 3:30 p.m.
Indianola, Aug. 3, 4.
Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

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IGNOBLE PACIFISM.

When our country was engaged in the late European war, no citizen played a sorrier part than did the pacifist. Now his war record has to be buried. He cannot face it before his fellow-countrymen without shame and disgrace and embarrassment.

There is a long, hard and bitter struggle going on betwen Scriptural Christnanity and unsound, atheistic teaching. Great isues are at stake; great principles are to be defended. If there ever was a time for men to quit themselves like men, it is now. Pacifism is ignoble and contemptible, and in the end can bring only shame and disgrace upon the heads of those who practice it. Every man should choose his side and then stand up for it to the best of his ability. This is the only way to follow St. Paul's example and fight a good fight. How shall those who shirk their duty now when the battle is fiercest, and encourage others to do likewise, face their Lord when he comes in glory? Only those who have risked their all in the King's cause can hope to receive reward and praise from him.

GEORGE E. BASS.

Black Hawk, Miss.

THE LATEST WHISKY IMPUDENCE.

We see all sorts of queer things developed in the legal proceedings of these times.

Prosecution of whisky cases has provoked defensive tactics to a degree never before known. Technicalities are multiplied beyond all power of the ordinary human mind to follow their convolutions.

Here is the latest to come to our notice.

A big distillery firm was charged with distributing liquor in violation of the Volstead Act. It had been sending out cases and barrels of whisky under certain assumed permits which were on file in the office of the firm.

In the hearing of the case, the attorney for the distillery company objected to the introduction of these permits as evidence by the Government—on the ground that they were forged and therefore not competent evidence!

At this writing, the case is still in pendency. But if the contention of the defendants shall be sustained by the court, we may next expect a forger, when arraigned, to object to the introduction of the fraudulent letter or promissory note or title deed which he has forged, on the ground that, being forgery, it is not competent testimony.

Why not? The distillery puts out a carload of whisky upon forged permits which were procured by or for distillery officials; and if these are not evidence of its intention to dispose of whisky, and if they are not competent as evidence because they are fraudulent, why should not all forgers go free on the same kind of a plea?

Happily, we are getting some judges on the bench who cut through all these barbed wire entanglements, and adjudicate justice.

And some distilleries and bootleggers and go-betweens who have been conducting this business, are getting a chance to study their own past lives, and to contemplate their future, while they are in retirement behind prison bars.—Christian Statesman.

SICK WOMAN MADE HAPPY

Entirely Restored to Health by Lydia E. Pinkham's Vegetable Compound

Mart, Texas.—"I have taken Lydia E. Pinkham's Vegetable Compound to build me up as I was all run-down, nervous and sick. I ached and hurt all over so that I was often compelled to go to bed, and I had to have most of my work done. No medicine seemed to help me until one of my neighbors who was taking the Vegetable Compound insisted on me trying a bottle of it. The medicine helped me from the first, and the best of all is that I can even sew again without that awful, nervous feeling I was used to having. And I used to take crying spells, with such a blue feeling that I cannot explain. Now all that has left me. I feel so cheerful, and I have gained in weight, sleep well and eat hearty. Oh! I wish I had words to express what this medicine has done for me! I am a housekeeper and do everything from the sewing to the washing now and it doesn't hurt me. You may use my letter in any way you wish. I will be glad to help any suffering woman to the road of health and happiness."—Mrs. B. F. BRANNON, 404 Travis Ave., Mart, Texas.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round.

Pachuta, at Orange, July 25.
Enterprise, at Basic, July 27.
Shubuta, July 27, p.m.
Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 2, 3.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Hattiesburg, Court St., July 27, 11 a.m.
Taylorsville, at Taylorsville, July 30.
Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Eucutta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Roxie, at McNair, July 26, 27, 11 a.m., 8 p.m.
Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ——, Aug. 17, p.m.
Louise and Holly Bluff, at ——, Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Mentorum, at Antioch, Q. C., July 26, 11 a.m.; preaching, July 27, 11 a.m.
Wiggins, Q. C., July 28, 7:30 p.m.; preaching, July 27, 7:30 p.m.
Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Adams, at Smithdale, July 26, 27.
La Branch Street, McComb, July 27, 28.
Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Capitol Street, July 27, 11 a.m.
Galloway Memorial, July 27, 8 p.m.
Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

FRECKLES

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Sunday School

LOUISIANA SUNDAY SCHOOL ITEMS.

Rev C. D. Atkinson, Conference Sup't.

The New Orleans District will have two standard training schools this year, one in the city and the other in Houma, La. The Mission Board has granted us the use of the MacDonell Wesley House buildings for the Houma School. This school has secured the following approved instructors: Bible, Dr. W. W. Drake; "The Sunday School," Dr. Alonzo Early; "Pupil Study" Prof. D. S. Rankins; "The Principles of Teaching" Mrs J.M. Henry.

The following New Orleans Sunday School workers are in attendance at Junaluska Training School: Mr. H. P. Wall District Secretary; Mrs. R. H. Harper, Chairman Conference Elementary Council; Miss Cayard and Mrs Bell, of Algiers

"Conference Night" at Lake Junaluska is Monday July 28, at which time the Louisiana delegation here will put on a pageant "A Century of Religious Education in the Land of Evangeline" written by Dr R H Harper, of New Orleans

Dr Thomas Carter of Vanderbilt University, formerly of Louisiana, is giving a Bible course based on the Gospel of St. Mark. Louisiana is well represented in this class.

At the recent meeting here of the Social Service Committee, Louisiana was well represented by Rev. C. C. Miller, of Baton Rouge; Mrs. R. H. Wynn of Shreveport and Rev. H. W. Ledbetter of Arcadia.

Rev. George Stuart, the noted pastor of Birmingham, Ala., gave his famous lecture last night, "When a Woman Becomes a Man, What Then?"

During the month of June the Louisiana Conference issued more teacher-training credits than during the whole year of 1923.

EVERY-DAY TREASURES.

By Emma Gary Wallace.

We do not need to go to the far-away fields of the frozen North, and rugged mountain fastnesses to stand knee-deep on the pebbly beds of racing rivers to search for gold, or to dig for precious gems in the pipes of extinct volcanos.

We have far greater wealth right within our reach and grasp—no matter where they may be located.

After all, the most precious treasures possible to win are those which are actually priceless—and the best of it all is that most of these every-day treasures are ours for the taking. We are not limited in our possession.

Sunshine, fresh air, and pure water are Nature's gifts, and yet it has taken centuries of education to teach people to appreciate these things.

Every-day life has many daily satisfactions, which for preciousness are not comparable with taxable treasures—the joys of friendship, the sweetness of family ties, the splendid senses of seeing, and smelling, and touching, and tasting, the ability to surmount difficulties, and the knowledge that even if our best efforts seem to fail, in the final pattern of Life, every thread will be picked up and woven into lines of enduring strength and beauty.

One of the richest women I have ever known did not possess a large share of this world's goods, but her interest in the people about her, her fine spirit of encouraging and helpful service, her never-failing appreciation of the beauties of Nature, made her rich beyond all estimate.

She had deliberately turned her back upon large wealth to do the things she loved to do. She heard the call and answered it. It was years and years ago that a timid school teacher about to fare forth for the first time sought her counsel.

"Well, how does thee feel?" she asked brightly after first greetings were over.

"Rather frightened," confessed the writer, who was that girl of yesteryear.

"But why?"

"Oh, I am so eager to do my best," was the reply. "But the road is steep and long, and it would be so serious to make a mistake."

The lady smiled again. "Thee has no need to fear," she returned quietly, "for thee has thy sword and buckler to fasten on, and the path up the mountain side leads to the top. Then thee has seen the Vision. Thee is very rich!"

One of the things that are making our American life so feverish and increasing the strain of making both ends meet is the mistake of putting the emphasis in the wrong place.

Simpler living, a deeper joy in the worth-while things of life, and the courage to say and do what is best for us individually, regardless of the pace set by neighbors and friends—all make for contentment, self-respect, the strengthening of family ties, and high thinking. "As a man thinketh in his heart, so is he."—Christian Herald.

BUTLER'S WET CONNECTIONS.

The following editorial from the New Jersey edition of the American, issue edited by Samuel Wilson, of the New Jersey Anti-Saloon League, relative to the position of Dr Nicholas Murray Butler, president of Columbia University, will be of interest, and may possibly throw some light upon the position taken by Dr Butler, the only prominent educator of this country who stands for wine and beer. The editorial in part is:

"St Paul has said 'He that is married careth for the things of the world how he may please his wife.' Dr. Butler was brought up a Protestant and as he says under somewhat Puritanical home training but on March 5, 1907, he was married in the home of the bride's sister by the Rev. Father Neill McKinnon, of the Church of St. Ignatius Loyola, to Miss Kate La Montagne, a member of the family of the leading wine merchants of New York City, with big French vineyard and wine-making connections. For seventeen years he has lived, moved, and had his being in the atmosphere of the liquor traffic, and may thus have absorbed its ethical and law-defying standards. When prohibition came, the La Montagnes became bootleggers, and four members of the family—Montagu, Rene M., William A., and Morgan La Montagne—pleaded guilty and served jail sentences in the Essex County (New Jersey) prison. They were club-men of the smart set, who supplied their smuggled liquors to scofflaws. Of course, I would not insinuate that the president of Columbia University knew the criminal conduct of his kindred; but I have never known him to denounce such law-defiance, as he now denounces the fundamental law of the United States, and the mighty army of Protestants who wrote prohibition into that law.

"The moral of this situation is that persons who live in glass houses must never throw stones."—Exchange.

USELESS HURRY.

An American taxicab company recently undertook to find out just how much saving of time there was in recklessly speeding through city streets, dodging other cars and smashing all speed regulations. They made 1,000 test trips: 500 of them at less than twenty miles an hour, observing all traffic regulations and driving etiquette; and 500 of them at reckless speed wherever possible, and trying every little trick and device known to the craft; and they found that while the risk was greatly increased the saving of time was so small as not to be worth noticing.

This is in keeping with the lessons of the long-buried centuries. The man in a hurry seems to be traveling at phenomenal speed and yet in the end he seems to have traveled very little faster than his more careful and unhurried competitor. The speed-fiends of every description do not seem to "get there" much more quickly than their quieter and less rash competitors while the wear and tear of their nervous system seems out of all proportion to their speed. The hospitals are full of human wreckage which are the direct result of our insane policy of "speeding up," and thousands more are on the way to the same untimely fate.

Why not slow up a little? Take time to cool off! Give your nerves a chance to rest! Don't try to fill every minute of your work day with rush orders. High pressure very often means danger, and it seldom means really more efficient toil. One of the very best things for the man in a hurry is to take time to think, to meditate, to commune with the Highest; yet there are plenty of men and women who are afraid to be alone with themselves, and if they happen to have a spare evening at home they are restless and miserable. It is good for men to get away from the crowd; and to get acquainted with themselves; and it is well to recognize that high speed does not always mean great progress. To travel far we sometimes have to travel slowly.—Christian Guardian.

A BETTER MINISTRY.

The Bible is being more efficiently taught than ever before. And this challenges a better ministry, for the layman is coming to know something about religion for himself and the minister who does not fully prepare for his work must be left behind the procession. Religious education not only proposes to train men to a new appreciation of the Word of God, it also undertakes to prevent the leakage whereby the young are ever supposed to go out into the far-away country and be rescued. As one of your own men has said: "The greatest task of the church is not to save the lost, but to save the loss."—Dr. W. A. Shelton, in Fraternal Address to Methodist Episcopal Conference.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

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For information address J. M. HILL, President, Jackson, Miss.
MILLSAPS MAKES MEN—

EVANGELISTIC CONFERENCE TO BE HELD AT MOUNT SEQUOYAH, JULY 27-AUG. 3.

A great Bible and Evangelistic Conference, to be held under the auspices of the Bureau of Evangelism of the M. E. Church, South, is announced for the Western Methodist Assembly on Mount Sequoyah for the week of July 27-August 3. Dr. R. L. Russell, Secretary of the Bureau and Chairman of the General Committee on Evangelism, will be in charge of the conference.

It is planned to make this week a great occasion for fellowship, for Bible study, for stimulating a greater interest in all forms of evangelistic work; also a time for rest and recreation.

Some of the greatest preachers in Southern Methodism will have places on the program. Among the speakers will be Bishop Warren A. Candler, who will be in attendance on the Conference Aug. 1-3; Bishop William F. McMurry, who will be present July 27-29, and Bishop Samuel R. Hay, who will spend practically all the week at the conference. Dr. Henry W. Bromley, noted general evangelist, will speak on the subject, "The Bible and its Relation to Modern Life," and Dr. Clovis G. Chappell, pastor of the First M. E. Church, South, Memphis, Tenn., will speak at different times. The appearance of these speakers on any program insures all who attend the best in program and platform speakers.

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Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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New Orleans Public Service,
INCORPORATED

WORLD CHRISTIANIZATION.

The church knows she is facing today the stupendous task of world Christianization. The challenge of its magnificence stirs great souls into action. They realize the necessity of the most thorough and intelligent preparation. A definite program of missionary education and training is indispensable. Every principle of modern methods and material must enter into it. It must be made applicable to every period of life and engage the entire working force of the church. The seventeen thousand Sunday schools of Southern Methodism afford an unprecedented field of opportunity carrying forward such an intensive program of missionary education. Teaching missions for doing missions is the highest type of religious training.—Pacific Methodist Advocate.

WELL PUT.

The faith which brings us into salvation is not intellectual orthodoxy. You may believe the Bible from cover to cover and yet not be saved. Hold to the truth. A good working definition of faith is "volitional surrender to intellectual conviction." You are not saved because you are orthodox, but because you surrender yourself to what you believe.—Dr. G. Campbell Morgan.

PERSONAL TESTIMONY IS THE THUMBPRINT OF EXPERIENCE.

This was illustrated by an incident that occurred in a Y. M. C. A. meeting held in the open air, just after the Americans had gone into the fight in France. An able speaker was addressing several thousand men, trying to give them some idea of the initiative and pluck of our men, based on what he had read. While he was speaking, a man in the uniform of a United States Marine, wearing a service stripe, the insignia of service over there, hobbled to the rear of the meeting on crutches and sat down on a bench. Soon a couple of soldiers joined him, and noticing that he was a returned marine, began to ask him questions. He had been wounded while fighting at Chateau Thierry, and began to tell them about the fighting, gesticulating as he warmed up, to help his hearers to understand the various positions, and stooping to draw a map on the ground with his stick. Other soldiers dropped back from the rear seats to hear him. When it became known who he was, and what he was telling, the rear seats emptied and the occupants flocked from the speaker dealing in hearsay to the man handing out actual eye-experiences. And in a short time the speaker in front lost his audience and the fighting man in the rear had it. It was a demonstration of the value of reality in a witness. In fact there can be no real witnessing without this element.

We are called upon to witness as to what Christ has done for us.

"Go home to thy friends," Jesus said to the man out of whom he had cast a devil, "and tell them how great things the Lord hath done for thee."

He did not tell him to go and witness to the Virgin Birth of Christ, or to the fact that Moses was the author of the Pentateuch, or how the Bible is the inspired Word of God, but to what had actually taken place in his own experience; to the Master's touch on the chords of his life.—Methodist Recorder.

SOWING.

Not so long ago Dr. Edgar J. Swift interrogated more than a hundred business and professional men as to the lawless acts of their boyhood. He sought to get from them an opinion as to the best way of dealing with infractions of right and justice. The unanimous opinion was that reasoning proved the most effective means of steering the youthful along straightforward lines. This revelation is interesting particularly at this time when the country is seething with politics, when almost every lip bends in scorn when the moral fiber of our politicians is considered. Evidently if we would obtain honesty in government we must start further back than the primaries. We must implant a more complete understanding of what actual honesty consists. In our school if a child fails to grasp the principle of an arithmetical problem, we drill until the principle is firmly embedded in the mind. In morals we announce the principle but once and expect the standard to be reached instantly, and maintained. Until we implant a better standard of honesty in the walks of everyday life it is difficult to see how from the ranks of such loose morality we can recruit governmental officials likely to reach that standard of integrity for which the country seems to cry in vain.—Springfield (Tenn.) Herald.

The Starke Military Home School

Separate Dormitory for small boys. Steam-heated Dormitory. Ample Playgrounds. Individual attention. Intensive and thorough Preparedness that wins. More than $15,000 in scholarships won by former pupils. No cigarettes. No tobacco.

Session opens September 10, 1924.

J. M. STARKE,
Dept. P. F., Montgomery, Ala.

SUNDAY EGGS.

The story comes from a rural community in Morgan County of the women of the community raising funds to pay for their church organ by the sale of eggs laid by their hens on Sunday. Every Saturday evening all the hens' nests in the community are cleaned out, and every Monday morning the ladies of the church gather the eggs that have been laid during the intervening period. These eggs are gathered up and pooled and shipped in crates to the market, where they are sold, and the receipts put into the organ fund. The success of the plan was a foregone conclusion, and the idea which caused it was most appropriate. If the hens insist on "working" on Sunday, it is entirely proper that the product of their labor should be devoted to the Lord's cause.—Florence (Ala.) Times.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. A. Parker Brown, 5031 Woodlawn Place, New Orleans, La.

MEMBERSHIP CONTEST—LOUISIANA VERSUS FLORIDA.

The Plan.

At the recent Council meeting in Tampa there was launched a church-wide State Inter-Conference Membership contest in which every Conference is asked to enter enthusiastically. It is hoped that we may stimulate each other in the good work of increasing the net membership of our missionary societies for the adults and young people.

The Goal.

The goal set is the largest net gain in adult and young people members by the end of 1924.

The Contestants.

These have been arranged by Mrs. A. V. Haywood, of Nashville and are between Conferences in the same State or in the case of Conferences which are irregular in their geographical boundaries or occupy entire States the following adjustments are made:

Virginia—Baltimore and West Virginia.

Florida—Louisiana.

New Mexico—The two districts of the Pacific.

Denver and Arizona—Northwest.

Helena will be counted in and in the Conferences in Tennessee.

Rules of the Contest.

1. No new member is to be reported until she has paid dues for three months. However any new member who pays three months' dues in advance may be reported at once.

2. The measurement of the new auxiliary is to be reported by a district secretary until it has sent in a pastor's report to the district secretary and Conference treasurer.

Will you not count in the help of your Conference?

3. By securing at once as large net gain through effort to enlist as a paying member in your society every available woman and girl of your church.

4. By reading it close touch with your membership and making a determined effort to hold every member already enrolled, so that there may be as few losses as possible to offset the gain.

5. By reporting progress monthly to Mrs. D. B. Carre, 44 Audubon Boulevard, New Orleans.

6. By reporting the progress made to your district secretary each quarter.

The failure of any one auxiliary to do all these things may keep your Conference from winning in the contest.

MRS. C. F. NIESERGALL,
President, Louisiana Conference.
MRS. D. B. CARRE,
Corresponding Secretary, Louisiana Conference.

A LITTLE TALK WITH MYSELF.

I Am Going to Look at a Few Facts.

The population of the world is estimated at 1,533,000,000. Of these, 495,000,000 are said to be Christians, 240,000,000 Roman Catholics, 165,000,000 Greeks, and 150,000,000 Protestants, 16,000,000 Jews, 200,000,000 Mohammedans, and 915,000,000 heathen. About two-thirds of the people in the world do not profess to call themselves Christians, while somewhere like one-half have never heard the Gospel, although the whole world, with the exception of Arabia and parts of Central Asia, is more or less open to missionary effort.

I Am Going to Study Some Great Words.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Ye are the light of the world."

"As my Father hath sent me, even so send I you."

"Ye shall be witnesses unto me."

"Lift up your eyes and look on the fields, for they are white already to harvest."

"The harvest truly is plenteous, but the laborers are few."

"Go ye into all the world, and preach the Gospel to every creature."

I Am Going to Ask Myself Some Personal Questions.

Am I going or have I ever gone to the unsaved?

Am I praying for the unsaved?

Am I sending a messenger to the unsaved?

What is my attitude towards "the one-half who have never heard the gospel of salvation?"

I Am Going to Put Certain Conclusions to Myself.

If I give nothing to gospel missions, I shall practically favor the closing down of every missionary enterprise.

If I reduce my usual gifts I shall help bring about a proportionate reduction in missionary workers and efforts.

If I continue my usual gifts I shall help to hold ground already occupied, but there will be no advance.

If I give more than my usual gifts, and pay more there will be an advance in the work of "harvesting" for Christ.

A Final Word.

"And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Selected.

OUTGOING MISSIONARIES TO THE ORIENT.

There will be two outgoing missionary parties of Council Workers this summer. One party of six will sail on the steamship Siberia Maru, of the T. K. K. Line, from San Francisco on Aug. 15. The other party will sail on the steamship Empress of Canada, of the Canadian Pacific Line, from Vancouver on Aug. 14. Bishop Boaz will sail with this second party. The personnel of each party has not been definitely decided. It looks now as though the Korean missionaries will go by the Northern route and the China missionaries by the Southern route. Definite announcement of these details will be made later.

NEW MISSIONARIES SAILING.

Reservations have been made for the steamship American Legion, of the Munson Steamship Line, from New York to Rio de Janeiro, to sail on Aug. 2, for Miss Alice Denison and Miss Ruth Kellogg, who were consecrated at the recent Council meeting and are under appointment to Brazil.

MISS ROSALIE BROWN TELLS OF HER WORK IN BRAZIL.

Miss Rosalie Brown, of Athens, Ga., who sailed for Brazil in 1922, now in charge of the physical education department in Colegio Centenario at Santa Maria, Rio Grande do Sul, writes enthusiastically: "I'm simply charmed with Santa Maria. I love it more and more, and wouldn't change places with any one in the world. The joy of the work is most growing on me, and I get happier and happier in the service of Jesus Christ. The people back home who made this beautiful building possible ought to be very proud of it. Besides my work in the gymnasium, I have three English classes, a class in Bible, which I am trying to teach in Portuguese, a class in American history, and a class of boys in manual training."

BIBLE READING IN SCHOOL.

The Catholics, Jews, and some few Protestants have always fought against Bible reading in the public schools. They argue that it is a sectarian book and that teaching or even reading from it in our schoolrooms is an infringement of religious liberty. This in face of the fact that we print "In God We Trust" upon our coins, have chaplains in our army and navy, use the Bible in our course, and observe religious holidays, such as Christmas and Thanksgiving. An illogical argument to say the least!

It is interesting to note that the bill providing for the daily reading of the Bible in the common schools of Kentucky was signed late in March, 1924, to become effective in ninety days. It must be read in every classroom every day in the presence of the pupils under this act, and the penalty for failure to comply with its provisions is the revocation of the teacher's certificate. They do not believe in half-way measures in Kentucky. A law similar to this was passed by the

(Continued on Page 15.)

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Bushnell says, "One 50c bottle has done me more good than all scientific treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENNESSEE.

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NUXATED IRON ENRICHES THE BLOOD—GIVES YOU NEW STRENGTH AND ENERGY

RESOLUTIONS ADOPTED BY THE WORLD'S SUNDAY SCHOOL CONVENTION, GLASGOW, JUNE 26, 1924.

Nine resolutions were adopted. Following the general words of appreciation, the following statement was made concerning world brotherhood and peace: "This Convention views with profound concern the long-continued national jealousies and racial antagonisms, and expresses its deep conviction that these things are contrary to the will and purpose of the Eternal and Universal Father, and should be replaced by the spirit of Christianity, which makes for brotherhood and peace. It therefore earnestly calls upon all Sunday school people throughout the world to promote, by every means in their power, and especially by prayer and teaching, by example and co-operation in service, the coming of that Kingdom, which alone can secure on earth peace and goodwill towards men."

The declaration on total abstinence and prohibition was: "This Convention, recognizing the Sunday school as the chief educational department of the church, strongly holds that it should be a vital force in creating and maintaining public opinion in favor of total abstinence from intoxicating liquor and the prohibition of the manufacture and sale thereof. It urges upon leaders and workers to use the Sunday school movement as a powerful agency in promoting world-wide prohibition by appropriate instruction, for which adequate place should be found in the lesson courses and by the use of the total abstinence pledge; and it calls upon every officer, teacher, and scholar to promote by precept this great moral and social movement among the youth of all nations."

Child Welfare was thus emphasized: "The Convention, in the light of the incarnation and mission of our Lord, and in the belief that the hope of the world lies with the young and the yet unborn, urgently advocates the adoption in all lands of such standards for child-welfare as will increasingly secure for children everywhere their essential rights. And this Convention calls upon Sunday schools and other Christian workers to give leadership in a world campaign for a higher valuation of child-life and to devote service to national and local movements toward the practical application of the gospel to the betterment of the world's children."

Emphasis was placed upon the need for Sunday school leadership: "The Convention is of the opinion that the time is ripe for a forward movement for religious education through the Sunday school. To this end, trained and efficient leadership is of vital importance. It strongly recommends that a theoretical and practical course in religious education be included in the training of candidates alike for the ministry at home and on the mission field. It welcomes the increasing success of those colleges set apart for religious education, commends the opportunity they offer for training in Sunday school leadership, and rejoices in the establishment of colleges for the better equipment of an indigenous leadership in the mission field."

The immediate program was defined: "This Convention expresses its deliberate judgment that in the Sunday school and its auxiliaries, the church of God possesses its most effective instrument for world evangelization. It, therefore, earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people and of fresh teachers; the promotion of leadership and teacher training; the supply of lesson courses to meet the needs of each field; the provision of more adequate buildings and equipment; the development of instruction and auxiliaries; and by the stimulation of missionary enterprises and other Christian activities."

The observance of International Golden Rule Sunday, Dec. 7, 1924, in the interests of the tens of thousands of orphan children and refugees of "Bible Lands" was endorsed.

The present challenge was announced: "The Convention is convinced that the present world situation constitutes a rare opportunity and a startling challenge to Christian churches and Sunday schools to improve and extend their work of Bible instruction and of educational evangelism, and to pursue with faith and courage the task to which the World's Sunday School Association is committed of bringing the children and young people of every land, and in every language, to the knowledge of God in Christ, through living teachers of revealed truth, and so, in time, to secure the world against the calamity of war; and it sends its heartiest greetings to the Sunday school workers throughout the world, and calls for many new volunteers to dedicate their service and wealth in this best and most hopeful of capital causes."

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OUR BOYS A GREAT NATIONAL ASSET.

"The boy is looming large upon the horizon as worthy of special attention. Our hope lies in our children as never before. The boy of to-day becomes the factor of to-morrow in the replacement of America's manpower. The strongest bodies and the clearest minds are needed now as at no other time. The wisest care we can, therefore, bestow upon our boys is the surest investment for our country's future. They must be made strong in every fiber. Their minds must be wisely trained; their hearts must beat strong and right. The responsibility of the American father is suddenly increased a hundredfold. For, truly, as we sow so shall we reap, and never was it so necessary and so vital that the harvest of American men of the future shall be productive of the best."—Edward W. Bok.

PURPOSE OF FATHER AND SON WEEK.

To keep alive the very best in American home life for the growing boy.

To get fathers to renew their interest and re-consecrate themselves to their paternal obligations.

To lead sons to deeper respect and appreciation for their fathers and for their homes.

To lead both fathers and sons to recognize the church and Sunday school as necessary to the finest development of their character and to co-operate in the work and support of the church in extending and making effective in every-day life the will of God.

To acquaint fathers more intimately with simple principles of boy psychology.

To encourage fathers and sons to accept in a larger way their privileges of citizenship.

To emphasize the necessity for home's beginning early with boys the training in physical, mental, spiritual, social and economic activities.

To create interest on the part of fathers and sons in nature study, woodcraft, and God's great out-of-doors.

Father and Son Week for this year is Nov. 9-15.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

Virginia house, but met defeat in the senate.

The Supreme Court of California has also acted on this matter and handed down a decision declaring the Bible is not a sectarian book, that it does violence to no creed, and providing that it shall be read in the schools of the State.

The public regards the Bible as the source of moral training. Surely it would be a woeful mistake because of differences of interpretation to exclude it from our schoolrooms.

To have the Bible read daily in our public schools in Louisiana should be our constant prayer. If the womanhood of our entire church would work unitedly for this one aim, it would be realized. Let us work and pray for this one thing.

REVIVAL FIRES BURNING IN BRAZIL.

Rev. C. L. Smith, of Porto Alegre, Brazil, writes of the great revival in that city and elsewhere in Brazil. He says: "Central Church, Porto Alegre, has never been so crowded in all its history. One hundred and eighteen new candidates were enrolled. Rev. Derley Chaves did the preaching. The Institutional Church, this city, enrolled one hundred and eight new candidates. We have had fine meetings throughout the Conference. During the last two months about fourteen hundred new believers have been enrolled as probationers. Our schools are crowded."—Missionary Voice.

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Prevents and Relieves
Malaria-Chills and Fever-Dengue

[illegible]

We have the plans of [illegible] Union [illegible] is the church [illegible] This indeed puts a new epoch in the history of our church and from May 1 on ample funds that [illegible] have been used, anything like it [illegible] we are receiving [illegible] for the good work the Hal Chas has done in our midst.

Rev. Lon A. Wa. [illegible] to Monticello, [illegible] the preaching He came [illegible] July 4 [illegible] and, [illegible] the Holy Ghost [illegible] with it, he [illegible] present [illegible] shipped, thereby [illegible] receiving [illegible] the Lord [illegible] the [illegible] people the whole [illegible] grace within [illegible] a [illegible] We [illegible] that [illegible] home [illegible] the hearts [illegible] people.

We [illegible] [illegible] members [illegible] Mark, [illegible] Thurston [illegible], [illegible] Baptist Man [illegible] [illegible] persons several [illegible] that [illegible] before [illegible] on [illegible] accommodate them selves. [illegible] Chester [illegible] Court [illegible] 150 [illegible] were [illegible] from the Bible [illegible] permitted themselves [illegible] doll [illegible] reading [illegible] fatal [illegible] very [illegible] on [illegible] that [illegible] made themselves [illegible] priest [illegible] on [illegible] members [illegible] [illegible] which [illegible] [illegible] with, that [illegible] immediately [illegible] period [illegible] of twelve months [illegible] [illegible] [illegible] on, accept our [illegible]

Brother Rev. Tobi [illegible] [illegible] on of all [illegible] has [illegible] [illegible] [illegible]

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY JULY 31, 1921. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ARE YOU RICH?

There has never been a time perhaps in the history of the world when a rich man could do so much for the welfare of society as he can do at the present time—if he has the desire to do so. Every moral and religious movement needs energizing—and money is stored-up energy. By its release, tremendous energy can he released—for weal or woe. We are thinking just now of our educational institutions. If some of the rich men of Mississippi, for example, would invest some of their wealth in Millsaps College, Grenada College, Whitworth College, what forces could be set in operation and kept at work forever—for the blessings of the oucoming generations of that great commonwealth! Are you a rich man? What is your money doing?

WHY GO TO CHURCH.

A great many people go to church every Sunday; but in every community there are men and women, some of whom very seldom attend a religious service, and many of whom never go to the house of God. Are there good reasons for going to church, and what are some of those reasons?

1. Professed Christians should go to church, first, because they have promised to go. One of the voluntary obligations assumed by those who become members of the Methodist Church is to "attend upon its ordinances." This promise is not forced by any form of compulsion from an unwilling applicant for membership, but it is freely and voluntarily made. Being thus made, it becomes a test of sincerity. The keeping of one's word is everywhere rightly looked upon as an indispensable mark of moral integrity, of uprightness of character. To call a man a liar is to bring against him an accusation that involves the sum total of his self-respect, an accusation that is indignantly repelled as a reflection upon the honor of the one against whom it is brought. Simple respect for one's word, therefore, should make every member of the church a regular attendant upon the services of the church.

2. In the second place, professed Christians should go to church because the world expects them to do so. The Christian claims to have something that the non-Christian does not have; he claims to stand for a mode of life that is far superior to that which the non-Christian accepts; he has yielded allegiance to a ruler whose kingdom is not of this world, whose laws make men better, happier, holier. The church is the one institution among men which embodies, enforces, and propagates the high ethical, moral and religious standards of its Head, and the world expects—and it has a right to expect—that those who have accepted its teachings should attend regularly upon its services. The world is always looking with critical eyes at the church, and when it sees church members neglecting its services and staying away from its portals, it immediately begins to wonder why they should claim so much and practice so little. The indifferent church member is one of the greatest obstacles to the success of the church in any given community.

3. In the third place, professed Christians should go to church because it is the simplest and easiest way to show their faith by their works—and one of the surest. Not every member of the church can contribute largely to its budget or take a leading part in its activities—but practically every one can attend its services. Going to church is an easy thing, a simple thing, yet it shows to the world a consistency of practice with profession that is tremendously powerful as a witness to the reality of faith and the blessedness of the Christian life.

4. But most of all the professed Christian should go to church because he stands constantly in need of the means of grace that it alone supplies. The Christian life to be sustained must be nourished, and it must be nourished regularly and adequately. The services of the church, with the reading of the Scriptures and the exposition and application of the truth contained therein, the worship in song and prayer, and the fellowship of like-minded people, furnish a means of grace that cannot be neglected by those who really are concerned for their spiritual welfare. The Christian must go to church to maintain his Christian experience.

But there are good reasons why those who are not members of the church—not even professing Christians—should go to church. We merely suggest some of them:

1. Every man needs to come definitely into contact with those spiritual forces and influences that minister to the development of that part of his life that craves expression apart from that which is purely sensuous and material. Just as the physical body now and then needs to get away from the heavy atmosphere of the lowlands and experience the exhilarating tonic of the mountain air, so the normal mind needs to get away from the cares and vexations of every-day life and rest in the calmness of a period of mental reflection and spiritual contemplation. A man does not have to be even religiously inclined to be benefited by a religious service.

2. Every person in a community, whether religious or not, owes a certain debt to the institution which helps to maintain property values, makes life more secure, and contributes largely to the development of a social order in which decent people can live happily. The agnostic and the atheist inevitably enjoy the benefits of an institution with which they are not alliliated and with which they profess to have no sympathy; for purely selfish reasons, therefore, they should make some acknowledgment of these benefits by attendance upon the services of the institution by which they are so greatly blessed. "Show me, if you can," in effect said a famous writer, "a spot ten miles square upon the face of the earth where the life of man or the virtue of woman is safe, apart from the influence of Christianity, and I will renounce the Christian religion."

3. Every citizen should encourage and support, at least by his attendance upon its services, the best organization that has yet been devised for the promotion of altruistic and moral ideals and standards among men. There were no charitable and benevolent institutions before the Christian era—and those we now have would disappear if the world should lose all knowledge of the teachings of Jesus and blot out the influence of those teachings upon human nature since his gospel was proclaimed. It is the church, as the exponent of the teachings of Jesus, that can rightfully claim the credit for the vast philanthropic movements that seem to us today to be a very part of life itself. Effective altruism has its source in the gospel of Christ, and the altruist owes a debt to the church of Christ that he ought to acknowledge, whether he does or not.

Those who go to church do well—let them not become weary in well-doing; those who do not go to church, whether professing Christian or not, ought to go.

POOR VISION.

The Eyesight Conservation Council of America declares that over half the workers in the United States engaged in building motor cars lack normal vision, the percentage running as high as 56 in one of the largest automobile plants. Perhaps this explains why so many things go wrong with the mechanism of the average car. We have not made a careful investigation, but we are inclined to believe that more than half the drivers of automobiles also suffer from defective vision—either that or imperfect co-ordination of the mental faculties. Blind people and mental defectives ought to be stopped from driving cars.

DRAWING TO A CLOSE.

It may not be amiss to remark that the Conference year is fast drawing to a close and that much yet remains to be done in many of our churches for the winding up of a satisfactory year's work. It is to be hoped that boards of stewards will not be lax in bringing their collections up to the point where there will be no "blood-sweating" process in the last few weeks before Conference in order to bring up all collections in full. "A stitch in time saves nine," is a proverb that applies to church finances as well as to many other things. There is still enough time to do what needs to be done—but there is no time to waste.

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WEARING OUT LOVE.

"You'd die before you'd hurt me
Intentionally?" True;
But is it not, O dearest,
The thing you mean to do?
It's what you do unthinking
That makes the quick tear start;
The tear may be forgotten,
But the hurt stays in the heart;
And though I may forgive you
A dozen times each day,
Yet each forgiveness wears, dear,
A little love away—
As the impatient river
Wears out the patient sand,
Or the fickle ocean
Wears out the faithful land.
And one day you'll be grieving
And chiding me, no doubt,
Because so much forgiving
Has worn a great love out.

—Unknown.

THE UNIFICATION VOTE.

By Bishop John M. Moore.

The vote of the General Conference at Chattanooga July 4, 1924, on the Plan of Unification is full of interest to all parties, whether for or against unification. The announced vote was 297 to 75, but the published vote shows 298 to 74. Our study must necessarily be based at present on what the published records show.

Of the 74 votes against the plan of unification, 40—more than half—were from Alabama, Mississippi and South Carolina, States having a total vote of 64 and a church membership of 470,689; the 34 votes were from all the rest of the church with a total vote of 332, and a church membership of 2,007,934. That is an interesting fact. From all the territory west of the Mississippi River, with a church membership of 785,000, and with a total vote of 140, only 5 were against the plan. That is another interesting fact. Missouri, with a total vote of 26; Arkansas, with a vote of 20; Oklahoma, with its 16; Louisiana, with its 8, went solidly for unification. Texas, with its 64 votes, had only 3 in the negative, and they in the Northwest Texas Conference. One vote in the Arizona Conference and one in the Pacific represented the total opposition in all our far western work. Delegates from the four established Missions, Japan, Siberia, Texas, Mexican and Western Mexican, were present without vote, but all were for unification. No representative of the 55,500 communicants in all our mission fields has yet raised his voice against unfication. These are speaking facts which cannot be disregarded or even regarded lightly.

The border line east of the Mississippi River also reveals interesting facts. In that territory comprising Illinois, Kentucky, West Virginia and the Baltimore Conference there were only 5 negative votes. Two Conferences, the Kentucky and the West Virginia, were solid. Taking the Conferences in Illinois, Kentucky, West Virginia, Maryland, Virginia, and North Carolina, with a church membership of 610,000 and a total vote of 80 in the General Conference, only 9 were against the plan. Florida Conference had only two negative votes. Georgia, with its 30 votes, had 8 against it. Tennessee, with 38 votes, had 9 against the plan. The border territory east of the great river voted largely and strongly for unification.

Where is unification regarded as being most needed? On the mission fields. There they are for the plan. In Oklahoma and Missouri, in New Mexico, Colorado and the far west. There they are for the plan. In Illinois, Eastern Kentucky, West Virginia, the Baltimore Conference and the Florida Conference. There they voted overwhelmingly for the plan. Where is unification considered least needed and where would its coming have little or no effect upon existing church conditions? Unquestionably in Alabama, Mississippa, and South Carolina. It is there that the opposition is most pronounced. Where unification is a real practical issue there the people have voted strongly for the plan presented. This fact is worthy of very serious consideration by those who would vote against it.

The opposition declares that this plan will not work, that it will not accomplish the real purpose of unification. The men and women in the west, on the border, and wherever the two churches are in competition, and who will be most affected by unification have shown their confidence in its workability by voting their approval in no uncertain measure. It is not a luxury that those on the border are asking, but a practical necessity in church life. They are not theorizing about the workableness or the non-workableness of the plan. They propose to make it work by the spirit, purpose and methods which they expect to put into it. The opposition is largely located where no local conditions require that they make the plan work.

It would not be fair to claim too much for unification by the facts pointed out. Not every one west of the Mississippi River or along the border or down in Florida and Louisiana is, or will be for unification. No one expects that. But it would be a rather bold assertion to say that the members in the General Conference did not fairly represent their constituents. They came to Chattanooga out of the atmosphere of their home territories, which two months of discussion has produced, and to claim that they were unmindful of and unfaithful to the sentiment and will of their constituents is to discount the character and representativeness of the outstanding men and women who came as delegates. The vote in the General Conference can scarcely be considered as other than the voice of the church in all the respective sections.

The leadership of the church to an unusual extent has spoken and largely in favor of unification. Only the heads of the delegations from the Alabama, Arizona, Illinois, Pacific and Upper South Carolina Conferences voted in the negative, while the heads of the other 38 Conferences voted in the affirmative. Of the 20 colleges and university presidents and professors in the General Conference, only one voted against the plan. Our educators and our students throughout the church, whenever they have spoken, have done so in favor of unification. Then there are our women to whom, if to any one, fears of social relations would appeal. How do they stand? Of the 21 women in the General Conference only one voted in the negative. The women of the church who make up the leadership in our General and Conference missionary work are all but unanimously favorable to unification. Only one connectional officer has declared against unification. The church press, excepting that in Alabama, South Carolina, Georgia and Florida, supports strongly the plan of unification. Have all these been hoodwinked or hypnotized and rendered utterly incapable of seeing the impracticability, the snares, and the inevitable hazards of this plan if they really exist? Why is it that so large a portion of the leadership of the church has found the plan practicable, adequate, desirable and defensible? That this is true, the facts which the analysis of the unification vote reveal amply and unmitakably make clear.

What use is to be made of the facts here deduced? It is difficult to answer. Facts to partisans carry different values. The argument in the debate at Chattanooga changed the votes of very few, if any delegates. The estimate of the vote made three weeks before the General Conference practically tallied with the actual vote taken. The men were there largely with minds made up to win a victory on one side or the other, and the fight only entrenched each party. Defeat does not often convince the defeated. With another chance to win or to lose, the battle array may be maintained. Already persons are saying, "Can we beat them in the Annual Conferences?" But to my mind the war spirit is a poor spirit for the church, whatever it may be elsewhere. The question may be "can we defeat them?" but it does seem that some other question should now take precedence over this. Some of them are: Why did the Conferences in the West, along the border, in the localities where there is competition, and in the mission fields vote so overwhelmingly for unification? Why did the opposition mobilize largely in the lower South and in the sections where the two churches are not in competition? Why is it that the connectional officers who deal with the entire church and the bishops in charge of foreign fields favor unification so strongly? What would the lower South lose if it joined the border sections in their vote for unification? What would the West and border sections and the mission fields lose for themselves if they went over to the position of the lower South? The question is not, "Who can win next time?" but rather "What do the facts in the present situation indicate should be the course of the church?" The primary question henceforth in the lower South must necessarily be "Shall we try further to deny the West, the border, and the foreign fields by a militant minority that which they have declared so unmistakably that they urgently need and ardently desire?" While that in the West, on the border and the mission field should be, "What can we do further to reassure the people of the lower South against their fears and convince them of the urgency of our needs and the adequacy of the plan for the consummation of the full unification desired?" Efforts to answer these questions conscientiously cannot fail to be productive of a beneficial atmosphere.

The finest fact of the Chattanooga General Conference was the superb Christian spirit which prevailed. When the entire matter is at end, may the record bear incontrovertible evidence that this same spirit of mutual consideration and brotherly love has never departed from our Zion.

Dallas, Tex.

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: We are still rambling hither and thither on the Mediterranean, but three more days will find us beginning our inland journey through Syria, Palestine, and Egypt.

Last Wednesday we spent in Algiers. The city to-day is half French and half native. There is nothing particularly interesting about the architecture, but the situation is unusually picturesque. The city stretches from the water's edge up the side of a mountain which curves around the harbor. The Arabic quarter is threaded by narrow, steep, winding, and dirty streets; and is thronged by every variety of petty peddler and insistent beggar that the western mind could possibly think of, and an endless variety whom he cannot know until he sees for himself. The people seem to run true to their racial traditions. They are a lot of dirty hucksters who have certainly inherited the piratical instincts of their fathers. Their business methods are as primitive as their designs are piratical. Our ship was coaled by a tribe of half-naked Arabs, who jabbered and fought while they packed the coal on their heads. In the windows of European stores were placards which read: "Store closed from 12 to 4:30 o'clock." They sleep in the middle of the day. The Arab sits and dozes in his market booth, and no oral bombardment will secure his attention. The wonder to me is that some en-

terprising Yankee has not introduced a new style in trade methods, and waked these rude and unprogressive shopkeepers who follow the style of a thousand years ago.

On Sunday morning we steamed into Piraeus, the port of Athens. We lost no more time than was necessary to meet the customs requirements and find a guide. My mind was not occupied with the palaces and theatres of modern kings, nor with the British navy, which chanced to be visiting Athens that day. My interest was in the drama of two thousand five hundred years ago, when Pericles and those superb artists established a rule from the Acropolis which neither war nor desolation and misfortunes have been able to destroy. I am frank to say that I do not understand the mind whose profoundest emotions are not stirred by ancient Athens.

There were disappointments connected with the visit to the Acropolis, and to the other ruins. They were due to the changes which have been wrought since Pericles adorned those heights. But after all exceptions have been made, a day in Athens must be a high day in the life of any man.

A sight of Mars Hill had the effect of upsetting some of the contributions which my mind seems to have made to St. Paul's historic discourse on that spot. I had thought of Mars Hill as a garden to which the social and intellectual giants of antiquity repaired for a discussion of the principles and ideas which interest people of open vision. But Mars Hill is a great boulder projecting from the side of the hill, on the top of which is the Acropolis. It is as bare and bald as any crag of the Rockies. All the eminences about Athens are rocky and bare. The kings and nobles lived and consulted in the theatres and temples of the Acropolis, and Mars Hill was probably the resort of philosophers and speculative cults. They were of the humbler folk whose thoughts and deeds continue to rock the world. St. Paul spoke in a forum whose uneven floor bore the markings of Eternal Genesis and whose vaulting roof was set with the stars of the Infinite Designer. Time and the invader have marred and wrecked the splendid monuments of the age of Pericles, but the forum of the great apostle continues to proclaim the glorious gospel: "The foundation of God standeth sure."

July 1, 1924.

ONENESS OF HUMANITY AND VARIETY OF RACES.

By Bishop Warren A. Candler.

St. Paul, addressing the Areopagites at Athens, said: "God hath made of one blood all nations of men, for to dwell in on all the face of the earth; and hath determined the times before appointed and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of them." (Acts xvii:26-27.)

In all literature can be found no more clear and comprehensive statement of the creation and providential purpose of nationalities than is found in this inspired declaration of the great Apostle to the Gentiles.

He declares that while human nature is one and the same in all men and all nations, God has overruled the rise of nationalities and determined national boundaries for the fulfillment of the supreme purpose that mankind everywhere should seek and find their heavenly Father.

This teaching of St. Paul has been denied in various forms of contradiction by men who felt themselves wise enough to correct the inspired utterance of eternal truths; but some of their contradictory theories, which they affirmed so confidently in the past, have been exploded, and others, still held with equal assurance, are foredoomed to final rejection.

For example, when St. Paul said God had "made of one blood all nations of men," his assertion was regarded as preposterous nonesense. Every nation then held itself aloof from all other nations, and looked upon them with a measure of contempt because of their supposed inferiority of nature and history.

The Greeks called all other peoples barbarians, and the Jews characterized all the outlying races of men as Gentile dogs, while the Romans, with imperious pride, dominated all but themselves as simply "the others."

The idea of a universal religion for universal human nature was scouted with the most derisive condemnation.

When St. Paul made defense of himself before his Hebrew fathers and brethren at Jerusalem, they heard him with the greatest patience and attention until he told them that God had commanded him to leave Jerusalem, saying, "Depart: for I will send thee far hence to the Gentiles." Then, says the historian of the Acts, "They gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live." (Acts xxii:21-22.)

Thus they rejected with heated intolerance the idea of a religion equally adapted and equally necessary to both Jews and Gentiles.

In like manner the Gentile opponents of Christianity, then and in later centuries, repudiated with perfect contempt the conception of a common humanity with a universal religion. So spoke Celsus, Porphyry, and others.

Indeed, until comparatively recent times the scientists have rejected Paul's idea that God has made all nations of one blood. They have taught not the unity of the human race, but the varieties of racial stocks, insisting that the white, black, red and yellow races could not have had by any possibility a common origin and ancestry.

In more recent years they have gone to the opposite extreme, and have affirmed that all men have sprung from the anthropoid ape.

But Paul's teaching stands as unshaken truth, while scientific speculations whirl about like weathercocks turned by changeful winds.

Everywhere the doctrines of the fatherhood of God and the brotherhood of man are proclaimed now as established beyond all doubt or question.

But these great and precious principles are being applied by many in a most unscriptural and unreasonable manner. Extreme men would have all racial lines effaced and all national boundaries wiped off the map of the earth, in order to make way for an impossible and undesirable form of sentimental internationalism. This cannot be.

God has made "all nations of one blood," but it is equally true that he has "determined the times before appointed and the bounds of their habitation, that they should seek the Lord."

Racial lines and national boundaries are divinely ordained for the achievement of religious ends. So St. Paul taught at Athens, and so all history teaches.

Miscegenation between races of different character works moral disorder and human degradation. It rejects the ordinances of God for the purity of racial stocks, and sets at naught the religious purpose designed to be fulfilled through the varieties of human nature. Mongrelism is a monstrous type. It hinders human progress and withstands the providential government of mankind.

Not less hurtful are indiscriminate migrations of all sorts of peoples into one country. They engender conflicts and inflame the most dangerous antagonisms.

The American people have ignored this plain truth in the past, and they are now beginning (not too soon) to see the error of their way.

Covetous capital, seeking cheap labor, has subsidized and stimulated an excessive and dangerous species of immigration. This danger was brought alarmingly in view during the World War. We found thousands among us who were not of us or with us. We had multiplied thousands of foreign elements who had not been assimilated. Into our political system had been taken far more foreign bodies than it could digest. And the peril of such a condition has not yet passed.

We have been fond of talking about our country as "a melting pot," in which illimitable numbers of dissimilar substances might be poured and fused into a homogeneous mass.

But the "melting pot" theory does not conform to facts. The fusing process has failed to operate as rapidly and as effectually as the case demands. A great bulk of immigrants have refused to melt and to be fused into a new and nobler mass.

No right-minded—certainly no Christian man—will look with any degree of allowance upon an anti-foreign agitation. The incitement of racial prejudices and national antipathies cannot be deprecated too earnestly or denounced too strongly.

But it must be candidly confessed that foreign immigration to the United States has been far too great and far too swift.

It must be limited to the measure of the capacity of the nation for safe assimilation. It is not good for other nations, or for our country that immigration be allowed to run longer in such an immense volume.

Migrations are most critical movements, and they have often led to wars and created age-long antagonisms between nations. The provinces of Alsace-Lorraine exemplify this principle.

Emerson said, "America seems to be the last effort of divine Providence on behalf of the human race," and so it does.

Our country cannot ignore its international obligations, or neglect its duties to other lands. It would be as unsafe as it would be unwise to treat the wounded peoples over seas as the priest and the Levite treated the unfortunate man who had fallen among thieves on the Jericho road. It is both dangerous and disgraceful for us to avert our eyes from distressed Europe, and pass by on the other side in heartless indifference.

But we shall not be able to do our duty by other nations if we fail to preserve our own national characteristics whereby we are enabled to aid and bless them.

It is well, therefore, that we now have laws restricting immigration. They are not the expression of a narrow and selfish policy. They are safeguards to the life and progress of our nation. For conditions to have continued as they have been for many years past would have been disastrous to our country as well as hurtful to other lands.

Since the close of the World War, many millions of people have desired to emigrate to the United States, and, but for our laws restricting immigration, they would have poured into our country like a submerged tidal wave.

That would not have been good for the prosperity of Europe or for the peace of America.

Already there are in our country quite enough discordant elements. There are class collisions in commerce and industry and dangerous blocs in politics.

We need no more blocs, whether industrial or political. Least of all, we do not need foreign blocs composed of immigrants from different lands, and contending with each other and with all the rest of the people.

Government blocs mean the tyranny of an organized minority over the unorganized majority. A tyrannical monarchy is no more oppressive than that.

We need time to apply wholesome and elevating influences to the foreign elements already among us, to the end that the population of the country may become more homogeneous and more harmonious.

The best solvent for this problem is a widespread revival of religion throughout the country, purifying and pacifying all classes from ocean to ocean. Such a visitation of grace would be an immeasurable blessing to America, and its saving influence would pass over the seas and bless many other nations.

The greatest foreign mission work the American churches can do to-day is that which is at their doors. God has sent to them many millions of unsaved men and women and children who wait for their healing and helpful ministrations of evangelical Christianity, dispensed in the tenderest spirit of brotherly kindness.

Let them enter with redoubled efforts this great and effective door of opportunity and make the most of it.

There is little room in the United States just now for any great increase in the number of foreigners, and there is no place at all for an Amer-

ican who will not treat with justice and kindness the foreigners already among us.

God bless our beloved country and lift upon it the light of his countenance and give it peace!

SAFETY SIGNALS.

By Rev. S. J. Davies.

Since the first day of July we have had unusually cool weather. Sleeping under blankets and coverlets, lighting fires in the early mornings and feeling a bit shivery when first rising, is not the ordinary temperature of Indepenednce Day. Snow in Illinois, geese flying south in Texas, fierce, destructive tornadoes in Ohio, with a General Conference and Democratic convention in session at the same time keeps us busy thiuking, and stirs things considerably. But this week of glorious, bracing weather has passed, and today the intermittent fires of the sun are again making up for the loss of time. "'Twas ever thus from childhood's hour," the extraordinary, the irregular, the unusual, are over the disorder of the day. When one thinks of the tremendous forces in nature, the earth with its throbbing heart of fire, the vast envelope of air about this planet, with the great sun pouring or withholding its heat, the ice caps of Arctic and Anarctic climes, the torrid heat of equatorial regions and then men at work denuding the forest lands, and thus stripping hills and valleys of their garments of protection,

"Change and decay on all around I see;
Oh, Thou, who changeth not, abide with me."

We poor mortals, like ants on a mole hill, are running to and fro, each chasing his transient calling, while the great stars shine serenely on in heavens above, the vast rivers flow onward to the sea, while Old Dame Nature, smiling or frowning, as her prankish moods may suit, keeps her tryst and guards her own. Heat or cold, rain or shine, storm or calm, Nature is in God's keeping. Faith takes up the scroll, that weak human vision may not read, or with trembling hands has dropped, and reads the old, old lessons anew. Across the street I saw a father kiss his baby boy as the little fellow climbed down the car into the dooryard, and the father hurried on to his daily toil—and I thought love is changeless, abiding, eternal, for which and all other riches of grace, I am glad and grateful.

628 Kings Highway, Shreveport, La.

RUSTON DISTRICT NOTES.

As I am now nearing the end of my third round of quarterly conferences, I find the work progressing in each charge. Rev. J. W. Faulk and his people are co-operating, and the outlook is fine.

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Rev. T. W. St. John is hard at work, and the Spring Hill people always do their part well.

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The Gibsland people seem to think that they have the best plan for their finances, and that Rev. C. E. McLean is the best preacher in the Conference.

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Rev. W. H. Jordan is making his fourth year at Winnfield the best.

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Our third quarterly conference at Bernice was remarkable in that we had five preaching services—two services and the quarterly conference on Saturday, and three preaching services, with the Lord's Supper at each, on Sunday. There are only three churches on the charge. Rev. H. W. Jordan is leading his forces well.

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The good people of Homer voted their pastor a vacation, but it is going to be hard for Brother Tucker to take much vacation. He is too energetic.

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Rev. A. F. Stem is filling out the work at Farmerville well.

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Rev. J. O. Bennett has had to be relieved of his work at Athens on account of ill health. While this is sad, Brother Bennett is cheerful and hopeful. Rev. David Tarver, of Centenary College, is supplying the work.

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Rev. A. J. Gearheard's people gave him a trip to the General Conference at Chattanooga.

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The good people of Haughton and Doyline are co-operating well with Brother E. J. Buck, their pastor.

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Rev. L. W. Smart has led his people in building a splendid and much needed parsonage on the Clay circuit.

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Rev. D. F. Anders, pastor at Cotton Valley, gave us a good report of the revival meeting conducted by Rev. Dan Kelley.

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The Jonesboro and Hodge work has made splendid progress during the year. Rev. J. M. Boykin reported a fine meeting at Hodge.

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Our Men's Bible class meeting at Ruston on the 29th of June was a great success. Five hundred and twenty-two men from the different parts of the district were present. Prof. R. E. Smith, of Centenary College, made a splendid talk to the men's classes. Brother Joyner, the pastor of the Ruston church, preached a splendid sermon at 11 o'clock. In the afternoon we met again for the purpose of completing our work. Talks from A. J. Gearheard, W. M. Dees, and others were very inspiring. We all went home with a new vision. The place selected for the next meeting, which will be on the fifth Sunday in August, was Minden.

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Time and space forbid me to tell all the good things that are being done by pastors and people, who are untiring in their work.

I want to thank all concerned for my trip to Chattanooga.

K. W. DODSON, P. E.

ADDITIONS TO MILLSAPS FACULTY.

Millsaps College announces the election of Dr. J. Franklin Walker as Professor and head of the Department of Education, and Mrs. Fadra Holmes Wilson as Dean of Women and Assistant in the English Department.

Dr. Walker comes from the University of California, where he received the Ph. D. degree in Educational Psychology, having also spent some time in research work at Stanford University with Profs. Cubberly, Ternan, Kelly, and Sears. He was for a number of years connected with the splendid public school system of California, having been principal of the noted Anaheim Union High School for eight years. He was also Vice President and Head of the Department of Education in the Northern Arizona Normal College, and Professor of Secondary Education in the California State Teachers' College at Fresno. His family consists of a wife and three children, of whom one son is at Oxford, England, as a Rhodes Scholar. Dr. Walker is a Methodist, a Mason, and a member of the Sigma Chi, Phi Delta Kappa, and Tau Psi Epsilon fraternities.

Mrs. Wilson, wife of the late Dr. E. P. Wilson, of Houston, Miss., has the B. A. and M. A. degrees from Tulane University, and has been a member of the Tulane Summer School faculty for several years. For a number of years she has been a member of the faculty of the Southern Illinois Normal University, at Carbondale, Ill. Mrs. Wilson is a brilliant young woman, a splendid lecturer on American and English literature, and comes highly recommended by President Dinwiddie and Dean Bechtel, of Tulane; by Prof. Hall-Quest, of Teachers' College, Columbia University, and President Shryock, of the Southern Illinois Normal University.

The college also announces two scholarship honors for the past session, distinctions finally determined by the result of the examinations which came after the last commencement. The Tribbett Scholarship Prize of $200 was awarded to Mr. A. L. Weems, of Sun, Miss. This prize is given for general excellence in scholarship and character as representative student. The Bourgeois Medal for the highest grade in the Freshman, Sophomore, and Junior classes, offered by Mr. Alfred Bourgeois, of Jackson, was won by Mr. W. L. Hannah.

Registrations are being made rapidly and everything at present indicates the largest enrollment in the history of the college.

SOME REMARKS ON UNIFICATION.

Dear Advocate: To be sure, I favor unification—union of all white Methodists. I regret that we ever had to split. I am sorry the Church of England "fired" us. I wish that it had not been necessary to have any "protests" or "reforms," ever. But we had. We had to have.

Some of the articles you quote from exchanges sound good. Some of them are beautiful. Some of them you do not quote do not sound good. For example: The editor of the Central Christian Advocate, Kansas City, has served notice that the Negro bishops, on all occasions, will be on a par with other bishops and have full recognition. Certainly. Why not? They are bishops. "The General Conference shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency." The editor says: "At the General Conference, in case of a parliamentary tangle, a Negro bishop may be called upon to untangle it." "Red rag stuff," I call it—impudence.

Bishop Mouzon said: "Some say they favor Unification, but make no effort in that direction. It is like one saying he wants to go to California, but never starts," etc. That's me.

One of the bishops asked me if I would like to transfer to California. I said yes. We discussed it for an hour. Finally the bishop said: "You do not want to go to California." I said: "Yes, sir; but not bad enough to leave my friends in Mississippi."

I'm for unification—whatever that means; but so long as some of the best men and women of those who made us what we are against it, I cannot vote for it. In the language of Jefferson Davis: "I love the Union; but I love liberty and Mississippi more."

If we get together, I do not think we'll know any difference down here—"Where de cotton and de corn and taters grow," just as long as there is any color left in the line. After that we won't care.

Nobody is ever going to try to "color" the Mississippi Conferences—more than once, any way. I'm not scared, either way it goes.

J. E. CUNNINGHAM.

Greenwood, Miss.

SPIRITUAL INTUITION.

By Rev. W. H. Giles.

Whatever may be the distinction between the human mind and spirit, it may be safely assumed that they are vitally related and inter-dependent. The normal development and highest possibilities of the one are dependent upon the other. Thus spiritual life, development and knowledge are dependent upon relative mind. What the open window or door is to the cold, dark and air-polluted room, the mind is to the spirit. Through it enter warm rays of energizing and inspiring light, purifying and making possible a normal development. While spiritual inspiration, revelation and life enter through the mind, the essential condition to their realization is spiritual regeneration. When Nicodemus "came to Jesus by night" with his earnest but rational query regarding "the wonderful works," or numerous miracles wrought by him, Jesus authoritatively and emphatically stated that for one to see or enter into a spiritual understanding and appreciation of the mystery and power of such, is possible only through the "new birth." (John 3:1-21.) Thus to understand with that degree of satisfaction and consolation the mystery and power by which these wonderful miracles are wrought, that most wonderful of all

miracles must have been realized in one's own heart and life—the converting power of God: through the atoning death of Christ and the operative power of the Holy Spirit. When one has experienced this miracle, then, and then only, can he begin to know experimentally and authoritatively what the Bible and "witnesses" have theoretically stated about it. Previous to this miracle wrought in one's life, the spiritual sensibilities are dulled and incapable of receiving spiritual light and inspiration necessary to growth. "Having eyes, they see not, and having ears, they hear not." Thus a man's spiritual eyes are blind to spiritual revelation; his spiritual ears are dulled to the voice of God. In fact, he is blind, deaf, and dumb to any experimental relation to God. He does not know or really understand God in any satisfactory degree.

St. Paul makes it plain that the natural or unconverted man cannot receive spiritual knowledge, because the condition of fellowship with God and of the revelation of himself to the person by his Spirit has not been experienced (1 Cor. 2): "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Therefore it is indisputable that any person, however intellectual, whatever his exalted position and authority in temporal affairs, or in the church for that matter, independent of spiritual regeneration and of continuous fellowship with God, is incapacitated and experimentally unqualified to become a religious author or divine messenger either by pen or word. To arrogate to himself such authority, independent of such experiences, is little short of presumption. Too many in our age are yielding to this presumption. The consequences have been that we read and hear much that is minced with distorted moral and purely rationalistic views, and of rank heresy, not a little.

To become a divine messenger or spokesman; that is, either by word or pen, to deliver a divine message, to speak the mind of God to a sinful, doubting and dying world, one's mind and spirit must have experienced the work of grace; there must be an experience of inspiration and revelation. Those proceeding contrary to this principle will give the world much to read and hear that is erroneous, unwholesome, and detrimental to the moral and spiritual life of many people. Numerous and various sects and isms will arise and spread, also.

May the hearts and minds of our religious authors and of our ministry be so adjusted as to "tune out the annoying static," the confusing and hilarious jazz, and other frivolous noises of the world, and set them atune to the heart and mind of God. Thus, and thus alone, can God be heard, in that "still small voice" which we may understand and know to be his voice! that we may publish or proclaim his message to the world.

Kurthwood, La.

CHURCH ANNIVERSARY AT RAYNE, LA.

The Methodist church at Rayne, La., will commemorate Sunday, Aug. 3, at 7:45 p. m., the fortieth anniversary since occupying the present church building. This was the first church on the Southern Pacific Railroad between New Orleans and Lake Charles.

The church started with only three or four families. It now has between seventy-five and one hundred families. The present membership is 206. Rev. H. N. Brown, presiding elder of the Baton Rouge District, will be present and speak on this occasion. Brother Brown was the first pastor to occupy the present parsonage, and he served the Rayne charge for four years. Rev. Alonzo Early, of Crowley; Rev. J. I. Hoffpauir, of Indian Bayou, and Rev. J. H. Hoffpauir, of Crowley, have consented to attend and take part on the program.

Former pastors who cannot attend will send greetings to be read to the congregation. The publicity committee for the anniversary service is looking for a large congregation, for several of the Methodist churches near Rayne have agreed to dispense with their evening services so that their members may attend. Several fraternal organizations have also accepted an invitation to attend. The committee is sending invitations to former members, and will expect this to be a home-coming for them.

R. S. WALTON, Pastor.

AN URGENT APPEAL.

The Methodist church at Collins, Miss., was destroyed by a storm on the night of May 26, as were many of the homes of the church members. Some of them are not able to rebuild their homes, some of them have moved away, and the congregation is in great need of help to rebuild their church, which will cost approximately $5,000.

It is sometimes the case that the first reports of a storm that go out to the public are rather exaggerated, but not so in the case of Collins. For some reason, the story of the destruction there has not been told. The public has not been advised of their needs, and I fear they have not received the assistance that was due them.

As we sit in our comfortable churches and worship on Sunday mornings, let us remember the little congregation over at Collins that has no place to worship in, and is not able to rebuild.

Allow me to insist that every pastor present this need to his congregation and give the people a chance to contribute, and every individual who reads this appeal, send a liberal contribution to the pastor, Rev. J. W. Thompson, Collins, Miss. Thank you.

Your brother in Christ,
W. W. GRAVES, P. E.

Hattiesburg, Miss.

BOARD OF LAY ACTIVITIES ARRANGES MEETINGS IN LOUISIANA.

Please give notice in the Advocate that we will have a series of meetings for the lay leaders and pastors in the State and all others who will attend them, as follows:

Shreveport, August 4.
Ruston, August 5.
Rayville, August 6.
Alexandria, August 7.
Lake Charles, August 8.
Baton Rouge, August 11.
New Orleans, August 12.

Prof. G. L. Morelock, our General Secretary, will be present at all of these meetings, and there will be round table discussions and some addresses, and I hope that not fewer than one thousand laymen in the State will take advantage of this opportunity to master the work of the Lay Activities Board, and that pastors in general will be able to attend these meetings also.

T. W. HOLLOMAN,
Conference Lay Leader.

THE OXFORD CAMP MEETING.

Again we take genuine pleasure in extending to our presiding elder, Rev. R. A. Tucker, and all of the ex-pastors of Oxford and Abbeville, a cordial invitation to join us at our fifty-third camp meeting, which convenes the 2nd day of August and runs ten days, under the supervision of our good pastors, Rev. T. H. Dorsey, of Oxford, and Brother Hunt, of Abbeville, with Rev. V. C. Curtis, of Greenwood, as pulpit general. Everything now indicates a glorious season. "Come with us and we will do thee good."

Board on the ground, and a bed at the preachers' tent free.

MRS. A. F. CALLOWAY, Sec'y.

THE CHURCH SOUTH FOR UNION.

Very gratifying to the advocates of Methodist union was the action of the Genral Conference of the Methodist Episcopal Church, South, which met at Chattanooga on Wednesday of last week to consider and vote on the plan now pending.

A grave question had been raised as to the legality of the meeting at the time designated by the College of Bishops.

When the Conference met, Dr. A. J. Lamar introduced a resolution proposing adjournment until May next year in order to meet the legal objections which had been urged by some bishops and others, many of whom were known to be opposed to the plan, if not to unification under any plan.

This resolution was discussed but was defeated by so large a majority that the vote was not challenged for a count by those who opposed action at this time.

The report of the Commission was presented by Bishop J. M. Moore. The minority report, signed by three members of the Commission, was read by Bishop Collins Denny, and was moved as a substitute for the main motion. Then the debate was on.

The substitute was defeated by a large vote. The count vote for the adoption of the plan was 297 in favor and 75 against. The law of the church requires a two-thirds vote for the adoption of a measure involving a change in the constitution.

It will be observed that practically four-fifths of the members of the General Conference favor the plan of unification on its merits and that those who favor the plan have not the misgiving of the minority as to the legality of the meeting of Conference at this time.

The movement toward the union of the churches has been distinctly advanced by this action of the Southern General Conference. The question now goes to the Annual Conferences of both churches. The Conferences of the Church, South, will vote first. It will require three-fourths of all the members of the Annual Conferences present and voting to carry the measure. It will demand some hardihood to oppose what so many people desire.—Pittsburgh Christian Advocate.

A CHILD'S FAITH.

Ruth's mother was thankful when those in authority at the hospital told her that she might stay with her little daughter when after a long illness the little girl had to be taken there for an operation. Ruth was quiet and patient; she seldom complained, and never said anything to show how she felt about the operation through which she was to pass. She did not seem frightened, and she met every one with a brave smile.

Being with her night and day, her mother noticed that she was careful to keep her handkerchief in a place where she could get it easily. There was nothing strange about that. But her mother also observed that whenever the nurse brought her a clean handkerchief, Ruth would transfer to it something that was tied into the corner of the one she had. Her mother was naturally curious about the mysterious something of which the child was so careful, and one day she gently asked her what it was she guarded with so much solicitude.

Ruth looked up with tears in her eyes. "I found it," she answered, "in the drawer when we left home, and I wanted that much with me." She let her mother untie the knot in the corner of the handkerchief, and there in a tight little roll was a leaf from the Bible.

She wanted "that much" with her; she could take "that much" to the operating room; she could keep "that much" in her hand when the dressings were made. She had it when the stitches were taken out, and it meant much to her! On the scrap was this verse: "Fear thou not, for I am with thee; be not dismayed, for I am thy God."—Youth's Companion.

The hard part is to love your neighbor as yourself.—Muskogee Phoenix.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

OVER $500,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE.

Hurrah for our great church! Notwithstanding the many financial obligations which must have attention, the debt we owe to the Forgotten Man is being paid. Already more than $500,000 has been received since March 16, 1924, and the remittances from the charges continue to pour into the offices of the Board of Finance, Security Building, St. Louis, Mo.

KEEP THE FIRES BURNING HOT.

The fireman of a steam-engine must keep on shoveling coal, or his steam-gauge will backslide. When the steam goes down the engine goes dead. The big Special Effort mogul is throbbing with life and power just now, but we must keep up the fires or it will change quickly to a dead and powerless machine. It is pitiful to see a big engine that is unable to move even itself, when it was designed to pull a train of loaded cars a mile long. We do not want our Special Effort-pulling power to be like that. We have sweat and toiled a long time to get up steam, and now let us keep it up by constantly piling the fuel on the fire. Remember, those who quit never win, and those who win never quit.

ASLEEP WHEN OPPORTUNITY CALLS.

Some people never get very far doing anything—they nap too much. This week a prominent lay member who made a liberal subscription on the Special Effort quota of his church, inquired to whom he should pay the amount of his pledge which was due July 1. This means that the treasurer of that charge's Special Effort Committee has not notified the subscribers about payments due July 1. He is a snoozing Rip Van Winkle on the day when over 2,390 superannuated preachers and widows of preachers depend upon him being wide-awake, and on the job. Ugh! Wake up, brother, you are doing worse than "fiddling' while Rome burns"—you are snoring while your church's heroes call for bread.

PARTICEPS CRIMINIS—TWO OF A KIND.

It is bad enough for the treasurer of a Special Effort Committee to fail to make a real effort to collect pledges due July 1, but what should be said about a pastor who does not lift a finger of protest about such failure? A layman might forget his duty in this matter, on account of pressure of other work committeed to him. But, in the name of Mercy, how can a pastor forget it? A brother said to me recently: "Some pastors will never budge to do a single act for the Special Effort after they appoint the charge committee." Surely this cannot be true! It is unthinkable that a pastor would treat so lightly a matter which deals with the old-age necessities of his kind. And yet I am receiving letters from some of these committees, stating that certain pastors are not doing a thing to help along this great movement. Are you one of them? If so, you will have time to repent when your own name appears on the list of the superannuates.

THE WORST THIEF OF ALL.

It has been said that "Procrastination is the thief of time." We have learned by experience that these words are true. The worst thief is that one which robs us of our priceless hours of opportunty. This thief has persuaded some pastors to "postpone" securing the Special Effort pledges until later in the Conference year." At a district conference held recently, it was discovered that half of the charges had not secured these pledges but expected to take up the matter at an early date. Well, this thief stole from these charges a precious chance to succeed when other charges were doing it. That time cannot return. The only thing for those charges to do now, is to get busy immediately and do their part in this wonderful movement. It is to be hoped that every charge in the entire church will be able to report at Annual Conference this fall that the Special Effort was applied and a substantial sum sent to the Board of Finance for the first year.

SHINING LIKE THE STARS ABOVE.

I try to publish every charge that pays the first year one-fifth or more of its total quota. Occasionally one slips by unnoticed, but it is always a mistake arising from handling thousands of remittances. If your charge has done this good thing, and the fact has not been noted on this page, notify the Board, and proper notice will be given.

Red Oak, Central Texas, Waxahachie, Rev. Edward Heinsohn, pastor; total assumed quota, $1,460; amount remitted, $297.50.

First Church (Tampa), Florida, Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $1,068; amount remitted, $991.55.

Epworth (New Orleans), Louisiana, New Orleans, Rev. J. B. Grambling, pastor; total assumed quota, $1,750; amount remitted, $360.

Woodburn, Louisville, Bowling Green, Rev. C. P. Walton, pastor; total assumed quota, $1,200; amount remitted, $284.50.

Leitchfield, Louisville, Elizabethtown, Rev. W. C. Christie, pastors; total assumed quota, $1,700; amount remitted, $1,506.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $3,764.75.

Messick Memorial (Louisville), Louisville, Louisville, Rev. J. H. Nicholson, pastor; total assumed quota, $2,178; amount remitted, $650.

Douglasville, North Georgia, South Atlanta, Rev. George L. King, pastor; total assumed quota, $2,150; amount remitted, $461.

Court Street (Alameda), Pacific, San Francisco, Rev. J. L. McCann, pastor; total assumed quota, $700; amount remitted, $140.

Pioneer Memorial (Oakland), Pacific, San Francisco, Rev. A. T. O'Rear, pastor; total assumed quota, $3,000; amount remitted, $912.27.

Bonne Terre, St. Louis, Farmington, Rev. J. T. Evitts, pastor; total assumed quota, $1,710; amount remitted, $1,150.

Highland Charge, Virginia, Petersburg, Rev. W. H. Atwill, pastor; total assumed quota $1,500; amount remitted, $314.90.

Main Street (Gastonia), Western North Carolina, Shelby, Rev. F. J. Prettyman, pastor; total assumed quota, $6,000; amount remitted, $1,200.

West End (Gastonia), Western North Carolina, Shelby, Rev. D. W. Brown, pastor; total assumed quota, $2,150; amount remitted, $430.

Castell, West Texas, Kerrville, Rev. Robert Moerner, pastor; total assumed quota, $1,026; amount remitted, $227.

Spencer, Western Virginia, Parkersburg, Rev. F. E. Lambert, pastor, total assumed quota, $1,084; amount remitted, $216.

Seventh Street (Kansas City), Southwest Missouri, Kansas City, Rev. C. L. Swafford, pastor; total assumed quota, $2,190; amount remitted, $437.04.

St. Albans, Western Virginia, Huntington, Rev. C. N. Coffman, pastor; total assumed quota, $1,500; amount remitted, $975.

Winter Haven, Florida, Orlando, Rev. C. W. White, pastor; total assumed quota, $3,000; amount remitted, $600.

Fourth Street (Moberly), Missouri, Fayette, Rev. R. P. Basler, pastor; total assumed quota, $3,000; amount remitted, $1,200.

Lexington, Southwest Missouri, Marshall, Rev. W. H. McLure, pastor; total assumed quota, $2,775; amount remitted, $700.

San Paolo, Florida, Latin, Rev. L. Monteleone, pastor; total assumed quota, $100 amount remitted, $20.

Cloverport, Louisville, Owensboro, Rev. B. F. Wilson, pastor; total assumed quota, $1,267; amount remitted, $506.80.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor; total assumed quota, $4,000; amount remitted, $3,100.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor; total assumed quota, $1,046; amount remitted, $280.

Waverly Place (Nashville), Tennessee, Nashville, Rev. M. P. Woods, pastor; total assumed quota, $2,630; amount remitted, $547.03.

Bell Buckle, Tennessee, Murfreesboro, Rev. W. H. Blue, pastor; total assumed quota, $2,060; amount remitted, $412.

Hodgenville, Louisville, Elizabethtown, Rev. J. S. Chandler, pastor; total assumed quota, $1,335; amount remitted, $267.

Robards, Louisville, Henderson, Rev. J. E. Hartford, pastor; total assumed quota, $1,145; amount remitted, $300.

First Church (Wichita Falls), North Texas, Wichita Falls, Rev. C. M. Simpson, pastor; total assumed quota, $10,000; amount remitted, $3,638.10.

West Market Street (Glenwood), Western North Carolina, Greensboro, Rev. J. H. Barnhardt, pastor; total assumed quota, $5,004; amount remitted, $1,038.50.

Franklin Avenue (Gastonia), Western North Carolina, Shelby, Rev. G. W. Viek, pastor; total assumed quota, $1,535; amount remitted, $307.

Scott Street (Covington), Kentucky, Covington, Rev. W. P. Baird, pastor; total assumed quota, $3,000; amount remitted, $600.

Danville, Kentucky, Danville, Rev. J. M. Fuqua, pastor; total assumed quota, $3,645; amount remitted, $1,950.

Hardinsburg, Louisville, Elizabethtown, Rev. P. P. Napier, pastor; total assumed quota, $1,435; amount remitted, $327.15.

Greenville, Louisville, Owensboro, Rev. L. K. May, pastor; total assumed quota, $3,000; amount remitted, $600.

First Church (Atlanta), North Georgia, North Atlanta, Rev. C. J. Harrell, pastor; total assumed quota, $5,440; amount remitted, $1,157.25.

Summerton, South Carolina, Sumter, Rev. R. R. Tucker, pastor; total assumed quota, $1,825; amount remitted, $370.99.

Booneville, Southwest Missouri, Marshall, Rev. O. M. Rickman, pastor; total assumed quota, $2,597; amount remitted, $725.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor; total assumed quota, $1,046; amount remitted, $250.

St. John's Church (Rock Hill), Upper South Carolina, Rock Hill, Rev. R. S. Truesdale, pastor; total assumed quota, $3,800; amount remitted, $1,000.

The Home Circle

HOW JOHN PAID NAN.

The family were at the supper table when John came in with his skates. After supper his father said to him: "John, you have been gone all the afternoon. You did not get your work done. It must be finished to-night, you know.'

John went into the shed with gloomy brow. It was not long, however, before the tones of his voice came in very cheerfully through the closed door into the sitting-room.

"Is that Nan out in the shed with John?"asked Janetta.

Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise and often liked to give her mother advice, as most of us have liked to do in our time. She gave her some now: "I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him into the cellar. She never seems to mind what she does if it will only make things easier for John."

"He pays her pretty evenly, I am sure," said Mrs. Neville quietly.

"Pays her?" repeated Janetta in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open and see," said Mrs. Neville. She would give no hint of what she meant.

"John," said Nan when they had come back to the house and were warming themselves luxuriously, "Eva Haslings cannot go to the singing class because she has nobody to take her home. We could walk just that little distance around the corner with her, couldn't we?"

"Where's her brother Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me, anyway. So I think that it wouldn't be so very much farther to take Eva home."

"I suppose it wouldn't," said John. "All right."

Janetta looked over at her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making.

"We are going to get up a sleigh ride—just we ourselves, amongst us boys. Then we will invite the young ladies to come with us."

Janetta condescended to show a little interest. She usually felt herself much above John and his friends; but if it was a question of having a sleigh ride when sleigh rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course, some of the fellows want you, Janetta," he said. "They know that generally you don't remember that they are alive, and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make-believe all round. You see, it adds something to the style to have girls on board with long skirts and their hair put up."

Nan was listening wistfully. Her skirts were not long, and her hair was in a pigtail. Still, she oughtn't to be selfish; it was nice for John and Janetta, and her turn would come by and by.

"In my case, though," John continued, "I didn't choose my girl for style. I have more sense. She is young; she may fall asleep during the proceedings; but she is the nicest girl in town, for all that, of any size, except mother. Nan is."

"O, John, you didn't!" cried Nan joyfully. "How perfectly, perfectly lovely of you!"

Janetta thought of several things, of which the sleigh was only one. Meantime Dr. Neville had come in for his dinner.

"John," he said, "I hope you have not been making friends with those two Barbour boys."

"I haven't," said John: "Nan wouldn't let me. I couldn't see anything bad in them and they are awfully entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night and put in jail."

While the others exclaimed and questioned, John was uncommonly silent. At the end, before he started back to school, he said soberly: "A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbour had a sister like her, they never would have got into such bad ways."

In the course of the afternoon Janetta drew her chair up close beside her mother's. "Mother," she said, "I have watched, and I see. Nan gets high pay from John for carrying wood and drawing water—the highest."

"I knew that you would see it before long," said her mother. "A girl cannot do better work than build little fences of kindness and love and goodness about a brother that will help to keep him safe. Even if she roughens her hands a little at it and works rather more than her share, it is well worth while. Isn't it?"—Instructor.

SURGANA'S WEDDING DRESS.

You have heard of Pnndita Ramabai, and how she devoted her life to relieving the miseries of the child widows of India. This little story tells how the missionaries are sometimes able to keep a little girl from becoming a victim to the child marrlage custom.

Surgana came as an orphan to the mission school when she was eight years old. Her eyes were big and ronnd, and her black hair all soft ringlets. She had a sunny disposition and a sweet little voice, and made friends with everybody.

So she grew and learned, and worked, and was happy, till she was twelve years old. Then one day her older brother came to her and told her he had arranged a marriage for her with a young man of the village. According to the custom of India, that was her brother's duty now that their parents were dead.

But Surgana knew something about the sufferings of the little girl wives and widows, and she declared firmly, "No. I will not marry him."

Her brother and the young man were very angry when they found that they could not force Surgana to obey them. They declared that it was an outrage upon the custom of the country, and went away calling upon the evil spirits to bring sickness and destuction upon Surgana and the school.

So Surgana lived on at the school. She was eager to learn how to teach the women of India about the Christ who had saved her from a life of sorrow. She wanted to help them when they were sick, and so she trained as a nurse.

When she was eighteen, she had developed into a beautiful woman, and her true romance came to her when John, the son of one of the older trained nurses, came to visit his mother.

"John and I are going to be married, Anna Amma," she told the missionary, "and go out to the villages and tell the people how to be Christians, and how to be well and happy."

The day for the wedding was set, when suddenly influenza broke out in the school, and Surgana had enough to do to care for the sick.

When all were out of danger only three days to the wedding, and no wedding dress! Surgana was hustled out to the bazaar, and the cloth was bought, and the few who could sew went to work upon it. On the morning of the wedding day the garments were rushed off to a tailor to be finished.

Ding-dong! rang the bell. Only half an hour to the wedding, and the garments had not come home. A small boy was sent after them, and he did not return. So the cook was sent after the boy. Some of the nurses went to investigate, and they found the tailor, the small boy, the cook and the syce (housekeeper), all sitting on the back veranda, all sewing for dear life on Surgana's wedding dress. Done! The cook came running as fast as his legs could carry him, his arms full of white garments flying in the breeze. Ten minutes later—it's hard to believe this part of the story, but the missionary declares it is true—ten minutes later Surgnaa walked up the chapel aisle as sweet a little bride as loving hearts and willing hands ever helped into her wedding dress.

When the last guest had gone, Anna Amma stepped out upon the veranda to rest in the moonlight. In the distance she heard a flute playing, "Nearer, My God, to Thee." Near at hand was a gaudy idol procession, with tom toms and bells. But drawing nearer day by day was the spirit of Christ, heard in the clear call of the flute, and seen in the happy face of the bride who had just gone out to carry the message to her people in India.—Christian Intelligencer.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The Cradle Roll department of the First Methodist Sunday School, Greenville, Miss., has 86 names on roll.

The editor of the Advocate greatly regrets not being in the office when Rev. R. F. Harrell, our pastor at Gilbert, La., called on Thursday of last week.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, recently visited his daughter and family in Cincinnati, Ohio.

Rev. H. A. Wood, pastor at Flora, Miss., is having a great pastorate. The membership at Flora has been increased by almost half during the year.

Rev. A. E. O'Dell, of Richwood, W. Va., a delegate to the General Conference, announces that his vote was incorrectly recorded on the unification question—he voted for instead of against it. This makes the total vote 298 for, 74 against.

Dr. H. E. Woolever, editor of the National Methodist Press, Washington, D. C., will deliver an address on "The Church and the Nation" at the meeting of the Southern Methodist Press Association, Mount Sequoyah, Ark., August 7.

Miss Clara Chalmers, daughter of Mr. and Mrs. Charles O. Chalmers, who spent her vacation with her parents in this city, returned to her post as teacher in one of our church schools in Havana, Cuba, on Saturday of last week.

When President Coolidge decided to remain at the White House during the summer, taking week-end trips on the presidential yacht, he directed that a navy chaplain should conduct services on board every Sunday. These services are attended by the President and his family.

Rev. L. E. Alford, presiding elder of the Newton District, Mississippi Conference, paid the Advocate office an appreciated call on Saturday of last week. He was in the city with his daughter, who has been attending the Tulane Summer School.

Miss Ruth Kellogg, of Boyle, Miss., who has recently completed the course at Scarritt Bible and Training School, has been assigned to work in Rio de Janeiro, Brazil. Miss Kellogg was the honored guest of the Woman's Missionary Society and congregation at Durant, Miss., on Sunday and Monday, July 20-21. She spoke at both the church services on Sunday.

Rev. R. H. Bamburg, who transferred some years ago from the Louisiana to the Northwest Conference, has returned to Louisiana. Brother Bamburg requests us to say that he will be glad to assist the brethren in meetings till Conference, and that he is willing to go anywhere. His address is Coushatta, La., in care of J. F. Thornley, R. F. D. 3.

The Yearbook of the General Sunday School Board for 1924 has just reached our desk. It is a complete record of the work of the Board for the past year, with a vast amount of valuable information concerning this important department of the church's activities. A copy of the Yearbook may be had by any of our readers, free of all cost, by addressing a postal card request to the General Sunday School Board, 810 Broadway, Nashville, Tenn.

Rev. W. D. Kleinschmidt, presiding elder of the Monroe District, Louisiana Conference, requests us to call attention to the fact that Prof. G. L. Morelock, General Secretary of the Board of Lay Activities, will be present at a laymen's rally at Rayville, La., on Wednesday, August 6, and speak, and that he will also deliver an address at the First Methodist Church, Monroe, La., at 8 o'clock the same evening. All pastors and laymen are urged to hear Prof. Morelock. A barbecue dinner will be served at Rayville.

Louisiana and Georgia carried off the honors last week at Lake Junaluska, N. C., on "State and Conference Night." According to the vote of the judges, Georgia won two first places and one second place, while Louisiana won one first place and two second places; but on the percentage basis, Louisiana was ahead by several points. The pageant presented by Louisiana, "A Hundred Years of Religious Education in the Land of Evangeline," was written by Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans.

We take the following from the Methodist Advocate of July 23: "Rev. J. M. Huggin, for more than thirty-two years an active minister in the Methodist Church, died last week at the home of his daughter, Mrs. O. D. Nunnally, at Memphis. Dr. Huggin was born in Spartanburg, S. C., and was a graduate of Wofford College. He joined the North Mississippi Conference, served for thirty-two years, and was superannuated in 1909, having lived in Memphis for the past fifteen years. Funeral services were conducted from our First Church by Rev. W. F. Acuff, of Binghampton, assisted by Dr. Clovis G. Chappell." We trust we shall be furnished with a memoir of this faithful soldier of the Cross in due time.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Guy M. Hicks, Belcher, La., 4; Rev. J. T. McCafferty, Louisville, Miss., 2; Rev. W. H. Giles, Kurtwood, La., 5; R. K. and F. L. Wier, Starkville, Miss., 3; Rev. H. A. Wood, Flora, Miss., 3.

TAKE A CHANCE.

A Story of Fifth Avenue Out-of-Door Evangelism.

By Daniel A. Poling, Co-Minister of the Marble Collegiate Church, New York City.

"Take a chance!" the young profligate said, as through bleary, boyish eyes he looked at me. The Sunday evening service had closed only a few minutes before. Perhaps a dozen men and women had stood to request an interest in the closing prayer. One of the officials of the church had brought to me a young man soaked to the skin—the night was a downpour—and brazenly drunk. He wanted money and his story was utterly impossible. He told me that he was the son of wealthy Southern parents; that he had gotten into trouble in New York City and lost his money; that his baggage was being held at a prominent hotel for an unpaid bill, and finally that a representative of his family would meet him at the Waldorf Astoria on Tuesday afternoon and fix things up! He needed $15 to meet his immediate necessities, and would repay me, "Sure!"

I knew he was lying, and my friend had started him for the side entrance when he blurted out—"Take a chance!" What it was that prompted me to give that miserable boy another look I do not know—perhaps the omnipotence of a mother's prayer, but I did look at him again. A New York preacher is deceived so often, and by those who tell more ingenious stories than this lad had told, that the disgust with which the official of the church received my request to advance him fifteen dollars and charge the amount to my personal account was entirely warranted.

The young fellow went squashing out, half-sobered by my parting words. "I'll take the chance," I said, "as wild a chance as any gambler ever took for gold. I'll take the chance, but, boy, for the sake of many another needy fellow who will come to this church for help, as well as for your own, make good, play the man."

The Church Gambled and Won.

Let me be perfectly frank. Not every story that begins as this one ends in a return and a remittance, but the boy from the South came back—came back clean and polished—came back with fifteen dollars, and to take me to the Waldorf Astoria where I met a gracious Southern lady, who stood there in the stead of the boy's invalid mother, to thank the old Fifth Avenue Church that had gambled with the sin of the city for the soul of her son, gambled and won.

Our simple evangelistic program is based upon the principle that the supreme business of the church is leading women and men to Jesus Christ, sustaining and strenthening them in the Christian life, training them for and engaging them in Christian service. Let it be mentioned in passing—mentioned, I say, since there is no time for an extended statement—that this evangelistic emphasis is blood-brother to a program of social service. As I write, one of the most effective social-survey and settlement workers in New York City is a brilliant individual who one year ago stood at the close of a Sunday evening sermon to express a desire to become personally acquainted with Jesus Christ. An average of 800 business girls aind women pass through our parlors every Tuesday for luncheon together and a series of fifteen minutes inspirational and religious addresses. There are self-help classes of various kinds, special lectures and social gatherings.

New Builders Needed for a New World.

But to build the new world we must have first new world builders. If our modern civilization is learning anything to-day, surely it is learning that redemption is more than an intellectual interpretation, sin more than a name, the atonement more than a myth. **No new world can there be without new world builders, and only Jesus Christ can make new creatures out of men.**

But it is the very simple story of a very small beginning in congregational evangelism on Fifth Avenue that I have to tell. It is a very modest story as to results, and one that may be told without the presumption that might attach to more distinguished achievements.

For a period of five years now it has been our invariable custom at the close of the Sunday evening service in the Marble Collegiate Church, to extend the evangelistic invitation. With one exception through this period, there have been definite responses to every such invitation. The number has varied from three to above thirty. The invitation itself is based upon three assumptions: (1) That in every congregation there are men and women who need and desire God. (2)

That God's Spirit is always active. (3) That the least we should do is to make it possible for those who are in need of meeting "the One who is able" to do so. The method is simple. Following the sermon, whatever its theme, a member of the choir sings a gospel hymn. The audience is requested to bow in prayer, and the announcement is made that if there are those present who have burdens of any sort for which they would seek Christ's strength, or sin from which they would ask his release, they may make themselves known by standing or by lifting their hands. All such are assured that they will be specially mentioned in the closing prayer preceding the benediction. Never more than three minutes is consumed making and completing the invitation. The principle involved is what may be termed "the line of least resistance," and the plans for a follow-through, though unobtrusive, have been measurably effective.

An Evangelistic "Follow-Through."

Forty "posts" for personal workers have been designated. Each personal worker occupies his "post" at every service, or supplies a substitute. The personal workers' group, made up generally of Christian Endeavorers, has a chairman and secretary, and meets for consultation and prayer following the mid-week service. Always those who stand or raise their hands are cordially greeted following the benediction, and invited to meet one of the ministers or any other member of the staff. As a rule, a personal worker does nothing more than extend this perfectly natural invitation. This policy enables us to use effectively many naturally timid young people who grow gradually in confidence through experience. One out of three such invitations brings a favorable response. Interviews are arranged to suit the convenience of the individual. In every instance an earnest effort is made to follow the case through to a decision.

The Marble Collegiate is supremely a "downtown" church with all the peculiar and baffling "downtown" problems. A comparatively small number of people who lift their hands or stand in these services unite with the local church. They come from all sections of the country, and world, and many of them are related by correspondence to churches in other cities. Even so, eighty-five have been received into the fellowship of the Marble Collegiate congregation during the past eight months. Also it should not be overlooked that the invitation extended is a general one, and that the problems entered into are not confined to those individuals who are seeking Christ as Lord and Saviour.

More than 350 have responded to the invitation during the past eight months by standing or raising their hands. Through one period of the winter an old-fashioned "sing" was conducted in the parlors of the church, following the close of the evening service. People stood and sang familiar hymns while the ministers and their associates moved about informally. The attendance ran from 150 to 250. There was never an address, and the benediction was pronounced absolutely on time! We shall certainly use the plan next year.

Weekly during the six weeks preceding Easter, on what is called "Marble Collegiate Family Night," a chance for our personal workers, a special Bible class is conducted. Each personal worker signs a simple declaration of purpose, and keeps a card, a duplicate of which is in the hands of the pastor. On this card are entered the names of those in whom the personal worker is especially interested and for whom daily, definite prayers are offered.

Taking the Gospel to the Street.

Beginning two years ago with a series of talks from Mr. Edgar Strother, General Secretary of the Christian Endeavor Union, in China, an expert in street speaking, we instituted an open air pulpit at the corner of Fifth Avenue and Twenty-ninth Street, at the noon hour in one of the most congested centers in New York City. These meetings were held daily, Saturdays and Sundays excepted. On Sunday evening, preceding the regular service, the minister spoke out-of-doors for ten minutes. The Young People's Society adjourning early gave the nucleus of a congregation, and supplied the singing. Begininng in May of this year the plan has been perfected and the program enlarged. An attractive platform has been built in the arch of the doorway facing the street and avenue. In co-operation with the Greater New York Federation of Churches, services will be conducted daily while the weather allows. Brief sermons are preached by the leading ministers of New York, representing all denominations. As a rule the same speaker appears for an entire week. The contralto soloist, of the Marble Collegiate Church, Miss Margaret Weaver, sings two gospel hymns, and Miss Emma J. Dubois, a trumpeter, plays. Speakers and musicians wear the academic gown. We find that the use of the gown at once distinguishes the service in a city of many street meetings, and gives to its message a touch of impressiveness and a note of power.

During the first month of the out-of-door meetings more than 6,000 people were in attendance, in addition to those who moved to and fro on the street, and more than 1,000 copies of the Scripture, in Yiddish, Italian, Spanish and English were given to those who asked for them. The announcement is always made that the little books are available, but a careless general distribution is avoided. The message of the outdoor pulpit is constructive, evangelical, patriotic, and non-controversial. From the lips of New York's outstanding pulpiteers and most talented musicians, the good news of Jesus is told daily to an increasing number of people. As was said in the opening service of the campaign—"If with our message here we shall send a careless Hebrew to his synagogue, an indiffrent Catholic to his cathedral, or a neglectful Protestant to his church, and if we shall make better citizens, we shall be glad and we shall trust the Spirit of God to perfect the work we have begun.

Some "Twice-Born" Men and Women.

From the Sunday evening services, as well as from the open-air meetings, though of course there are more definite results to tabulate from the former, there come many stories that belong to yet another volume of "Twice-Born Men." A distinguished artist sailing on Monday for her studio in Budapest was led to Christ; the senior lawyer of a great firm was brought to his knees and to his God; a mining engineer of wealth and influence was convicted of sin and changed; a West Point graduate came seeking an introduction to Christ; the manager of one of the greatest institutions of its kind in America, standing with his wife, professed his Lord; a half-frantic and humble toiler, brought to repentance, married his common-law wife—both have been for a year loyal members in a church. One night, as the minister entered his study to change his pulpit gown, after an interview in the church parlors, he found his wife kneeling in prayer with two young nurses—both are now members of the church.

When one contemplates the vast and growing, the appalling spiritual problems of New York, so small a thing as we are doing here does not warrant a pretentious or even formal setting. My acceptance of the invitation to write about it has been prompted entirely by earnest hope that all churches shall, on every possible occasion, open the way for those in need to meet Jesus Christ, and with feeling, too, that the very modesty of our success, with the simplicity of its plan, will be an encouragement to others.—New York Christian Advocate.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

The Executive Committee of the Board of Church Extension, Louisiana Conference, will meet in the First Methodist Church, Alexandria, La., Friday, Aug. 1, 1924, at 11 o'clock. All applications that are to be given attention by the committee meeting of the General Board, Aug. 11, must come before this committee.

ELMER C. GUNN, Secretary.

Bogalusa, La.

LIQUOR.

For a century and a half the traffic in liquor was a perfectly lawful business, just as much so as banking and farming. Millions of money were invested, and there was no single item of trade that yielded profits so large. Moreover, drinking was a popular social custom and a personal habit of hundreds of thousands of our people. Did any one imagine that a traffic so deeply entrenched could be destroyed overnight? There are century-old laws upon our statute books against burglary and arson and murder. But are not these crimes committed every day? We affirm that, under all the circumstances, the Federal prohibitory law has been a great success. Its success is to be seen in the enlarged savings deposits at the banks, increased expenditures for legitimate commodities, the decrease of crime, the increased efficiency of labor, in broken homes repaired, in separated families reunited, and in the fact that the Church of God is permitted to do its work without the handicap of a drunken and brutalized community. All agitations seeking to modify or repeal the prohibitory law have failed and will fail. Prohibition has become the permanent policy of the American people. The prohibitory amendment is in the Federal Constitution to remain as long as the Constitution remains.—Arkansas Methodist.

PASTORS' SCHOOLS.

There is a pastor in one of the Georgia Conferences whose career of conspicuous fruitfulness in the last dozen years has been a constant inspiration to his friends. The interesting fact in the case is that for ten years prior to this period of unusual success this pastor was nearly a failure. There is a secret which he himself tells his friends. He went to a pastors' school, where his whole outlook was enlarged, new inspirations were instilled and the whole course of his life became pitched on a new and ascending scale.—Bishop W. N. Ainsworth.

Student pastors are maintained by the Centenary at the University of Missouri, University of Texas, Oklahoma Agricultural and Mechanical College, University of Oklahoma, University of California, Texas Agricultural and Mechanical College, and a woman worker is maintained in the State Normal School at Cape Girardeau, Mo.

OLD BOOKS WANTED.

E. L. Shettles, 3906 Speedway, Austin, Texas, wants to buy the following books, and will pay following prices: History of Protestantism in the Southwest, by Rev. John G. Jones, $5; Early Days in Mississippi, by Fulkerson published at Vicksburg, $10; History of the Creek and Muscogee War, by Thomas S. Woodward, $25. If you have town, county, or State histories of any of the Southern States, or any biographies of Southern men, write me.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday morning, June 29, 1924, the Angel of Death visited the home of Mr. and Mrs. Frank E. Taylor and took little HERBERT. After an illness of only one week the Death Angel said, "Enough." It was sad to see him go—yet God knows best. He had been with us only about eighteen months. He leaves father, mother, and one brother, together with many relatives to mourn his going away. The children's tender Shepherd came and called him, and in his loving arms he went away. He is not dead, but only gone before to wait with Jesus for the coming of his loved ones. Let us strive, then, to meet him in Heaven above.

His Auntie,
MRS. BEATRICE STAMPLEY.
Mechanicsburg, Miss.

IN MEMORY OF CAPTAIN J. M. STIGLETS.

CAPTAIN J. M. STIGLETS, a leading citizen of Harrison County, Miss., died April 5, 1924, at his beautiful home at Woolmarket, after an extended illness and waiting for God to take him to his home in heaven. He was seventy years old. He was a well-known lumberman of Harrison County, Miss., and was at one time both a manufacturer and exporter. He retired twenty years ago, and since then lived in his grand and pretty home on the banks of the beautiful Biloxi River, at Woolmarket. As a Christian, he was a member of the Methodist Church, South, and a devout Christian gentleman. We bid him good-by for awhile, and we will meet him again where there is no more death. Captain Stiglets was a member of the board of directors of the First National Bank of Biloxi, and was a director in many other enterprises along the coast. He was a captain of industry. When a young man he was married to the pretty Miss Melissa Steward, and a happy union was this—"two souls that mingle as one thought, two hearts that beat as one." Besides his good wife, he is survived by the following beautiful and accomplished daughters: Misses Marguerite, Elizabeth, and Annie Stiglets; also Mrs. W. A. Cox, Mrs. W. E. Beasley, Mrs. J. E. Martin, Mrs. R. S. Kimball, and Mrs. G. E. McCaskey. One of Captain Stiglet's daughters preceded him to heaven some years ago. Sweetly and quietly that fine Christian girl went to live with God in realms of bliss. Captain Stiglets passed away in great peace—not a murmur, and without a struggle, a golden sunset without a cloud. No father ever left a finer and more refined family than did Captain Stiglets, and also a number of fine and splendid grandchildren, to mourn their loss. This good man was honored and loved by all good and honest people. This writer was at one time pastor for the Stiglets family for four years, and we have been very intimate for quite twenty-five years. In the passing away of this good man, our church and community, our county and State, have lost one of our greatest men. It was the family's request that I should conduct the funeral service for this blessed man, and also write this memoir. Captain Stiglet's nephew, the Rev. James V. Bennett, Conference evangelist, will read these lines with interest. The funeral of Captain Stiglets was honored and attended by people from almost every walk of life. His friends from the cities and towns along the coast came in large numbers, and from the countryside came his friends by hundreds to honor their friend and neighbor. It was a sad occasion for us all. Beautiful floral offerings and flowers of exquisite beauty were placed on the casket, until it was covered and embanked in flowers of lustrous beauty. We laid our dear friend away in his grave to await a blessed resurrection. God's presence was so tenderly and sweetly with us that day in helping us to bear our sorrow. Many hearts ached and tears were shed on that Flanders field of sorrow in the church and cemetery; yet amid our sobs and tears, silken poppies of a great bright hope and a sweetly blissful and eternal future were blooming sweetly in our souls. We pray God to bless and comfort the sorrowing and bereaved family.

G. W. HUFF.

IN MEMORIAM.

MRS. EVIE WILBOURNE, nee Bridges, was born May 1, 1856; was married to A. H. Wilbourne, March 21, 1872, at Athens, La., and lived there until God called her home, May 14, 1924. Only one child was born to this union, a daughter, Clara, an unusually gifted child; but just as she was budding into womanhood, the very hope and joy of her parents, the silent Reaper claimed her, whose untimely death cast a great shadow of sorrow over this household, and it seemed for a while that the mother, the subject of this sketch, could not bear her sorrow. But He who has said, "My grace is sufficient for thee," and who sustained and comforted her through life, was indeed "a stronghold in the day of trouble." Mrs. Wilbourne was a beautiful type of true Southern womanhood. Her example as a wife and mother, friend and neighbor, is worthy of emulation, for she possessed many traits of Christian character. She joined the Methodist church in early life, and loved it and the principles for which it stands as perhaps few do. She often expressed her faith and trust in her Saviour. She had been in falling health for several years, and we realized for some months that she was slipping away from us. The beautiful spirit took its flight during the silent watches of the night—on and out beyond sorrow and suffering, to dwell with God and the saints forever. We laid the tired, worn body in old Athens cemetery, by the side of the daughter, where they await the great resurrection morning. "He giveth his beloved sleep." To the sorrowing husband and others who spared nothing for the comfort and welfare of her, we exclaim with the poet:

"We pass from the clasp of mourning friends,
To the arms of the loved and lost,
And those smiling faces will greet us there,
Which on earth we have valued most."

MRS. J. H. PITTMAN.

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FROM THE ARCOLA CHARGE.

Miss Hazel Holley, of Water Valley, member of Grenada College extension team, has just completed a very successful two weeks' work on Arcola charge, Greenville District.

Classes in teacher training were held at Murphy and Lock, two communities on Sunflower River. The people of Murphy are proud of their new chapel, with its four Sunday school rooms, etc., and people at Lock are determined to add more class room to their schoolhouse to accommodate the Sunday school.

This course, "The Pupil," so ably taught by Miss Holley, has proved to be an eye-opener to Sunday school teachers and parents alike. A goodly number took work for credit and several others were present at the lectures. All were inspired by Miss Holley's splendid teaching, her charming personality, and her zeal for the church, the Sunday school and the kingdom. We all want her back next year.

Oh, the challenge that religious education offers! If we would only realize the unlimited possibilities in training the young people and children and realize the infinite capacity of the children to receive right instruction, we would not want for a job that would demand the best that is in us; and we would not be content with less than diligent study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.

Let's join the 400—the Gold Seal group.

H. S. SUYDAM, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Third Round.

Cleveland, at Hopewell, Aug. 1.
DeKalb, at Spring Hill, Aug. 2, 3.
Waynesboro ct., at Winchester, Aug. 9, 10.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Leakesville, at Clarke's Chapel, Aug. 3.
Prentiss, at Mt. Zion, Aug. 6, 2 p.m.
Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Eucutta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Hermanville, at Sarepta, Aug. 2, 3, 11 a.m.
Utica, at Carpenter, Aug. 3, 4, 8 p.m.
Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ——, Aug. 17, p.m.
Louise and Holly Bluff, at ——, Aug. 17, 11 a.m.

W. B. JONES, P. E.

Seashore Dist.—Third Round.

Vancleave, at New Chapel, Q. C., Aug. 2, 11 a.m.; preaching, Aug. 3, 11 a.m.
Biloxi, Q. C., Aug. 4, 7:30 p.m.; preaching, Aug. 3, 7:30 p.m.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Osyka, at Holmesville, Aug. 2, 3.
Magnolia, Aug. 3, 4.
Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Canton, Aug. 1, 8 p.m.
Vaughn, at Union, Aug. 2, 3, 11 a.m.
Benton, at Zeiglerville, Aug. 3, 3 p.m.; Aug. 4, 10 a.m.
Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Neshoba, Friday, Aug. 1, at North Bend.
North Neshoba, at Hope, Sat., Aug. 2, 3.
Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

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FROM DE SOTO CHARGE.

Dear Brother Carley: Just to say we have had a great meeting at De Soto church. Brothers Moll and Mangham came July 20, and stayed ten days with us. Mangham's singing was fine and did its part, while Moll preached every time, whether large or small congregations. He had the old-time altar service, and people prayed through to God. There were some bright conversions, with a ringing testimony. There were eighteen accessions to the church. Another thing about Moll, he held up the pastor's hands.

We closed our meeting at Cooper's Chapel last night. It was a good meeting—people saved, others re-dedicated to God. There were seven accessions to the church. The pastor did the preaching.

We are with Brother M. R. Jones at Louin, beginning July 20.

Our work moves well on the charge. We had our third quarterly conference last Saturday, and had the best reports this quarter of any of the three.

R. H. CLEGG, P. C.

NEED OF CLEARNESS IN PREACHING.

By Payton A. Sowell.

Through the half century, approximately, I have realized my lack in making clear and full to the listener the truth involved. Since I have become a listener, I am convinced I was far from being the only one guilty of obscurity. I have had to listen, these dozen years, to a "deal of poor preaching" in the line of "clearness and explanation."

I hear preachers say: "Love God with all your heart," "love your neighhor as yourself." Men cannot do this—unless they are shown how.

The following from "Hereafter," by Rev. John Paul, I think is clear:

"Two Kinds of Normal Love."

"One is a **relative**, one a **benevolent**. With the former, we love people according to their relationship to us, according to their **loveliness**. This love makes possihle the organization of society into **families, communions** and **nations**. With **this** love it **is** natural and right to love some better than others, and to love at all in some cases.

"It was never intended that with the **relative** love faculty man should love his **neighbor as himself**, or love the heathen on the other side of the globe with this same faculty.

"The heart is a vessel which can be full of both kinds of love at once, just as a vacuum can be filled at once with air and light, and the increase of one does not diminish the other.

"This **other** love of **benevolence** is little known by those not horn of the Spirit, and not known in its completeness to any hut those who are filled with the Spirit.

"With **this** love we **love all alike; other people's families** as well as **our own; mean people** as well as **good people; heretics** as well as kindred minds; people whom **we have not seen; the homely** as well as **the beautiful.**"

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Found Strength by Taking Lydia E. Pinkham's Vegetable Compound

Kankakee, Illinois.—"My mother-in-law always took your medicine for weakness, and then in the Change of Life it did her so much good that she induced me to take it for a weakness I had for a year and a half. It has strengthened me and now I have a nice baby boy. I do all my own housework now, and I recommend Lydia E. Pinkham's Vegetable Compound whenever I have the opportunity. I am taking it again for weakness, as my family doctor has recommended it for this purpose."—Mrs. HARRY COULOM, 984 N. Harrison Ave., Kankakee, Illinois.

Real Evidence of Merit

For the relief of female weakness, pains and backache, nervousness and irregularities, with other troubles common to women, Lydia E. Pinkham's Vegetable Compound is a dependable medicine.

Its worth is thoroughly established by such letters as the above. There are women everywhere, who, having received benefit, gladly tell other women about it. For sale by druggists everywhere.

FROM EVANSVILLE AND DUBBS.

We have heen fortunate on this charge in having with us for two weeks Miss Kate Payne Owens, of Grenada, Miss., who is teaching a class in Religious Education. All our Sunday school teachers and some others are taking the course. Miss Owens is a gifted speaker and great teacher. She has gained many friends on the charge who value her services.

We have here one of the hest parsonages in North Mississippi, just finished and heautifully furnished. We have a loyal and appreciative people who are planning and working toward the highest and best. We are expecting great progress in Sunday school work. MRS. W. S. SELMAN.

Dubbs, Miss.

"THE HOUSE OF HEAVENLY REST."

Miss Ida L. Shannon, of Japan, found it in Songdo, Korea, and this is what she says: "During the spring vacation, my sister and I had a delightful visit to Korea. The Sunday we were in Songdo they were opening the new Central Church. For a week before, the missionaries had met every afternoon in a prayer meeting in preparation for a week's revival with which they planned to celebrate the opening, and the Korean Christians met in the evening. When the final time came, it was an inspiration not soon to he lost to see the people crowd into the hall. I suppose there must have heen a thousand people present, or possihly more. While I was in Songo I had my tonsils removed at Ivey Hospital, Dr. W. T. Reid very kindly officiating. I didn't know hospital life could be so peaceful—for the patients. I told Dr. Reid I thought they ought to call his hospital the 'House of Heavenly Rest.' where white-robed angels came to visit you. Miss Lowder and Miss Turner were so very kind to me. As I rested those two days I found myself trying to imagine what that hospital was meaning to the Koreans who come sick and lonely. It must he an oasis in a desert of pain. And what a monument to the founder! Of course, he did not build it as a monument, but there it is to go on blessing those people for years and years. The work out from the hospital with the evangellstic band is conserving the work done with the patients, and making an ever broadening circle of those who know and love Jesus."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Louisville, Noxapater, and High Point, at Center Ridge, Aug. 1.
Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosclusko sta., Kosclusko ct., and Ethel, at Marvin's Chapel, Aug. 13.
Preaching dates:
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Kosciusko sta., Aug. 10.

The District Conference and Standard Training School, combined, will he held at Columbus, June 23-28.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Swiftown, at Lotus, Aug. 2, 3.
Moorhead, at Baird, Aug. 3, 3:30 p.m.
Indianola, Aug. 3, 4.
Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E

Alexandria Dist.—Third Round.

Evangeline ct., at Chicot, Aug. 3.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Greenshurg, at Centre (Oakland Camp), Aug. 5, 6.
Denham Springs, at Mangum, Aug 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Frankiinton, Aug. 17, 18.
Bogalusa, Aug. 17, p m.
Pine Grove, at Montpelier, Aug. 23. 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30. 31.
Natalbany, at Tangipahoa, Aug 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN P. E.

Ruston Dist.—Third Round.

Bienville, at Burkplace, Aug. 2, 3.
Sibley, at Pine Grove, Aug. 5; preaching, 11 a.m.
Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10; preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Oak Grove, at Forest, July 31.
Waterproof, at Wesley, Aug. 3. 11 a.m.
Ferriday, at Vidalia, Aug. 3, 8 p.m.
Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Third Round.

Texas Avenue, Wed., July 30, 8 p.m.
Mangum Memorial (conference), Thur., July 31, 8 p.m.; (preaching, Aug. 10, 8 p.m.
Noel Memorial (conference), Frl., Aug. 1, p.m. (Preaching, Sun., Aug. 10, 11 a.m.)
Aug. 1, p.m. (Preaching, Sun., Aug. 10, a.m.)
Plain Dealing, at Alden Bridge Aug. 2, 3.
Bossier City (preaching), Aug. 3, p.m
Ida, at Munnerlyn's Chapel, Aug. 8, 11 a.m.
Mansfield, Sun., Aug. 17, a.m.

R. H. WYNN, P. E.

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   Franklin N. Parker, D.D., Dean
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For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. L. P. Wasson, presiding elder of the Aberdeen District, arranged a series of institutes and quarterly conferences, beginning July 10, at Van Buren, on the Fulton circuit. Brother Wasson, Miss Virginia Thomas, and I held services from 10 a. m. to 4 p. m. The house was full of people, mostly young boys and girls. The superintendent made the startling announcement that they held Snnday school only twice a month so the people could attend the all-day-singings held all over this section for the entertainment of the people. We did the best we could to reorganize the school at this place.

We were at Asbury, on the Tremont circuit, July 11. The house was crowded to the limit from door to pulpit. Although the weather was scorching hot, the people remained for the last service. We had four superintendents and ten teachers, who took a deep interest in the instruction we were giving. Each of the four superintendents agreed to appoint some one to take charge of the Cradle Roll. By the way, there is material sufficient to increase the present enrollment twenty-five per cent. Brother Betterton is enthusiastic over the work his teachers did at the training school held at Tupelo.

Saturday, July 12, we held services at Friendship, on the Greenwood Springs circuit. Brother Hester made an unusually fine report, giving high praise to our teacher training program. I never heard such a report. We are making progress. Greenwood Springs paid the salary in full, and Riggin's Chapel overpaid. This is a new record for the circuits. The people at this church had turned their children over to the Baptists to teach, hut agreed to hegin looking after their own children.

Sunday, I preached at Greenbrier, and Miss Virginia met with the teachers at Aherdeen. Monday we all three held services at Paine's Memorial. Brother Murff is pastor of this church. Four superintendents and five teachers made it worth while for us to be at this church. Brother Wasson and I baptized the infant son, James Connell, of Brother and Sister Murff.

We were at Shiloh, in Lec County, on the Nettleton circuit, July 15. Brother Gregory could not be present; in his absence his daughter read his report to the quarterly conference in a way that was creditable to her and to her father. It was a new experience to hear a girl read as she did. Miss Virginia left us at this place, as our Ford was too small to take her with us.

Wednesday, Brother Wasson and I held services at Strongs, where that veteran and saint, Rev. D. W. Babb, is in charge. The church building bespeaks the culture and intelligence of the people of this delightful community. Just a glance upon the inside of the building tells the visitor that this church is ahout the Master's husiness.

We held prayer services at Houston Wednesday night, and Thursday we held forth at Cross Roads, in Calhoun County.

July 18, we were at Big Creek, where Brother Bullard was conducting a meeting. Rev. E. G. Kilgore was helping in the preaching. Enrolled one teacher, who agreed to work for her diploma. On our return trip we had a great time pulling and pushing that Ford out of the deep mud. When we got to Woodland, both of us needed a scrubbing to get the red mud off our clothes. The following day we held services at Palestine, on the circuit presided over hy Brother Martin. The Campbellites flourish in this section. We had the promise of a few good women to look after Methodist children in this church. Dr. Guinn came over for me and took me to his home. At night I held a service at Ebenezer, the church of my boyhood days. It was a delight to meet friends of long ago. Dr. and Mrs. Guinn's home is like a little heaven. I had the pleasure of baptizing Ruth, the baby of the home. We organized a class of ten to take one of the books in the course of study.

This closed our round of engagements. We had the house full of people at most every service. Everywhere the girls were well dressed and as well behaved. The women spread a bounteous meal at the noon hour on all occasions. The material development in every section is about twenty-five years ahead of the spiritual progress of the people. No need to dodge the issue, somebody has been playing at the job of teaching the people. Very few churches have altars in them. The buildings are neat and well kept, better than in years past. The behavior of the boys is more decent and respectable than in the past. The people have a love for Methodism. They cry for bread and get in reply, only a crumh. I guess we traveled not less than 500 miles during the ten days. Wasson does not poke along at anything he does. He is a hard worker, a lovable companion. I think both of us are better and stronger after praying and working together these days.

RIPLEY'S MAGNIFICENT NEW BRICK CHURCH.

The first Sunday in September we expect to be ready for worship in our new church, which was begun the 1st of May. The church will be modern in every respect. It has been planned and constructed to meet all the needs of our Sunday school. It has a basement two feet under ground and six feet above. The main auditorium will seat around five hundred, when all the Sunday school rooms are thrown open on this floor. The church, completed and fully equipped, will cost about $20,000. The best of it all is, we are paying for it. It will be ready for dedication on completion. We have the cash. H. P. Chastang, of Jackson, Miss., is the contractor. He is one of the best I have ever seen. He is a Christian gentleman of the highest type.

The pastor has never served a more consecrated, cultured, loyal and fine-spirited people, as a whole, in his ministry. I love my folks. We have already paid $37 more than our quota of $408 for the first year to the Special Effort for Superannuate Endowment. All other finances of the church are in fine shape, and we will report all columns level at Conference this fall at West Point. Come on, fellows; we can all do it with God's help. The pastor's salary was raised $200 this year. We have taken in sixteen members so far this year. The pastor held his own pre-Easter services for a week. Am leaving to-day to be with Brother Love in a ten days' revival meeting on the Mantachie charge. I have already been in four revivals and have six more to hold this summer. Brethren, pray for me. God is blessing my feeble efforts in his great cause.

Brother Randolph, our efficient and consecrated presiding elder, has just been with me in our third quarterly conference. I have had the happy privilege of going with him to all the quarterly conferences held on the Dumas charge this year, as well as to some others. Everybody loves him, and our hearts are made sad to realize this is his last year with us as our leader. I have never known a presiding elder who had the work of our Master's kingdom more upon his heart, as well as the interest of his co-laboring ministers and their families. No wonder the old Corinth District has made such wonderful progress along all lines of activity since he came to her four years ago this fall. He is a brotherly presiding elder. He is one of us. God bless him.

I want to say that Brother Oakes, on the Dumas charge, is doing a magnificent work, and is in high favor with his folks, as well as Brother Hammond, on the Blue Mountain charge. These two co-workers in this part of the district are good neighbors. I love them. We will hold this part of the district down with God's help.

God bless you, Brother Carley, in your great work.

J. A. GEORGE, P. C.

Ripley, Miss.

UNDER THE OLD TENT 600 HEAR THE BLESSED GOSPEL.

Rev. J. L. Hendry, writing from Nanzing, China, June 5, 1924, tells of the best revival he ever witnessed in China: "We have just held a wonderful evangelistic meeting for eight days in the city of Nanzing. It was held under the old tent that has a thousand holes in its top, but as it did not rain during the meeting, it did not 'leak a drop.' I wish you could have looked into the faces of those six hundred people who assembled every night in the old tent! The rich, the poor, the wise, the ignorant, were there to hear the blessed old Gospel preached. We invited the help of four pastors in the Nanzing District whom we knew well would hold up and magnify our Saviour, and so no uncertain sound was given as to God's plan for redeeming and saving this poor, despairing, dying old world. It was the best, most satisfactory revival I have ever attended in China. The congregations were quiet, close listeners of the preaching. And the 'best of all was, God was with us.' We are now planning for another great meeting early in next October. Do continue your supplications on behalf of the cause that is so precious to our souls."

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FROM MONTICELLO, MISS.

Dear Brother Carley: Permit me to use a short space in the Advocate to report our revival at Monticello, Miss. We had with us from July 6 to July 20 Rev. J. M. Smith, of Hattiesburg, Miss., who did the preaching, and his wife as pianist and worker among the women and young people. The singing was led by Maston L. Lifsey, of Macon, Ga. Ray and Kennis Hill, stepsons of Brother Smith, had charge of the tent. Now, I believe it is a conservative statement when I say that this campaign is the biggest thing that ever came to Monticello. The campaign was big from the standpoint of equipment—a brand-new tent that will seat 2,500 people, folding seats and collapsible platform; big from the standpoint of efficiency and character of work done. Brother Smith is a fearless gospel preacher. He believes in the Old Book and preaches its truths, regardless of fear or favor. He believes all men are either saved or lost, on the road to heaven or hell. He believes those on the road to heaven are living their faith, working to bring in the kingdom of heaven and pull down the kingdom of sin. He believes a man will go to hell who belongs to the church as if he did not belong, if he lives the life of sin in the church. He calls upon the members of the church to wake up and bring forth fruit unto righteousness, or be damned along with other sinners.

Mrs. Smith is one of the finest workers among women and young people this pastor has ever known. Aside from her work as pianist, which is second to none, she gives her service without measure to personal work and to leading the women and young people to higher Christian experience. She and Brother Smith make a splendid gospel team, and the results of their labor will only be known in its far-reaching effects in the glory world.

Then what shall we say of that splendid singer and worker, Brother Lifsey? He is truly a worker that needeth not to be ashamed, a faithful servant of Jesus Christ. He is one of the best choir directors and organizers in the work to-day, and he held the sweetest services for the children and old people I ever saw; the Lord greatly blessed these services. To any one desiring a campaign that will enlist the entire community for the cause of Christ and cause the devil to sit up and take notice, I most heartily recommend these fine Christian workers, Brother Smith and wife, and Brother Lifsey.

This campaign was big from the standpoint of co-operation. The Methodists of Monticello did not put this great meeting over by themselves; the Baptist laymen and Presbyterian laymen, many of them, gave their hearty support, and through their help we put the work over in ancient and due form. Thanks to God for the help these men and women outside of our own church gave to the work of Christ in Monticello!

This campaign was big in results. We met the financial obligations to the satisfaction of all parties concerned, and I believe to the glory of God. The thing that stands out in the success of the campaign is the spiritual side of the meeting. God wonderfully honored the preaching of his Word. There were hundreds of people who rededicated their lives to the service of God, and took a definite stand in the kingdom of Christ. Besides this, there were several professions of faith in Christ and a number of back-slidden church members who took a new start for heaven. The two weeks' meetings drew from the towns outside of Monticello and the countryside around in so much that the last night of the meeting the congregation was estimated at 1,500 to 1,800 people. Praise God for the "old-time religion" that makes Christian people love each other in spite of their denominations! To the Father, the Son, and Holy Ghost be all the glory.

J. H. MOORE, P. C.

R. K. MORGAN, Principal
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NEWS FROM THE FRENCH FIELD.

Dear Dr. Carley: I have just closed a revival meeting at Lydia. Lydia church is the oldest church in the French field. Members have moved from here in every direction, and its branches are bearing fruit in many places.

We had a very good meeting. Brother G. A. La Grange, of Houma, La., did the preaching, and did it very faithfully. He and his wife are doing good work in the French field.

Brother La Grange and I come from the same community. After our conversion we were called to preach the Gospel, and after working a couple of years among our own people, being greatly persecuted by our fathers and mothers, we were sent to work among the French in this section, and Brother La Grange around Houma.

My mother, after persecuting me over two years, joined the Methodist Episcopal Church, South, at the age of sixty-three, of which she is a faithful member, and will die in that faith.

Going back to the revival, I am told that in twenty-five years the church at Lydia has never had such a surprise with so many people. They came from every direction, especially old people who have lived in this community all their lives and had never come to our church.

Among the old, there are three great-grandfathers and mothers who had never entered a Protestant church, and they came almost every night. "God answers prayers"—young and old came from every direction. Even the Caysees came.

With the prayers of every Christian worker and God's help, we will some day open the eyes of our French brethren.

"Let us minister to the blind and the poor." I have discovered in this community people who are so poor they have no clothes and hardly anything to eat. Let us help them if we can. Old men, women, and children of all ages, they are miserable. So if you know of some one who would like to help in any way by sending clothes or anything else, let them send to me, and I will distribute where most needed. Let us remember that we are going forward in the French field.

In ten years from now we will be able to multiply Frenchmen by Frenchmen, and the results will be hundreds of Methodist Frenchmen, if we faint not. So I pray that God may bless all those who work and help work in the French field.

They are hungry and thirsty for righteousness, but they are told not to go to our church because if they go they will never come back.

Let us help them and pray for them the prayer that Jesus prayed while on the cross, "Father, forgive them, for they know not what they do."

C. J. THIBODEAUX, P. C.

Lydia, La.

IN MEMORY OF REV. AND MRS. W. A. BRUNER.

It is quite unusual to write the memoirs of both husband and wife in one, but it seems fitting when we know the incidents of their births and death.

Both Rev. W. A. Bruner and his wife were born the same day, March 27, 1844; they were married at the age of 18, and lived together 62 years, when the end came. Mrs. Bruner preceded him only one month and four days, passing away April 4, 1924, he following May 8.

They joined the Methodist church in 1870, living devout Christian lives ever after. Rev. W. A. Bruner was licensed to preach the gospel in 1883, and was an active minister until his death. No doubt he has been the means of bringing many to Christ.

Not long since the writer said to a friend that Brother Bruner saved his home for him once, and that friend answered that he had done more for him than that—he had pointed his soul to Christ. Another one said if he wears a star in his crown for every soul he has led to Jesus, he will have a starry crown.

Mrs. Bruner was a fitting helpmate to him in his ministerial work. A woman of strong faith, she believed in holding on to the promises until they became a reality.

Though Brother Bruner's greatest battles of life were against Satan and his evil works, he also fought for his country during the struggles of the Civil War, doing valiant service in the artillery.

Ten children were born to Mr. and Mrs. Bruner—six girls and four boys. Two girls and one boy preceded them to the better land. Their youngest son, Rev. W. W. Bruner, followed in his father's footsteps, and is now an active minister of the gospel, doing valuable service as a member of the North Mississippi Conference.

Funeral services for Brother and Sister Bruner were held at Turkey Creek church, conducted by the writer, assisted by Rev. James A. McKibben, and the remains were laid to rest in that cemetery. The large host of friends gathered there and the beautiful floral offerings bespoke the love and high esteem the community held for them.

Though we shall greatly miss the true friendship we have known so long, we expect to meet them ere many years in a land where all is purity and love and where no sorrows or heartaches ever come.

Written by a true friend of theirs.

REV. R. F. COLE.

Water Valley, Miss.

THE MATTER.

There is so much crime and lawlessness that people are asking what is the matter with the country. There is nothing the matter with the country. The matter is with us. Too many of us expect the country to run itself. Only about thirty per cent of the people vote. Business men and influential citizens—the very men who are needed on juries—often make excuses to keep from serving. The country won't run itself.—Judge Hicks, of Knoxville.

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Woman's Missionary Society

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MISSISSIPPI CONFERENCE.

Activities at Madison, Miss.

Dear Auxiliaries: I am safe in saying that for forty or more years, consecutively, we have had at Madison a Woman's Missionary Society, yet I can't recall a single communication to the New Orleans Christian Advocate, though there must have been one when the Conference met here years ago.

My aunt and foster-mother, Mrs. R. W. Stewart, was the president for many years, and I speak with authority when I say she let nothing interfere with her attendance thereon unless, perhaps, impassable roads in those days when Madison did not, as now, have a gravel road in every direction from the village.

We have to-day enrolled in our organization about twenty-five, which number is a very good per cent of the matrons of the church. It is almost 100 per cent matrimonial, there being only one spinster in the ranks, that member taking to herself the consolation from Paul's opinion, "but she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God."

Being Superintendent of Publicity, I take pleasure in putting Madison on the map. I want to tell you a little of our society. We meet every week, one business meeting a month, the other three given to study class and some program on some special field of labor. Mrs. G. P. McKeown, who was with us two years ago, exerted herself to make us a 100 per cent organization, and to her we owe much for keeping us in line. On her departure, the mantle fell on Mrs. Percy Vaughan, our pastor's wife, who even refused us a vacation from meetings during the hot weather, though she, of all present, needed it most. However, she is one, of very few, who is a doer of the Word and not a hearer only. Her individual work along the line of Social Service, I'm sure, takes the prize in the Mississippi Conference. Without help she organized a sewing club for Negro girls, the membership of which is sixteen. On Thursday morning of each week she has them at the parsonage, where she teaches them not only sewing, but Scripture passages, prayers, ethics, and has them sing. Recently they asked for a picnic, which request was granted, and out in a grove near the parsonage she went with them, helping with their lunch, games, etc. After several meetings of the club, there came to her assistance a kindly, capable Negro woman, one of the teachers in the school here. Some of us were enthusiastic over the study of Miss Haskin's well written book, "Handicapped Winners," and we had some interesting programs as we studied it. Tears came to our eyes and hearts as we studied this chronicle, and I believe a more interested and kindly feeling was generated for "our brother in black," but this dear, frail little woman is the only one that has been led out to do individual work for this neighbor at our door.

We have studied a book on African missions, Miss Haskin's "Handicapped Winners," and "The Child and America's Future." Had we a more executive Superintendent of Study, we might have more interest in the study class. However, we can hope that it will be better further on.

M. HELEN STEWART,
Superintendent of Study and Publicity.

A LETTER FROM HARBIN, MANCHURIA.

58 Bolshoi Prospect,
Harbin, Manchuria, China,
June 12, 1924.

Dear Miss Howell: In answer to your letter about the estimates, I would say that though I know that on most fields failure to receive the full estimates must be a great disappointment and handicap to the work, yet in our case it is better so, we think, for we feel that we are not yet ready in language or in understanding of the people to begin work on a much larger scale. If we can receive the estimates we asked for the following year, we shall be glad.

With another year of study I believe we can get the language to such an extent that afterwards, with the further study we may be able to do along with our work, may be able perhaps almost to master it. We have found, too, that we greatly need to study the people and their customs and institutions, for it is easy to make mistakes not knowing them any better than we do.

At the last meeting of the Missionary Society in Modigou, the women decided to make a pledge for foreign missions. They left it for a committee to choose the place to send it and to suggest the amount, but gave as their desire that they help send the gospel to "those who know the least about Jesus Christ." These refugee women at the present time are not only poor themselves, but are trying to help other refugees that are even poorer, but I am glad that while they are helping to relieve the material needs of their own people they want to share in spreading the gospel in other places of the earth. The committee met last night and decided to report Korea as their choice and 25 yen as the amount. I wish you could be present at one of their meetings and see the pride they take in preparing and making their talks. The men had a great deal of curiosity to see how women could conduct a meeting, so last time the women said they might come if they wanted to. They came, and with all we had more than a hundred present. There are twenty-six members.

The women in New Town are doing much to relieve the poor. They gave a concert and made more than two hundred yen. They had a very noted violinist, besides other artists, and were given tea and cakes by different stores to serve and sell. In all it was a great success. Yet we have decided never to have any more concerts, for everything we have—elementary school, institute, church, concerts and all—must be in the same building, and this is beyond the comprehension of the Russian people, especially that a concert should be in the place where church services are held.

It is summer in Harbin. We have found that sometimes it is as hot here in summer as it is cold in winter. Russians love picnics even more than Americans. Last week I took my Sunday school class for an outing to the first little station outside of Harbin. There is a quiet little lake there, not very deep, in which the boys swam and fished and the girls went boat-riding. It did me good to see how thoroughly they enjoyed it all.

The first of June our elementary schools and institute closed, the schools for the summer, and the institute for three weeks. We shall open the institute again on June 23 for a special six weeks' summer session, of Bible, church history, and English. Mr. Erwin is to teach the History of Methodism, Miss Wahl, the Life of Christ, and I the Life of Paul. During the last two weeks of the school we are planning a revival meeting, two missionaries from Korea coming up to conduct them. We are sorry that Mr. Stokes will be unable to come.

I wanted to tell you all about Easter in Harbin, for Easter is the biggest and most interesting Russian holiday, but it has been almost impossible to find time to write, and now that is out of date.

Lillian sends love.

Sincerely,
CONSTANCE RUMBOUGH.

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SUMMERTIME!

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Geeting ready for the long, warm, summer days?

Fine!

Just one thing we are asking you not to put away this year—your missionary enthusiasm. If you should, in spite of this request, insist on putting same away, remember it will not only hurt you, but your Missionary Society, your church, and the Conference. So don't do it; try keeping it out and using same all summer.

For your summer reading, we recommend the Conference Minutes, just out. (If you didn't get a copy, write Mrs. Cunningham and ask her if she has an extra copy). In spite of the fact they are just off the press, we would already like to make a change or two. The President stated at Bogalusa we would have no girl in Scarritt next fall; she disliked making the statement, but in March it really looked as if it would be true. Now we have the girl; and one of the finest in Louisiana, Miss Eva May Pierce, of Natchitoches. All we need now is the scholarship money to send her to Scarritt. Money is much easier to give, than to give your life as Miss Pierce has done, yet to some one the giving of this scholarship money will be a real opportunity to make a fine investment. You have the "talent" that God needs. As prayer brought us the girl, we are sure prayer will bring the money to send her to Scarritt. — Louisiana Missionary News.

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WORTH THINKING ABOUT.

Dear Brother Carley: I would like to have space in your paper for a short article. When a boy, I was converted kneeling at my mother's knee. I have never had any doubt about my conversion, though the devil has often tried to cheat me out of the blessing. The last words my mother said to me just before she died, were, "Reuben, we will soon be there."

Mother has been in heaven seventy years, and I have as long been trying to get there. Blessed be God, I am now nearing the end, and will soon be there!

It has been a hard fight, a long struggle; the devil has sorely tried me, but a fervent trust and faith in God have brought me through. My home training was the best. The altar fires never ceased to burn in my father's home, and every encouragement necessary was given me. I often felt the need of encouragement from the church that I did not get. While a boy at Pleasant Valley church, the preacher asked me to take a walk with him. We walked out into the grove, and there he had me to kneel in prayer with him. I remember to this day that earnest, fervent prayer that was offered especially for me; and it was helpful. It did not occur again.

I had one pastor that was very helpful to me. When I would try to pray, and would almost be driven from the church with shame at my failure, he would place his hands on my shoulders, and say, "God bless you, Brother Millsaps, your prayers do me so much good—they have the right ring." That did me good and gave me courage.

I was talking to a young man who was not a Christian. He said to me, "You are the first man that ever talked to me about religion." If we have the love of God in our hearts, we will want to help others.

A cold, indifferent church is a poor nursery for the young. Jesus said to Peter, "If you love me, feed my lambs," meaning, as I understand it, "If you love me, you will feed my lambs." For the want of that love in the church the lambs are neglected. Many fall by the way for the want of encouragement. Many do not get the needed encouragement in their homes.

Last year I spent some time in a nearby town and enjoyed being with the Junior Flying Squadron—a class of fine boys, who promise to be good workers. I loved the boys and loved to be with them in their prayer meetings and hear their earnest prayers and bright testimonies. I was happy.

Last week I was in that town again, and the first thing was to inquire of the leader how my young friends were getting on. I was told that they had disbanded. I wanted to know why, and was told that they had become discouraged. They did not get the needed encouragement from the church or their homes. It made my heart sad.

It is a sad state of affairs. More religion, old-time family altar religion, is needed. Will it come? It must come. Parents must take more interest in the religious training of their children. The church membership must become the shepherds that Jesus wants them to be.

R. W. MILLSAPS.

"Mother Why Not Try The Newer Form Of Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable all the Time and Looking So Haggard and Old?"

"The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine." There can be no healthy, beautiful rosy-cheeked women without iron. Good physicians have strongly emphasized the fact that doctors should prescribe more of the newer form of iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking patients. When the iron goes from the blood of women the roses go from their cheeks, and strength and vitality from their bodies. This newer form of iron, like the iron in your blood and like the iron in certain green vegetables, is highly recommended to thousands who wish quickly to increase their strength, power and endurance. It is surprising how many people suffer from iron deficiency and do not know it. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you the proper amount of good. You don't get the strength out of it, and as a consequence you become weak, pale, and sickly-looking, just like a plant trying to grow in soil deficient in iron.

You can tell the women with plenty of iron in their blood—beautiful, healthy, rosy-cheeked women, full of life, vim and vitality. You can get Nuxated Iron from any druggist under an absolute guarantee that it will do the same for you or your money back.

AN AMAZING FACT.

Dear Brother Editor An amazing thing has just happened. The Congress of the United States has passed a bill ordering a refund of a part of taxes already paid! Truly we are like the man in the parable whose grounds brought forth plenteously. Shall we be like him in his decision that he would feed his soul on his corn? Will we take all God's blessings for ourselves? If we do, there will be for us the same awful verdict from the lips of the same loving but just Lord, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou has provided."

I am sending with this note a statement which has been reeently sent to the New York Times by Mr. Charles V. Vickery, General Secretary of the Near East Relief, which I hope you will print at an early date.

JAMES CANNON, JR.,
Chairman Near East Relief Advisory Committee, M. E. Church, South.

June 18, 1924.

To the Editor New York Times.

Sir: Is there any record in history of any country, previous to 1924, systematically refunding taxes once levied and collected?

We are certainly, at this time, enjoying a most unusual sensation of receiving back or having cancelled a portion of income taxes which we had expected to pay.

Are the American people sufficiently appreciative of the privilege of living in a land where there is property, prosperity, employment and wealth, with a government so well administered that even a portion of our taxes may be returned for other allocation?

America is, beyond all comparison, the richest and the most highly favored nation on earth, possessing approximately $320,803,862,000 (statistics of 1922) of the world's wealth, practically controlling the world's credit, with less than 7% of the world's population, owning and enjoying 87% of the world's automobiles, and spending annually $8,710,000,000 for luxuries. Serious unemployment in the United States at present is practically unknown.

By way of contrast, in Bible lands to-day, as well as in Greece, along the shores of the Aegean Sea, and in Armenia, there are tens of thousands of little orphaned children, many of whose parents were once prosperous and wealthy as we are to-day. Their parents (were they living to-day) would welcome the sensation of paying taxes. But cruel, devastating war, in which we participated, in which they were our allies, and of which but for a kindly Providence we, like them, might have been the victims, has not only robbed them of income on which to pay taxes, but of property and employment from which to draw income. These orphaned children, deprived of property, parents and country, if properly trained, are the hope of the Near East and of permanent peace at the crossroads of the world.

These thousands of children—most of them under twelve years of age, without father, mother or country—are dependent upon us for daily food and every necessity of life.

The unusual disbursements in saving the lives of many thousands of refugees following the Smyrna disaster exhausted the treasury of Near East Relief. The normal income during the summer months will support not more, than two-thirds of the children already in the orphanages, exclusive of those in refugee camps. Unless additional resources are pledged immediately, the order must go forth to discharge at least 10,000 and possibly more of these children.

Five dollars a month for six months (thirty dollars) from our rebated income taxes or from our regular weekly pay checks will save one of these children.

Golden Rule Sunday, to be observed throughout the world Dec. 7, together with the usual Thanksgiving and Christmas offerings, can be depended upon to replenish the treasury.

The problem is to tide these 10,000 or more orphans through the six summer-autumn months, from July 1 until Golden Rule Sunday, Dec. 7, or Christmas.

Will they live to have a Christmas?

Sincerely yours,
CHARLES V. VICKREY,
General Secretary.

The Sign Of

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SOCIAL SERVICE CONFERENCE, MOUNT SEQUOYAH, AUG. 1-4.

The general theme for this Conference is "The Home." Some of the subjects for discussion are: "Religion and the Home," "The Foundation of a Good Home," "The Home and the Child," "The Home and Race Relations," "The Home and Recreation," "The Christian Home."

Among those who are to participate in this conference are: Bishop James Cannon, Jr., President; Dr. J. H. Light, Secretary, Commission on Temperance and Social Service; Mrs. W. A. Newell, Mrs. L. J. Brooks, and Comer M. Woodward, members of the Commission; Dr. Edson, American Association for Social Hygiene; Dr. George B. Marigold, President of the Missouri School of Social Economy; Dr. W. W. Alexander and Mrs. Luke Johnson, of the Inter-Racial Commission; Dr. J. S. Seneker, Professor of Religious Education, School of Theology, Southern Methodist University; Dr. H. I. Goshne, Director Child Guidance Clinic, Dallas, Tex.; Dr. Carrie Weaver Smith, Superintendent Girls' Training School, Galnesville, Tex.; Miss Iri Chambers, member House of Representatives, Arkansas; Mrs. W. P. McDermott, Chief Probation Officer, Juvenile Court, Pulaski County, Little Rock; Rev. E. C. Huckaber, Wichita Falls, Tex.

The Commission on Temperance and Social Service extends to all a cordial invitation to attend this important conference and to participate in the proceedings.

Grove's Tasteless Chill Tonic

Purifies the Blood and makes the cheeks rosy. 60c

"METHODIST DAY" AT DURANT, MISS.

The eleventh annual gathering of friends and fellow-workers in religious circles, known as "Methodist Day," was held at the beautiful country home of Mr. and Mrs. T. R. King, two miles north of Durant, on the Jeff Davis Highway, Wednesday, July 23, when about seventy-five were present, having responded to the invitation to take part in the occasion.

Eleven years ago, when Mrs. King was District Secretary of the Woman's Missionary Society of the North Mississippi Conference, she invited a number of her fellow-workers to be her guests, and so pleasant and profitable did the occasion prove that the next summer the "Day" was repeated, and it has now come to be an event during the last days of July or first of August.

After the social hours of the morning, dinner was spread on tables out under the trees, and the company feasted to their hearts' content; then gathered in the large hall, where several games and interesting contests were engaged in, and many of the old-time songs rendered by the company.

Mrs. King, in a few words, assured the friends and co-workers that they were happy to have them gather for the annual occasion, and said: "When I get old and cannot go about or be active in church work, I want these gatherings to continue each year, because then I will enjoy you more than now."

Mrs. R. P. Neblett, for the Missionary Society, responded in thanks to Mr. and Mrs. King for their hospitality, and the program concluded with a prayer by the pastor, Rev. R. P. Neblett, bringing the company to the end of "a perfect day."

REPORTER.

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FROM REV. W. D. BASS.

Dear Brother Carley: On Friday night, July 18, we closed a fine revival meeting with Brother O'Bryant at Eden, Miss. We are now beginning a tent meeting with Brother Mayo, on the High Point charge. Four churches, Center Ridge, Rural Hill, Whitehall, and Owen's Chapel, have all united in one central revival. The outlook is certainly promising for a great meeting. My young nephew, Hubbard Bass, is my singer.

I desire to sell my gospel tent at very low figure. Any interested write me. I prefer a larger tent.

W. D. BASS.

Corinth, Miss.

JUST AN AMERICAN BOY.

Where the grass is green and the maples grow on a hillside in the village cemetery, they buried the body of Calvin Coolidge, Jr. The Green Mountains of Vermont stand guard over his silent resting place, which is the burial ground of his ancestors. The village, the quiet New England village, twelve miles from the railroad station, bears the name, Plymouth. We think at once of Plymouth, Mass., where the Pilgrim Fathers landed, and properly so. For about it all is a Puritan simplicity. "My faith looks up to thee," "Saviour, like a shepherd lead us," were sung by a mixed quartette, the minister read a few familiar words from the Bible, offered prayer, read the simple commitment service and a marine's bugle blew "taps." Such were the simple services at the grave, and these were in accord with the religious services at Northampton and in the east room of the White House. The grief-stricken father was the Chief Executive of the greatest nation on earth and the broken-hearted mother was the "first lady of the land," but nowhere appears the least show of royalty. The sixteen-year-old lad, whose "untimely taking off" the nation mourns, had nothing about him of the traditional prince. On the contrary, he was an American boy, a high school lad, a Boy Scout, the members of whose troop filed by and each dropped a rose into his open grave. This Puritan simplicity and pure Americanism which characterizes the present occupants of the White House makes a tremendous appeal to all who love those things which have made Puritanism so great a power in the history of the English-speaking world, and have set America apart from the pretensions of kings and courts.—North Carolina Christian Advocate.

THE COST OF SELFISHNESS.

How much we rob ourselves or life through our selfishness! The Saviour of men has taught us, both by precept and example, that the highest happiness can come only through an unselfish and a continuous service. "Beware of the leaven of the Pharisees," which was the very essence of all that was selfish and petty and self-righteous, for that leaven can work nothing but spiritual death.

It is high time that we examine these hearts of ours in the light of the teachings of Christ. Before we get too severe with the priest and the Levite, we would do well to see how much glass there is in our house. "According to Christ" is the divine criterion for us. To have the spirit of the Christ in our souls should be our supreme aim in life. Our prayer should be that of the poet who wrote:

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

—Christian Standard.

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For detailed information address the Chairman of the Graduate School, Southern Methodist University, Dallas, Texas.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 7, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

COLLEGE TIME COMING.

In a little more than a month, the colleges throughout the land will throw open their doors to the thousands of young men and women whose purpose it is to prepare themselves adequately for the responsibilities of life. A college education is an exceedingly important part of the preparation that is more and more necessary for the achievement of the highest success in life. College training is not an end in itself, but a means to an end. It does not always accomplish what it is intended to accomplish but no other plan of human devising always works exactly as it was expected to work. The best we can do is to do the best we can. A college education has proved its value beyond question as a preparatoin for life, and it should be sought and obtained whenever at all possible. Wise parents will do all in their power to send their children to college, and the young people themselves should covet earnestly the privileges and opportunities of advanced study. We are speaking, of course, of Christian education.

WILL IT PROMOTE PEACE?

The designation by the Secretary of War of Sept. 12 as National Defense Day, at which time there is to be a mobilization of the resources of the nation such as would be called for in case of a national emergency, has aroused widespread comment and vigorous opposition. The opposition is based upon the view that such a mobilization will create suspicion in the minds of the people of other nations as to the sincere adherence of the United States to a program of peace, and also upon the fear that it will be looked upon by other nations as intended to overawe them by a show of resources that would be available in case of another war. There is also the feeling on the part of some that there are certain influences at work in this country to promote and maintain a militaristic spirit that was greatly weakened by the horrors of the World War.

Our own attitude toward this movement by the War Department is determined by the effect it is likely to have upon the efforts to promote world peace. The world is sick of war. It is now ten years since the Great Conflict began—and the world is still suffering acutely from the evils of that conflict and struggling to solve the problems that grew out of its waging. Millions of lives were sacrificed on the field of battle; the map of Europe was changed; incalculable economic losses were incurred; untold suffering was endured even by noncombatants and civilians of all nations; the social order has experienced an upheaval, and the morals of the whole world have suffered—all as the result of war. And the views of military experts of all nations are freely expressed to the effect that another war would be more terrible in every way than the one whose evil results are still being felt!

That the United States has resources sufficient to enable it to meet any national emergency, no well-informed person can doubt; and our whole national history proves that the people of this country will respond when such an emergency arises. Why, then, enter upon a mobilization movement when all our thinking and all our efforts are—or should be—toward peace? Prayer for peace, and not preparation for war should engage the attention of the whole world at this time.

GUESSING—OR WORSE.

In connection with items appearing in the press recently to the effect that during the last thirty days 1,600,000 cases of liquor were smuggled into the United States, Acting Federal Prohibition Commissioner James E. Jones has issued the following statement:

"It is impossible to obtain official figures on the amount of liquor that is being smuggled into this country. The Prohibition Unit has no such figures, and Under-Secretary of the Treasury Winston has stated that the United States Coast Guard has no figures on the quantity of liquor being smuggled into this country. It is not known where the figures upon which these newspaper articles were based were obtained, but they were not secured from an official government source. Any such figures must necessarily be based on estimates and guesses, for if it were possible to check up accurately on the number of cases of liquor smuggled in, it is a fair conclusion that the Government would know where, when, and by whom such was being smuggled, and it would immediately be seized. Personally, I am of the opinion that the amount is, and has been, very, very greatly exaggerated. From time to time articles similar to the one referred to have appeared in the press, only to be later discredited by the facts."

It is evident that the bootleggers and their friends are doing some tall lying. They are capable of either one, or both.

HOW DO THEY KNOW?

It is interesting to us to observe the logical certainty with which some people make statements concerning the effect of the adoption of the plan of unification. A little calm reflection will, we believe, convince anybody that it is utterly beyond the power of any human being to predict certainly what will be the result in case of adoption. Those in favor of the plan believe that certain greatly to be desired results will follow; those opposed to its adoption believe that certain [illegible] will follow. Those opposing [illegible] are based upon a [illegible] of the [illegible] of the Annual Conferences, the General Conference [illegible] is supposed to be, and not upon a clearly defined revelation as to what will be the outcome. For the moment, we have before us a statement based upon a group of [illegible] of the plan, in which the writer expresses the opinion that "if the Annual Conferences should adopt it, our church would be speedily disintegrated and absorbed by the Northern Methodist Church. But if our people are [illegible] and informed about the matter, the Annual Conferences will reject it." To put it mildly, that is certainly an extreme statement. It is extreme, for out of a vote of 572 in the Chattanooga General Conference, 498 were recorded in favor of the plan, while only 74 were recorded against it. Does any say that the fact that the plan lacked only about fifty votes of being carried in the General Conference is proof that it did not have a very strong appeal to the members of that distinguished body; when we remember however that it took a two-thirds majority to adopt it and that it actually received a large majority, it would seem that the plan commended itself overwhelmingly to the representatives of the people. There [illegible] to the support of such a measure on the part of the representatives of the people, it seems to us hardly called for any to consider that plan as a matter over which to [illegible]. A majority is not always right, but when over eighty-five of a carefully selected, generally intelligent, typically American body of men and women approve a given measure, the presumption at least is in favor of the view that their judgment is correct. But we do not fall out with the minority [illegible] honest, intelligent, sincere in their views as to the plan, but we do not know that if the plan should be put into effect it would mean the destruction and absorption of the Southern Church by the Northern; that only time can tell.

WHICH?

"Did you make your job, or did your job make you?" is a question we came across the other day and paused a few moments to think about. Most little jobs are held by little people. When a little man gets into a little job, he and the job both stay little. If a big man gets a little job he makes the job big. If a little man gets into a big job he either grows up for the job and then drops out. As a rule, the man makes the job: little man little job; big man, big job. A big job cannot make a big man out of a little man; a little man cannot make a big job out of a little job. "Did you make your job, or did your job make you?"

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PLAN OF UNIFICATION AND FOREIGN MISSIONS.

By Bishop Warren A. Candler,

Many imagine, and some are saying, that the proposed plan of unification will prevent the overlapping of the work of the two churches in foreign fields, and thereby do much good and save much expense.

But this is not true. There is no overlapping in the foreign fields. The Southern Methodists occupy Cuba exclusively and also Brazil, while the Northern Methodists occupy exclusively Porto Rico, the Philippine Islands, and other countries in South America. Similar separation of the two churches is maintained in other lands. There is no unseemly setting up of "altar against altar" in any foreign field.

In our own land only does the Northern Church invade the work of the Southern Church.

This has been admitted and deplored by official representatives of the Northern Church in a declaration adopted by the Federal Council of Methodism, Jan. 21, 1914, and approved by our General Conference at Oklahoma City, May, 1914. That document was signed by three bishops, three elders and three laymen of the Northern Church. Referring to the agreements of comity and federation to the framing of which the Council had devoted its efforts, the document thus signed says:

> "As the visible outcome of these efforts toward more cordial relations we have agreements preventing competition in the mission fields of Asia, South America, Mexico, Cuba, Porto Rico, and the Phillipines.
>
> "With deep humiliation it must be confessed that two great families of one Methodism, while agreeing abroad and singing the same hymns and teaching the same doctrines everywhere, have not ceased to contend at home and in the very presence of the people whom they are seeking to save through the gospel of peace and reconciliation.
>
> "But if these two churches, so close akin, cannot live together apart, they would surely live apart if together. Strife cannot beget love. Nor can it be honest stewardship to waste the Lord's treasure in building altar against altar, while the missionaries of both churches, who, marching shoulder to shoulder to the conquest of the world, are anxiously appealing for the re-enforcements we might send them with the money now being used to maintain frontier antagonisms all along our home border. Under such conditions how dare we continue war expenses at home?"

But "the war expenses at home" have been continued, and under the proposed plan of unification the agreements of comity and federation designed to reduce them are repealed, and the invasion of the home field of the Southern Church by the Northern Church is made legal and legitimate. Thus "the war expenses at home" will be increased. Indeed, since "the plan" was published they have been increased as never before.

So it is obvious the plan does nothing to remove overlapping in foreign fields, where there is no overlapping; but it does legalize and stimulate the increase of "war expenses at home," whereby money that ought to go to foreign fields is wasted on the needless duplication of work in the home field.

Moreover, the proposed plan confers upon the Super-General Conference of the United Church the power "to make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands."

The plain implication of that is that the mission boards of the two churches will be merged into one. And the Northern Church, by its superior numbers, will control that one Board.

This significant fact must be considered in the light of another provision of "the plan" which makes it impossible to organize any new mission without "the approval of the General Conference."

If that had been the rule in 1898, our Cuban Mission could not have been set up without the consent of the General Conference, and the delay would have defeated its organization.

In this connection attention should be directed to the power conferred on "the Judicial Council" by "the proposed plan," whereby that body is authorized to extend its supervision over all boards.

The language of "the plan" on this point is as follows:

> "The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal of one-fifth of the members of said body present and voting or by a majority of the bishops.
>
> "All decisions of the Judicial Council shall be made by a majority of the total membership of the Council."

It is easy to see how the exercise of this power may seriously affect foreign missions—and may ill-affect them.

Another fact to be considered is that all the foreign missions of both churches will ultimately become independent churches.

Already the Methodist Church of Japan has been set up, and at no distant day similar churches will be organized in Brazil, Mexico, China, Korea, and the other mission fields. Indeed, such churches ought to be organized; for both by the practice of the primitive church and by the historic precedents of Methodism, evangelical Christianity has been promoted by such divisions and separations.

Attemps to organize what are called "world churches" are unscriptural as well as unwise. They ignore national lines and racial characteristics, and thereby engender hurtful antipathies and injurious strife.

It may be doubted if it is altogether proper for foreign members of our church, who must soon cease to be members of it and become members of their own national churches, to be used in efforts to influence opinion and control policies in the home field concerning which they can have but little interest and still less information. A becoming modesty should suggest to them their incompetency to pass on such matters and their unfitness for advising the church at home about what concerns immediately and exclusively conditions in the home field.

Those who seek to use them for such ill-advised purposes are not wise, to say the least of such methods.

A STATEMENT BY THE MAJORITY OF THE BISHOPS TOUCHING THE LEGALITY OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE.

The General Conference in session at Hot Springs, Ark., in May, 1922, adopted the following resolution as part of the report of the Committee on Church Relations and Bible Cause:

"Instead of the Joint Convention proposed we recommend a special session of the General Conference of our church. When a plan of unification is enforsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

In obedience to, and in accordance with, the instructions contained in this resolution, the bishops, on May 20, 1924, issued the following call:

"By order of a majority of the bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, 9:30 a. m., to consider the Plan of Unification and approved by the General Conference of the Methodist Episcopal Church.

"The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

"WARREN A. CANDLER, Chairman.
"COLLINS DENNY, Secretary."

"Nashville, Tenn., May 20, 1924."

Inasmuch as certain questions have been raised as to the powers of the General Conference to deliver instructions as are contained in the above resolution, and as to the power of the bishops to call a special session under these instructions and the provisions of Paragraphs Nos. 37 and 38, of the Book of Discipline, we feel that it is our responsibility and duty to lay before you our interpretation of the authority and powers of the General Conference.

Concerning the powers of the General Conference we would in this connection call your attention to the fact that in the year 1820 the General Conference set off to the British Conference of Wesleyan Methodism the several circuits and societies in Lower Canada; and that in 1828 they separated the Annual Conferences of Upper Canada from their jurisdiction and erected the same into a distinct and independent church. In neither instance was their action referred to the Annual Conferences for ratification, and their authority to do this has never been called in question. What to us is of yet greater importance is that, in 1844, the Plan of Separation whereby the setting up of the Methodist Episcopal Church, South, was authorized, was agreed upon by the General Conference; and this Plan of Separation was not sent down to the Annual Conferences. Then in 1870 the colored membership of the Methodist Episcopal Church, South, was erected into an independent church, the Colored Methodist Episcopal Church in America, by action of our General Conference without thought of its references to the Annual Conferences. We are, therefore, of the opinion that since the General Conference has power to take such actions as we have just mentioned, it has ample authority to empower and instruct the bishops to call a special session.

The Action of the 1922 General Conference Has Become One of the "Rules and Regulations" of the Church.

We would respectfully call attention to the fact that the General Conference has "full powers to make rules and regulations for our church" under the limitations contained in the six Restrictive Rules (see paragraph 42). However, holding that the General Conference should not be the judge of the constitutionallty of its own acts, the church provided in 1870 for the arrest by the bishops of legislation which, in their opinion, required the concurrent action of the Annual Conferences. The law is as follows:

"When any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by two-thirds vote, adhere to its action or said rule or regulation, it shall then

take the course prescribed for altering a Restrictive Rule, and it thus passed upon affirmatively, the bishops shall announce that such rule or regulation takes effect from that time."

In paragraph 632 is an important Episcopal decision which was concurred in by all the bishops, and is an authoritative interpretation of this law. it is as follows:

"The General Conference directed an Annual Conference to divide its territory into two Conferences, and made it 'the duty of the Conference at its next session to choose the line of division.' The legality of this action of the General Conference was questioned during the next session of the Annual Conference concerned. The presiding bishop decided and the College of Bishops concurred that the determination of the unconstitutionality of an act of the General Conference has been committed, not to the single bishop who is presiding either in the General or in the Annual Conference, but only to the College of Bishops; and that body presents, not to an Annual Conference, not even to any General Conference, but only to the General Conference which passed the rule or regulation, its written objections to the action of the General Conference, in which written objections their reasons are to be set forth.

"The General Conference having made it the duty of a Conference to divide, it is competent for the Conference to order that no line of division shall be fixed except upon a separate and distinct vote on that line itself; that the division of the Conference does not take place till some proposed line shall secure a majority of the votes cast; and that should no proposed line secure a majority of the vote cast, the whole question must be referred to the next General Conference."

The gist of this decision is "that the determination of the unconstitutionality of an act of the General Conference has been committed" "only to the College of Bishops" "and that body presents, not to an Annual Conference, nor even to any General Conference, but only to the General Conference which passed the rule or regulation, its written objections." It is a matter of fact that neither in the case of this resolution of the General Conference providing for a special session nor of a similar resolution of the General Conference of 1918 did the bishops interpose any objections. It is evident, therefore, that since the bishops did not interpose any objections to the resolution providing for a special session of the General Conference, this action has become one of the rules or regulations of the church, and is, therefore, binding on the bishops.

Paragraphs 37 and 38 Confer Full Power on the Bishops to Call a General Conference at Any Time.

But apart from the resolution empowering and instructing the bishops to call a special session of the General Conference, Paragraphs 37 and 38 of the Discipline confer full power on the bishops "to call a General Conference at any time, if they judge it necessary."

The history leading up to the enactment of this law is illuminating. The last General Conference of our church held prior to the War between the States was in the city of Nashville, Tenn., in the year 1858. Shortly thereafter came on the war and all the disorder both in State and church that followed. For eight years there was no session of the General Conference. The bishops were at that time without authority to call a special session. Under the law then in the Discipline, a General Conference could not be called until every Annual Conference, including the smallest and most remote, had joined in the call. Evidently it was to meet this difficulty that the present law as contained in Paragraphs 37 and 38 was enacted. If this law of 1866 had been intended to mean no more than that a called session of the General Conference could not be held until all the Annual Conferences, including the smallest and most remote, had had opportunity to elect delegates to the General Conference, then it would have been no improvement over the old law which left the calling of the General Conference to the vote of all the Annual Conferences, and our fathers of 1866 failed entirely to do what they plainly intended to do, namely, to make it possible to have a session of the General Conference at any time the bishops judged it to be necessary.

The Bishops Are the Interpreters of the Law.

It should not be forgotten that, according to the uniform usage and law of the church, the bishops are the interpreters of the law when questions come before them in the regular administration of the affairs of the church. Frequently, in District and Annual Conferences, question of law come up for episcopal decision. In the due administration of their office as General Superintendents, the interpretation of Paragraphs 37 and 38 came before the bishops. The question involved was: "Have the bishops authority under the law to call a General Conference at any time? Or must they see to it that the called session of the General Conference comes at such a time as will permit all the Annual Conferences to elect new delegates if they so desire?"

The College of Bishops have decided that Paragraphs 37 and 38 confer upon them the authority to call a session of the General Conference "at any time, if they judge it necessary." The decision of the highest Civil Courts in the land removes all fear that the interpretation of the law of the church by the College of Bishops can be successfully challenged. The attitude of the courts toward ecclesiastical decisions is fully covered in the case of Watson vs. Jones, 13 Wallace, 679, where the Supreme Court of the United States in discussing ecclesiastical decisions, says (at page 729):

"Nor do we see that justice would be likely to be promoted by submitting those decisions to review in the ordinary judicial tribunals. Each of these large and influential bodies (to mention no others, let reference be had to the Protestant Episcopal, the Methodist Episcopal, and the Presbyterian Churches), has a body of constitutional and ecclesiastic law of its own, to be found in their written organic laws, their books of discipline, in their collection of precedents, in their usage and customs, which as to each constitute a system of ecclesiastical law and religious faith that task the ablest minds to become familiar with. It is not to be supposed that the judges of the civil court can be as competent in the ecclesiastical law, and religious faith of all these bodies as the ablest men in each in reference to their own. It would, therefore, be an appeal from the more learned tribunal in the law which should decide this case to one which is less so."

It is manifest, therefore, that a decision of the ecclesiastical tribunal is final, and binding upon the courts.

The Supreme Court of the United States Has Decided What the Powers of the General Conference Are.

The final reply to all who question the authority of the 1922 General Conference to order a special session, or the power of the General Conference to enact Paragraphs 37 and 38, is contained in the decision of the Supreme Court of the United States in the case of Smith vs. Swormstedt, which is the Cincinnati Book Concern case, which was heard in Washington, D. C., in April, 1851. The opinion was rendered by Mr. Justice Nelson, the entire court concurring in the decison. Upon this decision rests our legal standing as a church. It was this decision that gave us possession of property which was rightfully claimed as our own. If the Supreme Court of the United States was mistaken in its conclusions, then up to this good hour we have not legally separated from our brethren of the Methodist Episcopal Church and the property which the courts turned over to us is not rightfully held by us. We call your attention, therefore, to this decision of the Supreme Court of the United States, because **it is the supreme and final authority from which there can be no appeal, and it forever settles the question touching the powers of the General Conference.** We quote as follows:

"In the year 1844 the traveling preachers, in General Conference assembled, for causes which it is not important particularly to refer to, agreed upon a plan of division of the Methodist Episcopal Church, by the Annual Conferences of the Methodist Episcopal Church in slave-holding States from [illegible] necessary, and to the erection of two [illegible] ecclesiastical organizations. [illegible] According to this plan, it was agreed that [illegible] Conferences adhering to the Church, South, by a majority of their respective members, should remain under the pastoral care of that church; and all of the several Conferences adhering, by a majority of its members, to the Church, North, should remain under the pastoral care of that church; and, further, that the ministers, local and traveling, should, as they might prefer, attach themselves, without blame, to the church, North or South. It was also agreed that the common property of the church, including this Book Concern, that belonged specially to the traveling preachers, should, in case the separation took place, be divided between the two churches in proportion to the number of traveling preachers falling within the respective divisions. This was in 1844. In the following year the Southern Annual Conferences met in convention, in pursuance of the plan of separation, and determined upon a division, and resolved that the Annual Conferences should be constituted into a separate ecclesiastical connection, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and economical rules and regulations of said Discipline, except only so far as verbal alterations might be necessary; and to be known by the name of the Methodist Episcopal Church, South.

"The divisions of the church, as originally constituted, thus became complete; and from this time two separate and distinct organizations have taken the place of the one previously existing. . . .

"It is insisted, however, that the General Conference of 1844 possessed no power to divide the Methodist Episcopal Church as then organized, or to consent to such division; and hence, that the organization of the Church, South, was without authority, and the traveling preachers within it separated from an ecclesiastical connection which is essential to enable them to participate as beneficiaries. . . . .

"But we do not agree that this division was made without proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the church, under the separate organizations, is just as legitimate, and can claim as high a connection, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded that Church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one.

"In 1784, when this church was first established, and down till 1808 the General Conference was composed of all the traveling preachers in that connection. This body of preachers founded it by organizing its government, ecclesiastical and temporal, established its doctrines and discipline, appointed its superintendents, or bishops, its ministers and preachers, and other subordinate authorities to administer its polity, and promulgate its doctrines and teachings throughout the land.

"It cannot, therefore, be denied. Indeed, it has scarcely been denied, that this body, while composed of all the traveling preachers, possessed the power to divide it, and authorize the organization and establishment of the two separate independent churches. The power must necessarily be regarded as inherent in the General Conference. As they might have constructed two ecclesiastical organizations over the territory of the United States originally, if deemed expedient, in the place of one, so they might at any subsequent period, the power remaining unchanged.

"But it is insisted that this power has been taken away or given up by the action of the General Conference of 1808. In that year the Con-

stitution of this body was changed so as to be composed thereafter by traveling preachers, to be elected by the Annual Conferences, in the ratio of one for every five members. This has been altered from time to time, so that, in 1844, the representation was one for every twenty-one members. At the time of this change, and as a part of it, certain limitations were imposed upon the powers of this General Conference, called the six restrictive articles: 1. That they should not alter or change the Articles of Religion, or establish any new standard of doctrines. 2. Nor allow of more than one representative for every fourteen members of the Annual Conferences, nor less than one for every thirty. 3. Nor alter the government so as to do away with Episcopacy, or destroy the plan of itinerant superintendencies. 4. Nor change the rules of the united societies. 5. Nor deprive the ministers or preachers of trial by a committee, and of appeal; nor members before the society, or lay committee, and appeal. And 6th, nor appropriate the proceeds of the Book Concern, nor the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. Subject to these restrictions, the delegated Conference possessed the same powers as when composed of the entire body of preachers. And it will be seen that these relate only to the doctrine of the church, its representation in the General Conference, the Episcopacy, Discipline of its preachers and members, the Book Concern and Charter Fund. **In all other respects, and in everything else that concerns the welfare of the church, the General Conference represents the sovereign power the same as before.** This is the view taken by the General Conference itself, as exemplified by the usage and practice of that body. In 1820 they set off to the British Conference of Wesleyan Methodists the several circuits and societies in Lower Canada. And in 1828 they separated the Annual Conference of Upper Canada from their jurisdiction, and erected the same into a distinct and independent church. These instances, together with the present division in 1844, furnish evidence of the opinions of the eminent and experienced men of this church in these several Conferences, of the power claimed, which, if the question was otherwise doubtful, should be regarded as decisive in favor of it."

We draw your attention especially to the following language: "Subject to these restrictions" (namely, the 'restrictive rules'), "the delegated Conference possessed the same powers as when composed of the entire body of preachers. . . . In all other respects and in everything else that concerns the welfare of the church, the General Conference represents the sovereign power the same as before." If then "in all other respects and in everything else that concerns the welfare of the church the General Conference represents the sovereign power the same as before it became a delegated body it unquestionably has full authority to empower and instruct the bishops regarding the call of a special session of the General Conference, and full power to enact Paragraphs 37 and 38.

To say that the General Conference does not possess this power, is to deny the correctness of the central and vital principle upon which is based the decision of the Supreme Court of the United States, and to gainsay and deny the correctness of that decision would land us in a predicament which would be extremely embarrassing.

Such are the powers of the General Conference and such the authority of the bishops as interpreters of ecclesiastical law, invested in them by the law of the church and secured to them by the law of the land. In the exercise of these powers and of this authority the General Conference has been assembled in Chattanooga, Tenn., to deal with the most important question which has come before the church since 1844.

EDWIN D. MOUZON.
JOHN M. MOORE.
W. F. McMURRY.
H. M. DuBOSE,
JAMES CANNON, JR.
W. B. BEAUCHAMP.
SAM R. HAY.
HOYT M. DOBBS.
H. A. BOAZ.

NEWTON DISTRICT NOTES.

In some respects, the Newton District is making a fairly good record. More than one-fourth of the present membership of the Mississippi Conference came from the bounds of this district. None but three regular pastors in the district have a promised salary, including the mission appropriation, of less than $1,200, and only one with less than $1,100. This district has had more students in Millsaps College than any other district except the Jackson District, and equals that one, not counting the local students. We have a fine lot of hard-working, consecrated pastors in this district, due to the work of the former presiding elder, Rev. J. A. Moore.

* * *

Starting with the appointments in alphabetical order, we have the Bay Springs charge, being served by Rev. P. H. Grice. From the work he has done, you will readily see that Brother Grice appreciates the fact that the pastor is a man sent to serve rather than be served. And I think that can be said of every pastor in the district. He has organized and built one church during the year, has had approximately eighty accessions to the church, and his finances were in good shape at the third quarterly conference. He serves five organized churches.

* * *

Next in order is Rev. T. B. Winstead, of Carthage, the county site of Leake County. He has six organized churches, but, having the greater portion of the county under his supervision, he has sixteen preaching places. This is his fifth year on that charge, and he is doing fine work.

* * *

Our young man, Rev. H. J. Oakly, on the Chunkey circuit, is in high favor with his people, and has had a good increase in membership, and also in financial support over last year.

* * *

Rev. C. H. Strait is serving his third year on the Decatur and Hickory charge. He is a man who tries to live up to the name he bears. He does his best to keep his membership straight, and when time comes to hold a quarterly conference he has all reports and records straight and in order. He is in fine favor with his people. He hopes to finish paying for the church at Hickory before Conference.

* * *

Forest and Morton make a delightful charge, and the pastor, H. J. Moore, is happy in his work there. Forest is now building a commodious annex to the church in order to do more efficient Sunday school work. The cost will be something over $4,000.

* * *

Harperville and Lena is a charge of eight organized churches—a great field for service. Harperville has one of the largest and best agricultural high schools to be found anywhere in the State. The pastor, Rev. W. W. Murry, has been faithful and earnest in his work. He has led the moral and law-enforcing agencies of that section of Scott County until the illegal traffic in liquor is not profitable.

* * *

Lake, where S. N. Young is serving his third year, is doing fine. The church has been repainted, and the parsonage repaired and painted. With the deep well, and new improvements, Lake has one of the best parsonages in the district.

* * *

Rev. T. C. Cooper, on the Homewood charge, thinks he has the finest four-point circuit in the whole Conference—and I know he is not far wrong. There are nearly 700 members in the four churches, and each church located in a prosperous farming section, none of them more than ten miles from the parsonage, but owing to the condition of the roads and the coming of the automobile, he travels about forty miles to reach two of his appointments.

* * *

In the growing city of Laurel we have three pastors. Rev. J. R. Jones, of First Church, is in high favor with his people, that church being one of our strong congregations to-day. They have the resources, numerically, financially, and spiritually, to do great things in that church.

Brother Ramsey is doing faithful work at West End. He is serving his third year, and is still working hard. He has his plans in good shape to re-cover and repair the church. I was with him last Sunday.

Rev. T. A. Ferguson has done a fine work at Kingston during his year and eight months' service. I preached for him Sunday night and held his third quarterly conference. Salary paid to date, and he was given a vacation at this time.

* * *

Rev. M. R. Jones is serving the Montrose charge. Everything seems to run smoothly with him. Only words of commendation concerning his life and work have reached me.

* * *

Rev. N. B. Harmon, our pastor here in Newton, met with an accident on Monday, the 21st of July, which came near being a serious matter. He was struck by a runaway horse, and rendered unconscious for a while. He is on the mend. He has been given a month's vacation, and will leave in a day or two for the coast to be present at the Seashore Camp meeting.

I will mention the work of the other pastors in a later report.

L. E. ALFORD, P. E.

HOW THE CHRISTIAN MESSAGE IMPRESSES THE MIND OF A JAPANESE CHILD.

By W. E. Towson.

One feature of our tent meeting in Kyoto was a series of special services for the children of the neighborhood. These were conducted by Brother J. M. Aoki, of the Japan Evangelistic Band, a specialist in this kind of work. The children came in increasing numbers for the ten nights, numbering as many as 250 at the close. The leader asked them to write out for him a statement of what impressed them in each message, and a number did so. He has kindly furnished me with a translation of a few of these "impressions." They have a distinct value, revealing as they do how the Christian message impresses the mind of a child and what appeals to him when he hears it for the first time. The reader of this paper should recall that these children are all from so-called "heathen homes," that they had had no Christian instruction, and even very little, in an ethical way, from their teachers.

As a wise master builder Brother Aoki, in his addresses, gave to the children such foundation truths as the existence of the one true God; our relation to God, his righteousness, his law; man's sin and need of salvation and his own utter helplessness. He then gave the gospel message of God's love to us sinners, in the gift of Christ for our salvation. Did these "heathen" children take it in, did they understand the message? Let the following "impressions" written by his little auditors, boys and girls, answer the question.

A boy of eleven wrote: "Although I have known that idols were made by men's hands, yet I have been inclined to think that, perhaps, they were true gods, after all; but in these meetings I have understood clearly about them and all my belief in them has vanished." Another boy of the same age wrote: "I was greatly impressed with your talk last night. I learned from it, (1) God is almighty. (2) He made man. Our teachers have been telling us that men came from monkeys. (3) I have not only an earthly father, but another Father, who is Almighty, and is the Creator of heaven and earth, and that is a great blessing

to me, I think." A girl of ten heard, for the first time, that God created the heaven and the earth, making man from the dust and gave him a living soul. "I am so glad," she wrote, "that our true Father is God in heaven." A girl of thirteen wrote, "I think that we are so blessed that we can call God 'Father.'" A girl of twelve was "much impressed" with the thought that "her soul is the most important thing," more valuable than learning, money, rice, etc. She adds, "I learned that it is impossible to carry money and things, even if we are very rich, into the other world."

The following shows that these children think on the serious things of life and are impressed by their solemnity. Saburo San, a boy of eleven, wrote as follows: "I have been wondering whether there is a heaven and a hell, after our death. Sometimes, I have thought there are no such places; but now, I quite clearly understand, and I believe there is a heaven and a hell to which men go after death." The same boy wrote, after a talk on the righteousness of God, illustrated by the story of the deluge: "All of Noah's family were saved because they were righteous, and the rest of men, who were not righteous, perished in the terrible flood. So we must not forget the righteousness of God." A little girl of only eleven, after hearing the same address, wrote Brother Aoki: "I am impressed with the thought that though we desire to go to heaven after death, if we are sinners we cannot go there."

The children were told not only of God and sin, but also of salvation. The following statements from two girls of twelve and thirteen show how clearly they grasped the truth, though they were listening to it for the first time: Misae San wrote thus: "For my sins Jesus died on the cross instead of me. I mocked him some time before, but hearing that he loved me so much, I decided that I must believe in him, and I did so." Yoshigo San, the older girl, shows, from the following plain statement, she had gotten a very clear conception of the truth: "All men must die, and afterwards they will be judged. Those who have clean hearts go to heaven, but those who have bad hearts cannot go there. It must be a dreadful punishment to be sent to hell. But if we confess our sins and believe that Jesus died on the cross for us, there will be no fear of death. Believing this and that I will enter into heaven when I die, unspeakable joy bubbles out of my heart."

As to the genuineness of the work among these children, let the following incident speak: A little girl of twelve, towards the end of the meeting, heard the story of Jesus. Her heart was broken up and she went home crying. When she reached the house, her grandmother asked her what made her so sad. She replied: "Jesus, who never committed any sin, had to die for us. O, I do feel so sorry for him. I have no excuse to make for my sins." Then she proceeded to open her little heart and to apologize to the old lady for all her naughty conduct. This greatly impressed the entire household, and they told the story to a Christian relative, and expressed their surprise at the teaching of Christianity. The next day, the little girl went to Aoki San to pray with him and, with tears from her heart, she repented and put her trust in the Saviour.

Some one has said something like this: If you save an old person, you save a soul; but if you save a child, you save not only a soul, but a life as well. There is no way of telling the full result of any work done in the Master's name, particularly so with that among children. Eternity alone can tell the final story. Sometimes, we do not know of any results till years afterwards. "One soweth and another reapeth. Other men laboured and ye are entered into their labours." This is eminently so in work with children. We are constantly meeting, out here in Japan, those who, years ago, first heard the message from some faithful missionary, in a Sunday school or an English Bible class. Last year, a young man in Osaka was condemned to death and executed. While in prison, he was genuinely converted. He said, "It was the memory of what I received, while a child, in a Sunday school, from a missionary, that caused me to write you and ask for instruction in the way of salvation."

"The sower soweth the Word" (provided he knoweth the good seed), and that Word is vital with spiritual life and power and will bear fruit. The parable tells us that that which "fell on good ground did yield fruit"—and there is no better "ground" than the heart of a child that "it sprang up and increased; and brought forth, some thirty, some sixty, and some an hundred fold." And Jesus added the imperative exhortation, "He that hath ears to hear, let him hear." May all who read this simple tale of our tent work among some of the children of Kyoto pray earnestly for these little ones. And then, if they have paid their Centenary subscriptions, for it was the Centenary that made this work possible, they should rejoice that it has been given them to have a part of telling these children of the Saviour of whom they heard for the first time in these tent meetings.

CHINESE SOLDIERS ARE EAGER FOR THE BIBLE.

By Carleton Lacy, Secretary China Agency, American Bible Society.

At 2:30 o'clock on Easter Monday afternoon, six of us sat down to lunch with Brigadier General Chang Tze-chiang in his headquarters at Tungchow. It was a simple meal; yet our host passed up two courses with the quiet apology that he was a vegeterian. "The first chapter of Daniel made me so," he explained.

The meal over, we pushed back our chairs and gathered around the little General in an eager group. He had promised to tell the story of his conversion, and that of the battle of Chen-chow, for which he had been decorated by the President of China. Mr. Davis (George T. B. Davis, Secretary of the Pocket Testament League) was ready with his pencil and pad. He intended to get every word of that priceless interview, and three of us were there to interpret. For us who could understand the General's eloquent and dramatic narrative, the next two hours were filled with inspiration and delight. For Davis, I think, it was a trial of patience. He remarked afterwards that his interpreters acted as though they were hypnotized. We were. It was quite impossible to interrupt that thrilling recital of events which had made of this modest, unknown soldier a national hero, whose life and testimony were radiant with the indwelling presence of Jesus Christ.

Again and again, as he told his story, General Chang jumped from his chair and seized his Bible to read some loved passage that had really taken hold and shaped his life. He read from the Psalms, from Jeremiah, from Daniel, from Proverbs, from Samuel. The story of David and Goliath was linked up with the words of proverbs, "There is no wisdom nor understanding, nor counsel against Jehovah. The horse is prepared against the day of battle; but victory is of Jehovah."

And the whole message was personally applied in his effort to restore order in the ravaged province of Shensi. The heroic declaration of the Hebrews in Babylon had become the motto of the warrior in the face of overwhelming forces: "Our God whom we serve is able to deliver us; but if not, we will not serve thy gods," and had steeled his allegiance in constant loyalty to the Lord. "Thy God, whom thou servest continually, he will deliver thee," had become his shield and buckler in war and in peace.

After we had been photographed together and were sitting informally about the General's desk, I asked him to let me see his Bible. He had referred to Ezekiel 3:10 and 17, and I turned to read the words which had placed on a Chinese soldier the conviction that he must preach the gospel. The whole page was heavily lined with various ink and pencil marks, but this verse stood out: "When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus [illegible] with the Lord Jehovah." Then I [illegible] on the proceedings, Good Friday [illegible] of the camp had preached [illegible] Anderson. According what was termed [illegible] the greatest [illegible] our students have ever heard."

With that [illegible] my heart I could not resist [illegible] over it, [illegible] there was really one [illegible] it was the Bible of a very different [illegible]. It proved the truth of [illegible] sermon. "I [illegible] third day in [illegible] Holy Scriptures." Perhaps that explained the events of the morning. For several days there had been [illegible] religious services in the camp. The secretary of the Pocket Testament League had been giving the soldiers to a more difficult, persistent study of the Scriptures. At last on that memorable Easter Monday, four thousand men in uniform marched past the tent and received from the hands of their colonels each a pocket Testament. Then with the open book held high overhead they solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brave commander, General Chang Tze-chiang, a worthy example and inspiration to carried Bible daily and consecrated, manly living.

STRAIGHTEN UP.

"I'm quite afraid you're not tall enough," said the merchant. "I want a boy who is a little bigger."

"Oh," remonstrated the boy, eagerly, "but I'm a good deal bigger when I stand up straight. See!" And he drew himself up to his full height.

"That's better," commented the man, approvingly. "If you would always stand like that you might do. But why do you stoop so? Why don't you stand up straight?"

"I don't know," the boy replied honestly. "I suppose it's just a habit I've got into."

"A habit! Humph! It's a pretty poor habit, young man, and you'd better draw away from it as soon as possible. Let me tell you three things: The first is, the world isn't waiting to hand out success to any man who doesn't make himself as big as he can be. I don't mean that he is to be conceited; but that he must stretch himself up to his utmost capacity, and try to fill as large a place as possible.

"The second is that a man is always biggest when he is straightest. Stooping makes him little and insignificant. If you knew how much better you look with your shoulders thrown back and your head up, you'd never let yourself fall into your clumsy gait again. And that is just as true in a moral sense as it is in a physical. Lots of people don't believe it. They are trying to be big and successful and prosperous by stooping a little to mean tricks and unchristian ways. But don't let them fool you. Straightness is the real bigness. The straighter you live the bigger you are.

"And the third is this: You can't stop becoming what you've got into the habit of. Well, standing and living straight is just as much a matter of habit as standing or living crooked. It is something that comes with practice and hard practice, too. You've got to get into the way of doing it by doing it. I suppose that most young men think it's a good thing and a desirable thing and they wish they might do it, and they mean to do it after a fashion. But the trouble is they don't begin. They are waiting for some kind of a miracle to come along and straighten them out at once, and keep them straight. But it isn't done that way. You've got to begin this minute with the first thing you come to, and be straight in that; and to keep right at it all the time until it gets to be second nature.

"There!" he continued, with a whimsical laugh, "I've preached you a little sermon out of church. I'll leave you to make the application of it, and maybe I'd better give you the place and watch you so that I can see whether you are doing it. You may come at 8 o'clock next Monday morning and make a trial of it."—Selected.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

THE CHANCE TO WIN A VICTORY IS WHEN THE STRUGGLE IS ON.

It is useless to "whine over spilt milk." It is better not to spill it. If we while away our days of opportunity in the Special Effort for Superannuate Endowment, it will not avail us anything to mourn over the failure which will surely come. These are the crisal days of our chance to win, and if we use them properly there will be no occasion for vain regrets.

WHO'S WHO IN THE SPECIAL EFFORT.

Over 3,000 remittances have been made to the Board of Finance, Security Building, St. Louis, Mo., on quotas. Many of the charges which have remitted have paid one-fifth or more of their total amounts assumed. These charges have been reported on this page from week to week. The following can now be added to the long list:

Cedar Key, Florida, Gainesville, Rev. L. E. Wright, pastor; total assumed quota, $1,725; amount remitted, $355.

State Street (Bristol), Holston, Abingdon, Rev. J. S. French, pastor; total assumed quota, $10,000; amount remitted, $2,000.

Perryville, Kentucky, Danville, Rev. J. F. Richardson, pastor; total assumed quota, $1,008.50; amount remitted, $213.

Payne Memorial (Atlanta), North Georgia, North Atlanta, Rev. W. J. DeBradeleben, pastor; total assumed quota, $2,265; amount remitted, $453.

First Church (Tampa), Florida, Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $4,068; amount remitted, $1,068.

St. Mark's and Mary Werlein, Louisiana, New Orleans, Rev. J. A. Alford, pastor; total assumed quota, $1,000; amount remitted, $231.46.

Centenray (McComb), Mississippi, Brookhaven, Rev. James L. Sells, pastor; total assumed quota, $4,000; amount remitted, $800.

Union Point, North Georgia, Athens, Rev. T. D. Cantrell, pastor; total assumed quota, $1,200; amount remitted, $441.30.

Kirkwood, St. Louis, St. Louis, Rev. H. H. Johnson, pastor; total assumed quota, $2,160; amount remitted, $436.10.

Waverly Hall, South Georgia, Columbus, Rev. J. O. J. Taylor, pastor; total assumed quota, $1,450; amount remitted, $800.

Blue Springs, Southwest Missouri, Kansas City, Rev. W. S. Butts, pastor; total assumed quota, $1,320; amount remitted, $380.50.

Monroe Street (Nashville), Tennessee, Nashville, Rev. L. B. Craven, pastor; total assumed quota, $1,570; amount remitted, $318.

Olmstead, Illinois, Murphysboro, Rev. C. F. Corzine, pastor; total assumed quota, $600; amount remitted, $136.01.

Hopkinsville, Louisville, Hopkinsville, Rev. A. R. Kasey, pastor; total assumed quota, $5,000; amount remitted, $2,200.

Lakeport, Pacific, San Francisco, Rev. S. E. Grenfall, pastor; total assumed quota, $1,400; amount remitted, $350.50.

St. John's (St. Louis), St. Louis, St. Louis, Rev. Ivan Lee Holt, pastor; total assumed quota, $20,000; amount remitted, $5,500.

Santa Fe, Tennessee, Columbia, Rev. J. B. Estes, pastor; total assumed quota, $1,144; amount remitted, $289.25.

Chatham, Virginia, Danville, Rev. W. C. Gum, pastor; total assumed quota, $1,320; amount remitted, $267.31.

Epworth (Norfolk), Virginia, Norfolk, Rev. J. W. Moore, pastor; total assumed quota, $10,000; amount remitted, $6,583.

Central (Richmoud), Virginia, Richmond, Rev. L. S. Flouruoy, pastor; total assumed quota, $3,216; amount remitted, $726.80.

Keywood, Holston, Abingdon, Rev. D. M. Graybeal, pastor; total assumed quota, $1,368; amount remitted, $348.90.

Felicity (New Orleans), Louisiana, New Orleans, Rev. H. T. Carley, pastor; total assumed quota, $1,695; amount remitted, $466.50.

Chickamanga, North Georgia, Dalton, Rev. J. D. Radford, pastor; total assumed quota, $1,690; amount remitted, $338.

First Church (Abilene), Northwest Texas, Abilene, Rev. W. M. Pearce pastor, total assumed quota, $3,500; amount remitted, $700.

Polo, Missouri, Richmond, Rev. L. C. Maggart, pastor; total assumed quota, $1,968; amount remitted, $393.60.

Bell Air, Southwest Missouri, Sedalia, Rev. W. H. Suddath, pastor; total assumed quota, $725; amount remitted, $145.

Pleasant View and Mallory, Tennessee, Clarksville, Rev. C. P. Givens, pastor; total assumed quota, $1,500; amount remitted, $332.

Shacklefords, Virginia, Rappahannock, Rev. J. E. Brooks, pastor; total assumed quota, $1,762; amount remitted, $575.

Sulphur Springs, Florida, Tampa, Rev. C. T. Howes, pastor; total assumed quota, $685; amount remitted, $136.80.

Apopka, Florida, Orlando, Rev. J. W. Jackson, pastor; total assumed quota, $568; amount remitted, $140.

First Church (Shreveport), Louisiana, Shreveport, Rev. Robert E. Goodrich, pastor; total assumed quota, $11,616.73; amount remitted, $5,947.21.

Broadway (Louisville), Louisville, Louisville, Rev. D. K. Pegues, pastor; total assumed quota, $3,508; amount remitted, $1,300.

Mooresville, Missouri, Chillicothe, Rev. W. H. Allen, pastor; total assumed quota, $750; amount remitted, $153.60.

Broadway (Louisville), Louisville, Louisville, Rev. D. K. Pogues, pastor; total assumed quota, $3,508; amount remitted, $1,225.

Talbotton, South Georgia, Columbus, Rev. J. H. Jackson, pastor; total assumed quota, $1,350; amount remitted, $270.

Montgomery, Tennessee, Clarksville, Rev. Omar Charles, pastor; toal assumed quota, $1,355; amount remitted, $320.

Williamstown, Kentucky, Covington, Rev. F. K. Struve, pastor; total assumed quota, $1,625; amount remitted, $856.52.

West End (Nashvilie), Tennessee, Nashville, Rev. George Stoves, pastor; total assumed quota, $9,334.36; amount remitted, $2,938.36.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor; total assumed quota, $4,000; amount remitted, $3,200.

Little Lot, Tennessee, Dickson, Rev. R. E. Justice, pastor; total assumed quota, $684; amount remitted, $136.25.

Central (Spartanburg), Upper South Carolina, Spartanburg, Rev. L. P. McGee, pastor; total assumed quota, $3,366.55; amount remitted, $687.05.

Blooming Grove, Central Texas, Corsicana, Rev. B. R. Wagner, pastor; total assumed quota, $1,703.50; amount remitted, $331.50.

THE JOY OF DOING THE THING.

I wish you could read the letters from pastors whose charges are paying the amount expected from them for the first year. They tell of the great delight of the people which comes from meeting their obligations to the Superannuate Cause. Frequently wonderful revivals have resulted, and without exception the reaction in every charge's work has been heartening. As a sample of these letters I quote from one written by Rev. J. O. J. Taylor, pastor of Waverly Hall charge, Georgia, as follows: "This is without exception the most popular cause of all with the people. I have not had one single word of complaint from persons whom I have solicited for their payments. All pay promptly and are happy in doing it. Brother Pitts, when writing his check for $400, which was the amount of his first payment on a pledge of $2,000, said: 'That's the sweetest money I ever spent in my life.'" Other letters are written in similar strain. It is delightful to have the people paying to this worthy cause, but the fact that they are experiencing real pleasure in doing it proves that the blessings of the Lord are upon this great work.

JUST ONE MONTH MORE TO WORK.

Within thirty days from this writing the Annual Conferences will begin their fall sessions. When these bodies meet, reports will have to be made by the pastors on what has been done during the year for Superannuate Endowment. A large number of pastors will have smiling faces when they make their reports on this matter, for they have already sent the amount due the first year to the Board of Finance. But what about the pastors who will have nothing to report as having been paid for this cause? Of course the conditions in some places have been very difficult, but even so it seems that any charge under any difficulties could at least do something. If any pastor is fearful that his charge will be wholly blank on this call at Conference, there is yet time to put on a movement of collecting money for his quota that will save him humiliation and embarrassment.

DO IT NOW, AND DO IT RIGHT.

All payments on quotas should be remitted direct to the Board of Finance, Security Building, St. Louis, Mo. Make checks payable to the Board of Finance, or to Luther E. Todd, Secretary.

In making payments, be sure to use the Treasurer's Book of Remittance Forms which was sent long since to every charge in care of the pastor.

The Home Circle

QUIT PUTTIN' OFF.

By Georgina W. Pelton.

Quit a-puttin' on To-morrow
Half the duties of To-day!
Don't you do it any longer!
Quit your puttin' off, I say!

Mr. Morrow'll have his duties,
Quite enough for him to do.
If you pile up trouble on him,
See if he don't punish you!

'Stead of helpin' you right friendly,
Doin' just his level best,
"You let Yesterday off easy,
I'll do half an' leave the rest.

"He had just as many minutes
As have I—you know that's so—
If he wanted rest or pleasure,
So do I, I'd have you know."

So he'll say an' with some reason,
Then he'll pass the word along
To the host of little Morrows
Comin' on, an eager throng.

Like as not you'll call 'em lazy,
Seein' 'em shirkin' many a task,
Just because you've put upon 'em
More than it was right to ask.

Quit a-puttin' on To-morrow
Half the duties of To-day!
Don't you do it any longer!
Quit your puttin' off, I say!

—North Carolina Christian Advocate.

"TIP."

By Mary D. Barber.

Tip was one of the three baby squirrels who, orphaned by the death of their mother, were nursed by a cat that lavished on the little squirrels the same affectionate care she bestowed upon her own kitten, as told in the January number of Our Dumb Animals. Thus Tip lived, thrived, played with his brothers and the kitten and loved his big foster-mother on whose broad back he delighted to sit. This mixed family had to be broken up, and after about two months Tip was given into my keeping.

He is now nearly full-grown; his silver-gray coat is soft and sleek, his broad fluffy tail seems puffed up with pride, for he is a very happy squirrel. His cage, with door always open, is his nest in which he has made a luxurious bed of grass, twigs, ferns, bits of cotton and paper woven together in the shape of a deep bird's nest. In the room where he is kept I placed two trees on which he runs up and down for exercise. With me Tip is a playful, affectionate little fellow, but he resents the presence of strangers, making known his disapproval by shrill squeals, after which he darts into his nest, and from that safe retreat gives a low chuckle of satisfaction. But when I enter the room he runs to meet me, climbs up to my shoulder, rubs his soft little nose against my cheek caressingly. He plays with my fingers, rolling over and over when I tickle him, dives into my pockets, pulls at my skirts as a puppy would.

When he is on the table and I say "High jump!" he takes a flying leap, with tail outstretched for a rudder, and lands lightly on my arm. I began by teaching him short-distance jumps, but he now takes a fifteen-foot leap easily and gracefully.

When tired with much play, Tip comes to me to rest, spreading himself out flat, full length on my lap, as limp and lifeless looking as an "animal scarf" in a fur shop. He loves to have me stroke him from tip of nose to tip of tail with a slow, rythmic motion; thus, in perfect trustfulness, he sleeps upon my knee.

I leave several pounds of nuts in his room, also fruit and lettuce which he can eat whenever hungry, so he comes to me for companionship and not for food.

One day he opened the table drawer and in it stowed away all his nuts, packing them carefully, Brazilian nuts in one compartment, almonds and walnuts in another—a winter store.

So unerring is the instinct of wild animals that, although comfortably housed, Tip, at the approach of a storm, begins to gnaw branches of his trees and lay them on top of his cage as an extra protection against the expected rain. In domestic animals this instinct is absent. There is more charm in watching the ways of this little squirrel than I ever found in caring for any domestic pet.

In May, when Tip will be a year old, I shall give him his freedom. In the grove of oaks, bays and madrones surrounding my house in San Anselmo, Cal., he will build his nest and find a mate among the wild squirrels. There will always be nuts for him, and I know he will come to take them from my hand. Dear little Tip! I love him too much to keep him. I love him enough to let him go.—Word and Way.

WHAT AILED A PILLOW.

Annie was saying her prayers, and Nell was playing with a shadow picture on the wall. She was not satisfied to play alone; she would talk to Annie, that mite of a figure in gold and white, golden curls and snowy gown by the bedside.

"Now, Annie, watch!" "Annie, just see!" "O Annie, do look!" she said over and over again.

Annie did not look up, but finished her prayer and crept into bed, to which her thoughtless sister followed, as the light must be put out in just so many minutes. Presently Nell took to tumbling, pushing, and saying: "Oh, dear!" Then she lay quiet a while, only to begin again more restless than before.

"What's the matter?" asked Annie.

"My pillow," tossing, thumping, kneading, "it's as flat as a board and hard as a stone; I can't think what ails it."

"I know," answered Annie in her sweet, quiet way.

"What?"

"There's no prayer in it."

For a second or two Nell was as still as a mouse, then she scrambled out on the floor, with a shiver it's true; but she made up her mind never to sleep on a prayerless pillow again. "It's all right now."

I think that is what ails a great many pillows on which restless heads, both little and big, nightly toss and turn; there are no prayers in them. Nell's remedy was the best, the only one. Prayer made the pillow soft, and she sank to rest under a sheltering wing.—Selected.

IN THE MORNING.

When, in the morning, fresh from sleep,
I from my open window peep,
I always find some new surprise
To greet my grateful, wondering eyes.

I like to kneel and say my prayers
Before I hurry down the stairs—
Before the breakfast bell has gone—
And thank the Lord for all he's done.

While I was sleeping peacefully,
The Lord was working hard for me,
Making another lovely day
So I could stay outdoors and play.

Hundreds of daisies new and sweet
He's spread like stars around my feet.
And, knowing what I like the best,
He's put new birdlings in a nest.

Such heav'nly things he loves to do
For little folks like me and you.
I often wonder, while I play,
When does he take his holiday?

—Cecelia Liftis, in Good Housekeeping.

WONDERS.

Pittsburgh gave a concert that, relayed from London, was heard to Calcutta. A little while ago such a feat would have made a far-heralded sensation. Now it receives a casual notice of eight lines in a news dispatch. Thus as facilities of communcition rapidly develop we adjust ourselves to daily miracles. It is not the part of wisdom to-day to declare anything impossible, in the presence of recorded accomplishment of applied science.—New York Evening Post.

The only time pedestrians have the right of way is when the ambulance is taking them to the hospital.—Chickasha Star.

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

FOR 5 COUPONS FROM LUZIANNE COFFEE AND 98c IN CASH

In New Orleans; Outside of New Orleans, If You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

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TO THE PURCHASER: OUR GUARANTEE.—If, after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Dr. W. L. Duren, pastor of Rayne Memorial Methodist Church, this city, is expected back next week from his tour of Europe and the Holy Land.

Rev. T. L. Oakes, of Dumas, Miss., writes that he has just closed a great revival meeting at one of his churches. The entire membership of the church was greatly blessed.

It is stated that the Gideons, since their organization sixteen years ago, have put 370,000 Bibles in hotels from one side of the country to the other.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, and Rev. C. K. Smith, pastor at Pineville, La., left on Monday of this week to begin a meeting at Wiergate, Texas.

The recent death of Mr. George Dorsey, the oldest conductor in the service of the Gulf and Ship Island Railroad, will bring sorrow to many travelers whose journeys were made pleasant by his unfailing courtesy and kindness.

Rev. and Mrs. F. B. Hill, of McDonoghville, La., returned on Friday of last week from their trip to the World's Sunday School Convention at Edinburgh, Scotland, and a visit to relatives and friends in England.

Rev. A. W. O'Bryant, pastor of the Eden charge, Mississippi Conference, was recently assisted in a fine meeting at Lake City by Rev. T. J. O'Neil, in which there were fourteen additions to the church, twelve of them on profession of faith. The work of the whole charge is prospering.

Rev. J. O. Bennett, who was forced to give up his work as pastor at Athens, La., is now making his home at Colfax, La., where correspondents should address him. We are sure Brother Bennett's many friends will pray that he may be restored to health.

Brother O. W. Copeland, of Lux, Miss., gives us the good news of a fine meeting held at that place, in which the preaching was done by the pastor, Rev. H. B. Williams. There were four accessions to the church, and the whole community was blessed.

"Chien Ging, the Demon-Possessed," is the title of a serial story which will begin in the September number of the Epworth Era. The story is about a Chinese girl, daughter of a bandit, who is driven from her home by her father on account of her becoming a Christian. The publishers promise a narrative of thrilling interest.

The tithing committee of the church at Amory, Miss., is carrying through a prepared plan for informing the church on this Christian duty. The committee, of which Dr. A. I. Boozer is chairman, is furnishing the church with leaflets every three weeks on the subject. It is expected that great results will follow. Rev. W. R. Lott is the pastor of this progressive congregation.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. W. O'Bryant, Eden, Miss., 2; Rev. R. G. A. Carlisle, Sallis, Miss., 2; T. M. Babingtn, Franklinton, La., 3; W. P. Foxworth, Columbia, Miss., 2; Mrs. Callie Allen, Plantersville, Miss., 2; Rev. M. R. Jones, Montrose, Miss., 2.

THE SEASHORE CAMP MEETING.

Dear Dr. Carley: Please say in the Advocate that all things are ready for the Seashore Camp Meeting. I think we have as fine band of workers as can be had, with a very fine pianist in the person of Miss Alice Fountain, of Logtown, Miss., and Mrs. Jos. A. Smith, of Picayune, Miss., for our solist; W. J. Ferguson and Jos. A. Smith to do the heavy preaching; O. S. Lewis to direct the music, guide the young life, and conduct the vesper services, and, with your humble servant, to conduct the early morning services, keep the chunks pushed up, and do the heavy standing around. Tell all the people to come and bring their friends, bring their dinner and stay all day, or bring their tent and have a real outing on the Coast while enjoying a real old-fashioned camp meeting.

We begin Friday night, Aug. 8, at 7:45 o'clock, and continue until Sunday night, Aug. 17. Come with us and we will do you good.

L. L. ROBERTS.

A TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: Since my last letter we have visited Alexandria, Joppa, Beirut, Baalbek, and Damascus; and from these, traveling through the historic plain of Haran, we crossed the Sea of Galilee from the southern end and visited Tiberias, Capernaum, and Cana, and we are now in Nazareth. It has required but five lines to trace in a casual way this journey, but within the compass of these travels is a procession of history which staggers our thinking. For, beginning with Abraham, many and mighty have been the generations which have left their footprints upon these hills and plains. But for all that procession of history the Arab still wanders over the plains, and the shepherd drives his flocks forth in much the same way as did his ancestors.

In Beirut the chief place of interest is the American College of Beirut. Dr. Bayard Dodge, the president, was very gracious in his efforts to acquaint us with the plant and program of this truly great institution. During the session which had just closed, one thousand students were enrolled, embracing twenty-eight nationalities and practically every variety of social and racial class. The president is a minister of the Presbyterian Church and the faculty Christian; but in the work of the college there is not the definite Christian program which we could wish were there.

On July 5, we visited Baalbek, where we saw what it took no persuasion to make us believe is the grandest ruin on earth. In Athens, the Acropolis presents a classical culture to which the Baalbek ruins do not pretend. Here we find evidences of Phoenician, Roman, Arabic, and Christian contributions which show a long-persisting purpose—a purpose which for physical daring and grandeur of design is without a parallel. But for all this, the people of this little village are living under the very shadow of this splendid monument to the genius of their fathers in squalor and in ignorance.

Damascus was next. The thousands of minarets and tombs of Saladin and Fatima, all proclaim the triumph of Mohamet over the faith of the man who went forth from "the street called Straight" to preach the power of redeeming love. But still there were items of interest. One thing was the luxuriant valley—a stupendous garden, surrounded by parched hills on every side. All because the "Abana and Porpher rivers of Damascus" pour in a refreshing tide, which gives a physical demonstration of that great word from the Book: "Everything shall live whither the river cometh." The site of the house of Naaman, the leper, is now occupied by an Orthodox Greek Church, but there is still a little part of the original structure standing and the roof of it is below the level of the present city. Another item of interest was the Mohammedan call to prayer. Tragic as is the delusion which the bloody Mahomet threw over these Eastern lands, we could not but be impressed by the weird wailing of the Muezzin calling a great city to its knees. How strangely does it contrast with Western indifference to a great and living faith!

Leaving Damascus, we traveled through Haran, the plain into which Abraham came when he left Ur of the Chaldees, and where Laban dwelt. From these desolate wastes in my fan unwritten chapter of that long and wonderful period seemed to speak to us. From this plain we traveled down the gorge of the Yarmouth ("Little Jordan") river. The trip down this gorge is beautiful and picturesque. Coming out of this gorge, we beheld the Sea of Galilee at the southern end. To say that it was a thrilling moment but poorly expresses the emotions which stirred in my bosom when I realized that there before me was a body of water about which clustered many of the events of the most momentous life ever lived. Its size was disappointing. Although it is nine miles wide and thirteen miles long, one can see it all from any point, and it looks to be less than a third of its actual size. On the shores of the lake we visited Tiberias, Magdala, Bethsaida, and Capernaum. The ruins of the synagogue recently excavated seem to indicate the spot of the ancient Capernaum.

After a night at Tiberias, we passed by the Mount of Beatitudes, the plain of Lubeth where Saladin fought the last battle with the Crusaders, and we stopped a while in Cana, where Jesus performed his first miracle. We were entertained in a Christian home where they sang a native hymn, and sang "Galilee" in English. Leaving here, we were soon in Nazareth, where we spent the night.

AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH.

A Thousand Dollar Prize Offer.

The Foreign Mission Board, Southern Baptist Convention, Richmond, Va., U. S. A., offers a prize of one thousand dollars for the best manuscript on evangelical Christianity, "An Alternative for a Lost or Decaying Religious Faith."

It is well known to students of missions and religions that multitudes of intelligent men and women who once held the faith of Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these forms of religion, or have become aware that their faith is gradually decaying. Many of these have confounded the whole religious question with that form of religion in which they were brought up and which is the dominant expression of religion in the society about them. They have intellectually outgrown the faith of their childhood, but have not found an alternative to take its place. They are also conscious of unsatisfied religious natures and of unattained moral ideals. They realize, too, the need of "a power not our own which makes for righteousness." Most of them have a feeling that religious truth in a form satisfying to their intelligence and a religious faith which is capable of satisfying their hearts and meeting their needs, must exist somewhere. Moreover, these intelligent observers see more or less plainly that there is a need for a vital religious faith to re-enforce personal and public morals in the society with which they are

familiar even in the religious circles of their acquaintance. Reflection leads these thoughtful men and women to the sound conclusion that this help must be obtained through religion or it will be missed altogether. They know that, whereas the formal religions which they have outgrown are inadequate, inefficient, and unadaptable, no religion is an irrational alternative. Most of them are intelligent enough to see that while religion as they have known it can not satisfy the soul or transform society, the foundations of society, business, commerce, national and international politics would utterly crumble without that morality of which religion is the chief support. Morality charged with the religious dynamic alone will invigorate and transform debilitated and jaded humanity and make that humanity the conservator of the rich interest of society and the world. If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations.

Do you believe that there is a religious faith which can meet these needs and bring satisfaction, peace and strength to these souls now adrift on a sea of doubt and skepticism? Do you believe that evangelical Christianity will prove itself to all who will try it? Can you write a book which can convincingly and appealingly present this faith as an alternative to these imperiled voyagers? If you can write such a book, there are wonderful possibilities in the writing and the use of it. We have been told in Italy that there are 8,000 priests and monks in that land who, coming out of the experiences of the great war, abandoned the Roman Catholic faith, and declared that they would never again put on the gown, a symbol of loyalty to the pope. A religious census of the Imperial University at Tokyo, taken a few years ago, revealed that in the student body of that single Japanese institution there were three thousand who had lost faith in Buddhism and Shintoism, and who enrolled themselves as agnostics. What a need and opportunity these students offer to men and women who have the right message and the mental and spiritual attitude which qualifies them to present that message to these "citizens of the republic of letters" who are to be influential members and strong factors in the life of the nation!

The Foreign Mission Board offers a thousand dollars for a manuscript of from forty thousand to sixty thousand words which shall be considered by a competent committee as the best of those submitted and the most suitable to convince and persuade men and women of a lost faith in all lands to accept evangelical Christianity and to test it as a remedy for their needs and the needs which they have discovered in their fellowmen. The prize is not a big one, but it is attached to an opportunity for a large Christian service which ought to elicit the finest Christian talent. Moreover, it is proposed that no one except the author of the accepted manuscript shall receive financial benefit from this book. The Foreign Mission Board will seek and make arrangements by which any missionary or religious agency in America or in any land may use or publish the book in any language and in any quantity on the one condition that no individual profit shall accrue from such use of it. The prize money is provided in free will offerings by individual evangelical Christians who have found in their religious faith that help which they covet for all their fellow-men. These Christian men and women make it possible for this Board to offer this prize without drawing on its missionary treasury.

Suggestions for Competitors.

1. The book is for men and women in all lands and of all previous religious faiths; the writer will need to have a good understanding of the religions of all the world, present day world conditions and movements of religious thought and especially will the successful writer need to be possessed by a very genuine and universal human sympathy.

2. A deep and confident evangelical Christian experience, a vigorous and seasoned conviction of the truth, a sound and balanced evangelical faith, and unhesitating confidence in the power of that faith in the lives of those who accept it are [illegible]; but the work must be positive rather than pugnacious; evangelistic in spirit and purpose rather than controversial. The test of originality is genuine evangelical Christian conversion rather than polemical conquest.

3. Manuscripts should contain not less than forty thousand nor more than sixty thousand words.

4. Three copies of the manuscript must be submitted for the convenience of the committee which is to examine them.

5. All manuscripts must be in the hands of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., U. S. A., not later than May 1, 1925.

6. The prize manuscript will be chosen by the judges on the basis of its adaptation to the purposes set forth in this offer, all aspects being considered, as reading, grasp of subject, use of material, quality and expression of thought, sound views of Christian truth, spiritual insight, convincing and persuading power, etc.

7. The judges who will pass upon these manuscripts shall be selected and approved by the Foreign Mission Board and shall be five in number. The decision will be determined by the majority opinion of this committee on the manuscripts and will be final. The submission of a manuscript commits its author to these terms. The names of the committee will be announced at the proper time.

8. The award will be made as soon as possible after the date named when all manuscripts must be in hand.

9. The winning manuscript becomes the property of the Foreign Mission Board with complete and exclusive rights thereto, including copyright privileges, of translation and circulation in any manner in any land by any arrangement said Board may choose.

10. The Foreign Mission Board of the Southern Baptist Convention may buy any manuscript not winning the prize if it shall so desire at a price to be agreed upon by the Board and the author. The Board is under no obligation to purchase any manuscript nor the author under binding obligation to sell to the Board.

11. The offer is open to any man or woman who wishes to compete for the prize.

12. Authors should give titles to their manuscript, but the Foreign Mission Board reserves the right to assign to the manuscript which is chosen that title which approves itself to the judgment of the Board.

13. Manuscripts must be submitted anonymously, a letter to the Corresponding Secretary of the Foreign Mission Board accompanying the manuscript. The Secretary will then place on the manuscript and the accompanying letter identifying numbers or marks, and these letters will be filed in a box until the decision of the judges is rendered.

J. F. LOVE, Corresponding Secretary.
Richmond, Va., U. S. A.

A GREAT UNITED CHURCH ATTENDANCE PROGRAM TO BE LAUNCHED THIS FALL

By Dr. R. L. Russell, Secretary, Committee on Evangelism.

Evangelistic Secretaries and other leaders in evangelism of the churches represented in the Commission on Evangelism of the Federal Council of Churches met June 21-3 in their first retreat at Northfield, Mass., for three days to pray and plan together for evangelism.

One of the [illegible] plans growing out of the retreat was the unanimous decision to enter unitedly in a program of increasing church attendance. This program is to be launched by [illegible] of the evangelistic religious bodies [illegible] the Commission on Evangelism, April on October 5 [illegible] of these churches upon the nation 12. This [illegible] program. An invitation has been [illegible] to the [illegible] leaders in Canada asking them to [illegible] to join if possible in this program for increasing church attendance, and thus seek simultaneously [illegible] the great advantage [illegible] This unity of [illegible] introduction.

[illegible] will [illegible] not take [illegible] society, and [illegible] possible [illegible] all [illegible] and most important [illegible] to [illegible] the church to [illegible] quent visits in the home. [illegible] that a "Community-going [illegible] going community."

Church attendance is [illegible] ism. The church must [illegible] win to Christ. The [illegible] the members of the [illegible] this next year as a [illegible] for increased attendance.

A program of [illegible] through the religious [illegible] papers. Leaflets, tracts [illegible] be published to help [illegible] will be done to bring the [illegible] duty, of church attendance to the [illegible] America throughout the year.

Dr. Charles L. Goodell, [illegible] of the Commission on Evangelism [illegible] astic about the united move[illegible] religious bodies as represented [illegible] evangelistic leaders in the Commission.

The first Sunday in October is the [illegible] for the launching of this united [illegible] city, hamlet and country-side in the [illegible] The time from now until October 5 will be used in preparation for this "Come to Church" day. As a result of this special church attendance program, thousands will be able to say "I was glad when they said unto me, let us go unto the house of the Lord."

NOTICE.

Two fine babies for adoption [illegible]. For information write Rev. J. G. [illegible] 1111 Louisiana Ave., New Orleans, La.

OLD BOOKS WANTED.

E. L. Shettles, 3905 [illegible], Austin, Texas, wants to buy the following [illegible] at the following prices: History of [illegible] Southwest, by Rev. John G. [illegible] in Mississippi, by Felix [illegible] burg, $1.0; History of the [illegible] War, by Thomas S. [illegible] town, county, or State [illegible] Southern States, or any [illegible] men, write me.

PAY YOUR PLEDGE

to the Christian Education [illegible] Louisiana Conference to the [illegible] Collector, or send direct to [illegible] ference Secretary of Education, [illegible] Avenue, Shreveport, La.

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Presbyterian Hospital of New Orleans

REVIVAL AT WHITE'S CHAPEL.

Dear Brother Carley: The revival meeting at White's Chapel, held from the 6th through the 16th of July, was a most glorious and gracious meeting; one which, like last year, will be remembered long and which will cast its influence for good in the lives of the people reached and touched by its wonderful spirit and power. God's holy and brotherly spirit reigned and ruled in all the activities of the meeting, and, along with the Christian and co-operative spirit of the congregation, everything helped and contributed in a large measure to make the meeting successful. The prayers of the Christian people were of much avail before God and their supplications were answered.

One splendid feature of the meeting was the lively and effective singing conducted by Rev. Adrien M. Serex, our young Swiss brother, who is an excellent soloist and evangelistic singer, as well as a good preacher. His winsome ways and whole-hearted singing soon won for him the willingness and desire of every one in the congregation to help with the singing. Practically all the hymns he selected were those good, time-proven, worshipful and soul-inspiring hymns which the founders and builders of the Christian church have contributed and which have won their rightful place in the hearts of Christian people everywhere. An excellent selection of these hymns is found in the Cokesbury Hymnal, the book used for the revival, fifty copies of which were purchased by the congregation at the close of the meeting. Brother Serex knows how to sing these good old hymns to make them attractive and to revive in them the vitality and vigor as well as the sweetness of the Christian life. God's blessings be upon this valiant young man who is well-beloved in our midst and whose labors among our people in South Louisiana have won for him a warm and glad welcome in all places where he labored!

The other magnificent feature of the meeting was the able, common-sense Gospel preaching of our well-beloved missionary evangelist, Rev. Martin Hebert, whose messages were made attractive and interesting by occasional and well-balanced wit and humor. His propositions to the large congregation which attended regularly every night were well heeded and at all times received a gracious response. A large number of people promised to give their lives to Christ and twenty-one applied for church membership, six by letter and fifteen by profession of faith. Out of this number, six were adults who had never joined or affiliated with any Christian church. The whole church was revived and aroused by the strong and effective messages of our brother and God's servant, whose labor of love for the church at White's Chapel will redound to the quickening and toning-up of the church to the glory of God's kingdom on earth.

JAS. A. KNIGHT, Pastor.

REV. W. M. McINTOSH IN RIENZI, MISS.

Dear Brother Carley: The people of Rienzi have been blessed by the coming of Rev. W. M. McIntosh to our little town. He began a big tent meeting here on July 6, and continued it until July 18. Sometimes one feels that it is asking too much of an evangelist of his spiritual gifts and power to conduct a revival in small places when, at the same time, there are large fields of labor calling for his service for the Master in the Kingdom of God. Sometimes, though, the most difficult tasks that lie out before the church, and the greatest needs of people in their spiritual lives, are to be found and met in small localities.

Every member of the North Mississippi Conference, and quite a number of people, are too familiar with this spiritual man and great preacher to make it necessary even to mention his splendid methods as a revivalist. However, it is interesting, indeed, to observe how he so quickly grasps a situation, analyzes the needs of the people, surveys the field of labor, and fortifies himself against Satanic powers and influence about those whom he seeks to help and influence for God and right. The writer once asked him what was the secret of his great success as an evangelist, and his answer was: "Faith in God and faith in man."

The day-time services were spiritual, indeed. At these services the minds of the people were instructed, and their hearts were addressed in the name of the Giver of life. At night the messages seemed as if God had first spoken to him, and then directed him to speak to His people. With a righteous indignation he fought sin with its blasting force over the lives of people for whom Christ died.

The results of this meeting did not prove we had a great ingathering for Christian service in the church and the kingdom; however, a number was added to the membership of every church in Rienzi. Among those who surrendered their lives to Christ were two men both of whom were advanced in years. Bible study circles and prayer meetings have been organized; attendance on church services has been increased; a holy enthusiasm for right living and for Christian service has been aroused in the hearts and minds of our people, much of the interest in all of which has grown out of this meeting. One may think these evangelistic meetings do not always pay, and they may not; he may think the end realized does not always justify the means used, and in a measure this may be true; but often individuals are touched with the Spirit in the Sunday school, in the Epworth League, in the home, or under pastoral work and care, and then the flowing of so high a spiritual tide sweeps them out of sin into the Kingdom of God.

Twenty of our people stood up and testified for Christ after Brother McIntosh had left us, saying they had been spiritually renewed and were ready for greater service, and stood for better living. May heaven bounteously lengthen out the life of this good man and great preacher. May his highest aims in life, his greatest hopes, and his noblest aspirations ever be realized in God.

WM. I. WHITE, P. C.

Rienzi, Miss.

THE NEGLECT OF RELIGION.

Democracy is a spiritual achievement. With the passing of faith, with the neglect of worship, with the disregard of Christ and the forgetfulness of God, there goes the decay of the spirit of man. When religion, the true religion of Jesus Christ, loses its hold upon the masses of any community, the nation is in grave danger. The loss that the individual suffers from the neglect of religion is great, but in this connection the thing we have to say is that the loss of the nation is irreparable. The security of free institutions depends absolutely upon the victory of Christian faith. There are many sincere lovers of our country who fail to see that in abandoning the church and neglecting to lend their personal weight to the defense and promotion of Christian faith, they are losing patriotism's best opportunity and leaving the defenses of the nation unguarded at a point of greatest danger.—California Christian Advocate.

If we noticed little pleasures
As we noticed little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see—
What a comforting, delightful,
Cheerful place this world would be!
—Selected.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference.
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LEAGUE CONFERENCE PLANNED FOR SEASHORE DISTRICT.

Since my appointment to the position of District Secretary of Epworth Leagues in the Seashore District, I have tried to determine what can be done to improve the work of the League. It seemed to me that if we could meet somewhere from time to time and meet each other and talk about our work, we could get much good therefrom.

With this end in view, I am making plans for a League conference to be held at the Seashore Camp Ground at Biloxi the last part of September.

Just as soon as I hear from the Leagues in the district, I will announce the date.

In order that this conference may be a real success, I respectfully request each preacher to put the conference idea before his Leagues and urge them to send as many delegates as they can.

Not only do we want the Leagues to send delegates, but we will be very happy to have as many preachers as can get to the conference. I feel that the League is one of the greatest, if not the greatest, factors in the church to-day, that can be used to mould the character and lead the young life of our church to the cross of Jesus Christ.

We hear much about the League of Nations, everywhere we go. We hear of different schemes to prevent war and bring about world peace; but from what I have seen, both in the army and out, I have come to the conclusion that the Epworth League will do more than the League of Nations or any other league if we will put Jesus Christ in it and really do something to bring the nations of the world to know him who died on the cross.

I ask the prayers of the brethren for the success of the League conference.

REV. W. B. HOLLINGSWORTH,
District Secretary.

LAYING OF CORNER STONE, EPWORTH LEAGUE BUILDING. MOUNT SEQUOYAH, AUG. 14.

The corner stone of the Epworth League building at Mount Sequoyah, Fayetteville, Ark., will be laid the afternoon of Aug. 14, with appropriate services. Dr. F. S. Parker, editor of the Epworth Era and General Secretary of the Epworth League Board, will deliver the address, and Dr. A. C. Miller, editor of the Arkansas Methodist and President of the Western Assembly, will lay the corner stone. The building will be officially opened Aug. 11, which is the date of the opening of the second Western Epworth League Assembly.

A daily paper, the Epworth Sequawker, will be published during the Assembly, Aug. 11-22. The Rev. Byron Harwell, of Conway, Ark., will be the editor-in-chief. This promises to be one of the most attractive features at the Assembly this year.

Professor C. C. Washburn, who will occupy the Chair of Religious Music and Worship at Scarritt College, Nashville, Tenn., will direct the music and conduct a class in "Studies in the Methodist Hymnal."

Other instructors and speakers are as follows: Dr. F. S. Parker, Nashville, Tenn.; Rev. W. Harrison Baker, Decatur, ~~Tex.~~; Rev. H. U. Campbell, Kansas City, Mo.; Dr. Carl C. Gregory, Dallas, Tex.; Miss Lelia Beth Roberts, Nashville, Tenn.; Dr. R. E. Goodrich, Shreveport, La.; Dr. M. T. Haw, Columbia, Mo.; Dr. C. T. Tally, Houston, Tex.; Dr. Elmer T. Clark, Nashville, Tenn.; Dr. R. S. Satterfield, Nashville, Tenn.; Rev. H. C. Hoy, Searcy, Ark.; Rev. James Workman, Fayetteville, Ark.; Rev. C. Q. Smith, Brownwood, Tex.; Rev. and Mrs. Byron Harwell, Conway, Ark.; Mrs. J. W. Workman, Arkadelphia, Ark.; Rev. J. O. J. Taylor, Waverly, Hall, Ga.; Miss Effie Jones, McCrory, Ark.; Mrs. Lester Weaver, Bentonville, Ark.; Rev. M. S. Monk, Pine Bluff, Ark.

The following courses will be offered:

Leadership Courses.

1. Epworth League Administration. For pastors, chapter presidents, vice presidents, secretaries and treasurers.
2. Departmental Methods. For chapter superintendents of departments.
3. Conference, District and Union Activities. For Conference, district and union officers.
4. Junior leadership.
5. Intermediate leadership.

Studies in Methodism.

1. Our Doctrinal Background.
2. Our Providential History.
3. Our Modern Organization.
4. Studies in the Hymnal.

Departmental Theory.

1. The Life of Paul.
2. The Social Mission of the Church.
3. Recreation and the Church.
4. The Fundamentals of Missions.

The afternoons will be free for directed recreation. There will be a song service and moving picture show each evening at 7:30 followed by an Inspirational address.

Dr. Carl C. Gregory, pastor of the First Methodist Church, Dallas, Tex., will deliver the address Friday evening, Aug. 15, and preach Sunday morning, Aug. 17.

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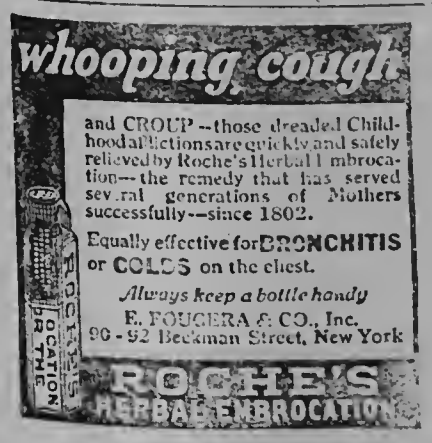
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YOUR DAUGHTER'S HEALTH

Mothers of Ailing Daughters, Attention

How Two Mothers Helped Their Daughters by Giving them Lydia E. Pinkham's Vegetable Compound

Every mother possesses information of vital importance to her young daughter, and the responsibility for the girl's future is largely in her hands.

When a school girl's thoughts become sluggish, when she suffers the consequences of wet feet, pain, headaches, fainting spells, loss of sleep and appetite and is irregular, her mother should have a care for her physical condition and give her Lydia E. Pinkham's Vegetable Compound, which has proved a reliable aid to nature for just such conditions in so many cases.

First Bottle Helped Her

Richmond, Indiana.—"I am sending this letter to tell you how much good Lydia E. Pinkham's Vegetable Compound did my daughter. She was troubled with nervousness so that she was restless at night, and then she could not sleep and she was afraid of everything. She could not work as she was not strong enough, and she had to quit school at 14 because she was ill so much. The doctor said she had a nervous breakdown and her system was all run down. She had pains in her right side and through her back, and the medicine she took did her no good at all. I saw Lydia E. Pinkham's advertisement in our paper, telling all that the Vegetable Compound had done for other women, so I said, 'We will try it out and see what it does.' She had not taken the first bottle before it began to help her, and we will always say that Lydia E. Pinkham's Vegetable Compound is the best medicine she ever took."—Mrs. E. DARBY, 911 N. 16th Street, Richmond, Indiana.

An Ohio Mother Reports

Columbus, Ohio. — "When my daughter became 14 years of age she was ailing very much. The doctor gave her medicine, but she was very weak, and he always had to write excuses for her as she could not attend the 'gym' classes, and I often had to keep her home from school. I had taken Lydia E. Pinkham's Vegetable Compound for my nerves and rundown condition, so I gave her three doses daily, and also Lydia E. Pinkham's Blood Medicine. Our friends are surprised to see how fine and tall she is getting and how well she is. I will gladly answer letters and give you a fine recommendation for other mothers." — Mrs. MARIE MIELKE, 814 Ebner Street, Columbus, Ohio.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent. of these replies answer "Yes." That means that 98 out of every 100 women who have taken this medicine have been helped by it. For sale by druggists everywhere.

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. M. E. Dakin, superintendent of the school at Shaw, with some of the teachers, organized a school near Shaw recently. This is the second school she has organized this year. The people from the hill counties who have moved to the delta are being cared for in a better way than they were in their former homes.

The Big Brothers class of Sardis visited Lake Carrier last Sunday and helped the people organize a Sunday school. Dr. Parrell was elected superintendent. The leaven of the gospel is constantly working, and will permeate the whole social order.

The Sunday schools that failed to observe Sunday School Day can observe Rally Day in Octoher, and thus "kill two birds with one stone." We cannot extend our work of religious instruction unless we get more aid from the schools that have life enough in them to lend a helping hand.

The Grenada College girls are doing a great work for the country churches this summer. The classes are larger, and a greater per cent of those who take the courses are standing the written tests. We expect to publish a complete report of their work as soon as we hear from the office at Nashville.

We are planning to increase greatly our Sunday school enrollment the next three months. There are more people on the outside than we have in our schools. We need them in the school that they may receive instruction, that they may be trained to sing and pray, and he trained to render service in establishing the Kingdom of God. It will require some honest work to get them, and still more work to teach them so they will remain with us.

Miss Virginia Thomas, Rev. C. A. Parks, and Rev. R. G. Lord came over with me to Lake Junaluska to spend two weeks in study that we may he better equipped for our work in our respective fields of labor. Of course, we found Brother and Sister Wyatt here, and Miss Loy Boone, of Pontotoc, Miss Susie Trigg, of Greenville, and other workers from North Mississippi. There is a marked difference between the schools that have trained teachers and those that do not. This difference will grow greater as time passes on. The kingdom is not established by men "who walk in their sleep."

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mrs. J. M. Henry, Assistant Conference Superintendent, will take part on the program in the Alabama Sunday School Conference, at Greenville, Sept. 2-4. She will represent the General Sunday School Board in the Young People's Department.

The Sunday School Board and the Mission Board have some joint courses that they are giving, and in the Houma Standard Training School, Aug. 25-30, Dr. W. W. Drake will teach this joint course, known as the "Missionary Message of the Bible."

Mrs. R. L. Harwell, of Conway, Ark., has taught the unit in Primary Work in three of our Standard Training Schools—Monroe, Baton Rouge, and Ruston.

The pastor of Amite, Rev. B. H. Andrews, writes concerning his Standard Training School, Sept. 1-6: "The Amite people are responding to the opportunity with a fine spirit."

Mrs. J. B. Magee, of Hammond, who has just recently been elected superintendent of Intermediate-Senior Department work of the Central Subdistrict, writes: "If you will send me the literature and instructions for doing this Intermediate-Senior work I shall do my best with it."

Prof. D. B. Raulins, of Centenary College, has taught in one of our Standard Training Schools and is booked to teach in three others. Prof. Raulins has recently taken a special course in Religious Education at the Southern Methodist University.

The total amount of Sunday School Day offering reported up to date is $773.18. The Monroe District leads with a total of $163.95. The other districts are: Alexandria, $144.55; New Orleans, $140.67; Ruston, $133; Shreveport, $81.80; Lake Charles, $48.93; Baton Rouge, $60.28.

The date of Children's Week for 1924 is Oct. 12-19, and our Elementary Superintendent, Mrs. R. C. Culpepper, has written each of our District Elementary Superintendents asking them to report the number of schools in each district which will observe this Week. Last year there was a large number of schools which reported, but we hope to have a still larger number this year. Our district superintendents are: Alexandria, Mrs. R. C. Culpepper; Baton Rouge, Mrs. B. D. Talley; Lake Charles, Mrs. Alonzo Early; Monroe, Mrs. W. F. Prickett; Ruston, Miss Tiny McClaskin; New Orleans, Mrs. R. H. Harper; Shreveport, Mrs. N. L. Hudson; West Sub-Baton Rouge District, Miss Alpha Puckett.

The fifth Sunday in August we want to make a red-letter day in the Louisiana Conference hy using this day as Circuit and District Rally Day for Sunday school work all over the State. The Ruston District will have another Adult Bible Class Rally on this fifth Sunday at Minden. Let all pastors and district officers who are interested in making the fifth Sunday in August a red-letter day write us for information.

REV. C. D. ATKINSON.

A SUGGESTIVE INCIDENT.

Dr. George R. Stuart, in a recent sermon, tells an incident that illustrates the fact that every worker who really wants to help can do so. Here is the story:

"In a revival which I was conducting in a Virginia town some years ago, there was a characteristic worker—what we call a "revival" memher of the church—a "wishy-washy, in-and-out" sort of fellow—one who had slipped in and out so much he had made the hole slick and could not stay in. He was all right as long as he had a protracted meeting to hold him in harness, hut too weak to stand temptation of everyday life.

"A prominent hanker stepped into the meeting. He was a man of staunch integrity—honest, fair and square, but not a Christian. The "wishy-washy" member looked at him and thought what a power his great character would be if thrown fully on the side of Christianity. He stepped over to him and sat down by him and said, "Colonel, you know me.. You know how weak and unstahle I am. I never can he much to the church, but you are a man; you have character. If you were to become a Christian, you could be a power in this town. Colonel, I would give the world if I were man enough to lead you to the altar." The honest confession impressed the hanker. A broken life thrown at his feet impressed him. He burst into tears; put his arms around what he knew was a good-hearted but weak brother, and said, "I like your frankness; I shall be glad to be led hy you." He followed him to the altar and into the church."—Florida Christian Advocate.

DRUNK ON MONEY.

It is sometimes overlooked that when Jesus spoke of coming to this earth to seek and save the lost He had been talking of those who are lost in the wilderness of covetousness. We do not usually think of a nice, respectable man or woman being lost, hecause they are covetous and seeking so much the things of the world, but they are douhtless sometimes more hopelessly lost than the drunkard. It is easier to get sober when you are drunk on liquor than when you are drunk on money. —Richmond Christian Advocate.

REAL GREATNESS.

The greatness of a natlon is not measured hy the extent of its wealth, whether in manufacturing or agriculture, or in trade or commerce; nor in its works of henevolence, its hospitals, its asylums, its many admirable foundations for the alleviation of the miseries of human life, great, admirable, and heneficent as all these are; it is to he measured in its approach to justice, for justice precedes all of these things and is an attribute of Deity.—Elihu Root.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round.

Crawford-Shaeffers, Mayhew-Sessums and Artesia, at Artesia, Aug. 7.
Kosciusko sta., Kosciusko ct., and Ethel, at Marvin's Chapel, Aug. 13.
Preaching dates:
Noxapater ct., at Stallo, Aug. 3, morning; Louisville, Aug. 3, night.
Kosciusko sta., Aug. 10.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Drew, at Wades, Aug. 9, 10.
Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Vancleave, at New Chapel, Q. C., Aug.
Coalville, at Bethel, Q. C., Aug. 9, 11 a.m.; preaching, Aug. 10, 11 a.m.
Wesley Memorial, at Back Bay, Q. C., Aug. 11; preaching, Aug. 10, 7:30 p.m.
Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 17, 7:30 p.m.

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Camden, Aug. 6, 11 a.m.
Sharon, Aug. 7, 11 a.m.
Brandon ct., Aug. 9, 10, 11 a.m.
Brandon, Aug. 10, 3 p.m., 8 p.m.
Millsaps Memorial, Aug. 13, 8 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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AT LOW PRICES
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Registration for New Students—September 22.

For Catalogue and Illustrated Booklet, Address
R. L. FLOWERS, Secretary.

FROM TYRO, MISS.

Dear Brother Carley: Just want to tell the readers about our splendid revival at Tyro.

We had with us, for one week, our presiding elder, Rev. J. Tillery Lewis who brought us some of the best and most powerful sermons we have been privileged to listen to in many days. The hearts of the people were stirred and many determined to live lives more in accord with the Savior's teachings.

Though our membership is very small, we had nine additions on profession, with more to come in at our next preaching day.

We are planning for great revivals in our other four churches on Tyro circuit. Pray for us.

S. E. ASHMORE, P. C.

Epworth League

MISSISSIPPI CONFERENCE.

By Ralph Hays, Conference Editor.

Delegates to Junaluska.

Mr. S. Truman Lewis, vice president, Hattiesburg, Miss., and Mrs. W. E. Potts, Junior League Superintendent, Mississippi Conference Epworth League, have been selected as delegates to represent the Mississippi Conference Epworth League at Junaluska, August 14-26.

Miss Addie B. Greely, Life Service Superintendent, and several Epworth Leaguers from Galloway Memorial Church, are going to drive from Jackson to Junaluska. If there are others who would like to join the party, it would be well for them to communicate with Miss Greely, 228 N. Congress St., Jackson.. They will leave August 8, via Birmingham and Atlanta, and return via Nashville.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

Bay Springs.

On a recent visit to Bay Springs, in the interest of the Centenary, it was my very great pleasure to speak to the Epworth League at 4 p.m., when there were more young people present than were on roll. They had one of the best programs at their devotional meeting I have ever enjoyed. There were ten young people on the program making talks, besides some special music. All of them made their talks in a very interesting and helpful way. I was told that the enthusiasm brought back by their representatives from the Assembly had put new life in the chapter.

What Rev. S. C. Moody Thinks of the Assembly.

In thinking of the most impressive point of the program of the League Assembly, I will say the morning watch service when the great host of young people said, "I'll Go Where You Want Me To Go," impressed me most.

The League Assembly is a great opportunity for re-consecration and re-dedication of Christian lives, and for conversion of new souls.

I was very much impressed with the good spirit that prevailed throughout the week. It was interesting to note with what "pep," "vim," and determination those young people entered into every feature of the program.

Yours sincerely,
S. C. MOODY.

Dr. H. W. Featherstun's Impressions of the Assembly.

The Epworth League Assembly of June 9 to 15, held at Whitworth College, Brookhaven, was in every way the best we have known. It was the largest in attendance, having an enrollment of over three hundred. The final results were that every boy and girl, young man and woman, was enrolled for life service, willing and anxious to do anything to which God may lead anywhere. Again, it was marked by a willingness on the part of all to take any equipment needed for life's work in Christ's vineyard; the classes being attended and the studying being done in such an earnest, almost anxious way indicated this. The general lectures by Drs. Smith, Carley, and Rev. E. K. Means, and all, were of a high grade. The Assemblies prove better year by year. I very greatly enjoy them, and should I be on the list of instructors next year, I shall bring Mrs. Featherstun with me.

Your brother,
H. WALTER FEATHERSTUN.

FROM THE HOPEWELL CIRCUIT, LOUISIANA CONFERENCE.

I am pastor of the Hopewell circuit, which includes Hopewell, Pine Grove, Pleasant Hill, and Dry Creek. God has blessed each church abundantly. They have revived and are doing good work for the Master. Some of God's children think at times that he has forgotten them, but they always come to the conclusion that they were the ones that did the forgetting.

The church at Hopewell has revived wonderfully in the last four months. The congregations have increased greatly. The Sunday school attendance has increased 75%. The Epworth League has been organized. I have given it a considerable amount of my time. We have one of the best Leagues that I have ever seen, to be a newly organized one. We have about 30 members now, and we are expecting to have 40 or more real soon. God has blessed the whole community. If your church is dead, get your young people to working! The community, in a way, is a very unusual one. They all look forward to education. They are all equipped educationally. They are also seeking God's education—that education that we must all have before we can reach the other land—and that is a new life, a spiritual life that will guide us safely into eternity. They are all eager to do his will, because they have come to realize what it is to be a "drifter" and out of Christ. Oh, how I pray that we may all seek to do his will, not for our glory, but for his!

We had a great revival at Hopewell. Brother Boddie, pastor of Glenmora, did the preaching. Everybody learned to love him. He preached the real gospel, which is "sharper than any two-edged sword." They realized it, and many came to Christ.

Brother Boddie also helped me at Pleasant Hill with a revival. We had a very good revival. God blessed us both.

Brother French, pastor of the Marksville circuit, helped me with the revival at Pine Grove, which ran from the 20th through the 27th of July. Brother French is a man that every one loves. The people at Pine Grove love him dearly. He is a father to them. He preached the gospel that God always blesses. A number were "born again"—some who had been drifting for a number of years.

I have one more revival to be held yet, which is at Dry Creek. I am planning to do the preaching. Dry Creek is a dead community. Methodism has died out. Only a few Methodists are left, but they are willing to do what they can. I shall preach to them Sunday, Aug. 3. The revival will follow some time in August.

I have been in charge of the circuit work about four months. I love it dearly. God has blessed me abundantly.

The churches are all doing fine. They are not meeting the financial demands as they should, but I know they will do better soon.

CLARENCE B. WHITE, Pastor.

THEY DID.

By Garfield Evans.

Youth is the age that imagines the unthinkable, attempts the impossible, revolutionizes the immovable, and gets by with all of it. We flatter and criticize their youthful aspirations interchangeably and wonder why they often do not accept our conclusions.

While they are young, we laugh at their developing emotions, and laughingly call it "puppy love," while we dignify the same emotion in age by calling it "affection." Doubting their ability to make many choices for themselves, we often say, "wait and get the facts." Yet we well know that if they actually get the facts, the way most of us have found them, that they would find little ground for encouragement.

We are skeptical of many of their ambitions, and our [illegible] arguments are based on the [illegible] that it was never done that way before. When Fulton built the [illegible], people stood on the shore and laughed at "Fulton's Folly," declaring that it was unthinkable that a vessel could ever travel except by the force of wind.

When Stevenson built his "Rocket," Parliament passed a law stating that the thing should not ever be allowed to run more than ten miles an hour. The next morning a member of Parliament said in derision, "I'll eat the thing for breakfast some morning, if it ever runs nine miles an hour."

Because we are accustomed to doing things in the usual way, we are not cordial to things being done any differently. We have had our fingers burnt, or gotten our feet wet, our faith has but little challenge, and the heroism of daring faith burns low in the hearts of many adults.

When we think that it "can't be done," we need to refresh our memories on what some unusual youths have accomplished.

Alexander the Great was conqueror of the known world when he was 28.

Hannibal of Carthage had conquered Rome by the time he was 26.

Joan of Arc led the military forces of France at 17; and was a world martyr at 19.

Luther had taken his stand in the Reformation and had nailed his theses to the university door before he was 31.

Calvin espoused the cause of the Reformation before he was 20, and his best known works were written before he was 23.

Patrick Henry delivered his immortal address when he was 26.

Hamilton at 31 gave to our country its national system of banking.

We have said, "Young men for war and old men for counsel," and as a result of such indulgence over 30,000,000 lives—the flower of the youth of the world—were sacrificed to the god of war, in the recent world conflict.

Youth is imperfect and crude. Often their ideals are not well stated, and in their enthusiasm they clash with more experienced and better directed policies. But age alone is not final proof of truth and righteousness.

What youth has done may be done again. Give it a chance.

Nashville, Tenn.

Phone, Main 1438
Rose McCaffrey
SUPERIOR MULTIGRAPHING
311 MASONIC TEMPLE

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keepsakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,
JOE MORPHEW, Port Orange, Fla.
—Adv.

666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

"Our Girls."

A few weeks ago it was our delightful privilege to hear two of our very own girls in a meeting. Both natives of New Orleans, living in the same community, attending the same Sunday school and church (Carrollton), members of the same Epworth League, and now, after years of preparation and service, had absented themselves from our midst. Each came home for the summer vacation to talk in their home church—each with a definite message, full of enthusiasm, eager to get back to their respective fields of labor.

Miss Clara Chalmers, who has been at work in Cuba, told of the people who inhabit the island, courageous, strong, intellectual, eager and ready for the Gospel.

Miss Sophie Kuntz, graduated from Scarritt Bible and Training School, under appointment by the Council to work in Biloxi, Miss., told of her two years spent in the training school.

As we looked into the earnest, splendid faces of these young women and listened to their messages, our hearts were thrilled. A prayer of thanksgiving for them went up to our Father as we realized what they were capable of doing through their consecrated service.

* * *

Missionary Societies in Louisiana, With Large Memberships.

How will they stand when every member does her best in membership contest, and how many others will be added to this list by Oct. 1, 1924?

Only Adult societies having 50 or more members and Young People's, Juniors, and Babies of 20 or more members are included in this report, dated July 1, 1924.

First Church, Shreveport—Adult, 300; Young People, 71; Babies, 24.

First Church, Baton Rouge—Adult, 175; Juniors, 33.

Noel Memorial, Shreveport—Adult, 159.

Ruston—Adult, 130.

Homer—Adult, 116; Juniors, 42; Babies, 30.

Lake Charles—Adult, 101.

Rayne Memorial, New Orleans—Adult, 98; Juniors, 22; Babies, 30.

First Church, New Orleans—Adult, 97.

Gleaners, Shreveport—Adult, 95.

First Church, Alexandria—Adult, 90.

De Ridder—Adult, 83; Juniors, 36.

Mansfield—Adult, 80.

Minden—Adult, 80; Young People, 24.

Carrollton Avenue, New Orleans—Adult, 59.

Oakdale—Adult, 56.

West Monroe—Adult, 56; Young People, 20.

Natchitoches—Adult, 55.

Vivian—Adult, 53.

Winnsboro—Adult, 51.

Covington—Adult, 50.

Rayne—Adult, 50.

Houma—Young People, 24.

Keener Memorial, Baton Rouge—Young People, 24.

Springhill—Young People, 20; Juniors, 20.

Greenwood—Juniors, 54.

Plain Dealing—Juniors, 52.

Franklinton—Juniors, 34.

Kentwood—Juniors, 33.

Bogalusa—Juniors, 28.

Louisiana Avenue, New Orleans—Juniors, 25.

Monroe—Juniors, 25.

Hammond—Juniors, 21.

Crowley—Juniors, 20.

MRS. D. BEACH CARRÉ,
Corresponding Secretary, Louisiana Conference.

CONFERENCE ON EVANGELISM TAKES FORWARD STEP.

The findings of the Conference on Evangelism held at Northfield, Mass., June 24-26, have just been announced.

In this place, hallowed by memories of Dwigth L. Moody, the conference of denominational secretaries for evangelism, together with other evangelistic leaders, reached decisions which should have far-reaching influence upon the life of all the churches of the country.

One of the most significant results was the decision to enter unitedly next fall upon a program of increasing church attendance. The plan has two main objectives; first, to re-interest the absentee church member who does not take church attendance seriously as a duty; and, second, to secure the attendance of every possible person in the community who is not now a member of the church.

The first Sunday in October is suggested as a day for the simultaneous launching of this program throughout the country. This day was chosen because some of the denominations had already selected it as a time for their own special emphasis.

The conference also gave special attention to plans for developing a fall evangelistic program by the pastors and laymen of the churches. During recent years, the period in the spring just preceding Easter has come to be generally accepted as a time for concerted emphasis on evangelism. It was felt that a similar plan needed to be developed for the fall, culminating in a definite attempt to lead men and women into the church. This would be the climax of the proposed campaign on church attendance.

The findings of the conference, as unanimously adopted, are as follows:

Proposed Fall Program on Evangelism.

1. Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn sufficiently thorough to result in a list of the names of all in the community who ought to be reached by the church. Where there is more than one church in the community, the survey can be made co-operatively, each church receiving the names of those who express a preference for it or are its normal responsibility. If a survey is not undertaken, there should be at least an assembling of as many names as possible of people

(Continued on next page.)

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

PE-RU-NA FOR STOMACH CATARRH

Few, if any, remedies can equal the value of Pe-ru-na for catarrh of the stomach.

At this season it is estimated that every third person is more or less troubled with this form of catarrh

BE READY

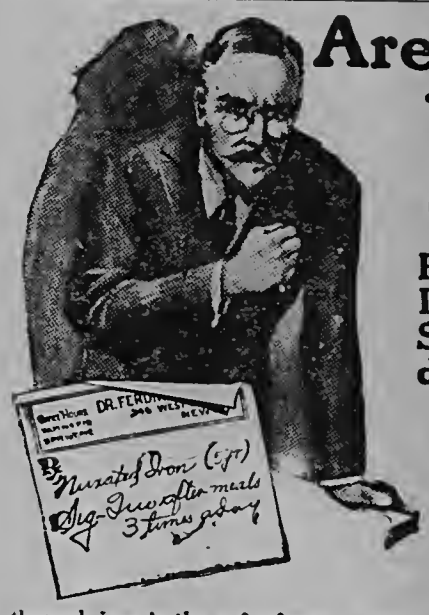
Have the Proper Medicine in the House.

—

Sold Everywhere

OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv.



Are You Losing Your Grip on Health?

Physician's Prescription to Increase the Health and Strength of Anaemic, Run-down Men and Women

As a result of the tremendous strain of modern living many people find that the nerve cells have become devitalized, the whole system weakened, and thousands of men and women are today losing their grip on health simply because their blood is thinning out and possibly starving through lack of sufficient iron. It is through iron in the red coloring matter of the blood that life sustaining oxygen enters the body and enables the blood to change food into living tissue, muscle and brain. If people would only keep their blood filled with sufficient strength-giving iron by taking Nuxated Iron when they feel weak and run-down they might readily build up their red blood corpuscles and quickly become stronger and healthier in every way. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Nuxated Iron will increase the strength of weak nervous run-down men and women in two weeks time in many instances. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is on sale at all good druggists.

LOUISIANA WINS AT LAKE JUNALUSKA.

Louisiana and Georgia carried off the honors on State and Conference night here, under the auspices of the Sunday school leadership schools of the Methodist Episcopal Church, South. The program consisted of a series of short pageants, magnifying the message of the religious education movement. The time limit was fifteen minutes for each pageant, this time to include the setting of the stage, presentation of pageant, and clearing the stage. Points considered in the decision of the judges were: Originality, twenty-five per cent; religious educational message, thirty per cent; effectiveness in presentation, twenty-five per cent; artistic effect, twenty per cent.

J. Q. Schisler, of Nashville, presided over the events and announced the decision of the judges. According to announcement, Georgia, on the vote of the judges, won two first places and one second place, while Louisiana won one first place and two second places; but figured on the percentage basis, Louisiana was ahead by several points.

Groups participating and the titles of their pageants in the order of presentation were: Louisiana: "A Hundred Years of Religious Education in the Land of Evangeline;" Georgia: "Marriage of Methodist Episcopal Church and Miss Methodist South;" Alabama: "Why Alabama Conferences Come to Junaluska;" Tennessee: "Tennessee the Hub of Southern Methodism."

Following the presentation of the first two pageants, N. P. Patton, of Spartanburg, S. C., entertained the big crowd during the intermission with imitations of nature, and musical selections played on a hand-saw with a violin bow.

The Rev. Dr. R. H. Harper, of New Orleans, was author of the Louisiana pageant; Mrs. Harper, stage director, and H. P. Wall, reader. The moss-hung trees, Evangeline in her boat among the reeds in the moonlight lent atmsophere and effectiveness to the stage setting. Successive stages in the progress of religious education were depicted.

Those taking part and characters portrayed in the Louisiana pageant were: Mrs. T. P. Bell, "Evangeline"; Miss Mary Lou Barge, "Louisiana;" Miss Beth Marie Skoog, Trumpeter; Miss Mary Pace, Banner-bearer; Mrs Moody, Banner-bearer; E. G. Cann, "William Winans;" Miss Dart, "Mrs. Winans;" Dr. Thomas Carter, "Judah P. Benjamin;" ——— ———, "Jefferson Davis;" Rev. M. W. Wyatt, "Bishop H. N. McTyeire;" Miss Dews Walker, Flag-bearer; Miss Hattie Walker, "Girl with Bible;" Mrs. Shelly, "Teacher;" Misses Pace, "Orphanage Children;" Miss Thelma Cayard, "Mrs. Julia Truitt Bishop;" Miss Cora Perkins, "Standard Training Schools;" Mrs. Katherine Cole, soloist; Miss Bernice Rea, pianist. The scenes presented were: "Land of Evangeline;" "First Methodist School in Louisiana;" "Centenary College;" "New Orleans Christian Advocate;" "Mansfield College;" "Louisiana Methodist Orphanage;" "Vacation Bible Schools;" "Standard Training Schools;" "Louisiana at Junaluska—1924."—Secular Press Bureau.

CONFERENCE ON EVANGELISM TAKES FORWARD STEP.

(Continued from page 14.)

in the community who are not members of any church, placing these names on a prospect list. Such names can be secured from the various members of the church, the Sunday school, public school lists, etc.

2. There should be in every church this autumn a special period of "friendly visitation" in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already church members, and to invite to the church those who are not.

3. We commend the growing practice of holding a church "Rally Day" in the fall, on which day special attention is given to securing the attendance of all in the community, and seeking to interest them in the life and work of the church. There is special advantage in a concerted observance of this day. In view of the fact that the first Sunday in October is already observed as "Rally Day" among many churches and Bible schools, we suggest the observance of this date as widely as practical, with Sunday, Sept. 21, or any time in the intervening two weeks used as a visitation period.

4. Every church should have a definite plan for extending to every unchurced person in the community a personal invitation to become a member of the church. This plan should not be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend the plan of setting aside a special period in which those outside the church will be visited by laymen and urged to become Christians.

There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local church. Such services by laymen will result not only in securing permanent accessions to the church, but also in enriching the religious experience of all who participate.

5. We believe that there should be a definite attempt on the part of all churches to secure an autumn ingathering, planning just as specifically for this as for the ingathering in the pre-Easter season.

The following resolution, adopted by the conference and conveyed to Dr. Charles L. Goodell, who served as the host of the conference, expressed the common judgment as to the value of the gathering:

That we express our deepest appreciation to the Federal Council for their gracious hospitality during the Retreat, and that we express our deep desire to have another Retreat next year if such can possibly be arranged.—Bulletin, Federal Council of the Churches.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Aug. 24.
Meridian, Fifth Street, 8 p.m., Aug. 24.
Lauderdale and Electric Mills, at Lauderdale, Aug. 31.
Meridian, at West End, 8 p.m., Aug. 31.
Scooba, Sept. 7.
Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at ———, Oct. 18, 19.
De Kalb, at ———, Oct. 19, 20.
Waynesboro ct., at ———, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adams Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Williamsburg, at Oakvale, Aug. 7, 2 p.m.
Lucedale, at Refuge, Aug. 10.
Heidelberg, at Sandersville, Aug. 12, 2 p.m.
Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Eucutta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ———.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Anguilla, at Delta City, Aug. 9, 10, 11 a.m.
Mayersville, at Grace, Aug. 10, 3:30 p.m.
Rolling Fork and Cary, at Rolling Fork, Aug. 10, 11, 8 p.m.
Silver City, at ———, Aug. 17, p.m.
Louise and Holly Bluff, at ———, Aug. 17, 11 a.m.

W. B. JONES, P. E.

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DR. JNO. P. STEWART, Supt., Box 4, Frankfort, Ky.

COMMISSION ON THE CHURCH AND SOCIAL SERVICE.

The Secretarial Council has decided that the Labor Sunday Message for Sept. 7, 1924, shall concentrate upon an effort to distribute the Social Ideals of the churches and to interpret these basic standards to the Christian people of the country. The Secretaries are convinced that these Ideals have not as yet got to the Christian leaders of industry nor generally to the membership of the churches, and that it is vital to do this effectively and as quickly as possible.

An inexpensive edition of the Social Ideals, at sixty cents per hundred, postage prepaid, has been printed for distribution to congregations. It is suggested that pastors mail them personally to employers, managers and labor officials, urging their careful reading.

The Labor Sunday Message itself is an interpretation of the Ideals, prepared in the first instance by Rev. Alva W. Taylor, and is designed primarily for the use of pastors in the preparation of their Labor Sunday sermons.

The Labor Review for 1924, a summary of the more important industrial events of the year, with special reference to labor, will appear Aug. 1, as a number of the Information Service. The Message and the Review may be had for fifteen cents, or five cents for the Message and ten cents for the Review, postage prepaid; the latter in quantities, five cents each.

Pastors are urged to arrange for Labor Sunday services in their churches, regardless of the unsuitable time of the year, and to send abstracts and quotations from their addresses to the local press. It is frequently an advantage to bring in a speaker for the occasion, and to invite the formal attendance of labor organizations. The importance of the day lies largely in the opportunity which it affords for the education of congregations and communities in the spiritual and social aspects of the labor movement.

WORTH M. TIPPY,
For the Secretaries.

FROM GREENWOOD SPRINGS, MISS.

Dear Dr. Carley: That the boys may know we are on the job, we give a brief report of our work.

We have just closed a very successful revival here of two weeks' duration, with Rev. Marvin E. Scott in the pulpit. Scott is "some" preacher—our people were always guessing as to what he would say next; but he moved the church to action. Eighteen lives were reconsecrated to God. Fifteen joined the church, ten on profession of faith and five by certificate. Brother Herbert Nix, our choir leader, gave great satisfaction. Our people gave as an expression of appreciation $60 to Brother Nix, and $111 to Brother Scott. We enjoyed the preaching of "Mr. Scott" so much. Boys, he will teach you how—try him.

WALTER M. HESTER, P. C.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Indian Bayou, Aug. 10, 11 a.m.
Eunice, Aug. 10, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Evangeline ct., at Chicot, Aug. 3.
Rochelle, Aug. 24.

C. C. WIER, P. E.

Baton Rouge Dist—Third Round.

Denham Springs, at Mangum, Aug. 7, 8.
Livonia, at New Roads, Aug. 9, 10.
Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Ruston Dist.—Third Round.

Castor, Aug. 7.
Wesley, at Holly Springs, Aug. 10, preaching, 11 a.m.
Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Lake Providence, Aug. 10, 11 a.m.
Tallulah, Aug. 10, 8 p.m.
Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

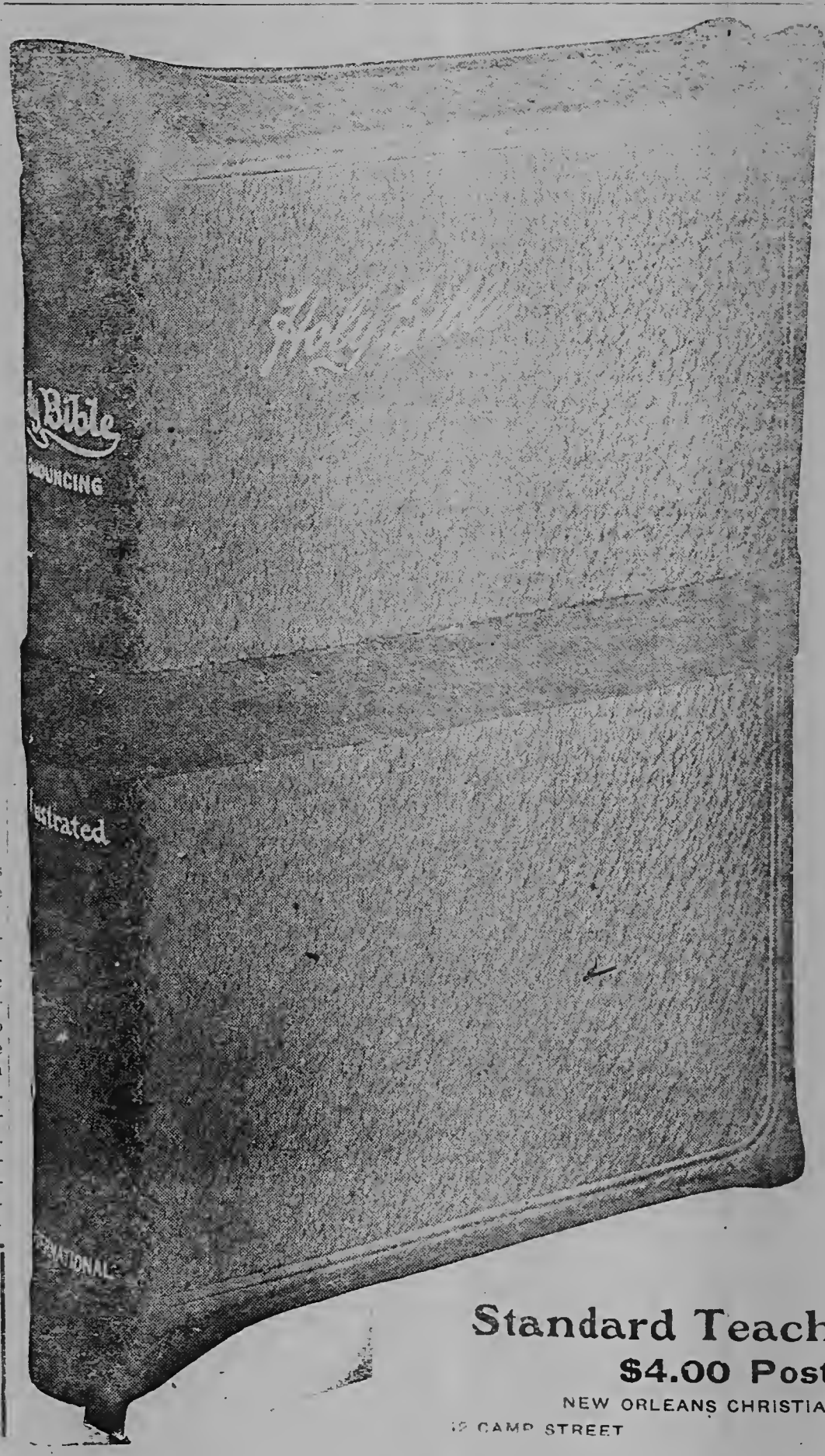
During this quarter the assessment for district work will be presented, and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Third Round.

Aug. 10, 8 p.m.
Noel Memorial (conference), Fri., Aug. 1, p.m. (Preaching, Sun., Aug. 10, 11 a.m.)
Aug. 1, p.m. (Preaching, Sun., Aug. 10, a.m.)
Plain Dealing, at Alden Bridge, Aug. 2, 3.
Bossier City (preaching), Aug. 3, p.m.
Ida, at Munnerlyn's Chapel, Aug. 8, 11 a.m.
Mansfield, Sun., Aug. 17, a.m.

R. H. WYNN, P. E.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3575.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 14, 1924. CHAS. O. CHALMERS, Manager.

COMING TOWARD THE GOAL.

Brethren of the Mississippi Conferences:

The long, hot days of the waning summer remind us that the harvest season is at hand and the Annual Conferences are soon to follow. The Conferences in Greenville and Gulfport pledged themselves to a program of real progress and the months that followed have been busy ones. As I have gone here and there throughout the church, traveling over 15,000 miles and speaking in behalf of the various interests that are before us, I have been impressed with the fidelity of our preachers and an unusual activity on the part of our people. The remaining weeks, however, are crucial in their importance. In this short period a ripe harvest may be lost for lack of careful husbandry, and heroic endeavor almost anywhere may yet transform defeat into a worthy achievement for God and his church.

1. Let me exhort our preachers and people everywhere to follow up the revival campaigns of summer with diligent efforts to lead every person, who has manifested any serious impression, into open allegiance to Christ and his church. Such persons must not be forsaken when the revival campaign is over. Their souls are at stake. If decision should be deferred, their impressions may be dissipated never to return. After all, few souls are led to Christ without the faithful dealing of some friend in personal appeal. Let all our churches organize to see that every impressed person is brought to an early decision. The gleanings after the summer reaping may be as valuable as the original harvest.

2. We have pledged our best for level columns of finance in every district on the regular claims. This is not a vain dream. It can be done. The progress of the kingdom in a hundred directions is hinged on the payment of these obligations. Where the pastor and two or three good men and women agree that it shall be done, God will thrust in his hand and enable them to bring it to pass. Fortunately bountiful harvests have rewarded the toils of the year, and our people have been blessed with a greater abundance than for several years. God ought to be acknowledged in the stewardship of this abundant harvest. The first fruits belong to God, and the church should not wait for what is left after other obligations have been met. Let the people be challenged now to put God first in the payment of these obligations and prove him and his promise to bless them with yet greater rewards. It must needs be remembered, too, that a campaign to finish the task in September will succeed, while waiting for October will likely spell defeat.

3. Special emphasis needs to be laid upon the collection of our Christian Education, Centenary, and Superannuate Endowment pledges in every church. Every dollar of these subscriptions is so sacred and means so much to the coming of God's kingdom that it ought to be paid in gold. Thousands of such pledges made in good faith remain unpaid. It would be unfair to say that every man who does not meet his financial obligations when they fall due is dishonest. Many of our people have been temporarily unable to meet their pledges, but nearly everybody will be able to catch up this fall. To repudiate or delay the payment of an obligation to God and his church, when payment is possible, touches the deeps of dishonesty. God in his providence has now given the opportunity, and a clarion call needs to be sounded in every church to make a clean sweep of all that is due. Those who are charged with caring for these sacred interests are going to make the call, and they have a right to the faithful co-operation of all the local forces in every church.

The unification issue is before our people and deserves at every hand the most careful and prayerful investigation. It is to be earnestly hoped that our people will keep themselves calm and dispassionate, so that the work of the church will not be hindered. It is over a year before our Conferences will vote, and this must not be a time of unseemly wrangle. Let us study the question and let us prayerfully come to our conclusions concerning the great issues that are at stake; but let us manifest a Christian deference for each other's opinions. Above all, let all God's servants gird themselves for the great work of the kingdom, and may all who have gone forth bearing the precious seed of the kingdom come again rejoicing at West Point and Canton, bearing their sheaves with them.

W. N. AINSWORTH.

DEATH OF REV. JOHN W. BOSWELL, D.D.

Dr. John W. Boswell, an honored and beloved member of the North Mississippi Conference, member of the editorial staff of the General Sunday School Board, passed to his reward from his home at Cedar Hill, Tennessee, on Monday afternoon, Aug. 4. Funeral services were held at McKendree Methodist Church, Nashville, on the following Wednesday morning, with interment in Springhill Cemetery, near Nashville.

Dr. Boswell was born on Nov. 30, 1839. In 1859 he was admitted on trial in the Memphis Conference, being just 20 years of age. From that time till the day of his death, when he was nearly 85 years old, his life was an example of diligence, faithfulness, frugality, loyalty to the highest ideals of life, devotion to the Master, that is an inspiration to the thousands who, first and last, came within the range of his influence. As a circuit preacher, presiding elder, and editor of church periodicals, Dr. Boswell had wide experience in the affairs of the church, and he rendered a service to its institutions the value of which cannot be computed.

For nine years Dr. Boswell was editor of the New Orleans Christian Advocate, and those who read the paper during his administration will remember the ability he displayed in its management and the devotion he showed to the doctrines and polity of the church. Upon his retirement from the editorship, his successor, Dr. R. A. Meek, in a well-deserved tribute to him, said, among other things: "Often weighed in the balances, he has never been found wanting. No trust has ever suffered in his hands. The possessor of many shining virtues, the one which rises above and crowns all the others is his unchallenged probity of character."

The late Dr. E. L. McGehee, speaking for many readers of the Advocate, wrote the following when he retired from the editorship: "None knew him who did not have confidence in his spiritual life. He never sought preferment, but with resignation cheerfully took up any work assigned. As editor of our Christian Advocate, he deserved the gratitude of the church for the sustained devotion with which he gave himself to this work of almost unparalleled importance. With faithfulness and without fear, he condemned the sinful practices of the day. A straight course for so many years, through changing fortune and amidst various habits of life, could only be possible through a personal allegiance to Christ."

In addition to his connection with the New Orleans Christian Advocate, Dr. Boswell was also at one time editor of the Memphis Christian Advocate and twice assistant editor of the Nashville Christian Advocate. Altogether, he was engaged in editorial work for more than thirty years. He labored to the end, his final illness lasting but a few hours. It was characteristic of him that he expressed a desire to go to his office for his usual tasks on the morning of the day he passed away. He died in harness.

Dr. Boswell was twice married, first to Miss Lenora McKay in 1864, who died on Feb. 24, 1920; his second marriage was to Mrs. Addie P. Matthews, who survives him, with one son and three daughters by his first marriage. The editor of the Advocate feels a personal sorrow in the going away of this good man, and he extends sincere sympathy to the sorrowing loved ones and friends. Doubtless a suitable memoir, prepared by competent hands, will be furnished for publication in due time.

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—Charles H. Parkhurst.

New Orleans Christian Advocate

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THE PENDING PLAN OF UNIFICATION EMBODIES ALL THE ESSENTIAL SUGGESTIONS OF OUR GENERAL CONFERENCE SINCE NEGOTIATIONS BEGAN.

By President J. H. Reynolds, Hendrix College.

The history of the negotiations for unification sheds light upon the plan now before the two churches. The following illuminating and significant facts should be kept in mind:

The pending plan incorporates all major demands ever made by any General Conference or Commission of our church since negotiations began. The negotiations have extended over a period of almost fourteen years. For some years prior to 1910 there was a Joint Commission on Federation, composed of representatives from our church, the Methodist Episcopal Church, and the Protestant Methodist Church. In December, 1910, this Commission met in Baltimore. At this meeting the M. E. Commission, through Bishop Cranston, proposed negotiations looking toward organic union of the three churches. While the Southern Commission did not feel authorized to negotiate for organic union, they felt free under their instructions to explore plans for closer relations between the churches, and accordingly entered upon negotiations. At the meeting the Joint Commission reached some basic conclusions fundamental to negotiations. Two of these agreements are as follows:

"We are mutually agreed that the churches represented by us are equally apostolic in faith and purpose and have a common origin, the Methodist Episcopal Church, organized in 1784; that they are joint heirs of the traditional and doctrinal standards of the fathers; and that they have proved their loyalty to the evangelical faith and evangelical spirit which characterized early Methodists.

"We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully, believing that only such action could insure their continued success to the people they were called to serve."

Gentlemen's Agreement.—These agreements place the three churches on absolutely equal footing. They serve as an estoppel against any of the three churches again making animadversions respecting the unpleasant events of the past. In approving these agreements, the General Conferences of the two Episcopal Methodisms practically entered into a gentleman's agreement that they would bury the past differences, shake hands, and face the future upon the same honorable footing. Hence in this discussion it comes in poor grace for brethren now to call up unpleasant events. It can have no other effect than to stir up prejudices. It is a confession that their cause is weak.

Suggestions of Bishop Hoss.—The Joint Commission at the Baltimore meeting created a committee of nine, three from each Commission, and charged it with the duty of inquiring into the causes producing friction and waste and if practicable to report back to the Joint Commission a plan looking to unification through reorganization.

This committee met in January, 1911, at Cincinnati. The committee representing each church made tentative suggestions. Bishop Hoss, speaking for the Southern committee, consisting of himself, Dr. Frank M. Thomas, and Mr. W. G. M. Thomas, made proposals of which the following is a summary:

1. That the three churches be merged into one.

2. That the united church have common articles of faith, conditions of membership, hymnal and ritual.

3. That the church be organized under one General Conference and four quadrennial conferences, the General Conference to have exclusive jurisdiction over all connectional matters, while the quadrennial conferences were to have all powers not delegated to the General Conference, and were to elect bishops; the structure and power of the Conferences to be fixed under a written constitution.

4. That there be lodged outside of the General Conference and quadrennial conferences the power to arrest unconstitutional legislation.

Suggestions of the Southern Committee Incorporated.—After mature consideration the committee of nine agreed upon a report which they submitted to the Joint Commission on Federation at Chattanooga in May, 1911. After a consideration of this report lasting for three days, the Joint Commission adopted the report with some amendments to be submitted to the General Conferences of the three churches. A comparison of this report with the suggestions of the Southern sub-committee through Bishop Hoss outlined above shows that the Joint Commission incorporated all of the main suggestions of the Southern committee, as will be seen from the following brief summary of the report of the Joint Commission:

1. That the three churches be united into one church.

2. That the united church have common articles of faith, conditions of membership, hymnal and ritual.

3. That the governing authority of the reorganized church be vested in one General Conference and three or four quadrennial conferences, the General Conference to exercise power over connectional matters and the quadrennial conferences power over local affairs; the General Conference to consist of two houses, the upper house having equal representation from the quadrennial conferences, and the lower house proportional representation from the Annual Conferences. The quadrennial conferences were to name the bishops from their respective jurisdictions, who in turn were to be confirmed by the upper house of the General Conference. They suggested that the colored members of the Methodist Episcopal Church, the Methodist Protestant Church, and such other colored Methodists as may enter into agreement with them, be constituted one of the quadrennial conferences.

4. That an authority outside the General and quadrennial Conferences be constituted to pass upon the constitutionality of legislation.

Oklahoma City General Conference Action.—The report of the work of the Joint Commission on Federation was made to the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in 1914. That body unanimously approved the work of their commissioners, accepted the principles laid down in the report as constituting a basis for a plan of union both feasible and desirable, and directed the appointment of a commission to represent our church in collaborating with a similar commission from the other churches in developing the details of a plan. This conference also suggested that the colored members of the Methodist Episcopal Church be formed into an independent organization holding fraternal relations.

Negotiations.—The General Conference of the Methodist Episcopal Church in 1916 approved the report of the Joint Commission of Federation, accepted the report as containing the basic principles of a reunited Methodism and directed the appointment of a commission of twenty-five on unification.

Under the authority of the two General Conferences the two commissions conducted negotiations during 1917 and in the spring of 1918. It was found in the negotiations that the suggestion of the Southern General Conference that the colored members of the Methodist Episcopal Church be set apart in an independent organization was not feasible, as it could not be done without the consent of the colored members. The Southern Commission considered, however, that their General Conference had approved negotiations on the basis of the colored membership constituting a quadrennial conference and that its proposal that the colored members constitute an independent organization was a mere suggestion.

When the General Conference met at Atlanta in 1918 our Commission reported that their work was not complete. The General Conference, by almost unanimous vote, approved the work of the Commission, accepted again the report of the Joint Commission on Federation as containing the basic principles for reunited Methodism, and directed negotiations to be continued.

The two Commissions continued their work and developed a plan, which, while they did not recommend, they decided to transmit to their respective General Conferences. The Methodist Episcopal General Conference at Des Moines in 1920 decided that they did not have time to give adequate consideration to so elaborate a plan in the midst of other pressing business. Accordingly they advised the continuation of negotiations, giving their Commission the right to agree upon a plan on the principles hitherto accepted as a basis for negotiation or upon any other principle which might be mutually agreed upon. The General Conference at Hot Springs in 1922 approved the work of their Commission and directed the continuation of negotiations either upon the principles already agreed upon or other principles which they might adopt. The two Commissions, with enlarged powers, soon developed the present plan of union. They decided that in the former plan they had attempted too much and that they must propose to their respective churches a much simpler plan if they hoped to secure its ratification.

The Present Plan Compared With Bishop Hoss' Original Suggestions.—A brief analysis of the pending plan shows that it incorporated all the main suggestions of the Southern committee headed by Bishop Hoss at Baltimore in 1910 and of subsequent General Conferences. It will be remembered that the Southern committee in 1910 proposed that there should be a General Conference to have jurisdiction over all connectional matters, and four quadrennial conferences with power over local matters. The pending plan provides for a General Conference with powers over connectional affairs and two jurisdictional conferences with powers over local affairs, including all powers not specifically assigned to the General Conference. The only difference here is in the number of regional conferences, the Southern committee proposing four, while the present plan has only two. The principle, however, is the same.

It should be noted in passing that the Commission on Unification incorporated another suggestion of the Joint Commission on Federation, namely, that the General Conference should have two houses, the upper house resting on the principle of equal representation from the quadrennial conferences, like the United States Senate, and the lower house resting upon representation proportional to population, like the lower house in Congress. The present plan improves upon the bicameral General Conference by having the two bodies sit together, hear all discussions, but vote separately.

The pending plan incorporates the suggestions of the Southern committee that the two churches be united into one with common articles of faith, hymnal, and ritual. It also incorporates the suggestion rigidly insisted upon by the Southern Commission throughout, that neither the General Conference nor any quadrennial conference should be the final judge of the constitutionality of its own acts. For this purpose they created a judicial council, clothed with authority of passing upon the constitutionality of the acts of the

General and Jurisdictional Conferences and of administrative boards.

Thus it will be seen that all the main suggestions made originally by Bishop Hoss and the Southern committee in 1910 reappear in the pending plan.

Minority Church Protected.—Another principle for which the Southern Church has contended throughout the negotiations is that the minority church must be given ample means of protecting itself against being swallowed up by the Methodist Episcopal Church. Let us see whether the Southern Commission has been true to this demand.

In respect to legislation, the plan before us secures for the Southern Church equal power with the Methodist Episcopal Church, though the latter has almost twice our membership. Before any measure can become a law it must have an affirmative vote of the members of the General Conference from each jurisdiction. This means that nothing can become a law without the approval of the Southern Jurisdiction. At no time during the progress of the negotiations did our General Conference make a demand for equal power in legislation. This magnanimous provision was generously proposed by the Commission of our sister church.

Our church is protected against all-powerful General Conference in two ways, first, by a constitutional provision limiting the power of the General Conference to connectional matters only, and, second, by creating a judicial council distinct from the General Conference with the sole power of passing on the constitutionality of legislation by the General or Jurisdictional Conferences. This court, in which the Southern Jurisdiction has half of its membership, adequately protects the minority church against usurpation of power by the General or Jurisdictional Conferences.

The minority church insisted all along on the right of each jurisdiction to elect its quota of bishops. This right is guaranteed in the pending plan, and is further protected by the provision that each bishop shall work within his own jurisdiction unless he is invited to the other jurisdiction by a majority of the bishops of that jurisdiction. This protects absolutely the minority church against objectionable bishops from the other jurisdiction.

Moreover, the plan amply protects the South's peculiar views on the Negro question. On this point the Northern Commission soon found that the Southern Commission would not yield, and the plan adopted gives absolute protection in this matter. The colored members of the Methodist Episcopal Church have their own churches, conferences and bishops. They will not come in contact with the individual congregations or any of the quarterly, district, Annual or Jurisdictional Conferences of the Southern Jurisdiction. The colored Annual Conferences of the Methodist Episcopal Church will have representatives among the delegates of the jurisdiction in the General Conferences, with whom they will sit and vote. But these colored members will have no voice whatever in shaping the decisions of the Southern Jurisdiction of the General Conference.

These legal guarantees are everything which the Southern Methodist Church could ask. They are more than any General Conference or Commissoin of our church has asked. However, the greatest guarantee of the rights of the minority church lies in the enlightened Christian conscience of the Methodist Episcopal Church. That Christian conscience would not permit any injustice done to the minority church, even though there might be individuals who would be willing to do injustice. When the Methodist Episcopal Church, South, as a jurisdiction in the reunited church, was given equal power with itself, it settled forever the question of complete protection of the peculiar social views as well as the power of the minority church.

This brief review of the negotiations for union shows conclusively that our Commissioners have been faithful in carrying out all suggestions and instructions of our General Conference, that they have embodied them in the pending plan, that they have been jealous to safeguard every vital interest of our church. The review also shows that our church has played a leading part throughout the negotiations, and that by repeated General Conference actions our church is completely committed to unification on the principles embodied in the pending plan. It is therefore entirely too late to raise the question of the expediency of unification or to object to the essential principles of the present plan. Four successive General Conferences, beginning at Oklohoma City, have settled both questions.

When, in addition to the facts recited, it is further remembered that commissions composed of able men from both churches have worked on the proposed union for fourteen years, that they had the benefit of the collective wisdom of several General Conferences and the counsel of hundreds of the strongest people in both churches, and that the thought of Southern Commissions has gone into the details of the plan in such a large way, our Annual Conferences will scarcely be willing to assume the responsibility before God and history in rejecting the plan.

Conway, Ark.

WHO MISUNDERSTANDS AND WHO IS MISLED?

By Bishop Warren A. Candler.

The advocates of the proposed plan of unification urge the preachers and people of our church to accept a confessedly imperfect plan which they assure us will bring peace and prosperity to American Methodism when finally completed by the first General Conference held after its adoption in its present unfinished form.

When, in reply to their insistent exhortations, it is said that it is too loose and imperfect to risk holding a General Conference under its present provisions, they adjure us to put "away fears and distrust" and "to have faith."

They have declared that there is no risk in the plan at any point, and that every interest to our church is safeguarded by it.

When the question of the position, prerogatives and privileges of Negro bishops is raised, they deride all misgivings about the matter, and almot denounce any one who mentions the subject.

At the General Conference in Chattanooga, one of the leading advocates of the proposed plan, who was also a member of the Commission on Unification and claimed to have borne a considerable part in framing the plan, said: "You are in no more danger from the Negro bishops than you are from a lightning stroke coming from a radio through the air." The same speaker said the place of the Negro bishops in the United Church, if the plan were adopted, would amount to no more than the introduction of a Negro bishop to the Conference.

Another advocate of the proposed plan ignored the difference between an Episcopal bishop, who is limited to a diocese, and a Methodist bishop, who is a general superintendent of the whole church, and said: "Every man who has studied this question knows that the Northern Methodist Church did just exactly what the Episcopal Church did. Both of them had a large number of colored people in their churches, and they elected bishops to preside over the colored Conferences. That was the purpose for which they were elected; and to say there is any danger of the Southern division of this sisterhood of churches ever voting for the crossing of our lines is unjustly and unfairly stirring up our prejudices."

To the same purpose all the Southern advocates of the proposed plan speak when they discuss the matter of the Negro bishops in the United Church.

But what they say to allay the fears of the white Methodists of the South does not accord with what the Northern advocates of the proposed plan are saying to quiet the misgivings of the Negroes of their church.

Here are a few of the utterances of Northern leaders on the subject.

In the Central Christian Advocate of June 25, 1924, an official organ of the Northern Church published at Kansas City, Mo., and edited by Dr. Claudius B. Spencer, appeared the following frank and sincere statements:

"There seems to be an idea in some quarters that when the two churches are united by the proposed plan that our Negro bishops will be made to feel that they are to go and sit down in the background. We have seen statements that the Negro bishops will not preside over the General Conference. We presume that that is so. And there are a large number of white bishops who will not preside over the General Conference, since a very small number, possibly only two from each jurisdiction, will be the limit. It is unlikely that of the two designated one jurisdiction will name a colored bishop, because the selective process will name only those most highly endowed in parliamentary intricacies. But that a bishop in the Methodist Episcopal jurisdiction will be cast aside because of his color is rather an exaggeration. At the last General Conference Bishop Jones (colored) presided over a regular session of the General Conference, and Bishop Clair (colored) assisted in the consecration of the bishops-elect, and with dignity and acceptability from every standpoint.

"Moreover, this resolution was passed by the General Conference:

"'Whereas, the treatment of colored peoples in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore,

"'Be it resolved, That we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or State, any discrimination on the basis of race or color; for "He hath made of one blood all nations;" "We also are his offspring."'"

In the course of his speech before the General Conference at Chattanooga, in opposition to the proposed plan, Rev. A. J. Lamar, D.D., our Senior Book Agent, made the following statement of what was said to him by Rev. David G. Downey, D.D., the Book Editor of the Northern Church:

"Shortly after the General Conference which elected these two Negro bishops I was in the City of New York on business to which you had assigned me, and I made, as I always make it, a point of meeting my friend, the book editor of that church, Dr. Downey. He said to me: 'Lamar, how is this election of Negro bishops going to affect your people as to unification?' 'Why,' I said, 'Downey, I do not think it will have the slightest effect. You know, and I know, and everybody knows, that these Negro bishops were elected for the Negro part of your church, and that they will not preside everywhere, but are to be confined to that field and we all understand it.' He said: 'Well, you are mistaken in that; they are legal bishops of the Methodist Church, and we voted them separately instead of electing them on the same ballot, as we were afraid that the General Conference would not elect a Negro if we did not do that.'"

Dr. Downey was chairman of the Committee on Episcopacy which brought forward in the Northern General Conference the report providing for the election of the Negro bishops, which report was as follows:

Report No. 2. Negro Episcopal Supervision.
"Your committee recommends.
(1) The election by this General Conference of two Negro General Superintendents.
(2) That the Negro General Superintendents be elected on a separate ballot."

Dr. Downey ought to know, and doubtless does know, the meaning and purpose of that report.

In the Journal of the Northern General Conference is the following record of how the report was adopted on May 11, 1920:

"On a question of privilege. D. G. Downey, chairman, presented Report No. 2 of the Committee on Episcopacy.
"After consideration, the previous question was ordered on motion of Frank Doran.
"The report was adopted. The Conference stood and sang the doxology and the hymn, 'Mine Eyes Have Seen the Glory of the Coming of the Lord.'"

Under this report Robert E. Jones was elected May 19, and on motion of R. B. McCary, another Negro delegate, he was escorted to the platform by Bishops Thirkield and McDowell, presented to the Conference, and seated with the bishops. In like manner, when Matthew W. Clair, the second Negro bishop, was elected, on May 20, on motion of E. C. Lyon, of the Washington Conference (a colored Conference), he was escorted to the plat-

form by Bishops McDowell and Bristol, presented to the Conference, and seated with the bishops.

The entire proceeding, including the spontaneous singing which followed the adoption of the report and the circumstances following the election of the Negro bishops, reveals the spirit and purpose of the Conference in the action thus taken.

If, however, anything further were needed to make this spirit and purpose clear, it is found in a passage from Episcopal Address, which was prepared by Bishop W. F. McDowell, and by him read to the General Conference, on Sunday afternoon, May 2, 1920.

Upon the general subject of church union and denominational mergers, and with evident reference to the plan of unification which that Conference subsequently declined to consider, the Episcopal Address read by Bishop McDowell contained the following paragraphs:

"The war has produced its full measure of talk about union, disunion, and reunion. Perhaps no single event has been more widely referred to or more illogically and superficially used than the placing of the allied armies under the command of Marshal Foch. This unity of command did not disband, or disorganize, the army of a single nation. Under a common head allied armies cooperated as one against a common foe. The real lesson of that act must not be lost in its inaccurate use as an illustration. Military, commercial and governmental analogies easily mislead and are easily overworked.

"And the problem of union is far deeper and more significant than simply fusing two or more denominations, and much deeper than a plan of organization. Because it does go so deep it cannot rest on a shallow or small motive, or be secured by resolution. The motive for union must be big enough to last on all lands, in all years. Getting together simply to save a few dollars, or to prevent some overlapping, is not an end worth while. The only real motive for union is the winning of the world to Christ. Such union cannot be secured by letting down essential standards, by reducing churches to their lowest terms, or by fatal compromises of truth and principle.

"Union is not desirable unless it is right. For the union of like-minded bodies, bodies that are one in heart and spirit, any person might heartily labor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance the union of any churches must be on the right basis. The goal is so desirable that we must not be turned aside into a false path or give up our effort to find a true one."

Applying the principles thus enunciated, the writer of the Address proceeded to say:

"We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make: 1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes within Christ's church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, unity in the holiness and passion of the church's life, like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the church of Christ is not a racial church. The church of Christ is not a national, sectional, or class church. Plans of union that sectionalize, that nationalize, that racialize the church are not plans for Christian union."

What did the Negro members of that General Conference understand this utterance in the Episcopal Address to mean? And what did the 350,000 Negro members of the Northern Church come to understand it to mean? How did they interpret the election of Negro bishops which followed a few days after Bishop McDowell read the Episcopal Address from which the extracts quoted are taken?

These questions are easily answered.

The Northern Church publishes in New Orleans an official organ called the Southwestern Christian Advocate, which is edited by a Negro, Rev. Lorenzo H. King. Quite recently this paper came out in favor of unification because he (the editor) "hoped the influence of the Northern Methodist Church upon the Southern Methodist Church would be such as to allow the Negro the same advantages in the South as he enjoys in the North."

Another Negro, Rev. J. U. King, was sent by the General Conference of the Northern Church as fraternal messenger to the General Conference of the African Methodist Episcopal Church, which was in session at Louisville, Ky., while the Northern General Conference was in session at Springfield, Mass., May, 1924. He delivered his fraternal address on May 9 (two days after the proposed plan of unification was adopted by the Northern General Conference at Springfield, Mass., with the unanimous support of the Negro delegates), and, in the course of his remarks, after referring to the utterance of Bishop McDowell in the Episcopal Address of 1920, he said:

"This classic chapter on universal brotherhood paved the way for the adoption of a special resolution which elevated two Negroes to the highest office in the gift of their brethren, unrestricted, unlimited, full-fledged bishops of the Methodist Church."

In the light of all these deliverances can any sane man mistake what the Northern General Conference at Springfield, and especially its ninety Negro delegates, understood and intended by adopting the proposed plan of unification with its provision that all the bishops now in office, and any who may be elected hereafter, including the Negro bishops, are to be **"bishops of the whole Church?"**

Would the plan have been adopted without this provision? Could it have secured the votes of the Negro delegates if it had not contained those words?

Again the plan speaks as follows:

"The bishops of the two churches as at present constituted shall be the bishops of the United Church without further action.

"Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church."

Does the participation of Negro bishops in arranging "for the superintendence of the work of the church" amount to no more than the introduction of Bishop Isaac Lane to the General Conference at Chattanooga, the aged bishop of our Colored Methodist Episcopal Church, organized for our colored members by Bishops Paine and McTyeire at Jackson, Tenn., in 1870?

Do the utterances of Dr. Claudius B. Spencer, Dr. David G. Downey, Bishop W. F. McDowell, Rev. Lorenzo H. King, and Rev. J. U. King, of the Northern Church, agree with the speeches made at Chattanooga by the advocates of the proposed plan of unification?

Do these utterances of both white and colored leaders in the Northern Church harmonize with a statement published far and wide recently by a Southern leader who advocates the proposed plan? The Southern leader said:

"It is affirmed that the plan (of unification already adopted by the Northern Methodist Church) allows Negro bishops to preside in the College of Bishops and over the General Conference. **The plan definitely provides exactly the contrary."**

Does this statement of the Southern leader agree with the language of the proposed plan as nearly as do the utterances of the Northern leaders quoted?

If the speeches and writings of the Southern advocates of the proposed plan of unification differ so widely from the utterances of its Northern advocates, what would probably be the heat of the discussion of the subject in the first General Conference of the United Church, if the plan were adopted?

With such contradictory interpretations of a most essential feature of the plan, what agreement could be expected of the Southern delegates and the Northern delegates in the first General Conference? And if either side blocked action proposed by the other side, what sort of an explosion would follow?

Who misunderstands this plan? Do the Southern advocates misinterpret it? Or, do its Northern advocates misinterpret it?

Who is being misled? Are the white members of the Southern Church being misled? Or, are the Negro members of the Northern Chuch being misled?

Suppose a General Conference of the United Church were held in the South, and this question should be under discussion, with ninety Negro delegates on the Northern side of the house and three Negro bisbops on the platform, what would be the probable outcome? What would be the probable effect of tbe discussion on Metbodism in the South? What would be tho probable consequences and utterances among the Methodists of the North?

Manifestly, this ill-conceived plan of unification cannot make for peace and for the promotion of Christ's kingdom. It means, rather, more strife and more contention. It is a Trojan horse filled with men and arms of war.

Nothing is gained by shutting one's eyes to the real facts in the case. The situation by which our beloved church is now confronted is far too serious for frivolous discussion, or for ad captandum appeals to mere sentimentality. It calls for the exercise of clear reason and sound judgment.

If any man has formed and expressed opinions before knowing the facts, or without careful consideration of them, it is his duty to change his position in the light of fuller knowledge and more deliberate thought. His first care should be for the welfare of the church, and not for his own consistency.

IF I HAD ONLY A YEAR TO LIVE.

If I had only a year to live, I think I would live it about as I have my last year—that is, supposing that other conditions should remain tbe same. Few men of mature age or settled habits make any radical change at the prospect of death. Having striven from boyhood to live a worthy, moral and religious life, I would still press toward the goal, it may be with steadier if not more eager step.

I think I would increase my devotional life, and strive to be more kindly and patient to all those about me. Otherwise, in this regard, I can see no change that I would seek to make. If my going from earth would in any way involve my family in want, then I would give myself more diligently, if possible, to business, with the purpose of doing what I could in so short a time to aid them. But I would not do this merely to relieve them of any proper effort in providing for themselves after my decease. If extra effort in this regard seemed unnecessary, then I think I would go on in my regular way, doing from day to day whatever seemed right and reasonable with reference both to my family and to those without the family circle.

Since in all worthy life much time must be spent in getting ready to live, if but one year, remained, it would seem reasonable, in so far as this world is concerned, to live more than ordinarily for the present time. Hence, I would seek in worthy ways to get out of life from day to day all that it could rightly yield me. I would cultivate my home and my friends, take such wholesome recreations and read such worthy literature as would be most edifying and enjoyable, and would do my best to influence for good those about me. Withal, if an artist or literary man of any kind, if still well and strong, I would strive to issue the noblest production of all the years during my last. And whatever my work or calling, I should want the closing year of life to be of all the most useful.

VERITAS.

SOME RECENT LIGHT ON UNIFICATION.

By Rev. S. J. Davies.

When a great issue is present before the church and men of strong conviction array themselves on either side of the question, and these men have the spirit of Christ, you may feel assured strong arguments will be brought forth. A real churchman, in the primary meaning of this term, has possibly at his command more material to use in discussion than a lawyer or

statesman. It is a mere truism to say that with this equipment, to win and not to wound the opponent requires wisdom, patience, and consideration. Ignorance is ever the foe of truth; and if joined with rancor and prejudice, the cause of convincement is hopeless. So let us approach every discussion of this pending question, not with intolerance, not with abuse or denunciation, not with words that cut, hurt, and burn, but loving all and fearing none, state each his case as he sees the truth in the sight of God. Prompted by this spirit as I know my heart, and having a deep, loyal devotion to our church, I venture to adduce some facts for our consideration:

If the men who represented our church at the recent Chattanooga Conference are an indication of the thought and decision of Southern Methodists on this question, the church as a body favors unification, as outlined and presented to that body, by a large majority. Now these were men of mature judgment and long experience in church polity and doctrine. They are as well informed on current questions; are as well, if not better, educated as any body of men you might assemble anywhere in the world. Two hundred and ninety-eight cultured, Christian gentlemen, whose whole life interests are centered in their loved church, voted in affirmation of the proposed plan. That means much to me. No wonder a lifelong Methodist woman said, "I was opposed to uniting the churches, but since our leaders, by a majority vote, decided for it, I am satisfied."

The young people of the church are heartily in favor of the plan. This is shown by many resolutions passed by the Epworth League and Sunday school meetings throughout the South. I have not yet heard a discordant, opposing note from them. If I am wrong here, I will gladly accept correction.

The border States, where the two branches of Methodism commingle, and no doubt where fratricidal strife has been most prevalent, strange to say, are most eager and anxious to join forces for a united front against the enemies of God and man.

The missionary, the lone sentinel at the outer post, who through weary years of toil and waiting, dreaming, praying, struggling with poor equipment among strangers and aliens steeped in centuries of heathenism, hails this movement as an omen of a brighter and better day. What means this cry that comes from our mission fields of disappointed hopes and blighted prospects, of eager, anxious, praying missionaries and their converts—our half-finished churches and roofless school houses? Methodism united and aggressive, no doubt, can carry on missionary work far more successfully than when separated.

Again, a large number of secular newspapers, subsidized to the interest of Romanism, publish contributions opposed to the measure, for these well know the power and influence of a united church for vital spiritual religion. The Baptists, bless their earnest souls, a church that keeps us busy looking to our laurels, a great body of Christians who stand for truth as they see it unfalteringly, and are abreast with us for every righteous measure in this land, are looking askance at it, knowing full well it will mean renewed effort on their part.

I have marshaled these facts as a beginning for a series of articles I now intend writing on the subject. I do not see wherein I have misrepresented anything, for I sincerely believe the statements made, and am convinced they are true.

Shreveport, La.

UNIFICATION—"WORLD OUTLET."

By Payton A. Sowell.

Our "present time"—if no other,—is swift to catch up a new phrase and as diligent to "wear it threadbare." Who can remember a sermon in the past ten years in which the preacher did not use the phrase "worth while?" I wish I knew who invented it! I have thought one of my Tennessee friends did—I hope not. In our time, more is said about turning our Methodism into a "world church" by our leaders than about the "Divine Atonement" for sinners.

For centuries the Protestant church viewed with horror the Roman Catholic Church in its ambition to be, and its actual attainment to the characteristics of a "world church."

The ambition of to-day goes beyond the sowing of the seeds of the kingdom in all lands. But it aspires to "do its do" in a "wide way" by great "arthly plans" to bring things to pass "by observation," to out-Herod Herod" in great scaffolding of methods, to the end sought.

I fear it has been a long day and night since many of our great "trumpeters" have read seriously the opinion of the Greatest Teacher (Luke xvii: 20-21): "The Kingdom of God cometh not by observation." "Neither shall they say, Lo here! or lo there! * * * the Kingdom of God is within you." And Matt. xiii:31: "The kingdom of heaven is like a mustard seed which a man took and sowed in his field: indeed,it is the least of seeds." And Matt. xiii:33: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal." And John xviii:36: "Jesus answered, my kingdom is not of this world." Under this great utterance quoted last there lies the fundamental method and genius of the kingdom of heaven.

I would use the term "church," but the "forefront" leaders of to-day are tired of that—they are "Kingdom of Goders." I presume a "technical, at least, authority is still allowed Jesus in what he calls "My kingdom."

We have thought that Constantine set the Catholic church in the dangerous road when he gave it "a world church" ambition and goal. We seem to think Methodism can walk that highway safely. But we are of the same human nature as the Catholic church.

Many who have traveled abroad, specially since "Centenary days"—for these last prosperous days with the church treasury—have had more perfect opportunity to behold the great things of our sister Methodism as she rears her colleges and hospitals in all the far-away lands, and even in our own Southland, have realized that we, the Methodist Episcopal Church, South, are far too tame and obscure. And so the cry is:"A world church."

In the old days, Israel got tired looking at Samuel—"Old" Samuel, sitting in the tahernaclo—with the lips of God at his ear, and his own voice pleading for blessings and the reign of righteousness. The nation saw the "world glitter" of the kings about them—they craved to be a "world kingdom." They "unified"—and got Saul—and they had the tallest king of that day. But on Gilboah this giant "world tree" fell with a crash that shook to ruin their "good house" which was theirs in the simple days of Samuel.

As I sat at dusk last evening in meditation over this serious hour that waits to strike, involving the welfare of 2,500,000 men, women and little children who have treasured up the achievements, associations, fellowships, and the vision of simple country chapels, hid away under the shade of the beach, poplar and elms, as I shut my eyes, from out the silent past, there came in faint notes songs being sung hy voices that are strangely familiar—and a glow of comfort and a sense of peace filled my spirit.

But when I opened my eyes—lo, I see a General Conference in session in July. The Methodist Episcopal Church, South, never beheld such a sight!! But—the "world" can and does have great conventions in June and July. We must break all precedents—no waiting until May, 1925. And in that great assembly nearly 300 voices—far above the voices of the 75—crying: "Let us have unification and become a world church!!"

As I sat in the dusk, two faces and circumstances, surprising, unexpectedly, peered at me from the past.

When I had ruddy cheeks, and was in the early time of my ministry, I served a country village church. In the village two business men lived—Mr. Bull and Mr. Naive. Mr. Bull was prosperous, Mr. Naive had empty shelves and few customers. I asked Mr. Bull if my good friend Naive had always been unprosperous. He replied: "No, there was a time when he led; his shelves were full, and his store crowded with customers." I asked, "How came the change?" He said: "In the day of prosperity he decided to move to a city—Nashville. His friends begged him, to no avail, to remain in Elkton—a village; but he said, 'Elkton is too small, I want an outlet for my capital.' In two years he came back, and I am sure he found the outlet."

I thought of my dear church. In the seventy-eight years she has done business for the "kingdom of heaven," we have gone into the Near and Far East; we have gone into Mexico and Brazil; we have carried the promise to almost every people—carried it in their own tongue; we have sung the songs of Wesley around the world; Marvin went to the East by way of the West. We have fed and nurtured our own land; millions taught by us have to glory gone, and 2,500,000 more are on the road. And yet they disturb us with the cry, "unification" with the Methodist Episcopal Church and be "a world church!"

May it not be our dear church, like my friend Naive, shall find an "outlet" for the treasures we have!

In this attempt to be "a world church" by "unification," may we not find an "outlet" for all our cherished and peculiar institutions; for our ideals that have grown with our growth; for our precious memories—memories of simplicity, of believing, tho prosperity that comes through processes that are natural; may we not lose our name or the privilege of choosing one; our constitution, and the pleasure and peace of contemplating the achievements made by our ancestors and handed down through the years to us, across the smoking battlefields, out of the pinch of the direst poverty, warm through deep experience, out of the pain of intense sacrifice of our fathers and mothers, who wrought for God in the Methodist Episcopal Church, South, during these seventy-eight years!

These and many other treasures, deepenend and sweetened by the morning and evening prayers back in those years when the sun was rising and setting over the quiet and obscure homes far removed from the noise of the world—these treasures that are surely in danger of finding an "outlet"—were made to gild the memories of the 2,500,000, were enhanced by the simple, sincere gospel, in the pulpits of the village life, and the memory of the millions to "glory gone."

God has helped us prosper in the place Providence has set us for service. Let us fear to "seek an outlet."

We may have men among us who think they are too large to serve where Asbury, McKendree, Lee, the Pierces, Paine, Marvin, McTyeire and hundreds served—but they alone think so.

IMPORTANT NOTICE.

The presiding elders of the Mississippi Conference are hereby called to meet me in Jackson at 8:30 a.m. on Friday, Sept. 26. This is for the purpose of making the usual fall survey of the work in preparation for the Annual Conference. I trust all will be present.

W. N. AINSWORTH

IMPORTANT NOTICE.

The presiding elders of the North Mississippi Conference are hereby called to meet me in Durant at 3:30 p. m. on Friday, Sept. 26. This is for the purpose of making the usual fall survey of the work in preparation for the Annual Conference. I trust all will be present.

W. N. AINSWORTH

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1019 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

$550,000 PAID ON QUOTAS TO DATE—WHOOP IT UP, BOYS!

The man who wins doing anything is the one who works at the task. Success never comes by merely wishing for it. You get what you want by going after it with a never-say-die spirit. Never give up, but keep plugging at the thing you want to accomplish. All obstacles finally get out of the way of a determined man. "Even a rat can drown a nation if it has the persistence to gnaw a whole through the dyke." If you want to succeed in the Special Effort for Superannuate Endowment, you will have to make a special effort.

WHEN THERE'S A WILL THERE'S A WAY.

When a preacher writes me that the Superannuate Endowment quota cannot be raised by his charge, I know he has given up the effort in the pinch. He does not seek a way when familiar roads seem closed against him. He knows how to detour when driving his flivver on a summer vacation, but this does not enter his head when seeking money to pay his quota on Superannuate Endowment. The easiest way is to say "It cannot be done," and let it end with that. If this man would work as hard to find a way to do it as he does to find an excuse for not doing it, he would surely find that it can be done.

THE PREACHER SHOULD BE THE LAST TO QUIT.

When the aim is to raise money for the old-age benefit of preachers, it ill becomes preachers to lie down on the job. They should be at this thing early and late, seeking to inspire others with the confidence of victory. If a preacher excuses himself and his charge from this work by some flimsy reason, he will not deserve sympathy for deprivations he might suffer in his own superannuation. If I failed to do my dead level best for Superannuate Endowment, leaving others to carry on the movement to success, I could never receive help from the fund in my old age without feeling unworthy to have it. If I live long enough to receive a pension from my church as a superannuated preacher, I want to be able to say I helped to make the pension possible.

WHEN A FELLER NEEDS A FRIEND.

The preacher who reports at Conference "nothing paid on quota for Superannuate Endowment," will be as lonesome as a church mouse. Just think of him standing there, after his brother preachers have made glowing reports on this subject, saying: "Bishop, we didn't raise anything for Superannuate Endowment. There was too much rain." Ugh! I'll never be caught in a box like that as long as I have my wits about me. No, siree, when every other preacher is doing something special for the Forgotten Man, I want to do something for him, too.

CHECKS TO CLAIMANTS RETURNED UNCLAIMED.

On July 1 the Board of Finance mailed to the claimants the distribution checks due them for 1924. Thirty-four letters containing as many checks have been returned to the Board on account of incorrect addresses. If you can help to locate these claimants so that the checks may be sent to their correct addresses, the service will be appreciated by them and the Board. The names of the claimants involved in this matter, together with the addresses from which the checks were returned and by Annual Conferences, are as follows:

Central Texas: Mrs. S. C. Baird, 520 North Fourth Street, Waco, Tex.; **East Oklahoma:** Mrs. M. B. McKinney, McAlister, Okla.; **Florida:** Mrs. M. H. Outland, Box 126, Fort White, Fla.; **Holston:** Mrs. J. F. Wampler, South Pittsburg, Tenn.; **Kentucky:** Rev. E. J. Terrill, Brodhead, Ky.; Mrs. T. B. Cooke, 64 South Idlewild Street, Memphis, Tenn.; **Louisiana:** Mrs. G. E. Green, Eastman, Ga.; **Memphis:** Mrs. R. E. Brasfield, 8305 Cahalan Street, Detroit, Mich.; Mrs. J. L. Weber, Nashville, Tenn.; **Mississippi:** Mrs. J. A. Ellis, 1727 Napoleon Avenue, New Orleans, La.; **North Alabama:** Mrs. G. Hamilton, Woodlawn, Birmingham, Ala.; Mrs. J. H. Leslie, Belle Mina, Ala.; **North Arkansas:** Mrs. S. F. Dykes, 600 West McCord Street, Neosho, Mo.; **North Georgia:** Mrs. L. P. Neese, Fairburn, Ga.; Mrs. Henry J. Ellis, 45 Mansfield Avenue, Atlanta, Ga.; Mrs. E. C. Marks, The Rock, Ga.; Mrs. R. T. Harrison, care Charles Stanard, Bedford Place, Atlanta, Ga.; **North Mississippi:** Mrs. T. G. Freeman, Charleston, Miss.; Mrs. A. J. See, 615 Main Street, Memphis, Tenn.; **North Texas:** Mrs. E. S. Williams, Bonham, Tex.; Rev. J. F. Holmes, Station A, Dallas, Tex.; Rev. B. H. Webster, Station A, Dallas, Tex.; Rev. George H. Adams, Station A, Dallas, Tex.; **South Carolina:** Rev. R. W. Barber, Cheraw, S. C.; **South Georgia:** Rev. K. Read, Columbus, Ga.; **Southwest Missouri:** Mrs. W. R. Bull, Maxwell, Iowa; Mrs. Luella F. Puckett, Corder, Mo.; **Tennessee:** Mrs. Thomas J. Baker, 401 East Eighth Street, Chattanooga, Tenn.; **Texas:** Mrs. J. G. Mueller, Box 416-XX, Route No. 1, Houston, Tex.; Mrs. G. S. Sandel, 6327 Columbia Avenue, Dallas, Tex.; **Virginia:** Mrs. R. M. Chandler, Norfolk, Va.; Mrs. J. H. Patterson, Box 842, Danville, Va.; **Western North Carolina:** Mrs. E. K. Hardin, care Columbia College, Columbia, S. C.; **West Texas:** Mrs. R. A. Waltrip, 1602 Broadway, San Antonio, Tex.

COME NOW AND JOIN THIS FAITHFUL BAND.

Each day the list of charges paying one-fifth or more on their quotas, grows longer. Note what has happened this week and then "go thou and do likewise."

Colorado Springs, Denver, Denver, Durango, Rev. C. A. Waterfield, pastor; total assumed quota, $2,815; amount remitted, $580.

Kissimmee, Florida, Orlando, Rev. J. F. Phillips, pastor; total assumed quota, $3,100; amount remitted, $620.

Stanford, Kentucky, Danville, Rev. T. W. Watts, pastor; total assumed quota, $2,000; amount remitted, $447.

Minden, Louisiana, Ruston, Rev. W. C. Childress, pastor; total assumed quota, $4,200; amount remitted, $1,749.50.

Festus, St. Louis, Farmington, Rev. H. E. Ryan, pastor; total assumed quota, $2,500; amount remitted, $500.

Pineville, Western North Carolina, Charlotte, Rev. T. J. Houck, pastor; total assumed quota, $1,643; amount remitted, $418.50.

Groveland and Mascotte, Florida, Orlando, Rev. Howard Dutill, pastor; total assumed quota, $2,043; amount remitted, $408.75.

Benson and Curry, Kentucky, Covington, Rev. J. E. Roberts, pastor; total assumed quota, $1,428; amount remitted, $300.

Canton, Ball Ground, North Georgia, Marietta, Rev. E. C. Wilson, pastor; total assumed quota, $1,808; amount remitted, $831.75.

Marietta, North Georgia, Marietta, Rev. R. C. Clecker, pastor; total assumed quota, $3,500; amount remitted, $1,200.

Trinity (Atlanta), North Georgia, South Atlanta, Rev. S. R. Belk, pastor; total assumed quota, $4,020; amount remitted, $1,350.05.

Albany, South Georgia, Thomasville, Rev. J. N. Peacock, pastor; total assumed quota, $4,050; amount remitted, $810.

South End (Nashville), Tennessee, Nashville, Rev. E. A. Kerley, pastor; total assumed quota, $2,500; amount remitted, $506.26.

St. Albans, Western Virginia, Huntington, Rev. C. N. Coffman, pastor; total assumed quota, $1,500; amount remitted, $1,135.

Reedy, Western Virginia, Parkersburg, Rev. C. G. Worrell, pastor; total assumed quota, $940; amount remitted, $320.90.

Dawson Springs, Louisville, Hopkinsville, Rev. W., C. Brandon, pastor; total assumed quota $1,000; amount remitted, $200.

Settle Memorial (Owensboro), Louisville, Owensboro, Rev. B. G. Hodge, pastor; total assumed quota, $8,000; amount remitted, $1,600.

Carrollton, Missouri, Chillicothe, Rev. C. A. Bowles, pastor; total assumed quota, $2,042.50; amount remitted, $577.50.

Mount Washington, Louisville, Elizabethtown, Rev. E. D. Ryan, pastor; total assumed quota, $1,140; amount remitted, $427.

Cockrell Hill, North Texas, Dallas, Rev. Hubert Allen, pastor; total assumed quota, $400; amount remitted, $80.

First Church (Wichita Falls), North Texas, Wichita Falls, Rev. C. M. Simpson, pastor; total assumed quota, $10,000; amount remitted, $4,783.10.

McMinnville, Tennessee, Cookeville, Rev. C. E. Hawkins, pastor; total assumed quota, $2,060; amount remitted, $620.

Gary, Holston, Bluefield, Rev. W. H. Harrison, pastor; total assumed quota, $2,666.67; amount remitted, $622.59.

Moss Point, Mississippi, Seashore, Rev. J. E. Gray, pastor; total assumed quota, $2,040; amount remitted, $1,948.

Central (Webb City), Southwest Missouri, Nevada, Rev. S. G. Keys, pastor; total assumed quota, $1,776; amount remitted, $1,655.

Williamsport, Tennessee, Mount Pleasant, Rev. William F. Springer, pastor; total assumed quota, $1,340; amount remitted, $269.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor; total assumed quota, $1,046; amount remitted, $292.

First Church (Sulphur). West Oklahoma, Ardmore, Rev. S. G. Rogers, pastor; total assumed quota, $2,070; amount remitted, $430.75.

Billingsley Memorial (Fairmount), Western Virginia, Fairmount, Rev. John S. Jenkins, pastor; total assumed quota, $3,240; amount remitted, $700.

Leitchfield, Louisville, Elizabethtown, Rev. W. C. Christie, pastor; total assumed quota, $1,700; amount remitted, $1,606.

Hay Street (Fayetteville), North Carolina, Fayetteville, Rev. H. A. Humble, pastor; total assumed quota, $5,000; amount remitted, $1,030.

Oak Lawn, North Texas, Dallas, Rev. George W. Davis, pastor; total assumed quota, $5,700; amount remitted, $3,255.

Redlands, Pacific, Los Angeles, Rev. J. J. Woodson, pastor; total assumed quota, $832; amount remitted, $174.31.

Wakefield, Virginia, Petersburg, Rev. J. W. Stiff, pastor; total assumed quota, $2,163; amount remitted, $477.55.

The Home Circle

GOOD-CHILDREN STREET.

There's a dear little home in Good-children Street—
My heart turneth fondly today
Where tinkle of tongues and patter of feet
Make sweetest of music at play;
Where the sunshine of love illumines each face
And warms every heart in that old-fashioned place.

For dear little children go romping about
With dollies and tin tops and drums,
And, my! how they frolic and scamper and shout
Till bedtime too speedily comes!
Oh, days they are golden and days they are fleet
With little folk living in Good-children Street.

See, here comes an army with guns painted red,
And swords, caps and plumes of all sorts;
The captain rides gaily and proudly ahead
On a stick-horse that prances and snorts!
Oh, legions of soldiers you're certain to meet—
Nice make-believe soldiers—in Good-children Street.

'Tis so the dear children go romping about
With dollies and banners and drums,
And I venture to say they are sadly put out
When an end to their jubilees comes;
Oh, days they are golden and days they are fleet
With little folk living in Good-children Street.

But when falleth night over river and town,
Those little folk vanish from sight,
And an angel all white from the sky cometh down
And guardeth the babes through the night,
And singeth her lullabys tender and sweet
To the dear little people in Good-children Street.

Though elsewhere the world be o'erburdened with care,
Though poverty fall to my lot,
Though toil and vexation be always my share,
What care I—they trouble me not!
This thought maketh life ever joyous and sweet:
There's a dear little home in Good-children Street.

—Eugene Field.

JANE'S MENAGERIE.

"No, you can't have it!"

"I can, too."

"I say you shall not!" And there was a mighty emphasis on the last two words, as Jane wrested a book from the hands of her smaller sister, Louise. The book had been the object of the dispute. Louise sought refuge and help from her mother.

"Can you not allow your sister to use your things at all?" asked mother of Jane.

"No, the book is mine, and she can't use it; let her get one of her own," returned Jane stubbornly.

"Of course, it is yours to do with as you like, that is why I do not force you to give it up," answered mother, "but I am afraid you are getting together an awful menagerie you will some day not be able to handle."

"Why, mother!" exclaimed Jane, "a menagerie is a collection of animals. My book isn't an animal."

Jane left the room slowly, puzzled at what her mother had said. The whole incident might have passed out of Jane's mind but for something that occurred the following Sunday morning at Sunday school. She was listening very indifferently to her teacher's talk on the lesson of David's fight with Goliath, when suddenly she sat very erect.

"What did you say about a menagerie, Miss Crimm?" she asked.

"I said," answered Miss Crimm, patiently, "that we all have giants to fight, that they resemble a menagerie. There is the giant Bad Temper, who is like a roaring lion which nothing pleases; Selfishness is like the greedy pig, wanting everything for self and allowing no one the use of anything"—

There were other animals in the menagerie, but Jane did not hear the rest. She was thinking of what her own mother had said about a menagerie, and of the book she had refused Louise. The book wasn't the animal sure enough; the animal had been in the heart, and selfishness was its name.

"Did you ever see an old person whom you just couldn't love, of whom you were afraid?" Miss Crimm was saying when Jane began listening again.

"I have," promptly answered Jane. "The old man mother gets to trim her hedge and fix the flower beds. I am afraid to come around when he is on the place."

"Then you may know he failed to conquer these ugly beasts long ago when he was a boy, and now they are more than he can handle. I know the old fellow to whom you refer, and I am sure that is his trouble. He is so selfish, it would actually make him unhappy if you came behind him using his tracks to get by a muddy crossing. But do you know old Grandpa Gray?"

"Yes! Yes!" came from several members of the class. "He is not like that: we love him!"

"He does not have any ugly menagerie, does he?"

"I should say he doesn't," replied one girl. "We like to go there. He is so gentle and good, and always tells us stories."

"And the reason he is so kind I think you will find," said Miss Crimm, "is that he has loved Jesus so much all his life he has tried hard to keep these ugly beasts we have been talking about out of his heart."

On the way home afterwards Jane was busy making a comparison in her mind. "Who would want to be like poor old Mr. Scott, who has the terrible menagerie?" she asked herself. When she reached home, she said to her mother: "I know what you meant about the menagerie now, mother, and I am going to get rid of mine so when I get old I'll be as easy to love as Grandpa Gray."—Elizabeth Fulgham, in Texas Baptist.

RELIGIOUS AFFILIATIONS OF OUR PRESIDENTS.

George Washington was an Episcopalian.

Thomas Jefferson was a "Free-thinker."

James Madison was a member of the Episcopalian Church.

James Monroe was an Episcopalian.

John Quincy Adams was a Unitarian.

Andrew Jackson, toward the close of his life, attended the Presbyterian Church.

Martin Van Buren was not a member of any church, but regularly attended services in the Dutch Reformed Church, near home.

William Henry Harrison was a communicant in the Episcopalian Church.

John Tyler was an Episcopalian.

James K. Polk was not a church member, but generally attended the Presbyterian Church, to which his wife belonged.

Zachary Taylor regularly attended the services of the Episcopalian Church.

Millard Fillmore was a Unitarian.

Franklin Pierce was a Congregationalist.

James Buchanan was a Presbyterian.

Abraham Lincoln was not a church member, though he frequently attended services with the Presbyterians.

Andrew Johnson generally worshiped with the Methodists, but was not a member of any church.

Ulysses S. Grant was not a church member.

Chester A. Arthur was an Episcopalian.

Grover Cleveland was a Presbyterian.

Benjamin Harrison was a Presbyterian.

William McKinley was a Methodist.

Theodore Roosevelt was a member of the Dutch Reformed Church.

William H. Taft is a Unitarian.

Woodrow Wilson was a Presbyterian.

President Harding was a Baptist.

President Coolidge is a Congregationalist.—Exchange.

STOP IT!

In greeting a minister of the gospel stop calling him "preacher." It would be just as appropriate to say to an attorney, "Good morning, lawyer," or to a man who tills the soil, "Good morning, farmer," or to a man who conducts a meat market, "Good morning, butcher," as to say to a minister of the gospel: "Good morning, preacher." Call him by his name just as you do other men.—North Carolina Christian Advocate.

"The shortest run some men make is into debt."

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

FOR 5 COUPONS FROM LUZIANNE COFFEE AND 98c IN CASH

In New Orleans; Outside of New Orleans, If You Get Them from Your Grocer or by Parcel Post, Add 20 cents ($1.18 in all), for Packing and Shipping Charges.

You will be Proud of these Bavarian China Cups and Saucers

Think how much pleasure you will take in serving LUZIANNE COFFEE to your friends when this exquisite set of Bavarian China Cups and Saucers is your very own! And, you will receive many compliments not only on your new coffee set, but on the flavor and quality of the contents. This set is of a fine quality Bavarian China, in a beautiful floral design, exquisitely colored. You could not buy it for less than $2.50 or $3.00 retail. But, as a Luzianne customer, you can have it at this very small price.

BUY LUZIANNE TO-DAY!

LUZIANNE COFFEE

TO THE PURCHASER: OUR GUARANTEE.—If, after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

Wm. B. Reily & Co., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Labor Sunday this year is August 31, the Sunday before the first Monday in September.

Trinity College, Durham, N. C., announces the addition of eight members to its faculty for next session.

Dr. Mark N. Terrell, general evangelist, recently held a meeting in Braggs, Okla., in which the membership of the church was more than doubled.

Rev. E. L. Cargill, our pastor at Boyce, La., informs us of the death of Mrs. J. S. Kingrey and Mr. Dan Robert, both members of our church at Boyce. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

Rev. R. L. Armstrong, assistant pastor of the First Methodist Church, Baton Rouge, La., will fill, until Conference, the vacancy at New Iberia, La., caused by the appointment of Dr. Briscoe Carter as Centenary Secretary-Treasurer.

Mr. Chas. O. Chalmers, Business Manager of the Advocate, attended the meeting of the Southern Methodist Press Association at Mount Sequoyah last week. He reports an interesting session of the Association.

We regret to learn that Rev. D. F. Anders, our pastor at Cotton Valley, La., has recently suffered from an attack of malarial fever. We are glad to know, however, that he is again able to be about his work.

The editor of the Advocate is dwelling in loneliness extreme, his wife being away on a visit to relatives in Cincinnati, Ohio, and his daughter likewise being on a visit to friends and relatives in Ellisville, Miss. Those who think "keeping batch" is a happy experience are doubtless basing their opinion upon theory and not practice.

We acknowledge the honor of an invitation from Miss Anna Pharr Turner to attend the graduating exercises of the summer Senior Class of the Shreveport High School, Thursday evening, Aug. 14, of which she is a member. Miss Turner is the daughter of Rev. and Mrs. A. W. Turner.

Rev. W. W. Woollard, our pastor at Starkville, Miss., has recently published a pamphlet, "Unification—An Analysis of the Vote of the General Conference, Chattanooga, Tenn.," in which he produces a strong argument in favor of the adoption by the Annual Conferences of the pending Plan of Unification.

The laymen and pastors of the New Orleans District assembled at the Epworth Methodist Church on Tuesday evening of this week at 6 o'clock to enjoy supper together and to listen to several addresses concerning the work of the laymen in the church. The principal address was delivered by Prof. J. F. Morelock, General Secretary of the Board of Lay Activities.

We take these interesting items from the report of Rev. John C. Chambers, Mississippi Conference Sunday School Secretary, for the quarter ending July 31: Sunday schools visited, 36; workers' conferences held, 37; speeches, addresses, and sermons delivered, 254; traveled by railroad, 2884 miles, otherwise, 3344, a total of 6228. Evidently Brother Chambers is a busy man.

Burt D. Farnsworth, whose name is familiar both to the clergy and the laity through his pamphlet, "The Christian Appeal," has been added to the faculty of the International Y. M. C. A. College at Springfield, Mass., as supervisor of students who are training to become general secretairies or executives in social or religious work, especially in the service of the Young Men's Christian Association.

Some idea of the development of our work in the French section of Louisiana may be had from the fact that a Standard Training School is to be held at Houma, Aug. 24-29. Houma is a beautiful and interesting little city, the site of the MacDonnell Wesley House, with an up-to-date Methodist church, and altogether a delightful place to visit. We almost envy those whose privilege it will be to attend that Training School.

No presiding elder of the Mississippi or the North Mississippi Conference will overlook, of course, the important notice of Bishop Ainsworth, found on page 5 of this issue, to the effect that he wishes to meet the presiding elders of the two Conferences on Friday, Sept. 26—those of the Mississippi Conference at Jackson at 8:30 a.m., and those of the North Mississippi Conference at Durant at 3:30 p.m.

In reply to a letter written him by Bishop James Cannon, Jr., Mr. John W. Davis, Democratic presidential candidate, wrote: "I have no hesitation in assuring you that it will be my studious effort to enforce not part of the law, but all of the law, including the Eighteenth Amendment and any statutes passed in furtherance of the same." This letter is a positive statement of Mr. Davis' position on the prohibition question.

The Joint Commission on Church and Sunday School Architecture of our church has just issued two pamphlets, "Architectural Requirements for Church and Sunday School Buildings," which should be read carefully by all committees charged with the responsibility of erecting new buildings. One of the pamphlets deals with "Type A" buildings, the other with "Type B" buildings. They may be had free of charge by addressing a request to the Board of Church Extension, Louisville, Ky., or to the General Sunday School Board, Nashville, Tenn.

Bishop James Cannon, Jr., sailed on Aug. 6 to fill engagements in Norway, Sweeden, Finland, Latvia, and Denmark in the interest of the World League Against Alcoholism. Following these engagements, Bishop Cannon will attend the International Golden Rule Conference at Geneva, and from there he will go to Murren, Switzerland, to attend a conference on social and evangelical questions. After attending other meetings in Europe, he expects to reach home on Oct. 1. His address while abroad is 69 Fleet Street, London.

Rev. Thos. H. Lipscomb, our pastor at West Point, Miss., was recently assisted in a great revival meeting by Rev. W. B. Hogg, pastor of Trinity Methodist Church, El Paso, Tex. As a result of the meeting, 47 members were received into the church on Sunday morning on profession of faith, including an entire family of father, mother, and five children. Brother Lipscomb says: "Hogg is the most gifted and gracious evangelist I have ever labored with, and the revival at West Point is the best in my ministry. Worldliness was ousted. Congregations immense from all around. Official board unanimously invite him back next year." Brother Lipscomb's note was written from St. Vincent Hospital, Birmingham, Ala., where he was recuperating from an operation performed a few days before.

We learn from the El Paso (Tex.) Herald that Rev. W. B. Hogg, pastor of the Trinity Methodist Church, that city, and Rev. S. J. T. Williams, assistant pastor of the First Baptist Church, have formed an evangelistic party to be known as the William B. Hogg Evangelistic Party. Brother Hogg's ability as a preacher and effective evangelist is too well known in this part of the church to need comment; Mr. Williams is spoken of by the press as a most efficient religious worker, with wide experience in various fields. In leaving the pastorate to enter the evangelistic field, Brother Hogg gives up a salary of $7,000 a year. The first meeting of the party will be at Las Cruces, N. Mexico, beginning the last Sunday in September, in which the Methodist, the Baptist, the Presbyterian, and the Christian churches will unite. In the editor's humble opinion, there is no more powerful preacher on the American continent than William B. Hogg.

IMPORTANT CHANGE OF ADDRESS.

Dr. Briscoe Carter, Centenary Secretary-Treasurer of the Louisiana Conference, requests us to announce that his address has been changed from Bunkie, La., to 1738 Thornton Court, Alexandria, La. Let all local Centenary treasurers, as well as other correspondents, take due notice of this change of address and govern themselves accordingly.

THE CASE OF THE ABSENTEE CHURCH MEMBER.

By Dr. R. L. Russell.

(Recently the writer was asked to give an address on the above topic before a group representing the Evangelistic Committee of the thirty denominations co-operating in the Federal Council of Churches in America. This article is the substance of what was said and was requested for publication in the church press of all the denominations represented. With reluctance I consented to this request and send it forth with the hope that it may accomplish the purpose desired of these good brethren.)

There are many facts which should encourage the Protestant churches in America to believe that a bright day is just ahead of them, and yet recent surveys of one denomination reveal some disheartening facts.

Out of 7,000 pastors in this particular denomination and 19,000 churches, there were a few less than 300 pastors, representing possibly 1,000 churches, who did not report a single addition to the membership on profession of faith. Some of these were churches with a membership of from 500 to 600.

The survey of some 800 village and rural churches in this same denomination revealed the fact that nearly 65% of the membership of these churches was inactive, which accounts for the fact that many churches are reporting no increase in membership from year to year. It was further found that only about 20% of these churches were making any perceptible growth from year to year, while 10% of them were closed. The others were losing from year to year or standing still in their membership roll.

In one presidlng elder's district a survey showed that there were 63,000 white people above ten years of age living within that district. There were 263 churches for the white people, 102 of them being Methodist churches. Estimated figures for the district will show that about 58,000 of the 63,000 absent themselves from the preaching services every Sunday in the year. There should be a campaign in every local church to reinterest the absentee member.

What is true of this denomination may be said to be true of practically every Protestant denomination in the country. It is manifestly true that the cause of our lack of more rapid progress in making Christians of the American people is the inactivity of so many of our members.

There is no hurden greater to the average pastor than that burden which the absentee member leaves upon his heart. He is a weight to the progress of the church, a hindrance to its program, and should be dealt with in the early stages of his inactivity because of the above reasons and for his own sake. It is well to consider his case in this conference.

The gospel of conservation is a very necessary gospel in spiritual as well as physical things. We could well afford to preach and practice no other gospel for a considerable time, at least preach it until the inactive member becomes an active member, or until those who are asleep in the church are awake; or until the absentee is present. Then the unconverted man will more quickly believe and accept our gospel.

Let us make a few inquiries as to why the absentee member has become an absentee. Who hindered him? Why is he not in his place in the church meetings?

1. The manner of reception into church membership at the hands of many pastors. No preparation is made for this great step and the reception ceremony is often given in a very desultory and perfunctory way that makes no impression on the member coming into the church of the importance of the step he is taking. This reception into church membership should be so well prepared for, so impressive and thoroughgoing, that it would he a day never to be forgotten. The wise pastor will make wise plans for it.

2. Neglect. Too often the new church member is simply presented to the congregation, his name enrolled along with the other members, and then forgotten. The pastor assigns him no particular work; the members of the church do not find their way to his home and fellowship, and he finds himself in an allen atmosphere with no sympathy in the time of his heart hunger and temptation, so he seeks fellowship among those who show a friendly feeling toward him. It is to bo feared that the church of the present day may he driving many of its members into the camp of the enemy through sheer neglect. Can we escape if we neglect the neglectful?

3. The pull of the world slackens the grip of the church. "The call of the wild" drives out the call of the good, and at the very time the new convert and new member feels he needs the influence of his church brethren he does not have it. The world offers its hand of help and ho becomes an absent man from the houso of God and place of worship.

4. Another reason why many people absent themselves from the church is the unattractiveness of much of our worship. The hungry heart finds no satisfaction for its hunger; the mourning spirit finds no joy for its grief; and the tempest-tossed soul seldom finds a peace and calm in which it can launch its little bark with safety and security.

Perhaps we Protestant ministers preach to our people too much. Why not mako the Sunday evening meetings largely of a social nature—allowing the people themselves a large place on the program—the pastor closing the service with a fifteen minutes evangelistic appeal? The Wednesday evening "prayer meeting" should, in most cases, be merged into a "church night" program. It is larger and better than the old plan.

These are only some of the reasons why we have absentee church members. There may bo some legitimate reasons—sickness, old age, and other handicaps may prevent some pious persons from attending the services of worship. Poverty may be an excuse for others, and thus many really good souls are lost to the church and the Kingdom through no fault of their own.

The great unworked asset of Christendom is the local church. It should be the great bulwark of Christendom. It should be the beehive of activity and the center of attraction; the source of supplies. Upon its ramparts the soldiers of Christ should stand, and through its organizations we should launch a campaign of world-wide evangelism that shall in our day bring the knowledge of Christ to the whole world.

We spend much time and care and money on conferences when the prophets of God may get together and discuss great and important questions, and not enough time on the individual church member down in the local congregation. He needs to be set to work if he is going to be saved. The gospel of salvation means more than to save a man's soul; it means to save his life! When one joins the church he has made but the first step toward the heavenly world. The rest of the journey may be a long one and fraught with many dangers. Temptations will lie along the path like lions to devour him. But he has joined the church not to he served, but to serve. He has joined the church to save his soul by helping to save others. So, I raise the second important question—How can tho absentee church member be handled? He is our great burden. Without him we fight against great odds and handicaps. We may handle him in two ways:

I. Induce Him to Return to the Fold of the Good Shepherd.

He is the sheep who has heard the voice of the shepherd and known the safety and security of the Good Shepherd's fold, but he has absented himself so long from this security that he no longer feels the need of it. He might he induced to return by the proper care and oversight. Tho pastor should know him and his needs, and should in every way undertake to cultivate him in the interest of the Kingdom and for his own soul's sake.

1. Through experience we have found it a good idea to connect the absentee member with some other member who is keenly alive to the importance of the church and the spiritual welfare of the people, who will take personal concern of the absentee brother and induce him to take up again the program of the church.

2. It has been found well in modern pastorates to organize the parish of the preacher on the "unit plan." By the unit plan the parish is divided into certain sections with every member of the church in that section a member of this unit, and under the care of a unit committee. The absentee members should by no means be forgotten in this unit organization.

3. The church should take any amount of time or go to any extra effort to save itself from the burden which the absentee member places upon it. Too often we have considered him as worthless and useless, and have cut loose from him and given ourselves no concern on his behalf.

4. The church should be ever watchful lest any of the weaker Christians should stumble and fall by the wayside. Opportunities should be sought or made to make it easy for such to return to the line of service and take upon themselves again the vows of an aggressive Christian life.

II. Or we may handle the absentee church member by letting him drift, disregarding any claims he may have upon us, cutting him loose from our influence and organizations, thereby losing our opportunity of making a valuable member and a great influence in the Kingdom of God.

One of these ways is open to us. The wise pastor and active church member will choose the former way to make the absentee member the present and active member.

What Shall be Done With the Non-Resident Member?

Shall he be continued on our rolls? If so, what shall we mean to him or he mean to us?

The non-resident member ought to be advised to move his membership with him to his new home, and encouraged to identify himself with the people of God in his new location. In fact, this advice should be given before he changes his residence. If not possible then, he should be counseled to do so by a friendly communication from the pastor or some good member of the church, and the pastor of the new church should be advised as to the time of his removal and his present location, with the hope that the new pastor may do something to get him to identify himself with the church in the new location.

The church is of little value to the non-resident member, even when the church keeps in close contact with him, and if this contact is lost, it is practically of no value. To save the average non-resident member to the Kingdom of God, he should become a resident member of the church in whose parish he lives.

Dropping a member's name from the roll should be the last thing done for the individual by the local church. It is with great effort and time and a sacrifice of money that we win a man for the church and Kingdom, and wo should spend all the time, money and effort necessary to save him to the Kingdom; but when he has made up his mind definitely to absent himself from the church, and has proved hy his life that he no longer cares to connect himself with the church, then after we have spent all efforts possible to save him to the church and cannot do it, then, and only then should we drop his name from the roll of the church, and no one should be dropped from the roll of membership of the church except by that body of the church authorized to do this. Certainly no pastor should assume such authority.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. D. F. Anders, Cotton Valley, La., 3; A. M. Mayo, Lake Charles, La., 3; Rev. W. H. Lane, Purvis, Miss., 3; Rev. W. J. Dawson, Brandon, Miss., 3.

OLD BOOKS WANTED.

E. L. Shettles, 3906 Speedway, Austin, Texas, wants to buy the following books, and will pay following prices: History of Protestantism in the Southwest, by Rev. John G. Jones, $5; Early Days in Mississippi, by Fulkerson, published at Vicksburg, $10; History of the Creek and Muscogee War, hy Thomas S. Woodward, $25. If you have town, county, or State histories of any of the Southern States, or any biographies of Southern men, write me.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MAMIE A. SIMPSON.

Mrs. Mamie A. Simpson, wife of J. D. Simpson, fell on sleep at Shaw, Miss., June 8, 1924. Mrs. Simpson was the daughter of Leroy and Susan Kid. She was born at old Jonesborough, now Chalybeate, Tippah County, Miss., Aug. 11, 1873. In early girlhood she knew Christ as her personal Saviour, joined the Cumberland Presbyterian Church, lived a consistent Christian life therein until 1897, when she joined the Methodist Church with her preacher-husband, to whom she was married March 4, 1890. Changing her church relation did not change the fine Christian spirit of this splendid woman. In her heart reigned the law of kindness; in her home was found a catholic spirit born of her Lord and transmitted to her family; in her church relation was found a loyalty that knew no faltering, a devotion unchanged by time or place. The mother of twelve children, eleven of whom survive; the wife of an itinerant preacher, changing her home every four years, her courage and faith found fitting expression constantly in an orderliness seldom disturbed, in children whose training was such as to provoke constant expressions of wonderment among her friends, in an amount of definite church work that put to shame many of us who give our whole time thereto.

Her home was always inviting. To be a guest there was an honor not to be despised. Her gracious hospitality knew no nervousness, contained no apology. She presided over all the affairs thereof with an ease and confidence that pervaded like a breath of spring in a desert land. Her voice was seldom raised above the polite conversational. Her pleasant smile seemed a stranger to ills of all kinds. I doubt if any member of her family ever discovered all the bounds of her patience or the depths of her love. She so favored her Lord that the kinship was noted by the most indifferent observer. Her character was contagious. Its ruggedness contained the essence of simplicity, the beauty of holiness heralded like the dawn, the grip of a baby's hand. I have not known a finer womanhood, a more beautiful life, a more striking simplicity, a wiser mother or a more faithful wife. Not only her children, but her friends "rise up and call her blessed." She died as she had lived. Her Lord will not forsake those she loved and served. Peace abides.

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FROM OIL CITY, LA.

The "drouth" has about got the Oil City pasture's "goat." About all a fellow can do now is get up from one hot place and go to another—like the unclean spirit that "went about in dry places seeking rest and finding none." Good thing that fellow didn't have a Conference course to get up.

Well, a fellow is usually expected to have a little something "extra" when he writes to the Advocate, but I don't know if my material will be classed that way or not. We "little fellows," who hardly ever get into the papers except to make a "report," are not bothered with such troubles as men are whose manuscripts the cruel editors tamper with; and yet we do have our worries, especially when we begin to wonder whether the great reading public has time, or cares, to read about our little items of news. Yes, they do care; and that's why we are encouraged.

Our third quarterly conference was held Sunday night by Dr. R. H. Wynn, who also preached a very fine sermon on "John the Baptist." All of our people enjoy Dr. Wynn's sermons. His coming is always "a thing of joy."

Rev. H. T. Young, of De Ridder, held our annual revival in the month of June. His preaching was of the kind that abides. His son Harold played the trombone, to the delight of all. Brother Young and his boy were entertained in the home of the pastor, and you may believe it or not, we had some jolly times. The Lord was with us. Brother Young is a "terror" to the "jazz" crowd, and the "pro-dipping vat" crowd. Our church members were wonderfully uplifted. We are still reaping the benefits.

The writer has just returned from conducting a union revival in Texas for the Presbyterians and Methodists. We had a great time. The meeting was held in the Presbyterian church. They had no "altar," and our first act after arriving was to call for a "mourner's bench" to be erected. Grown young men asked what it was for. They soon found out by practical demonstration. The old-time shouting in this meeting was great. The last night was wonderful. Unconverted young men went to each other and came in pairs to the altar, and were saved. One very prominent Baptist layman went out and got his children and brought them to the altar and saw them gloriously saved.

Well, back to Oil City. It will be of interest to some of the former pastors of this "den" to know that slot machines were removed from the stores last year, that the "redlight district," consisting of about seven houses, has been closed, and the moral tone of our town is much improved, although there is much to be done yet.

The pastor goes to Trees City once a month this year, and the work there is moving on nicely. We hope to have our revival there in September.

We are looking toward Annual Conference, and hope to have a good report. Our people have paid something near $1,000 on the church debt at this place, and the balance is easily provided for through our church extension loan fund. The writer has many friends in Louisiana, where the Lord blessed us in revival work, and he would be glad to hear from them any time.

Fraternally,
ROBERT A. BOEHMAN, P. C.

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UNIFICATION? LET THE MEMBERSHIP DECIDE.

Dear Dr. Carley: It occurs to me that the proper way, and the most satisfactory way, to decide the unification proposition won't be to have the intelligent membership of every church in each Annual Conference take a vote on the question. Brother W. S. Holmes, in his letter to the Advocate of July 4, says, "Give them the privilege of making their own decisions, they are likely to do so," etc. Now what this paragraph states is just what I wish to say. If we think only a moment, we know full well that our membership rarely, if ever, have the privilege of voting any important question by vote. We who usually "run" the church, are a self elected few—often a very few in each church, and our quarterly conferences are usually attended by only a few; they usually elect themselves as delegates to the district conference; of these only a few attend the district conference and this few elect a part of themselves as delegates to the Annual Conference; and of this few, say from three to seven from each district, are about all that attend the Annual Conference. These are called a representation; this means one vote to represent, say 10,000 members of our church. Maybe they represent us, and maybe they don't—who knows?

I am confident the great majority of our church membership will agree with me when I ask for the privilege of a membership vote.

Let us decide it.

Sincerely,
H. C. LIPSCOMB.

Oaknolia, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Aug. 24.
Meridian, Fifth Street, 8 p.m., Aug. 24.
Lauderdale and Electric Mills, at Lauderdale, Aug. 31.
Meridian, at West End, 8 p.m., Aug. 31.
Scooba, Sept. 7.
Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Cooper's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Pacatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Laverne, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at ———, Oct. 24.
Mathiston, at Lumsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Third Rounnd.

Magee and Sanatorium, at Rial's Creek, Aug. 14.
Avera, at Wilson, Aug. 17.
Bacatta, at Boyles Chapel, Aug. 20, 2 p.m.
Mt. Olive, at Eminents, Aug. 22, 11 p.m.
Ellisville, at Mt. Zion, Aug. 24.
New Augusta, at Beaumont, Aug. 28.
Lucedale Ct., at Cox Chapel, Aug. 31.
Richton, at ——.

W. W. GRAVES, P. E.

Vicksburg Dist.—Third Round.

Silver City, at ———, Aug. 17, p.m.
Louise and Holly Bluff, at ——, Aug. 17, 11 a.m.

W. B. JONES, P. E.

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FROM COTTON VALLEY, MISS.

Dear Mr. Editor: Just a few lines to let you know our work is progressing nicely. We have received fifty members, and have three other meetings yet on the circuit.

Rev. Dan E. Kelly, of Mississippi, held our meeting at Cotton Valley, and it is of this meeting I want to say a few words.

Brother Kelly preaches the Gospel of Christ, and believes it is the power of God unto salvation. He believes this so strongly that he has no set forms or plans for his campaign, but relies wholly upon the Holy Spirit to lead him. For this reason the work he does is a lasting one, living on and on forever. We were unable to have a prayer meeting in either the Methodist or the Baptist church before the meeting. We now have a good union prayer meeting, with an attendance of about one hundred and twenty-five. On one Wednesday night the prayer meeting is held in the Methodist church, the following week at the Baptist church.

We were in the midst of an oil boom here at Cotton Valley, and the people were so dazzled over the prospects you could hardly get them out to church. The attendance has been much better, and the whole town shows the effect of the influence of the revival.

D. F. ANDERS, P. E.

FROM FULTON, MISS.

Dear Dr. Carley: Just a word of praise for the Grenada College girls who are teaching the training classes this summer. We had Miss Hazel Holley with us here last week, teaching "The Pupil." There were fourteen enrolled in the class, but not all were permitted to attend every day, so only ten received credit. Miss Holley is an excellent teacher. It is an inspiration to sit in her class. Her work in our midst was worth much to our Sunday school. We think the Sunday School Board is doing a good work in sending these consecrated young ladies to teach these classes.

Things are moving along well with us on the whole Fulton circuit. We are in the midst of our revivals. Last Friday night we closed out at Van Buren, where the pastor did the preaching. The Lord was with us and we had ten professions and besides received two members by letter. More than seventy-five people reconsecrated their lives. The Sunday school at that church, as recently reorganized and rejuvenated by Brother Gladney, is now meeting every Sunday with an attendance of more than fifty. We plan to report "level columns" this fall.

Yours cordially,

A. Y. BROWN.

GREAT MEETING AT GOLDEN, MISS.

There has just closed at Golden, Miss., one of the greatest revivals that have ever been held there. We began July 20 and continued for eleven days. We had with us in this meeting Rev. W. M. McIntosh, of Columbus, Miss., general evangelist, to do the preaching. Brother McIntosh preached with great power, and many were converted and lined up for God. We had about 90 conversions, with 47 additions to the Methodist church and 14 to the Baptist church, making in all 61 who joined the two churches. I feel sure that there will be several others who will join yet. This revival stirred the entire town, and men and women came to the altar and were converted in the old-time way. Brother McIntosh is safe and sane and will be a blessing to any church and town that has him.

Sister McIntosh was with us and held quite a number of services for the children and young people. She rendered very fine service and did very effective work in the altar and going after the unsaved and inviting them to Christ. Brother and Sister McIntosh are very fine workers whom the Lord wonderfully blesses, and I commend them unreservedly.

The song service was under the direction of Mr. E. S. Homan, of Millport, Ala. Brother Homan did us very effective work, and his singing added very much to the success of the meeting. E. S. Homan is a consecrated Christian gentleman, and will do good work for any one.

Our people are happier, our town is better, and the atmosphere is different since this great revival. Many who had never been known to show any interest in souls were touched, and are different from what they were. This meeting was a great blessing to our town, and we pray that God may send the same corps of workers back to us again.

We will begin our meeting here at Belmont, Miss., Friday night, Aug. 8. We are to have with us here Rev. A. J. Notestine, of Birmingham, Ala., general evangelist, who will do the preaching and direct the singing. We have never met Brother Notestine, but he comes highly recommended, and the fact that he is sent out by the church is sufficient for us. We are praying that God will give us another great victory here.

C. WESLEY BALEY, Pastor.

A LAYMAN ON UNIFICATION.

In the discussion of unification, it seems to me that the church is being taken "off its feet" by Christian "sentiment" on the one hand and worldly ambition on the other, and these two factors may overcome the sound judgment of what seems to be the minority. The history of all churches is positive evidence that separation is better than internal differences. The monopoly of Christianity was tried by the Roman church and proved a failure. The Reformation in Europe, the migration to America of the Pilgrims, Huguenots, etc., was all that saved Christianity from "too much unification."

The Wesleys' withdrawal from the Established Church of England, the division in the Presbyterian Church, the division in the Baptist Church (Missionary and Primitive), and last but not least, the separation of the Methodists in America, all prove by their phenomenal growth that the universal church of Jesus Christ is too broad for any man-made creed; and whenever a church grows to the extent that its doctrines become irksome to a large body of its adherents, separation is progress, and advances the kingdom of our Lord and Savior Jesus Christ. No one who has read the past history of the church will question this. Then why turn back to consolidation, unification and the medieval ages? Let us go forward, not backward.

A second reason: Whenever the two Methodist churches have "brushed elbows," there have been ill-feelings engendered. Bishop Candler's home town of Atlanta is a fair sample. If we cannot live neighbors without friction, how can we hope to dwell in the same house in peace? The cause of the original separation still exists. The Negro looms up "in the woodpile" as big as ever.

Both churches are now doing the greatest work they have ever done. Let us not retard the work by any reactionary steps.

W. HEMINGWAY, SR., Layman.
Vicksburg, Miss.

FROM KILMICHAEL, MISS.

Dear Dr. Carley: We have just closed a revival meeting at Kilmichael, Miss., which was an abundant success. Our congregations grew from the first service until the last. The last few services, there were more than a hundred who could not be seated in our church building. There were 27 additions to our church, and a number of our people professed new interest in the church and a determination to work more diligently. We have every reason to expect that we will be able to make an excellent report at Conference. Our people have expressed great admiration for Rev. J. M. Alford, Texas Avenue Church, Shreveport, La., who did the preaching.

R. T. HOLLINGSWORTH, P. C.

FROM MANTACHIE, MISS.

Dear Brother Carley: We have just closed one of the greatest revival meetings ever held in our church at Mantachie.

The services were begun on the night of July 21, and closed with the night service of the 30th, running nine days.

The preaching was done by our pastor at Ripley, Brother J. A. George. He brought to us eighteen of the greatest, most uplifting, inspiring spiritual and gospel sermons ever delivered in our community. The cause of Christ was presented and held up to the people as never before. Stubborn sinners broke down and came to the altar and accepted Christ as their personal Savior. The Christians were strengthened and built up in the faith.

Brother G[illegible] is a power in the [illegible], wholly consecrated to God and lost to the things of the world. He does not [illegible] his Christ and the doctrines of Methodism. Our church has been greatly benefited by his preaching. Large audiences greeted him at every service. His messages were far beyond the ordinary.

As to the results, there were more than forty conversions, and 3 accessions to our church upon profession of faith, and 7 by certificate, 70 in all, and more to follow; 25 infants were baptized, and more than 50 persons reconsecrated their lives to God.

Our helper, Brother George, knows how to help the pastor, and does not fail to present all the different causes of our church. We commend him to all.

Under the efficient leadership of our presiding elder, Brother J. B. Randolph, the Corinth District is coming to the front.

Yours truly in Christ,

G. B. LANE, P. C.

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Session opens September 10, 1924.

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Sunday School

NEW ORLEANS DISTRICT—WESTERN DIVISION—STANDARD TRAINING SCHOOL.

First Session, Aug. 24-29, 1924, MacDonnell Wesley Community House, Houma, La.

Each evening, from Monday to Friday, inclusive, the schedule will be: First period, 7 to 8; intermission, 8 to 8:15; second period, 8:15 to 9:15. Forenoons: Faculty meeting, 9:30; Assembly, 10. Daily: Tuesday, Thursday, Friday.

Courses and Instructors:

1. The Sunday School. Instructor, Rev. Alonzo Early, pastor, Crowley, La. 2. Principles of Teaching. Instructor, Mrs. J. M. Henry, Ruston, La., Assistant Conference Sunday School Superintendent. 3. The Bible and Missions. Instructor, Dr. W. Winans Drake, presiding elder, New Orleans District. 4. Pupil Study. Instructor, Prof. D. B. Ranlins, Centenary College, Shreveport, La.

All non-resident pupils may obtain board at the Wesley House at $1 per day.

Those who should attend:

1. Presiding elder, pastors, and other local ministers.

2. Superintendents, officers and teachers of the Sunday school.

3. Members of the Adult and Young People's classes desiring to prepare for service in the Sunday school.

4. Epworth Leaguers and members of Missionary Societies.

5. All who are interested in the great educational program of the church.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."—Paul.

DR. W. W. DRAKE,
Presiding Elder.
REV. C. D. ATKINSON,
Conference Superintendent.
MR. H. P. WALL,
District Secretary.
MISS ELLA K. HOOPER,
Educational Director.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Prof. A. C. Maddox, of the State Normal, Natchitoches, La., writes: "I shall be glad to be a member of the faculty of the Standard Training School at Amite, La., Sept. 1-5, and I shall render there the very best service of which I am capable." Prof. Maddox is a native of Arkansas, and a graduate of Hendrix College.

The other members of the faculty in the Amite Standard Training School are: Prof. D. B. Raullns, of Centenary College; Prof. Summers, of Millsaps College, and Dr. A. S. Lutz, of Shreveport.

The third session of the Baton Rouge Standard Tralning School closed Aug. 3, issuing about fifty credits. This third session was pronounced the best of the three, and a resolution was passed to hold the session of 1925 in October instead of August. Much credit for the success of the Baton Rouge School was due to the faithful work of the Educational Director, Rev. Larry Armstrong. The faculty was as follows: Bible, Dr. C. W. Crisler; Program of Christian Religion, Dean R. E. Smith; Principles of Teaching, Mrs. J. M. Henry; Primary, Mrs. R. L. Harwell.

We have held three District Standard Training Schools this year, and the presiding elder of each district has been present and has taken a course in the school. The example of these three elders, Brothers Williams, Brown, and Dodson, will be followed no doubt by the other four elders in the Louisiana Conference. It is very encouraging to have such hearty co-operation of the leaders of the seven districts in religious education. This record cannot be surpassed in any Conference in Methodism.

There will be two or three Teacher Training courses offered at the Bluff Creek camp meeting. The course on "The Principles of Teaching" will be taught by Rev. H. B. Hines, of Plaquemine, and the course on "The Sunday School" will be taught by the Conference Superintendent. Mr. J. H. Rhodes, of Zachary, has called a meeting of his sub-district at Bluff Creek Camp Grounds this Sunday, Aug. 10. This is his third group rally he has had this year.

Mr. O. H. Cline, District Superintendent of Teacher Training for the Baton Rouge District, gave an interesting report of Teacher Training in his district at the closing meeting of the Standard Training School at Baton Rouge.

REV. C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE.

Standard Training Schools.

Please announce:

1. Vicksburg Standard Training School for Leadership Training, Vicksburg, Sept. 8-12, 1924, at the Crawford Street Church.

Courses as follows: Primary Pupil; Junior Organization and Administration; Pupil Study; Program of the Christian Religion.

Enroll with Mr. F. H. Henderson, P. O. Box 156, Vicksburg, Miss.

2. Biloxi Standard Training School for Leadership Training, Biloxi, Miss., Sept. 1-6.

The following courses will be offered: The School; Principles of Teaching; The Pupil; Life and Letters of St. Paul.

Please enroll with Miss Laura White or Rev. O. S. Lewis, Biloxi, Miss.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM LAKE JUNALUSKA, N. C.

Rev. R. H. B. Gladney, Sardis, Miss.

I have heard lecturers, musicians, and enteretainers who have traveled extensively, say that Lake Junaluska is the beauty spot of the world. This is my eighth visit, and I can say that it is always new, ever wonderful. The climate, the beauty of the scenery, the fellowship with earnest, consecrated students and leaders from all sections of the church have made a large contribution to those of us who have come here from year to year. Long may Junaluska live to bless the church of our entire country.

The following people from North Mississippi will have to their credit from two to six courses when the third term closes the latter part of this month: Rev. and Mrs. J. M. Wyatt, of Lula; Mrs. J. D. Magruder and Mrs. Allen, of Tunica; Rev. J. A. Randolph, Mrs. V. R. McDonald, and R. H. B. Gladney, of Sardis; Miss Susie Trigg, of Greenville; Misses Loy Boone and Vera Salmon, of Pontotoc; Miss Virginia Thomas, of Tupelo; Mrs. Wax, of Amory; Rev. R. G. Lord, of Coahoma, and Rev. C. A. Parks, of Holly Springs.

HONOR ROLL, CORRESPONDENCE SCHOOL, SOUTHER METHODIST UNIVERSITY.

Texas Conference.

Cecil G. Condrey, Winfield, Tex., admission; J. H. Malone, Winboro, Tex., third year; C. A. Mangham, Mount Enterprise, Tex., fourth year; George Avery, Jr., Deweyville, Tex., fourth year.

Central Texas Conference.

George F. Siler, Moody, Tex., admission; L. D. Williams, Georgetown, Tex., admission; W. W. Riley, Mineral Wells, Tex., admission; E. L. Hill, Kerens, Tex., second year; R. E. Briggs, China Springs, Tex., third year; P. L. Shuler, Dublin, Tex., third year; J. D. Kursell, Florence, Tex., fourth year.

Northwest Texas Conference.

Virgil, Hughes, Baird, Tex., admission; T. M. Johnston, Margaret, Tex., first year; J. P. Magee, Tolbert, Tex., first year; Silas Dixon, Crosbyton, Tex., second year; John R. Bright, Nolan, Tex., third year; Charles B. Thompson, Seminole, Tex., third year; G. W. Montgomery, Ovalo, Tex., fourth year.

West Texas Conference.

Sam E. Govett, Seguin, Tex., admission.

North Texas Conference.

A. L. Lusby, Holliday, Tex., fourth year; J. W. Wright, Blue Grove, Tex., fourtb year.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Aug. 24, 11 a.m.; Q. C., Sept. 2, night.
Corinth, South Side, preaching, Aug. 24, night; Q. C., Sept. 3, night.
Myrtle, at Glenfield, Friday, Sept. 5.
New Albany ct., at Mount Olivet, Saturday, Sept. 6.
New Albany sta., preaching, Aug. 31, 11 a.m.; Q. C., Sept. 8, 9 a.m.
Rienzi, at Thrasher, Thursday, Sept. 11.
Guntown, at Guntown, Friday, Sept. 12.
Baldwyn, at Lebanon, Sept. 13, 14.
Corinth ct., at Mount Carmel, Friday, Sept. 19.
Booneville sta., preaching, Sept. 21, 11 a.m.; Q. C., Tuesday, Sept. 23, night.
Iuka ct., at Salem, Friday, Sept. 26.
Burnsville, at Chapel Hill, Sept. 27, 28, 11 a.m.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Iuka sta., Sept. 28 night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Ebbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at ———, Oct. 15.
Sherman, at Sherman, Oct. 16.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hedges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct 29.

JOSEPH B. RANDOLPH, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist—Third Round.

Franklinton, Aug. 17, 18.
Bogalusa, Aug. 17, p.m.
Pine Grove, at Montpelier, Aug. 23, 24.
Kentwood, Aug. 24.
St. Francisville, at New Hope, Aug. 28, 29.
Springfield, at James Chapel, Aug. 30, 31.
Natalbany, at Tangipahoa, Aug. 31.
District Conference, at Ponchatoula, June 3-5.

H. N. BROWN, P. E.

Ruston Dist.—Third Round.

Chestnut, at Chestnut, Aug. 17; preaching, 11 a.m.
Simsboro, at ———, Aug. 19.
Ruston, Aug. 24; preaching, 11 a.m. (Questions 12 and 14).

K. W. DODSON, P. E.

Monroe Dist.—Third Round.

Oak Ridge, at Crowville, Aug. 17, 11 a.m.
Winnsboro, Aug. 17, 8 p.m.
Chatham, at Lapine, Aug. 24, 11 a.m.

During this quarter the assessment for district work will be presented and we hope to raise the amount in full.

W. D. KLEINSCHMIDT, P. E.

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R. L. FLOWERS, Secretary.

FROM ASHLAND, MISS.

Dear Mr. Editor: As a young minister I want to report to you the result of the preaching of another young minister.

We have just closed a revival at Liberty, and the Lord has wonderfully blessed us. Rev. A. Y. Brown, of Fulton, Miss., did the preaching for us. He did not do any sensational preaching, but he preached the plain, simple, unvarnished God's truth, and God blessed his preaching. We had five professions, took in four members, and baptized two babies. We had about two hundred reconsecrations, and the whole community was spiritually uplifted.

Brother Brown has won a warm place in our hearts, and our lives have been made far richer and sweeter by having known him. May he continue to spread the Good News, and may God's richest blessings rest upon him.

WM. L. ROBINSON, P. C.

FROM BARHAM, LA.

Barham has not had a Methodist church a whole year yet, but has had the greatest revival in its history.

The week before the evangelist came was spent in prayer. The community was divided into sections, with captains and leaders, and group prayer meetings were held in the homes. Much interest was manifested in these group prayer meetings, the attendance increasing every night. During the week of prayer one baby was baptized.

A large tent was pitched in a central location, and for two weeks the glorious mercy of God was shown to sinners. Hardened hearts were melted, souls were made anew through the atoning blood of Christ. Faithful, earnest messages, dipped from the heart, magnified the Christian, reconsecrated the back-slidden, and moved the sinner to genuine repentance.

Rev. Dan Kelly came to us from Mississippi on June 17, and remained through July 2, and his coming was not in vain.

Brother Otis Spinks led the singing in a most satisfactory manner, and his splendid singing did much toward making the meeting a success.

When the time came to close the meeting, the interest was at such a high point and the people were so anxious for the services to continue that Brother Kelly was compelled to request them not to ask him to continue, as it was necessary that he go on to his next appointment.

It was the common saying among all the people that it was the greatest meeting Barham had ever witnessed. Crowds came from nearby towns, and every night the tent was overflowing. One hundred and sixteen joined the church—seventy-five to the Methodist and the remainder to the Baptist and the Presbyterian churches.

The services have closed, and those who worked among us have gone, but the spirit of the meeting continues in our midst. Large crowds attend the services and much interest is still manifested, and it is our earnest prayer that this may continue so.

We arrived in Barham a short time after Conference. It being a mill town and not having had a Methodist church before, we had no house or parsonage waiting for us. We were compelled to wait two months before a house was ready and properly furnished, having moved temporarily into a house about two miles from Barham. As quickly as possible a Methodist church was organized with a membership of twenty. Four years previous a Baptist church had been maintained.

We now have a membership of about ninety, with all departments working nicely.

A. K. McLELLAN, P. C.

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OUR ITALIAN WORK.

By Rev. Leon Pieone, LL.B.

Our Italian work, as it stands, gives us a glimpse of the future, and our church must work out a plan to reach the many thousands of these people which are living within the bounds of our church.

On the 29th of June, we started a meeting of the Italian preachers of our church in Ensley, Ala., which was followed by a revival. It was a great blessing to that community. Nine were admitted in the church and that work is in a splendid condition, due to the fact that we have there for a preacher a man of God, who stops at nothing in order to advauce the work of the church. Just five months ago, a man was run down by a train, his leg was cut off, and the loss of blood was imperiling his life. The doctor asked the family if some one would give some of his blood to save the man; many of the relatives said they would, but when the time came, and they saw the doctor with a knife, every one backed out; the man was dying fast, so our preacher went forward and told the doctor that he was willing to give his blood; over a quart of his blood was transferred into the veins of the dying man, the man got better, and he was released from the hospital just three weeks ago.

This act has brought several people to the church, some of them very prominent in Birmingham, and the future of our church there among the Italians is very bright. Brother Cravola is the pastor of this work.

In Tampa, Fla., I know that the work is in fine shape. Brother Monteleon is in charge of San Paolo church, which has the largest membership of the Italian churches in our connection. He told me that everything is fine in his work.

Brother Frisco is in charge of Russell Mission, and I know that this young mission is flourishing under his ministry.

I am just back from a revival in Bryan, Tex. In this section we have a large colony of Sicilians, who are Italian like the rest of us, and in ten days Brother Martinelli and myself were able to stir up this colony by personal work. We spoke from corner to corner, an average of eight to ten hours daily. The result was great. Several men and women came to the church to hear the Word of God for the first time. Here we have a new church building, which was dedicated on the 27th of July, and at this point our church has a hopeful future. Brother Martinelli is a sincere Christian, has a Christian wife and fine children.

In New Orleans, La., our church is doing work among the Italians. Much is being done, but the work at this place is very hard, due to the fact that the Roman Church has the Italians so organized that it will be a good while before any good work which will amount to anything can be done. I am in charge of this work, and only myself and the Lord know how much is done for the salvation of these people.

Our people are converted easily in places where there is no priest to mislead them. They are hungry for the truth, and they like our theology. We could do much more and much better if we could have more men in the field, and often we could easily secure good men if we could have the proper support. The Board of Home Missions in Nashville is doing its very best. I think that some one from somewhere should direct support towards this work. Dr. R. L. Russell is the proper man to write to for any information; his address is Box 510, Nashville, Tenn.

I am hoping that the readers of this article will do something for our Italian work. Remember that we are here to stay, and that we have no other hope of getting the Gospel except God's people help us.

New Orleans, La.

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FROM FOXWORTH, MISS.

Kindly allow me to make a brief report from the Foxworth charge with reference to revivals.

On Sunday, July 6, we began our revival at Foxworth, with Rev. H. A. Wood, of Flora, Miss., doing the preaching. To say he preached well is to state it mildly. The meeting ran six days. Results: Three additions to the church, and membership built up and greatly stimulated.

On July 13, our revival was put on at Sandy Hook. Rev. J. M. Alford, of Shreveport, La., was our very efficient helper. He is an excellent preacher. Five united with the church as a result of our Sandy Hook revival. The meeting ran eight days.

Then, on July 27, the Hopewell revival was started, with Rev. A. C. Johnson, of Carriere, Miss., doing the preaching. The meeting ran through the first Sunday in August—eight days in all. The meeting or revival at Hopewell resulted in the churches being wonderfully revived, and fifteen accessions to the church on profession of faith. On Saturday before the meeting closed on Sunday, the good people of Hopewell, in company with Rev. A. C. Johnson, brought on a storm at the parsonage. They gathered a big pounding and stormed the preacher and wife with sacks of sugar, chunks of meat, flour, preserves, canned goods, until the dining-room almost groaned under the burden. A few of the Foxworth people joined in the pounding.

Our revivals have been good this year. No man ever had better help than I have had in Rev. H. A. Wood, Rev. J. M. Alford, and Rev. A. C. Johnson. They all preached with power, and God blessed the preaching of his word. To God be all the glory, both now and forever. Amen.

Yours in his name,

J. W. PRICE, P. C.

In quietness and in confidence shall be your strength.—Isaiah 30:15.

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STUDENTS ARE EXPECTED TO ARRIVE ON WEDNESDAY, SEPTEMBER 10th.

Here are some kind words about the work which Whitworth College is doing:

G. W. Huddleston, President State Board of Examiners, Jackson, Miss.: "I am very much pleased to say that the work in examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several, very excellent. I am gratified, really proud, that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it."

Miss Bertha Baur, Director of Music, Cincinnati Conservatory of Music, Cincinnati, Ohio: "After the many excellent talents which have come to us from Whitworth College during the past ten years, I feel impelled to write to you of their superior studentship and splendid preparation not only technically but musically, which has been on a par with the best schools of this country. I congratulate you upon your splendid music department and its high standard; in each case students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to indorse Whitworth College."

WHITWORTH COLLEGE - - - - - - BROOKHAVEN, MISS.

Woman's Missionary Society

All communications for this department should be sent to Mrs. Ada Parker Brown, 1811 Woodlawn Place, New Orleans, La.

A VOICE FROM THE MOUNTAINS TO MY DEAR AUXILIARY OF EPWORTH.

Although I am absent in person, my thoughts wander to my Christian friends and I silently express a wish that I could give wings to the delightful cool breezes that we are enjoying and which bring us to the "land of Nod" twice daily. It certainly is exhilarating to live in a climate like this, and the scenic view of the great Appalachian chain moves us to recognize the marvelous and mysterious creation of the Almighty hand.

Is it not true that of all the sights that nature offers to the eye and mind of man, the mountains stir our deepest feelings? Their magnitude gives the impression of a power over man.

We have here, in this Sapphire country, many summer camps for boys, principally Camps Sapphire and Carolina. Boys from all the States are here, having a wonderful experience. The camps are managed by a board of directors, well disciplined, with plenty of amusement and recreation, which prevents homesickness. Two lovely Christian ladies, whose husbands are Presbyterian ministers, visit the camps daily, from our boarding house, and in a motherly way, read, talk and otherwise entertain boys. There is no sickness and every one is happy and contented.

A Trip to the Falls.

If you were to see your associate climbing the side of a mountain to get a better view of the source of a fall of water, you would readily conclude that she is approaching perfect health. We rode four miles to Glen Cannon Falls, a broad expanse of water emanating from a lofty rocky wall, and we wondered how can these things be, yet realizing that nature in all her beauty speaks to us in her own language.

How can I describe our trip to Caesar's Head and to Connestee Falls?

Eight in the party left the house at 2 p. m., traveled eighteen miles in an auto, to witness these beautiful works of nature. We first stopped at Connestee Falls and were enraptured at the grand sight from the top of the mountain. We then descended to the foot of the falls—116 feet—and our enthusiasm knew no bounds. Walls and floor of immense rock and the crystal water rushing down, filled us with pleasure and inspiration.

We left the falls and proceeded on our way to Caesar's Head. We crossed the border line between North and South Carolina. For you know this wonderful creation is in South Carolina.

Around and around shady curves we went, ascending slowly and steadily until we reached the summit, 3,000 feet above sea level. As we stood on the top, we were awestruck with the unexpected scene that attracted our attention, for we were looking down on the tops of what, before, we considered lofty mountains.

Suddenly, a sharp clap of thunder terrified us, and we witnessed a great storm sweeping across the country below us, and as we had the sun-shine, we seated ourselves on Caesar's bald face and watched the storm sweep across the country. A most wonderful experience!

We then thought we would reconnoiter a little, and to the right we found a deep cleft in the rocks, 50 feet or more. Curiosity, of course, led us around to the bottom, and we approached the opening to this uncanny looking place, and our guide told us that this place is called the "Devil's dining-room." "Enuf sed"—I did not care for any of his food, so I said, "Get thee behind me, Satan," and wended my way back to the summit.

How can any one doubt the existence of a Supreme Being, when the "firmament showeth his handiwork?"

If any one wishes a never-failing source of inspiration, pleasure and health-giving recreation, I would advise a summer at Brevard—the Sapphire country.

G. CARTY.

Secretary Woman's Missionary Society, Epworth, New Orleans.

Brevard, N. C.

WOMEN, HAVE YOU REGISTERED?

These manifold activities toward conserving good and eradicating evil have led the mass of women to realize the power vested in that little weapon called the ballot and have caused many men and women to see how necessary to the success of their hopes and labors is the right of expression through the ballot box for or against candidates who represent certain issues or are pledged to certain reforms. Just men declare that lack of a vote contributed largely to the unjust laws governing women and children, and they point out as a concrete case that the Federal Bureau for the Conservation of Child Life, with a woman as chief, is only eight years old, while the National Bureau of Animal Husbandry has long been in existence and carried large appropriations.

An interesting circumstance reported by the Woman Citizen developed during the congressional investigation of the packing industries. One packer suggested that the housewives should buy corned beef; it did not matter whether they or their families liked corned beef or found it nourishing and digestible for the children, but it any way. What business have women to prefer for their families the rich and juicy rib roast or the succulent lamb chop? say the packing interests.

But the National Farmers' Council has another program to offer the country. One plank in the platform of the organization called for the passage of the Kenyon bill to regulate the packing industries; another called for the ratification of the suffrage amendment so that women of the nation might have a voice right away in legislation which regulates food.

Housewives are, or should be, intelligent buyers of food, and any home-maker would like to help decide whether the big interests are to hand them out a menu card or whether they may make their own. Suffrage and housekeeping are terribly mixed.

Woman sees in the vote a chance to make the old world new. She is an idealist in politics. She doesn't want suffrage for party aggrandizement, but for social service. Observe that casting a vote for better conditions is a form of social service, though social service is not necessarily voting.

The greatest questions before our nation to-day are moral and spiritual issues. Righteousness is the only thing that exalts a nation. Women have now the opportunity to prove their patriotism. They may dislike politics, know little about big finance, and be "simply appalled" by social conditions, but they can clearly understand that righteousness exalts and sin debases any people. The ballot is a potent expression of public sentiment. Women have it now to use; it has passed beyond the question of her right and is now her responsibility. Her part in making the nation Christian is intensified by her vital relation in the home.

This is a great day! How shall we make the nation Christian? There is but one answer—by putting the precepts of the Bible, especially the teachings of Jesus Christ, into practice in our homes. Our Christian administration of law will solve these problems. Each citizen who does fully his Christian part is a true patriot and lover of mankind.

This is truly the woman's century. Europe was for four years placarded with the sign, "Women Wanted." It came to be written on our own skyline, and women heard the call everywhere. It was her pre-war experience which gave her the ability to function so efficiently during the war. Her knitting, her surgical dressings, her millions of garments, her catering on such a colossal scale to weary and hungry soldier boy defenders, the amount of work and wise organization she achieved are still a marvel.

She has more leisure now to look at her own plans and purposes as the conserver of the ideals of the race. Being more concerned with the simple interests of humanity trade, I doubt not but that as we understand more about the causes of war and as we adopt new national ideals we shall come to rejoice that we have something more potent than our silent influence to help in making the world secure from future bloody conflicts.

Women wanted! The world cry is no less insistent because the roar of our guns is stilled and the din of our battles is hushed. Women, real women, godly women, are wanted. Look out as you respond to the call, O woman, and as you see a world of wretchedness and sin and want, where joy and beauty and holiness should dwell, be glad that you have come to the kingdom at such a time as this equipped to do battle for the great constructive forces that exalt a people and honor our God.—Exchange.

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L. I. MILLS, Secretary, Petersburg, Tenn.

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4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1919 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration. Edgar H. Johnson, Ph.D., Dean
6. The GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean
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The University year is divided into quarters, beginning September, January, March, and June. Fall quarter opens September 22; Winter quarter, January 2; Spring quarter, March 24. Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

FROM JOHNS, MISS.

Dear Brother Carley: We have just closed a revival at Clear Creek church, on the Shiloh charge, with N. S. Loftus, of the Columbia district, did the preaching. He is one of the preachers whom the people pick quickly. Here are a few expressions from our people here: "He is the best preacher we have heard here. His messages are great;" "He is the most fearless preacher of righteousness we have ever heard. He does not mince the truth in the least;" "In the years when I was turning into manhood's estate, between the ages of 12 and 18, I had important period in my life my ideals are accordingly formed."—Associate Presbyterian.

To these expressions I would add another word of appreciation: Loftus has the Holy Spirit upon him, and every message he delivers is to be words from the heart, and his ideals are accordingly inspired by God. He is a consecrated man. We have engaged him for another year at this place. We have every evidence of our confidence in the ability of this preacher to voice the mind of God to us. His work will abide.

Our annual camp meeting at this church will begin on the first Sunday in August. Brother J. O. Bowman will do the preaching. We extend a cordial invitation to the public and especially to the preachers of the district and throughout the Conference to attend the services. Provision will be made to accommodate all who will come during the meeting, which will close with the evening service Sunday, Aug. 24.

E. P. CARLEY,
Pastor Shiloh charge.

READ IT.

Investigation discloses the fact that in many colleges where there is almost 100 per cent for prohibition and the student government is pledged against drinking which are conducted by that faculty and student body are in favor of prohibition and its enforcement, and that drinking cases are isolated and rare. Colleges and women are the principal leaders of the coming generation. It would indeed be a sad outlook if these young men and women who are to become leaders of the nation are to the dogs and to the devil with bootleg liquor, as the opponents of prohibition try to make out. Such, of course, is not the case. All right-minded men and women will rejoice to know that

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exposed.—American

IMPORTANT PERIOD.

upon the four Brooklyn a few days C. Crosby said: investigation and exhibitors have demonstrated majority of ers have come they had had not under the in the years when turning into manthe age of 12 and 18, important period in his ideals are accordingly formed."—Associate Presbyterian.

THE WOMEN.

ations represent- men met in Washnot only protested in the law that of light wines elected messages to conventions of both to the effect that they the present definition of nor one-half of one which has Supreme Court. recommended to Congress practical measures for the needs of those who and provided for tion in all the the principles for The vast majority are in favor of prohibition enforcement.—Arkansan.

THOUGHTS.

When a child is naughty
And cross with everything,
His thoughts are changed to beasts
That fly and sting and fling off to sting.

But when the child is happy,
And loving thoughts, I think,
Are like to darting butterflies
That are pink and pink.

—Edith Thomas, in St. Nicholas.

AVAILABLE RESOURCES.

A business experience in the city of ——— a bank to suspend and a mercantile establishment, not because the business was bad, but because the resources of the firm are not immediately available to meet the current demands. The firm was solvent, and had assets to meet all its liabilities, but they could not be immediately realized upon. Not for the emergency there were believers who knew the secret of the knowledge of his resources, but for them the resources were not available. Many of God's children have not learned to walk by faith, and therefore have no confidence in God. They are like those of whom Paul speaks as "babes in Christ." They are not able to receive the strong meat of the gospel: their spiritual sense by reason of use, not having been exercised to discern good and evil. The resources of heaven are available for all men at all times who are in accord with God and walk in his truth. The divine exhortation is, "Seek ye the Lord while he may be found, call ye upon him while he is near." The divine promise is, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." The experience verifying the promise is, "This poor man cried, and the Lord heard him, and saved him out of all his troubles."—St. Louis Christian Advocate.

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As silent as the sun-gleam in the forest,
As quiet as the shadow on the hill,
Is the shining of the Spirit in our dimness,
Is the falling of its calm upon our will.

And subtler than the sun-lift in the leaf-bud,
That thrills through all the forest, making May,
And stronger than the strength that plants the mountains,
Is that shining in the heart-lands, bringing day.

—William C. Gannett.

"If ever anything has been made certain, through human experience, through the labor of men's thought, and through revelations from on high, it is certain that a spiritual and holy life, of conscious communion with our heavenly Father, is, beyond all comparison, the happiest and most blessed life. Nothing which the senses can give of pleasure, none of the higher enjoyments of literature and art, neither the happiness of discoverlug truth nor the joys of friendship, not even the sacred glow of love, can equal the blessedness of that man who has a perfect trust in God, and who walks constantly conscious of his presence and his love."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Third Round.

Schlater, at Sunny Side, Aug. 17, 18.
Acona, at Emory, Aug. 23, 24.
Carrollton, at Valley Hill, Aug. 30, 31.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Stillmore, at Kiln, Q. C., Aug. 16; preaching, Aug. 17, 11 a.m.
Ocean Springs, at Nugent, Q. C., Aug. 18; preaching, Aug. 1 , 7:30 p.m.

L. L. ROBERTS, P. E.

Brookhaven Dist.—Third Round.

Scotland, at Bethesda, Aug. 9, 10.
Summit and Topisaw, at Summit, Aug. 10; Q. C., Aug. 11, 4 p.m.
Bogue Chitto and Norfield, at Johnston, Aug. 16, 17.
Fernwood, at Knoxo, Aug. 17, 3 p.m.
Pearl River Avenue, McComb, Aug. 17, 18.

H. M. ELLIS, P. E.

Newton Dist.—Third Round.

Homewood, at High Hill, Thursday, Aug. 7.
Raleigh, at Raleigh, Friday, 10 a.m., Aug. 8.
Shiloh, at Forest Hill, Sat., 11 a.m., Aug. 9.
Union, at Conehatta, Sat. and Sunday, Aug. 16, 17.
Newton, Tuesday, Aug. 19, 8 p.m.
Laurel, Kingston, Aug. 24, 8 p.m.
Laurel, West End, Aug. 24, 4 p.m.
Laurel, First Church, Monday, Aug. 25, 7:30 p.m.
Lake, at Eureka, Thursday, Aug. 28, 11 a.m.
Walnut Grove, at Sebastopol, Friday, Aug. 29, 11 a.m.
Carthage, at Rocky Point, Sat., Aug. 30, 11 a.m.

L. E. ALFORD, P. E.

WARNING

WHAT KIND OF IRON HAVE YOU BEEN TAKING?

The Newer Compound of Iron Containing Organic Iron Like the Iron in Your Blood, or Ordinary Metallic or Mineral Iron—It's Important to Know the Difference—How to Tell.

A child must have lime to make bone, but it gets organic lime from milk and not mineral lime from lime rocks. So the millions of red blood corpuscles in your blood must have iron, but nature put food iron—not mineral iron—for your blood in the hulls of grains and the peels and skins of vegetables; modern methods of cookery throw them all away, hence the alarming increase in anaemia—iron starvation of the blood, with the devitalizing weakness, nervousness and other attendant ills it brings. You should either go back to nature or take the newer form of food iron to make up for the great loss and maintain your health and manhood. The iron that people usually take is mineral or metallic iron and is made merely by the action of strong acids on small pieces of iron. The newer form of iron is like the iron in your blood and like the iron in the hulls of grains and peels of vegetables. It is so prepared that it is ready for almost immediate absorption and assimilation by your blood, while some physicians claim mineral iron is not absorbed at all. This newer form of iron may be had from your druggist under the name of Nuxated Iron. It costs much more to make Nuxated Iron than it does to make mineral or metallic iron. But when your health is at stake get the best. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. For sale by all druggists.

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FROM ARCADIA, LA.

Dear Advocate: Permit a brief report from Arcadia. Fifty members have been received this year. Everything moves harmoniously. The Sunday school is much better in attendance than a year ago—organization much better. We put graded literature in the school about fifteen months ago. We now have a departmental Sunday school with five superintendents working toward an A1 school.

We have three Leagues, against none eighteen months ago. They are doing good work.

Our church plant is sufficient for growth without being crowded. We owe only $15,000, which will be further reduced this fall. We have put in three new pianos, two of them fully paid for. Nice chairs and other furniture have been placed.

The pastor's salary is paid each month in advance. He was given a trip to General Conference and one to Junaluska, with all expenses paid.

Congregations are very good for the season of the year. Would like to have you, Dr. Carley, come up and preach for us.

H. W. LEDBETTER, Pastor.

MEMORIES OF LOUISIANA

By H. W. Knickerbocker, Pastor, St. John's Church, Houston, Texas.

I am in a reminiscential mood today. Memories of the long ago are trooping over me. I was converted in the basement of Carondelet Street Church with mother kneeling beside me, when I gave up sin and took Christ into my emptied heart. That fact of experience I have never doubted. It has been the pillar of my faith through all the intervening years. Above all the clanging discord I have heard the music of faith struck from the harp of life by the fingers of this experience. And to-day, I never close a sermon without making a definite and insistent appeal to men to give up sin and accept Christ.

Yes, I am thinking to-day of Nick Joyner and Henry Carre, for they also started at old Carondelet. John F. Foster and H. W. May performed the ceremony in Homer that made Ida Boring my wife, and this gave me the sweetest, bravest, brightest little wife in all the world, and she still stands at my side—no, that's a mistake—I have to run to keep up with her.

So John Foster is at Lake Providence where I spent two years. I wonder if anybody there still remembers Clarence Barrett, our baby boy who died during our residence there. His little grave may be forgotten, but it is still a widow into heaven for us.

I started as junior preacher on the Haynesville circuit, with nine appointments, and I traveled it on a little grey pony with saddlebags under me. I received $248.20 for my year's work, and I saved $50 of it and invested in books at Conference. I closed my ministry in Louisiana at Louisiana Ave. Church in New Orleans. The files of the Advocate will show some of my articles, and also that I was its Epworth League editor, with a weekly column therein. I am now pastor of St. John's Church, Houston, Texas, and my face is still toward Christ and the morning. God bless everybody in the Old Louisiana Conference.

2411 Whitney Street.

A NOTE FROM REV. J. M. ALFORD.

Dear Dr. Carley: I am just back home from assisting in three revival meetings: W. W. Perry at Many, La., J. W. Price at Sandy Hook, Miss., and R. T. Hollingsworth at Kilmichael, Miss. These were three splendid revival meetings, the last one being the best so far as visible results are concerned. Twenty-six were received into the Methodist Church at Kilmichael the last night of the meeting, and several united at the other two meetings. All three of these pastors I have helped are in favor with their people and are bringing things to pass. It was a real pleasure to be with these brethren. I will be with Brother Bolte, the pastor at Simmsboro, La., in a meeting next week.

J. M. ALFORD, Pastor.
Texas Avenue Methodist Church.
Shreveport, La.

Every man is an inlet through which clean or unclean energies pour into the general life-pool of the human race. We cannot help it. My points of contact determine the character of my contributions, and if my supreme contact is with God in the communion of prayer, I become an open channel through which the blessed influences flow into human fellowship for its eternal good. And so the prayer-ground is the common ground of racial enrichment.—J. H. Jowett.

The Centenary has built 110 churches in Korea alone.

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,
JOE MORPHEW, Port Orange, Fla.
—Adv.

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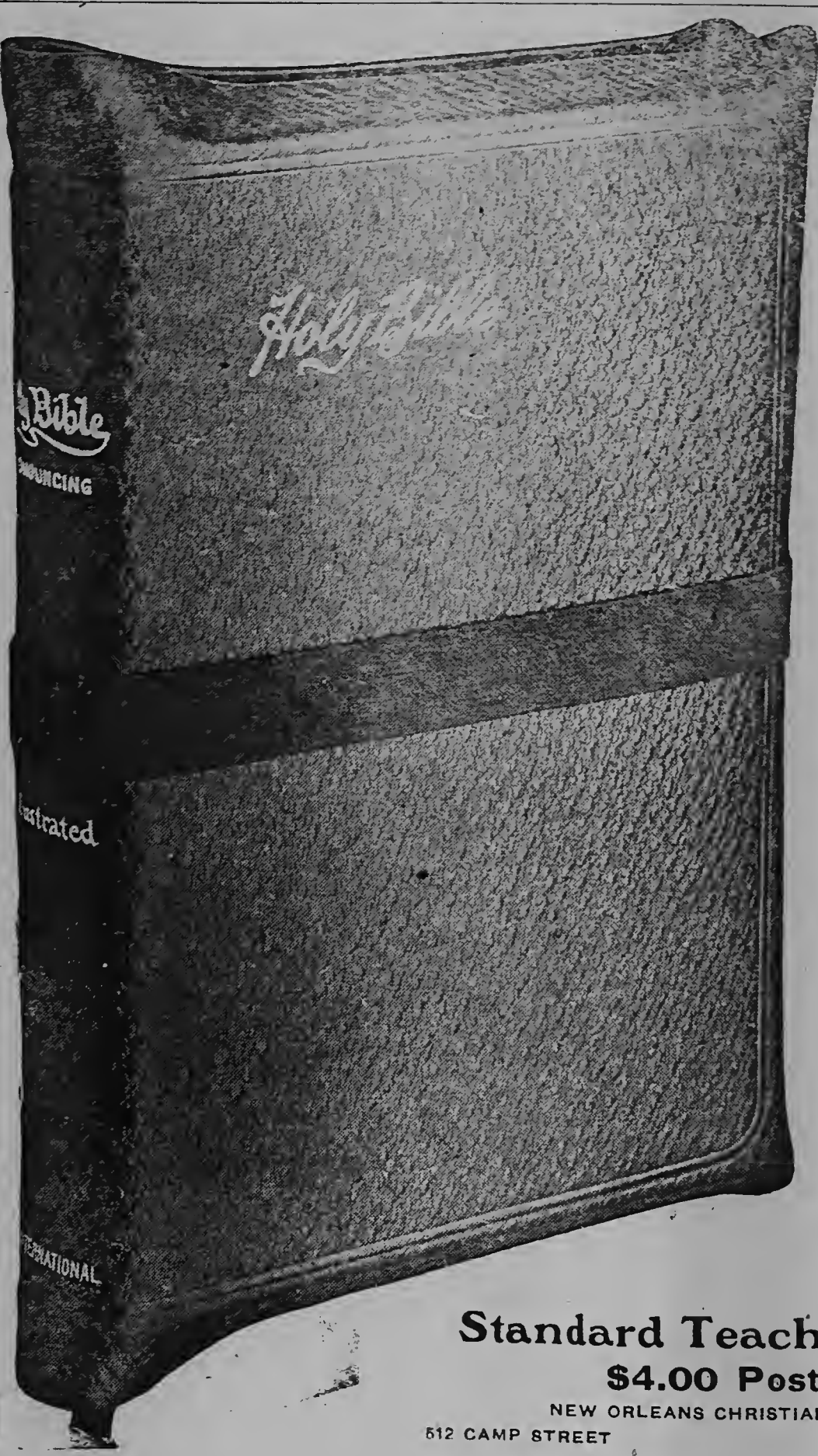

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY AUGUST 21, 1924. CHAS. O. CHALMERS, Manager

EDITORIAL COMMENT

THE LOYALTIES OF LIFE.

We may criticise men for their weaknesses, but we should remember them for their virtues. The good men do should not be interred with their bones. Real character is determined, not by the incidentals of life, but by the loyalties of life. There are four great loyalties.

The first great loyalty is that to family and loved ones. It is not a loyalty that has to be proclaimed from the housetops; it is a poor man indeed who has to keep on telling the world that he loves his father and mother, his wife and children. Too loud protestation too often means the absence of the thing professed. Loyalty most truly expresses itself in act and not in word. The man who is not loyal to family and loved ones is a traitor of the deepest dye.

The second great loyalty is that to friends. "Friend" is one of the strongest words ever framed by human lips. The word itself is not to be used lightly—and the fact it represents is one of the most sacred in life. Friendship has its roots deep down in the recesses of the soul. It is not a thing of quick growth; when mature, it is as magnificent as an oak a thousand years old. The man who is not loyal to his friends is incapable of realizing what life can really be.

The third great loyalty is that to work. Men live by work, as much as they dislike to think so. The true man lives to work—he does not work to live. The pathetic figures are not the overworked, but the underworked; and the most pathetic of all is the one that does not work at all. The true measure of success is not less work, but more work. Work may not always be pleasant, but it is always profitable. Work is wealth. The man who is not loyal to his work is a poor man indeed.

The fourth great loyalty is that to God. It is the supreme loyalty. God himself is the supreme fact in the universe, and loyalty to him is the supreme achievement of life. All other loyalties may be present, but if this is lacking, there is a great void in the heart. This loyalty, like that to family and loved ones, is not attested so much by words as it is by acts. There even be some who say "Lord, Lord," whom the Lord does not know. Abraham was loyal to God—and he came to be called the friend of God. What a reward for loyalty!

NEGLECTED OPPORTUNITIES.

We recently heard Mr. W. H. Sullivan, of Bogalusa, La., who has had a large part in the development of the great lumber and paper manufacturing industries of that place, say to a high school graduating class that Louisiana furnishes magnificent opportunities to a young man to achieve success in business if he will but turn his attention to certain lines of activity that have not as yet aroused the interest that their importance deserves. In illustration of his statement, he cited the fact that it was necessary for the owners to send abroad for competent chemists to work out processes for making paper pulp of the native woods of Washington Parish, though they much preferred to use home talent. This was only one instance he gave to prove that great opportunities lie at their very doors if the young men of to-day wish to take advantage of them.

As we listened to Mr. Sullivan's address concerning industrial opportunities especially, we were impressed with the thought also that failure in any realm of life can nearly always be attributed to the neglect of opportunities that are easily in reach of those who have eyes to see and a mind to work. Apart from moral delinquencies expressed in the word sin, the greatest curses of the age are ignorance and laziness. Too many people are not only ignorant of the possibilities that lie all about them, but they are also so lazy, physically and intellectually, that they are content to remain in a state of ignorance that foredooms them, if not to failure, at least to mediocrity. When people begin to learn and then to work, a new era of progress and achievement will have been ushered in.

DIRECT TESTIMONY.

In the August number of the American Magazine there is a very interesting article dealing with the experiences of the Pennsylvania State constabulary. The writer, detailing a conversation with one of its officers, gives the following as his testimony concerning the effectiveness of the Eighteenth Amendment: "During the past two years we have been held pretty close to the enforcement of the prohibition laws. Now, according to the things you generally read in print, you may be convinced that all America is wading deep in illicit booze; but any man who says there is as much liquor in Pennsylvania as before prohibition is plain crazy. The change in the mining country is just one instance. Before prohibition you could go into any mining town after a holiday or on Saturday night and find men lying on the streets, in the gutters, down and out. Along public highways they would collapse, just where they had dropped, until they slept it off. In some towns almost every other door was a saloon. The wives of drinking men were a forlorn lot, living in ramshackle homes, no rugs, no curtains, no shoes for them or the children. Today, with the saloon gone, you have to be introduced before you can get a drink, and that reduces consumption. In many of the homes that used to be bare, there are curtains, and the women and children wear shoes. The price of bootleg whisky in Pennsylvania has doubled in two years."

Yet people will keep on saying that prohibition does not prohibit!

"OFF IN A CORNER."

Sometimes a man feels that he has been set off in a corner, away from the current of events, unable himself to have much part in the ongoing of the world and scarcely able to keep in touch with the life about him. His feeling is one of loneliness, disappointment, and despair. It is hard for him not to feel that way—but he ought not. There are no out-of-the-way places in the work of the Kingdom of God. Every spot where a human soul dwells is, in a sense, the center of the universe. God is there and humanity is there, and all the forces that contend for mastery in the crowded areas of population are contending in that one spot. God sees in the corners as well as in the open spaces, and the man who thinks he has been lost sight of has forgot for the moment that the All-seeing Eye is upon him. When smitten with blindness, Milton faced despair; but he found this consolation: "They also serve who only stand and wait."

MOTION PICTURES AND PROHIBITION.

According to local newspapers, a motion picture film was recently completed in the city and started on its rounds, with the title, "Prohibition." A comment on the picture is to the effect that it "has gained much favorable comment at private showings, and it is said to present a powerful argument against so-called dry laws." We are not surprised that the enemies of prohibition have enlisted the aid of the screen in their opposition to the Eighteenth Amendment, but we cannot help wondering what kind of picture they can produce that will be an argument in favor of liquor. If the scandals in connection with many of the producers of films are only half true, many of them growing out of drunken orgies, it would seem that the last people in the world to undertake to depict the evils of prohibition would be these same motion picture producers. We can conceive of nothing less than a brazen assurance that would induce them to praise a thing that has brought shame and disgrace to so many of them, and that has brought the whole industry largely into disrepute. We are reminded by this effort of the screen to overthrow prohibition of the picture of the sow that was washed and then turned again to her wallowing in the mire.

"Be polite, even if others do not show the courtesy you might expect. Our actions soon reveal character."

New Orleans Christian Advocate

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BEGINNINGS OF CHURCHES AND CHRISTIAN WORK IN MISSISSIPPI.

By Henry G. Hawkins.

Christian chaplains (Roman Catholic priests) accompanied the dashing young Spaniard, Hernando De Soto, in his luckless wanderings through Mississippi in 1539. The next priest who set foot on Mississippi soil was Marquette, who, in 1673, along with Joliet, a trader, did some work, chiefly of exploration. The inspiration of their trip was partly missionary; but they probably held little communication with the Indians. They reached the conclusion that the Mississippi River emptied into the Gulf of Mexico. Marquette's health suffered from the exposures of the journey; and Joliet lost his map and record of their journey while crossing the rapids above Montreal. But Marquette's narrative of the trip was published in 1681. In 1682 Father Membre accompanied the expedition of La Salle as far south as the mouth of the Mississippi River. On the trip down, every effort was made to obtain the friendship of the various Indian tribes; and Father Membre, in his interesting narrative of the voyage, refers especially to the kindly welcome they found at a village of the "Natchie" Indians, nine miles inland.

Before 1698 the Seminary of Foreign Missions at Paris, France, had established a branch seminary in Quebec; and in the year 1698 the Bishop of Quebec sent out from this branch seminary three Catholic priests, to be the first missionaries resident in the newly discovered Southern field. One of these started a mission among a tribe of the Illinois, north of the Ohio River; the second settled among the Tensas, and later among the "Natchie" Indians; and the third, Father Anthony Davion, came still farther south, and pursued missionary labors in what is now Wilkinson County, among the Tunica tribe, planting the cross on a high rock, which was called by the French, "Roche a Davion" until 1764, when it was named "Loftus Heights" by the British, and subsequently "Fort Aadms." Davion visited Biloxi. He finally suffered the martyrdom of death by burning at Fort Adams.

Roman Catholic missionary labors were pursued for nearly a century, but, despite great individual efforts and heroism amid savage conditions, it is doubtful if many converts were made among the settlers in Mississippi, or any lasting impressions made upon the Indian tribes. When the province became a part of the United States, and the Mississippi Territory was set apart in 1798, it was without a Catholic priest. They had all returned to Spain and France.

Before the departure of the Catholic priests, the Protestants had done much missionary work, but in violation of the laws of the province. Spain, which was the most intensely Catholic country in Europe, in her government of the provinces of West Florida, which included much of Mississippi, made some effort at tolerance, in order to encourage immigration; but the Catholic Church received official sanction and encouragement. A large majority of the settlers were Protestants, and were allowed full right of private worship. Claiborne in his history says: "It was a community of Protestants under strictly Catholic tyranny in an age of intolerance. But here there was little persecution, no proscription, no civil disfunctions made, and never any interference, except in one or two instances when the preservation of public order was imperative." The successive commandants at Natchez were accomplished gentlemen, "trained to arms, fond of etiquette and pomp, but hospitable, generous and forbearing."

Congregationalist.

In 1773 Richard and Samuel Swayze, of New Jersey, bought at 20 cents per acre 19,000 acres of land, and located the tract on the Homochitto River in what later became Adams County. Samuel Swayze was a Congregationalist minister, and most of the people who came with him were of that faith. "The faithful shepherd, as soon as he had provided a shelter for his wife and children, and planted corn for their bread, gathered up his fold and organized his society, undoubtedly the first Protestant pastor and congregation in the Natchez district. Under many drawbacks, growing out of Indian depredations and discouragements after the country passed into Spanish hands, this pious teacher and his kindred met together on the Sabbath, often in the swamps and canebrakes, for divine service."

Baptist.

The second Protestant preacher in the new territory was Richard Curtis, a Baptist, who settled on Cole's Creek, near Natchez, in 1780. He is represented as a plain, honest, unsophisticated man, but zealous and uncompromising. The Spanish government threatened to send him to the Mexican mines; and, to escape that, he fled to his old home in North Carolina. William Berry was the second Baptist preacher to appear in the territory. As early as 1800 Baptist congregations were formed at or near Woodville and on Second Creek. These two, with Salem and New Providence, of Amite County, and one other, making five churches in all, met at Bethel, four and one-half miles southwest of Woodville, in August, 1806, and formed an Association, which has grown into the present Baptist State Convention of Mississippi. By 1812 there were seventeen churches and 765 members. The commodious brick structure used by the Baptist congregation of Woodville at the present time, still in good condition, is thought by some to be the oldest church building in Mississippi. Unfortunately, records on the subject are not obtainable.

Episcopal.

The Episcopalians were next to enter the territory. In 1792, while the country was under Spanish control, Rev. Adam Cloud, a Virginian, settled on St. Catherine's Creek in Adams County. Public religious worship was forbidden by the authorities; but, besides baptizing the children and burying the dead, Mr. Cloud occasionally preached, and in other ways ministered to the spiritual needs of the people. For this he was arrested and put in irons, and sent to New Orleans to be tried on a charge of heresy, or leave the territory. He chose the latter, and went to South Carolina and Georgia, where he remained twenty years. He returned in 1816; and in the year 1820 organized Christ Church at Church Hill, the first Episcopalian parish of the State. This brave pioneer was followed by Rev. James A. Fox and Rev. James Pilmore. The first Episcopalian services in Woodville were held by Rev. James A. Fox on Oct. 4, 1823; and on May 17, 1826, the four parishes of Church Hill, Port Gibson, Woodville and Natchez met in Natchez and organized the Diocese of Mississippi, Natchez being the largest parish, with 35 communicants. The Woodville congregation, under the leadership of the present rector, Rev. David E. Holt, on Oct. 4 to 7, 1923, held an interesting and inspiring centennial celebration, which received additional inspiration from the attendance of Bishops T. D. Bratton and W. M. Green, and several former rectors.

Methodist.

The work of the Methodists in the Natchez country began with the appointment by Bishop Asbury at the session of the South Carolina Conference, which met in Charleston, Jan. 1, 1799, of Tobias Gibson as presiding elder in charge of the Natchez circuit or mission. Asbury knew that the Spanish government had just been superseded by the American, and that the time was ripe for the Methodists to enter the American settlements of the Natchez country. His choice of Gibson was a wise one, except that his health failed and he died April 5, 1804. The family record of the Grindstone Bend Plantation, twelve miles from Natchez, states that on Oct. 10, 1799, Gibson performed the marriage ceremony of Jonathan Jones to Phoebe Grimes. It is supposed that Gibson preached in Wilkinson County in 1799 or 1800, because the record is that he visited all the settlements and held services during those years. It is known that the eccentric Methodist evangelist, Lorenzo Dow, in 1803, preached at Fort Adams, Pinckneyville, and at a point in Wilkinson County near Laurel Hill, La., and at Midway, near Centreville. In this same year Dow, at Kingston, Adams County, gave his watch for the lot on which the first Methodist church building of Mississippi was erected.

In October, 1804, Learner Blackman, of Kentucky, was appointed by William McKendree, president of the Western Conference, to take supervision of the work in the Mississippi territory. He arrived at Randall Gibson's near Port Gibson, Nov. 6, accompanied by Lorenzo Dow. At the session of the Western Conference held in Scott County, Ky., Oct. 2, 1805, the work, which had been hitherto only one circuit, the Natchez, was divided into three distinct circuits, Natchez, Claiborne, and Wilkinson, comprising the Mississippi District of the Western Conference. Learner Blackman was presiding elder, and Caleb W. Cloud was preacher-in-charge of the most southern circuit, Wilkinson, which "must embrace all of Wilkinson County, extending eastward to the waters of the Amite and Bogue Chitto rivers, and as far south into West Florida as the Protestant settlements could guarantee the safety of the preacher."

The Mississippi Conference was organized in 1813, and is the mother of several Conferences.

The first bishop to preside over the Mississippi Conference was Roberts. The family of W. A. Dickson, at Centreville, Miss., have in their possession the parchment signed by R. R. Roberts at Pine Ridge, M. T., Oct. 13, 1816, certifying the ordination of William Winans as elder.

June 26-30, the Methodists of Woodville, Miss., celebrated the one hundredth year since their church was erected.

Presbyterian.

Many of the emigrants to the Natchez district were Scotch-Irish, very tenacious Presbyterians.

In May, 1800, the General Assembly of the Presbyterian Church in America authorized Rev. James Hall to preach the gospel in the Natchez country.

The Synod of Carolinas (North and South) included in its bounds the territory of Alabama and Mississippi, and in October, 1800, appointed James Hall and James H. Bowman, of South Carolina, and William Montgomery, of Georgia, to evangelize in the Natchez country, provided for their support and sent them westward. They came through the wilderness on horseback. They spent from October to April (1801) in the country. They found some places for service near Black River, Bayou Pierre near the site of Port Gibson, Cole's Creek at Uniontown, Washington, Natchez, Pinckneyville and others, nine in all. From the nine, five churches were subsequently organized.

Rev. Joseph Bullen had been sent in 1799 by the New York Missionary Society to work among the Indians of North Mississippi, near Pontotoc. He was a Presbyterian, and, after four years of work among the Indians, he settled near Natchez and engaged in farming, teaching school and preaching. He was an organizer; and in 1804 he established Bethel church in Jefferson County, which was the first Presbyterian church in Mississippi, constituted in regular form. It afterwards was united with the Rodney church.

In 1804 James Smylie came from North Caro-

lina. He was the first Presbyterian minister to settle permanently in the Mississippi teritory.

The oldest congregation in Mississippi that is still alive is at Pine Ridge, five miles from Natchez.

By 1812 there were eight churches, and in 1815 these churches, which had become a part of the Synod of Kentucky, were constituted an independent Presbytery, to be known as the Mississippi Presbytery. The first meeting of this Presbytery (with three preachers and four elders present) was held March 6, 1816, at Salem church, Pine Ridge, Adams County. In 1830 Oakland College was established by the Mississippi Presbytery, its successor being Chamberlain-Hunt Academy, at Port Gibson.

Christian.

It seems that the Christians, or Disciples, did not organize in the State until 1838, the first congregation being formed at Battle, eight miles from Jackson, followed in the same year by organizations at Utica, Columbus, and several in Wilkinson County. General William Clark, who preached at Battle once a month for many years, along with Joe E. Mathes, organized in 1841 a congregation in Jackson, which before the Civil War was one of the wealthiest in the State. Mr. Phares, in 1843, opened in Wilkinson County a college for both young men and young ladies, which flourished until the outbreak of the Civil War, sending out many useful men and women.

POPULARITY—IS IT A PROOF OF HUMAN VALUES?

By H. W. Knickerobcker, Pastor St. John's Methodist Church, Houston, Tex.

Have the real benefactors of humanity been popular? Popularity carries the crowd with you, and you with the crowd. The real leaders of humanity have sometimes been unknown, and some times hated by the people. To cap the wave of a popular movement and be carried to political or financial success, may carve your name on marble monuments, but to rebuke the crowd in favor of truth and right is to leave an epitaph which future history will register in the book of life. Woodrow Wilson, fighting for the "League of Nations," went down in popular defeat, but he will some day be found in the galaxy of stars.

"Peopled and warm is the valley,
Cold and bleak is the height,
But the nearer the stormy summit,
The nearer the stars of life."

* * *

Isaaiah said of Christ, "He was despised and rejected of men." But this statement gives only the closing and culminating aspect of his life. Christ was popular for a while. The crowds gathered around him for bread and for cures, and were lured by the dreams of a worldly kingdom to follow him in his triumphal entry into Jerusalem. They saw the Roman Eagles struck down by his power, and Jerusalem lifted to supremacy over the world. But when he told them, "My kingdom is not of this world," and told them of the cross in the distance, they "all forsook him and fled." Yet this unpopular Christ who stood alone at last is certainly the most valuable human asset in the world. His sceptre was a broken reed, his crown a twisted thorn branch, his throne a felon's cross—and these were not emblems of popularity. I wonder sometimes if the popular preachers of to-day are following Christ and living in his spirit. "The blood of the martyrs is the seed of the church," and the martyr's spirit is not dead. To stand alone with God and truth and right, is better than to have the plaudits of the multitude.

* * *

"Give the people what they want," is the slogan of the business world which has money as its aim. The merchant, newspaper, and picture show, to mention only a few of these agencies, depend upon popularity for their existence, but to give the people the truth and right, or what they ought to have, even though you go to the poorhouse, is the Christian ideal.

* * *

Popularity is not a proof of literary value. Compare the popular novel of to-day with Shakespeare and Milton—or with the philosophers from Plato to Spencer and Bergson—or with Hugo, Carlyle and Ruskin—or with Emerson, Thoreau, and Amiel—or with Wells, Chesterton, and Shaw—and the popular verdict would not indicate the true values. A published interview with Jack Dempsey would get more readers than an article by the professor of Greek at Harvard.

* * *

"Vox populi, vox dei," as a democratic political slogan sounds good, but the truth is that the voice of the majority of to-day is but the thunderous echo of the whisper of a small minority coming out of the past. And the small unpopular minority of to-day may trust the future for vindication.

* * *

Christ was unpopular. He was a disturber of the peace. His stinging denunciations were not conducive to complacency among the Jews. "Let well enough alone," which is the dictum of conservatism, finds no authority in him. He was radical. He smashed past and present apprehensions and voiced the call of the future and the ideal. Wherever this spirit of Christ is manifest in the world to-day, he is still unpopular.

* * *

Henry Clay said, "I had rather be right than President." "If the world despise, forsake thee, they have left my Savior, too." Be willing to be buried by the wave of popular disfavor, remembering that posterity will witness your glorious resurrection.

"Speak, History, who are life's victors?
Unfurl thy long annals and say:
Are they those whom the world calls the victors,
Who won the success of a day?
The marytrs who fell at Thermopolae's tryst?
Or the Persians and Xerxes?
His judges or Socrates, Pilate or Christ?"

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: Beginning at the Sea of Galilee, we traveled what is unquestionably a highroad in religious history. I have already spoken of the trip as far as Nazareth. In Nazareth we paid a visit to the places which tradition says were connected with the life of Jesus—the home where he was brought up, the carpenter shop where he worked, and the synagogue where he preached. These places are now church sites, and pew rent is rather exorbitant. The same thing is true of all the religious shrines in this part of the world. This "pay as you enter" system takes the edge off the devotion with which one naturally approaches such places; but there is still a beauty in Nazareth which one canot fail to find.

Leaving Nazareth nestling among the beautiful hills of what must be the hilliest land on earth, we passed under the frowning front of the "Mount of Precipitation"—that precipice over which they sought to cast Jesus upon the occasion of the rejection of his native city. The intensity of its frown has not been softened by the years which have passed since it offered itself for such base use.

We came into the plain of Esdraelon, the world's religious battle ground. The whole way teems with sacred recollections. On one side of "Little Hermon" were Nain and Endor, and on the other side was Shunem. Just beyond is Gilboa, where Saul, the unworthy, and Jonathan, the lamented, went to battle and to death. Lying at the foot of Gilboa is Jezreel, where was the vineyard of Naboth, and just beyond were the mountains of Gilead. Scarcely had we time to catch our breath until there was Dothan, where Joseph visited his brethren. Nain, where Jesus healed the ten lepers, the hill of Samaria, where were the palaces of Herod and Ahab; and, passing between Ebal and Gerizim, we came at noontime into the city of Shechem.

We needed to stop, not so much for lunch as to get time to think through that wonderful history which had been shouting at us from hill and plain as we journeyed from Nazareth. While we tarried in Shechem we went to the synagogue of the Samaritans, where we saw the roll of the "Samaritan Pentateuch" a writing said to be more than three thousand years old. We saw also the priesthood of the smallest religious sect on earth. The Samaritans number about 180 members now.

Lunch over, we started out again, and just outside Shechem we came upon the village of Sychar and the well of Jacob. At this well we sat in the dismal crypt of a church and in front of an altar dedicated more to mendicancy than to truth. But we thought of Him who sat upon the curb of that well, and preached to the thirsty soul of the woman who came out from the village for water. We thanked God that, although a church might hold the site, the water of life belongs to the whole world.

Passing on, we soon came to Lebonah, where the daughters of Shiloh went forth in festive dancing, and six hundred of them did not return, for the lovelorn remnant of Benjamin swept down from the hills and carried them off for wives. Well, if their faces were veiled, as so many of them are now, the most we can say for the Benjamintes is that it was a desperate gamble.

After Lebonah, we passed Ramah, the home of Samuel, and Mizpah, where Samuel rests, and just ahead we beheld old Jerusalem. But the day was far spent, and we turned into an inn just outside the "Joppa gate." Surely there is no greater stretch of road on earth than that which we have traversed to-day.

STRANGE THINGS HEARD.

Sunday, July 20, I was in and near Cincinnati, Ohio. Not being able to attend Sunday school, I did what I thought would be the next best thing, listened in by radio to the regular Sunday school service broadcasted at 9 o'clock from the Methodist Publishing House by the Sunday School Board of the Methodist Episcopal Church.

The program opened with excellent music by members of several different Methodist choirs. Then followed a talk on vacations by some woman, whose name I forgot, who also made what was announced to be a prayer. Neither the talk nor the prayer bothered about Christ or religion.

Then, according to the announcer, a Dr. Craig made a talk on the Sunday school lesson. Among other things, he said: "I am not of the number who believe that Jesus Christ did not need to repent." He undertook to prove that, to identify himself with the sinner at all, Jesus had to share his repentance. For Jesus it was a sort of social, or family matter—he called it a "syndicate" affair, as I remember.

The speaker seemed not to know that both elements of repentance (1. Remorse for sin; 2. Resolute turning from sin) are superlatively individual and personal experiences. Another may compassionate the sinner in the throes of repentance, but only the sinner himself can repent. One had as well undertake to trust Christ unto salvation for another as to try to repent for him.

Touching infant baptism, the speaker said, with considerable emphasis: "To say in the marriage ceremony, 'This is an honorable estate, instituted of God,' and then to say in the baptismal service, 'For as much as all men are born in sin,' is little short of blasphemy."

So Sunday morning, July 20, 1924, I heard, according to the radio announcer, the Sunday School Board of the Methodist Episcopal Church officially broadcast to the world over the radio, (1) That Jesus Christ was baptized because, after some fashion, he needed to repent, and (2) That the children of regularly married people have no need for regeration.

H. M. ELLIS.

Brookhaven, Miss.

Entrance into the Siberia-Manchuria Mission would have been impossible except for the Centenary.

SHREVEPORT DISTRICT NOTES.

Centenary College has had a successful summer term, and a great opening is expected in September. Dr. Sexton is a very busy man, under a heavy strain of responsibility, and should have the enthusiastic support of the Conference and prayers for physical strength and divine guidance in his great task. A recent valuable addition to the college family is Mrs. S. A. Montgomery, of New Orleans. The new Academy buildings are now under headway. Rev. D. B. Raulins has returned from his year's leave of absence in Southern Methodist University, and will resume his work in the college.

* * *

President Bratton is much encouraged with the prospects for a splendid opening of the fall session at Mansfield College. Notwithstanding the very poor crop prospects in North Louisiana, he expects the dormitory to be filled. Some important changes in the faculty are being made, and physical improvements are being put on the property.

* * *

A great district laymen's meeting was held on the Centenary College campus on the evening of Aug. 4, with an estimated attendance of one hundred and fifty men. General Secretary Morelock made a strong address. Bishop Sam R. Hay was also present and made a practical talk that greatly pleased and gripped the hearers. Mr. H. H. Bain, of Shreveport, has been appointed district lay leader by the presiding elder, in the place of Mr. J. F. Russ, who has resigned, and he has entered upon his duties with vigor. The district lay leader, both of his associates and the presiding elder attended the laymen's meeting in Alexandria. Mr. W. J. Sharp, church lay leader in Mansfield and also associate district lay leader, in co-operation with his pastor, has organized some very helpful lay activities and has made several trips with the presiding elder in the interest of rural churches. Dr. H. B. Wren, of Vivian, is also magnifying his office in the northern end of the district. He secured the attendance of a splendid delegation at the district meeting.

* * *

The third quarterly conference for Mooringsport was in the nature of a "home coming" at old Mount Zion Church, and was a very successful event.

* * *

Brother O. L. Tucker, with his own hands, has made extensive improvements on the parsonage property at Logansport. The work of this charge prospers.

* * *

On the Plain Dealing charge, Brother Cassels, of Gloster, Miss., assisted the pastor, Brother Bonnette, in a splendid meeting at Plain Dealing, which resulted in sixty-six accessions, and also a good meeting at Benton, which resulted in twenty-three accessions. The new church at Benton was dedicated by Bishop Hay on June 29. The church at Alden Bridge has been reorganized.

* * *

The Pleasant Hill charge, of which Rev. J. L. Kay is pastor, has had seven appointments during the present year. The recent application of Rev. W. E. Anding, of the Congregational Methodist Church, for membership in our local ranks, together with the coming of two congregations from this body, will make possible the organization of a new country circuit, leaving a four-appointment charge for the Pleasant Hill circuit, all convenient to the recently completed Jefferson Highway.

* * *

On the Greenwood charge, a good meeting was held at Bethany in May, resulting in seventeen accessions. The pastor, Brother Dulaney, was recently assisted in a splendid meeting in Greenwood by Brother Holmes, of Shreveport.

* * *

At the time of this writing a good meeting is in progress at Ida, in which the pastor, Brother Akin, is being assisted by Rev. T. W. St. John. There have already been thirty-two additions.

A good meeting was recently held in Hosston, on the same charge, resulting in five accessions. In this meeting the pastor was assisted by Rev. Guy M. Hicks. Brother George D. Anders, for the third year in succession, assisted in a meeting at Munnerlyn's Chapel, where there were five additions to the church.

* * *

A revival meeting will begin in Cedar Grove on Sept. 14, in which the pastor will be assisted by Rev. L. I. McCain.

* * *

A good revival meeting has just closed in Grand Cane, the final result of which has not been received at this writing. A meeting will begin at Stonewall on Aug. 17, in which the pastor, Brother Reames, will be assisted by Rev. A. L. Harper.

* * *

Rev. T. J. Holladay, pastor of Pelican charge, has this year passed through deep sorrow, and appreciates the sympathy of the brethren. Very good meetings have been held on this charge at Benson and Mitchell. There is a remarkable Epworth League at Pelican, with five Life Service volunteers.

* * *

A revival meeting will be held in October in Vivian, in which Brother Ware will be assisted by Rev. Dan Kelly, the well known evangelist.

* * *

The new Claiborne Church in Shreveport, W. F. Henderson, Jr., pastor, will observe its first anniversary on Sept. 7.

* * *

There have been approximately 900 accessions in the Shreveport churches during the present year. Dr. Goodrich preaches to overflowing congregations. John C. Allen, Jr., a young man from First Church, was recently licensed to preach. The Noel Memorial Church is carrying out a great program of Religious Education through its well organized Sunday school and its five Epworth Leagues. Rev. Ellis Smith has succeeded in securing help from the General Board of Church Extension, which makes possible the gradual liquidation of the church debt, and gives Mangum Memorial Church a great opportunity for expansion. The Texas Avenue congregation has at last agreed upon a splendid site for a new church, and hopes to proceed to build in the near future.

* * *

The board of stewards of Mansfield Church recently gave a luncheon in honor of a visit from Bishop Hay.

R. H. WYNN, P. E.

NEW ORLEANS DISTRICT NOTES.

August is the off month among our New Orleans churches. Many of our people are taking their vacations, and some of the pastors also, so that our work in the city is at its lowest ebb. The work of the church, however, is carried on without any suspension.

* * *

Dr. Duren, after a two months' trip abroad, is being welcomed home. Reports indicate that during his absence congregations have kept up well and the work has gone on successfully under the charge of Rev. B. C. Taylor, who has spent part of his vacation from Southern Methodist University in supplying the church at Rayne Memorial.

* * *

Rev. Martin Hebert, assisted by Rev. A. M. Serex, held a successful meeting with the pastor, Rev. E. V. Duplantis, at Berwick recently, in which the presiding elder had the privilege of holding one service. A number of accessions to the church were reported, definite reports of which will doubtless be made by those in charge.

* * *

The Morgan City congregation was in the midst of a drive for $10,000 at the time of the recent quarterly conference for the erection of a Sunday school building, which is necessary for the further progress of the church. While full returns were not in, the pastor, Rev. R. M. Brown, and his workers were hopeful of complete success.

* * *

The Houma church, after a long struggle, has put in new pews in their beautiful church, and feel that they have begun a new era in their history. The Standard Training School to be held at the Wesley House in Houma is looked forward to as a great event in the whole work in that section. It will be held Aug. 25-30, and it is hoped that a good enrollment will be secured from all the churches in that section.

* * *

Rev. F. B. Hill has returned from his vacation in Great Britain, and feels that the trip has been a great blessing. He is taking hold of the work with renewed hope and activity.

* * *

An old-time quarterly conference, with dinner on the ground, was held recently at the Fitzgerald church for the Covington circuit. A good crowd was present, representing practically every church in the charge, and the financial reports, while not full, were encouraging. Covington is a sort of suburb of New Orleans, and offers a challenge and an opportunity to our church in this district.

* * *

Rev. H. N. Harrison has started a promising work at Lacombe, some nine miles from Slidell, and hopes to build a chapel there for our people. It was the presiding elder's privilege to hold an afternoon service there in company with the pastor and Brother Bonnecarrere, a local preacher of the charge, who takes special interest in that field, assisting with the prayer meetings, etc., there.

* * *

Just as these notes are being written, we are favored with a visit from Mr. G. L. Morelock, General Secretary of the Board of Lay Activities of our church. We were fortunate in securing him for a fine address at the First Church on Sunday, Aug. 10, at the 11 o'clock hour. The ladies of the Epworth Church provided a generous feast for the laymen's meeting on Aug. 12, at 6 p. m. Following the dinner a very effective meeting was held, in which Prof. Morelock, in address and conference, laid the work of the laymen of the church before a fine crowd of about 100 men. It is hoped that this meeting will inspire our laymen to perfect the organization in the various churches of the district.

W. WINANS DRAKE, P. E.

A TRIBUTE TO THE MEMORY OF DR. JNO. W. BOSWELL.

Dear Dr. Carley: I was very much grieved when I saw in the last Advocate the account of Dr. Jno. W. Boswell's death. I had the privilege of being intimately associated with Dr. Boswell during the four years I was on the Ponchatoula circuit. He, with his family, made his home in Hammond at that time, when he was editor of the New Orleans Christian Advocate, and Hammond being one of my appointments, I had the privilege of being in his home many times. We learned to love each other. Only a few months ago, when he saw the article I wrote in regard to the mortgage note of $1,000 being paid on my home, I received a most beautiful letter from him rejoicing with me in getting my home paid for. In that letter he stated: "Brother Sweeney, I learned to love you very dearly when you were our pastor at Hammond. How could I help but love you when my wife and daughter thought so much of you?"

May the good Lord comfort the loved ones who mourn his going away. I expect to meet him again on the other shore. F. N. SWEENEY.

Franklinton, La.

CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE.

"The Christian Home, a Vital Factor in Social Progress," was the fruitful theme for discussion at the recent conference held at Lake Junaluska, under the auspices of the Commission on Temper-

ance and Social Service of the Methodist Episcopal Church, South.

The conference was attended by a group of earnest and devout men and women from all over the Southern Church, bent upon seeking and, if possible, finding ways and means of service to the world around them in the name of Jesus Christ their Lord.

Their studies gathered around the Christian home. They studied the foundations of the home and the causes that, alas! too frequently make for its disintegration. They studied the enemies of the home and how to combat them. They studied labor, leisure, toil and recreation, and the subtle relations of sex in relation to the purity and permanence of the home. They studied the relation of the white home to the colored home. They have come to see that the race question is a home question, a blood question.

The problem is not social or political, but racial and moral: how to maintain the integrity of the two races, living together, in the same land, and prevent the mingling of the streams of blood, either by lawful marriage or unlawful cohabitation. Our cities have never sensed the real problem that confronts the South. And we ourselves have but faintly understood it.

The list of conference speakers included: Rev. M. T. Haw, D.D., of Columbia, Mo., pastor of the University Church; Rev. J. T. Mastin, D.D., Richmond, Va., Secretary Board of Public Welfare of Virginia; Dr. Scott McBride, National Superintendent, Anti-Saloon League of America; Bishop James Cannon, Jr.; Rev. Virgil V. Johnson, of the Social Hygiene Association of America; Professor John Bradford, of the Playground Association; Will W. Alexander, of the Inter-racial Commission; Dr. Paul Bond, Secretary Inter-racial Commission of Kentucky; Dr. G. E. Haynes, Secretary Inter-racial Commission of the Federal Council of Churches; Dr. Calvert, Secretary Federal Council; Dr. E. H. Cherrington, Secretary World League Against Alcoholism; Rev. W. A. Newell, D.D., presiding elder, Western North Carolina Conference; Mrs. W. A. Newell, chairman of conference in absence of Bishop Cannon, and J. H. Light, Secretary of Commission.

When the news came of the sad bereavement that befell the home of our President, the conference immediately ordered a message of love and sympathy sent to President and Mrs. Coolidge.

Declaration of Principles.

The following declaration of principles is ordered by the Commission and is recommended to all our Conference and church boards, and committees on temperance and social service as substantial bases for reports and recommendations and needed propaganda, and to our pastors as themes for appropriate and needed pulpit discourses:

Temperance.

That we carefully guard our people against the insidious assumption that with the adoption of the Eighteenth Amendment our long conflict with the liquor traffic is ended.

If the liquor people had accepted the verdict of the American people, as expressed in that amendment; and the acts of Congress for its enforcement, we might be at ease and count our battle won. But the event proves that neither the Constitution nor the laws of Congress have any place in the consideration of those people.

Instead of accepting the amendment and the laws of Congress in good faith and in the spirit of loyalty to our institutions, they have pursued a policy of nullification of the Constitution and persistent disregard of law, unparalleled in our history since the original "Whiskey Rebellion" during the administration of our first President. The first picture in our National Rogues' Gallery is a composite picture of a crowd of whiskey distillers and vendors. The promptness and effectiveness with which George Washington mobilized the armed forces at his command and put down the "Rebellion" of 1794, is an excellent precedent for Calvin Coolidge in 1924.

But until some such measures are taken to suppress this still lawless institution, it is necessary for all law-abiding men and women, particularly those represented by the Anti-Saloon League and the Christian churches of America, to keep their lines intact and press the battle, until these inveterate enemies of public order and public morals surrender, or else are buried beneath the weight of the outraged and insulted moral consciousness of the American people.

Child Labor.

We approve the amendment to the Federal Constitution giving the representatives of the whole American people in Congress assembled, the authority to enact sane and reasonable legislation to protect the life and health of little children against commercialized labor in those States that have not enacted proper child labor laws for themselves.

The life and health of the future citizens of the land are matters of common concern. They are more valuable than money, and more important than any theories of States rights or exaggerated fears of Federal encroachment. When sovereign States fail or refuse to protect their own children those States have no appeal if the Federal authority step in and do it for them.

This approval goes upon the perfectly natural assumption that the National Congress, coming directly from the people, will pass no unreasonable or needlessly drastic child labor regulations.

Women In Public Toil.

When the mothers of our children, whether present or future, are compelled to take part in public toil, we insist that they be protected against unsanitary conditions, unusual hours, or invidious pay.

Men at Labor.

We protest that every man, particularly the head of a family, shall have a sufficient share in the products of his own labor to provide properly for his home and children. Underpaid labor is not only an injustice to the laborer himself, but is a menace to the home for which he is a provider.

We recognize that the finding and maintenance of that just balance is by no means simple or easy. But we are convinced that when men get together and are moved, not by the world spirit of selfishness and covetousness, but by the other-world spirit of unselfishness and fair dealing taught by Jesus Christ, the task will be by no means so difficult as it now appears.

While the preacher of the Gospel may not have either the training or data upon which to take a direct or personal hand in the adjustments between labor or capital, he certainly has the data at hand and the authority to preach it, upon which, at last, all such disputes must be settled. And he is recreant if he fails to preach with entire conviction his Gospel of mutual love, of mutual sacrifice and helpfulness. The Golden Rule is not pious cant. It is profound philosophy.

Uniform Marriage and Divorce.

We see more clearly from year to year, as the stimuli and the facilities for thoughtless marriage and easy divorce multiply, the necessity for guarding the sanctity of the American home. More uniform marriage laws and more consistent divorce regulations are needed, and the church, court, and ministry must mobilize their teaching and influence to that end.

Popular Amusements.

We recognize that social diversion or popular amusement is necessary to our people, both young and old. There is a great body of play that is morally innocuous and may be shared by our people in the "name of the Lord Jesus," a sufficient measure of it, if understood and engaged in, to occupy all the spare time and satisfy all normal demands for recreation.

We Must Learn to Discriminate.

Amusements are not wrong because they are popular. But they are very frequently popular because they are wrong.

Many of them depend for their vogue upon their appeal to, and their over stimulation of the natural appetites, such as thirst, sex, or acquisition. A friendly game of cards seldom holds men long without a money stake; and even a ladylike bout at bridge loses much of its zest when there is no prize offered.

So much the more is the moral element involved in those many forms of amusement where the appetite of sex is exploited or roused. The drama is not necessarily evil. But a cross-section of the American stage, from top to bottom, as it actually is, reveals a constant appeal to the instincts of sex—an unholy marriage between art and eroticism. So the modern dance. Not motion to music is harmful; but such physical contact of sex with sex, which is the heart of the dance, as stirs the sex emotions and breaks down the moral reserve is harmful.

In the same category, largely, is the motion picture. For the blatant exploitation of sex, under guise of recreation, the movies have probably never been excelled. Every pastor who values the morals of his young people, and every parent who values the morals of his children, ought to join in vigorous and intelligent protest. A study of the billboards and the salacious titles of the plays exhibited, will put every mother and father on guard and make every pastor an intelligent censor.

Inter-Racial Comity.

We rejoice at every indication of a better understanding between the white and colored races in our Southland. The formation of inter-racial committees in many communities, where men and women of both races can meet and confer about the interests of each, is contributing to that desirable end. The rapid decline of that hideous form of lawlessness and cowardice known as lynching is peculiarly gratifying to every lover of his kind and every true patriot the land over.

The War Nuisance.

We call upon those in authority over us to find a way or advise a method for the permanent abatement of that intolerable international nuisance, war. Men have been, through long ages, taught to magnify the pomp and glory of war. And war has thriven on that sort of fictitious glory.

To-day we find language too poor to express the growing contempt of all thinking men for that hoary fraud. We do not attempt to decide the moot question of adherence to the League of Nations. But we do affirm with all conviction that if our statesmen cannot reach a working agreement with other nations, either by blazing new trails through the wilderness, or following those already blazed, they ought, in all conscience, to get out of the way for those who can.

An International Court, to which all international disputes shall be submitted, if not for final decision, at least for final evaluation, is a prime necessity. The world at large has a stake in every war, and it has a right to know what any proposed war is about. Every taxpayer has a right to know upon what ground his resources are to be confiscated to pay the piper. Every mother has a right to know upon what pretext her son is to be led away to slaughter.

And all that, not on the ex parte say-so of the war-lords, or of the jingo press, but upon the seasoned judgment of a body of men trained to weigh and value conflicting claims.

Such a court will not need any armed or other power to enforce its decrees. It has only to find and show the justice or unrighteousness of any cause. An enlightened public, world sentiment will do the rest.

But the church of Jesus Christ has the largest stake in any war. War is a standing challenge to its foundation principles, and so long as the alleged preacher of the Gospel of Jesus Christ prances out and does a dance to the first piping of the war god, so long will the war god sneer at the preacher, and go on with his bloody business under the sign of the Cross.

To-day as never before the church has its eyes open to the utter wickedness and the utter futility of war. Henceforth an official endorsement, or use of its name, influence or facilities for the promotion of war, must be counted an act of disloyalty to Jesus Christ, his Head and his kingdom.

Preparedness for Peace.

We have long been familiar with the word "Preparedness." It has come to have a sinister

(Continued on Ninth Page)

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

DON'T PUT OFF AND PILE UNDER THE THING THAT YOU SHOULD PUT ON AND PUT OVER.

To put off raising your Special Effort quota, dulls your tools for doing the job as it ought to be done. To pile this obligation under a heap of postponed duties, invites disaster for it. This movement is of such a nature that it dies an easy death unless it is promptly put on and put over.

The proof of real interest in the cause of the superannuates is the check sent to the Board of Finance for credit to the charge's quota. Hundreds of charges are proving their interest in this practical way. The following have paid one-fifth or more of their total assumed quotas:

THIS SYSTEM WILL DO THE BUSINESS.

Bland Street (Bluefield), Holston, Bluefield, Rev. J. A. Bays, pastor; total assumed quota, $11,100; amount remitted, $2,500.

Maryville, Holston, Cleveland, Rev. Freneh Wampler, pastor; total assumed quota, $2,333; amount remitted, $466.66.

Mount Sterling, Kentueky, Lexington, Rev. J. W. Crates, pastor; total assumed quota, $2,500; amount remitted, $1,325.

Lebanon, Louisville, Elizabethtown, Rev. J. B. Galloway, pastor; total assumed quota, $830; amount remitted, $206.50.

Cloverport, Louisville, Owensboro, Rev. B. F. Wilson, pastor; total assumed quota, $1,267; amount remitted, $656.18.

La Grange, Kentucky, Shelbyville, Rev. J. D. Redd, pastor; total assumed quota, $2,500; amount remitted $500.

Pierce, Louisville, Columbia, Rev. Claude Squires, pastor; total assumed quota, $700; amount remitted, $140.

East Gadsden, North Alabama, Gadsden, Rev. J. P. Gilbreath, pastor; total assumed quota, $700; amount remitted, $140.

First Chureh (Dallas), North Texas, Dallas, Rev. Carl C. Gregory, pastor; total assumed quota, $10,000; amount remitted, $2,005.

Gordonsville, Tennessee, Lebanon, Rev. S. M. Keathley, pastor; total assumed quota, $1,255; amount remitted, $316.75.

Central Albemarle, Western North Carolina, Salisbury, Rev. C. M. Pickens, pastor; total assumed quota, $3,574; amount remitted, $717.70.

Princetown, Holston, Radford, Rev. E. H. Cassidy, pastor; total assumed quota, $4,200; amount remitted, $982.54.

Memorial (Durham), North Carolina, Durham, Rev. H. E. Myers, pastor; total assumed quota, $4,000; amount remitted, $1,150.35.

West End (Lynehburg), Virginia, Lynehburg, Rev. J. L. Finch, pastor; total assumed quota, $3,000; amount remitted, $600.

Martindale, West Texas, San Marcos, Rev. S. R. Horwood, pastor; total assumed quota, $1,099.50; amount remitted, $332.

Abingdon Station, Holston, Abingdon, Rev. J. R. Brown, pastor; total assumed quota, $2,575; amount remitted, $515.

Williamstown, Kentucky, Covington, Rev. F. K. Struve, pastor; total assumed quota, $1,625; amount remitted, $956.52.

Buntyn Station, Memphis, Memphis, Rev. F. H. Peeples, pastor; total assumed quota, $5,000; amount remitted, $1,719.

Ozark; North Arkansas, Fort Smith, Rev. J. B. Stevenson, pastor; total assumed quota, $2,000; amount remitted, $400.

Bandon, Northwest, Portland, Rev. J. B. Penhall, pastor; total assumed quota, $171; amount remitted, $34.50.

Central Huntington, Western Virginia, Huntington, Rev. I. N. Fannin, pastor; total assumed quota, $2,300; amount remitted, $400.00.

Taylor Street, (Newport), Kentucky, Covington, Rev. H. M. Massie, pastor; total assumed quota, $1,200; amount remitted, $240.

Winchester, Tennessee, Fayetteville, Rev. B. L. Lyle, pastor; total assumed quota, $2,500; amount remitted, $500.

Arcadia, St. Louis, Farmington, Rev. N. H. Henry, pastor; total assumed quota, $665; amount remitted, $141.

South Pittsburg, Holston, Chattanooga, Rev. R. L. Wright, pastor; total assumed quota, $1,325; amount remitted, $274.75.

Winfield, Little Rock, Little Rock, Rev. C. M. Reves, pastor; total assumed quota, $6,000; amount remitted, $1,200.

Union Avenue (Memphis), Memphis, Memphis, Rev. R. A. Clark, pastor; total assumed quota, $1,000; amount remitted, $250.

Oakland and Ocoee, Florida, Orlando, Rev. W. J. Churehwell, pastor; total assumed quota, $1,370; amount remitted, $749.25.

Court Street (Lynehburg), Virginia, Lynchburg, Rev. E. L. Bain, pastor; total assumed quota, $16,270; amount remitted, $4,800.

SEVERAL THINGS WORTH READING.

1. Several additional presiding elders now have the right to a place on the Honor List of those whose districts are 100% on the Pink Leaf Report, as follows:

226. North Arkansas, Paragould, Rev. James A. Anderson, P. E.

227. Louisiana, Alexandria, Rev. C. C. Weir, P. E.

228. North Texas, Dallas, Rev. H. D. Knickerbock, P. E.

229. Baltimore, Lewisburg, Rev. W. O. Talbert, P. E.

230. North Arkansas, Fayetteville, Rev. J. A. Womack, P. E.

231. North Georgia, Rome, Rev. W. T. Irvine, P. E.

2. All remittances on quotas must be made direct to the Board of Finance, Security Building, St. Louis, Mo. When making remittances, be sure to use the book of Treasurer's Remittance Forms which the Board sent to the charge in care of the pastor. If you have failed to receive this book, notify the Board and another will be sent to you.

3. If you want your charge credited in your Annual Conference Minutes for the amount raised on its quota the first year, the money should reach the Board of Finance before the meeting of your Annual Conference. But do not hold the money now in hand until then, send it forward at once and make final remittanee for the year just before Conference.

WHEN ONE PASTOR FAILS ALL THE PASTORS ARE HURT.

The preachers of the Methodist Episcopal Church, South, are so related to the Special Effort for Superannuate Endowment, that not a single preacher can fail to have his charge do its part of the work without hurting the entire 6,500 preachers of the church.

When the smallest charge fails to put on the program and raise its quota, the lack of its quota in the Endowment Fund will be a deficit in income going to the superannuated preachers of our church in all the generations. I do not see how a preacher can understand this fact clearly and not be desperately in earnest to have his charge do its part.

A number of letters have come to me stating that certain preachers do not appear to be interested in the Special Effort; that they are leaving the matter with indifferent committees, or else have not even appointed committees; and that they seem to think it is not specially important whether they succeed. Those of us who feel the urge of this cause should be diligent in making such preachers understand the drift of their negligence.

Let us keep our eyes and ears wide open at the meetings of the Annual Conferences, to discover if the Special Effort is dragging in any place. If we find that any charges are not doing their part, let those nearby these places who are deeply interested find a way and means to help them with the program. One wide-awake preacher could voluntarily get under the burden in two or three such places, and if a dozen or two live wires on the subject would show a similar passion, I am sure that every "wheel stuck in the mud" could soon be pried out and sent rolling merrily on the way to succes.

Let us not lose the vision that comes when the subject is fresh on the mind. Let us not defer doing our best when that best means a solution of the problem. Let not fleeting inspiration wiggle its tail through our fingers—squeeze it, and hold on tight! "Are you in earnest, seize this very minute; what you can do, or think you can, begin it." I believe Josh Billings was entirely right when he said: "The man who thinks he can't do it is always more than half right." Furthermore, it is not the fact that a man is a failure—it is how did he fight, and is he willing and ready to fight some more?

The Home Circle

NEVER MIND.

Whatever your work and whatever its worth,
No matter how strong or clever,
Some one will sneer if you pause to hear,
And scoff at your best endeavor.
For the target art has a broad expanse,
And wherever you chance to hit it,
Though close be your aim to the bull's-eye fame,
There are those who will never admit it.

Though the house applauds while the artist plays,
And a smiling world adores him,
Somebody is there with an ennuied air
To say that the acting bores him.
For the tower of art has a lofty spire,
With many a stair and landing,
And those who climb seem small ofttime
To the one at the bottom standing.

So work in your chosen niche,
With a steady purpose to nerve you;
Let nothing men say who pass your way
Relax your courage or swerve you.
The idle will flock by the Temple of Art
For just the pleasure of gazing;
But climb to the top and do not stop,
Though they may not all be praising.

—Ella Wheeler Wilcox.

LET THE STANDBYS DO IT.

By J. Mervin Hull.

"Marian, will you lead the young people's meeting next Sunday evening? Amy Jordan is sick and can't fill her appointment."

"Mercy, Blanche, don't ask me; let some of the standbys do it—you, or John Martin, or some of the older ones. Don't ask a beginner like me."

Blanche looked at the bright young face earnestly a moment before she spoke again.

"Yes, Marian, I am one of the 'older ones,' as far as membership in the society is concerned; I've been in the society twelve years. Sometimes I think that perhaps it would be better for the society if some of the 'standbys' should leave it, and—"

"For goodness sake, don't speak of such a thing! The society would all go to pieces."

"That's just the point, Marian; if that is true there is something wrong with the society, and it almost breaks my heart to think of such a thing, for the society has done everything for me—everything."

"Why, what do you mean, Blanche?"

"Let me tell you a bit about it, Marian. When I joined the society I was not more than a little girl, a year or two younger than you are. I was frightened at the sound of my own voice, if I thought anybody was listening. But that was the way with nearly all the members; there were only a few 'standbys' in those days. But we all realized that if anything was going to be done, we were the ones to do it. So I began to take part in the meetings by holding on to a little Testament with both hands and reading a verse. I didn't really read it, either; I couldn't see to do that; I held the book open and repeated the verse. Then I got the courage to say a few words for myself."

"What an idea, Blanche Rivers; why, I just love to hear you speak!"

"Well, that was the way I began, and every step that I took helped me to take the next one. I was even more frightened the first time I led a meeting, but everybody seemed to sympathize with me and help me, and before the hour was over I was the happiest one in the room. Then came committee work, and I soon learned to enjoy that very much, and to see how every committee in the society could be a great help to the members and to the church and to the whole world, if the opportunity was faithfully used."

"Well, I declare! I know I'm on some committee, but I've almost forgotten which."

"And then," Blanche went on, "almost before I knew it I was president of the society. I remember how it all came over me when we had an anniversary banquet, and it was my duty to preside and introduce the speaker who was going to address us. It didn't seem possible that little, timid Blanche Rivers could ever have gained the confidence to do such things, and I just bowed my head and thanked the Lord in my heart for what our society had helped me to do."

"Oh, well, Blanche, it is a gift; you have a natural talent for such things."

"Oh, no, no, no, Marian. That isn't true at all. I was one of those who didn't have much natural talent. It all came from entering the doors of service which the society opened; and you, and all the rest of the new members who have come in from the juniors need exactly the same discipline and training. Don't try to throw your responsibility off upon the older members; begin now, and grow in strength, in confidence, in helpfulness, in real joy of service every year of your life."

"Blanche, if I try to lead the meeting—I know I shall break down some way—will you stand by me, and help me? Why, I don't even know how to look up and prepare the topic, but I'll try."

"That's splendid, Marian; that's a step in the right direction. You may be sure I'll do all I can to help you, and so will the One we seek to follow and serve." There has to be a start; why not start now?—In Girls' World.

IT PAID.

By Susan Hubbard Martin.

"This is the best ice cream I've had in weeks," remarked Beatrice to Marguerite as they sat at a small table in the drug store.

Marguerite nodded.

"It certainly is, I was going to tell you the same thing."

At that moment a little old woman in a shabby suit and hat came in.

"I want to get this prescription filled," Beatrice heard her say to the clerk behind the counter.

Beatrice turned to Marguerite.

"That's Mrs. Higgins," she said in a low voice. "I feel so sorry for her, she lost her husband not long ago and he was sick so long. I wonder if that prescription is for her?"

And then she looked at Marguerite again.

"Suppose we invite her to have some ice cream with us," she whispered. "She looks so tired. I know she's old and her clothes are not stylish, but if we live we'll be old some day and perhaps we'd like to be invited to have a dish of ice cream, too."

"Perhaps we would," agreed Marguerite.

A moment later Mrs. Higgins felt a light touch on her arm.

She turned to look into the bright eyes of Beatrice, and then the invitation to join them in a dish of ice cream was issued.

A surprised look dawned on Mrs. Higgins' face.

"Why, thank you," she said, "I don't know when I've had a dish of ice cream, but "

She paused.

"Are you sure you'd like to have me?" she asked timidly.

"Very sure," smiled Beatrice, and then she took her by the arm and led her to the little table where Marguerite was waiting.

It was not long before another heaping dish of ice cream was brought to the small table and Mrs. Higgins took the first spoonful.

"I don't know why you invited me," she said as she smiled at them, "but oh, it's so nice you did. I'm very lonesome these days."

When later after the ice cream was eaten and they had walked to the door together Mrs. Higgins took a hand of each.

"Thank you so much, dears," she said. "Not many young girls would be so kind. It's made me so happy, not alone the ice cream, but that you thought of me. It may be hard for you to realize that I was a girl once, but I was, and there weren't any trials or troubles or deaths or loneliness. The world was a beautiful place and full of happiness. Oh, I was a young joyous thing those days."

Her voice broke.

"Girls like you bring back that happy time, and it does me good. Thank you again, not many would be so kind to an old shabby woman."

Beatrice and Marguerite looked after her as she walked feebly away.

There was a more thoughtful look on each young face.

"You see," said Beatrice reflectively, "it paid."

Marguerite nodded.

'It always does," she answered softly.—Kind Words.

It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better tested and better grown in the shade than in the sun.—Mrs. Gilbert Ann Taylor.

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New Orleans Christian Advocate

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE SEASHORE CAMP MEETING.

The annual Seashore Camp Meeting, held on the Seashore Camp Ground, Biloxi, Miss., which came to a close last Sunday night, was, according to all accounts, one of the best meetings that have been held there in several years. Rev. L. L. Roberts, presiding elder of the Seashore District, who was directly in charge of the meeting, had widely advertised the gathering along the Coast as an "old-fashioned camp meeting," and the term seemed to appeal to the people, for the attendance was unusually good at all the services.

Four services a day were held. At 8 o'clock in the morning, Brother Roberts was in charge of the service; at 10:45 a.m. and 8 p.m., Rev. Jos. A. Smith, of Picayune, Miss., and Rev. W. J. Ferguson, of Gulfport, Miss., did the preaching; at the vesper service, held on the beach at 7 p.m., Rev. Osmond S. Lewis, of Biloxi, officiated. Brother Lewis also directed the congregational singing in the tabernacle. Miss Fountain presided at the piano throughout the meeting, and Mrs. Jos. A. Smith sang a solo at each service.

It was our privilege to attend only a few services—a vesper service, two morning preaching services and one evening service; they were most inspiring and helpful, and, judging by the comments of those who were in attendance regularly, the same was true of every service. The preaching of Brother Ferguson and Brother Smith attracted and held the interest of the people from the beginning, and the remark was frequently heard that a better corps of workers had never been gathered for the camp meeting. We have not had a report of the definite results of the meeting, but we are sure that much good was accomplished.

The whole church ought to rejoice in the fact that a successful camp meeting was held this year on the historic Seashore Camp Ground; and every effort ought to be made to continue the work from year to year. Nowhere in the church—not even at Lake Junaluska or Mount Sequoyah—is there to be found a more desirable spot for the establishment, development, and maintenance of a great summer assembly that would promote all the interests of our ever-enlarging program. It ought to become a gathering place for those engaged in connectional activities as well as for those who are interested in local undertakings. It is by the seashore, while our other assembly grounds are in the mountains. A great many people want to go to the mountains in the summer, of course—but there are a great many others to whom the mountains do not appeal, who would much prefer to spend their vacation at the seaside. The Camp Ground is already the property of the church, it is already provided with the conveniences of water, gas, and electricity, it is served by a fine system of trolley and bus lines; it would require a good deal of money to make it what it ought to be, but nothing like the amount that is being expended upon the mountain resorts. The full realization of its possibilities is waiting only upon an earnest determination and vigorous effort to put into effect a comprehensive program of development.

THE MEETING OF THE SOUTHERN METHODIST PRESS ASSOCIATION.

The sixth annual meeting of the Southern Methodist Press Association, composed of the editors and publishers of the periodical literature of the Methodist Episcopal Church, South, was held at Mount Sequoyah, Ark., August 6, 7 and 8. This association was formed several years ago for the purpose of bringing together those who are engaged in the important work of furnishing the church with its periodical literature, in order that there may be developed among them a spirit of co-operation in the service of the church.

The meeting was attended by the following: Dr. R. S. Satterfield, of the Christian Advocate, Nashville; Dr. C. O. Ransford, of the St. Louis Christian Advocate; Dr. P. E. Riley, of the Texas Christian Advocate; Dr. S. K. Cockrell, of the Baltimore Christian Advocate; Dr. A. C. Millar and Mr. J. C. Glenn, of the Arkansas Methodist; Rev. T. A. Sikes, of the North Carolina Christian Advocate; Mr. C. B. Haley, of the Methodist Quarterly Review; Rev. R. E. Noliner, of the Epworth Era; Mr. T. R. Wiggins, of the circulation department of the Publishing House at Nashville, and C. O. Chalmers, of the New Orleans Christian Advocate.

A very practical program had been arranged by Dr. R. S. Satterfield, the genial president of the Association, and the discussions covered three sessions during a period of two days. Important matters concerning the editorial and business management of our church periodicals came up for discussion, which afforded an interchange of ideas which were edifying and illuminating.

The brethren were delightfully entertained on the grounds of the Western Methodist Assembly on Mount Sequoyah by the Assembly Association, of which Dr. A. C. Millar is president. The grounds are under the able management of Prof. J. L. Bond, formerly Superintendent of Public Education for the State of Arkansas, who did everything possible to make the visit of the editors pleasant and profitable.

The Western Methodist Assembly is now in its second year. Mount Sequoyah is about a mile out from and overlooking the pretty town of Fayetteville, and is one of the beauty spots in the Ozark Mountains. All of the cottages and buildings are new, and the grounds are well laid out. There is a tabernacle and a large cafeteria. The Publishing House has erected a building where books are sold, and the Epworth League has under construction a commodious and well appointed two-story brick and stone building which, when completed, will be a thing of beauty.

On Wednesday evening, Aug. 6, the visitors were tendered a banquet by Rev. R. E. Noliner on behalf of the Epworth League General Board at Mrs. Leighton's Green Tree Inn, and on the following afternoon, through the courtesy of the Chamber of Commerce of Fayetteville, the editors were taken on a drive through the grounds of the State University and attended an old-fashioned barbecue at the Experimental Farm of that institution. Friday, the entire day was spent in an automobile ride through the mountains to Eureka Springs, the Chamber of Commerce having kindly arranged for the drive. The scenery on this trip was most beautiful, and many points of interest were visited, among them the Pea Ridge battle field of Civil War fame.

The officers of the Methodist Press Association are: Dr. R. S. Satterfield, president; Dr. A. W. Plyler, vice president, and Dr. J. M. Rowland, secretary-treasurer.

CHAS. O. CHALMERS.

PERSONAL AND OTHER NOTES.

Rev. Otto Porter recently assisted the pastor, Rev. C. W. Wesley, in a good meeting at Dover, Miss.

The new Methodist church at Bentonia, Miss., has just been completed. Rev. C. W. Wesley is the pastor.

The editor greatly regrets being out of the office when Rev. J. B. Cain, of Ellisville, Miss., called one day last week.

Rev. W. J. Ferguson, of Gulfport, Miss., will assist the pastor in a meeting at Bentonia, Miss., beginning on Sunday, Aug. 24.

We learn from an exchange that Rev. J. M. Morse has been ill in a hospital in Jackson, Miss., for three weeks, but that he is improving.

Rev John W. Robertson will assist the pastor in a revival meeting at the Central Methodist Church, Columbus, Miss., in the near future.

Mrs. J. C. Sugg, of Amory, Miss., informs us that the Advocate has been in the Sugg family for over fifty years. Of course, it continues to go there.

Rev. H. C. Castles, pastor of the Seventh Avenue Methodist Church, Meridian, Miss., writes: "Everything moves well on the charge—more than 30 accessions so far."

Rev. and Mrs. B. T. Crews, of Shreveport, La., are enjoying a visit to their daughter in Lexington, Ky. Brother Crews is a superannuate member of the Louisiana Conference.

Mrs. A. S. J. Neill, wife of our pastor at Mooringsport, La., has been confined to her bed with illness for two months. She will appreciate the sympathy and prayers of her friends.

Rev. F. R. Power, pastor of the Desiard charge, Louisiana Conference, recently suffered an attack of illness that involved a stay of several days in a sanitarium. We rejoice to learn that he is convalescing.

Rev. L. P. Wasson, presiding elder of the Aberdeen District, North Mississippi Conference, writes: "Everything goes well on the district. The preachers are at work, and a general spirit of brotherhood prevails."

The many friends of Dr. and Mrs. H. Walter Featherstun will sympathize tenderly with them in the death of their daughter, Mrs. John Fleming, which sad event took place in a sanitarium in Greenville, Miss., on Aug. 4.

Dr. W. L. Duren, pastor of Rayne Memorial Methodist Church, this city, returned last Thursday from his trip to Europe and the Holy Land. He stood the trip well, and has entered actively upon the work of his pastorate.

Rev. J. A. Randolph, the active and efficient pastor at Sardis, Miss., is spending his vacation at Lake Junaluska. He writes to the Southern Reporter that he will return to Sardis in time to preach a Labor Day sermon, Aug. 31.

The American Bible Society has recently provided funds for securing and distributing Nestle's Greek New Testament among theological students in Germany, Poland, Czecho-Slovakia, and Austria, who otherwise could not procure them.

Rev. B. C. Taylor, who filled the pulpit of Rayne Memorial during the absence of the pastor, will re-enter Southern Methodist University this fall to complete his work leading to the degrees of Bachelor of Divinity and Master of Arts.

We regret to learn that Rev. Roy Moore, of the Louisiana Conference, who has been taking sum-

mer work in Columbia University, has suffered a breakdown in health and will not be able to resume work for several months. We are sure his brethren will remember him in their prayers.

Rev. Del Longgrear, pastor of the Central Methodist Church, Columbus, Miss., was one of the preachers at the recent South Union camp meeting, held near Ackerman, Miss. This camp meeting has been holding annual sessions for fifty-two years, and there are a good many people who have attended every session.

Rev. R. H. B. Gladney, the faithful, loyal, and efficient Sunday School Secretary of the North Mississippi Conference, was awarded the "Leadership Diploma" at the recent Sunday school assembly at Lake Junaluska. Brother Gladney will be one of the instructors in the Standard Training School to be held at the Seashore Camp Ground the first week in September.

Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, has held two fine revivals this summer, one at Tyro and the other at Mineral Wells, on the Olive Branch circuit. There were nine additions to the membership of the church at Tyro, with more to follow, and fourteen additions at Mineral Wells, with more to follow. Brother Lewis, with his family, is enjoying a short vacation in Biloxi, Miss.

Rev. H. H. Smith, of Blackstone, Va., who had to retire from the pastorate last fall on account of impaired hearing, has given himself largely to writing tracts and pamphlets. Among the best known of these are: "Character Sketches of Robert E. Lee and Stonewall Jackson;" "The Methodist Steward;" "Fundamental Doctrines of Methodism." These are sold at a very small price, and those who read them cannot fail to be interested and instructed.

The attendance of preachers at the Seashore Camp Meeting was unusually good. Among those present we noted the following at various times: Dr. A. F. Watkins, Yazoo City; Rev. B. W. Lewis, Stillmore; Rev. T. H. King, Logtown; Rev. J. B. Stringer, Escatawpa; Dr. W. Winans Drake, New Orleans; Dr. I. W. Cooper, Brookhaven; Rev. J. T. Leggett, Hattiesburg; Rev. D. E. Vickers, Ocean Springs; Rev. Mr. Emerson, Birmingham. Others were probably there whose names escape us at the moment.

Mr. Robert M. Turpin, of Nashville, Tenn., paid the Advocate office a greatly appreciated call on Saturday of last week. Mr. Turpin is the son of the Brother Turpin whose name and face are familiar to all visitors to the Publishing House, and of Mrs. Maud M. Turpin, so well known as director of the Secular Press Bureau of the church. Mr. Turpin was recently graduated from the Law Department of Vanderbilt University, and he was en route to Austin, Texas, where he will enter upon the practice of his profession. We predict for him a successful career.

Rev. E. H. Cunningham, our pastor at Okolona, Miss., writes: "We have just closed a great revival campaign in our church. Sinners were brought to God and many people reclaimed, with hundreds pledging to life of consecrated service in the church. All denominations co-operated, business houses closed, and the attendance was the largest in the history of the little city. Fifty young people offered for life service, a son and daughter of the pastor leading the way. The preaching was done by Dr. L. J. Miller, of Nashville, one of our general evangelists. He is safe, spiritual, and powerful."

Mr. C. C. Hard, formerly physical director and acting General Secretary of the local Young Men's Christian Association, has entered the evangelistic work with the purpose of devoting himself especially to the directing of the music in evangelistic meetings and in holding children's services. Mr. Hard is at present organist and choir director of St. Mark's, this city. He has had wide experience in evangelistic work, having been associated with some of the most prominent evangelists of the present day. He is a music composer of note, practically all the music in the song book, "Songs That Are Singable," having been written by him. He has also written the words for many evangelistic hymns.

CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE.

(Continued from Fifth Page.)

meaning. Almost invariably it means preparedness for war. Ostensibly for defense, it results, if not in open aggression, in a hasty or hysterical plunge into the needless quarrels of other nations.

The church must redeem that word. It must consecrate itself, through its courts, its ministry and its press to a nation-wide program of "preparedness for peace," just as the militarists of the land have consecrated themselves to a definite program of preparedness for war.

JAMES CANNON, JR., Chairman.
J. H. LIGHT, Secretary.

STATEMENT BY COLLEGE OF BISHOPS CONCERNING INCREASED SUNDAY SCHOOL ATTENDANCE.

We have learned with pleasure of the plans of the General Sunday School Board, the Annual Conferences co-operating, to launch a special effort for the permanent enrollment of not less than 250,000 additional Sunday school members during the months of September, October, November and December, 1924. In view of the great unreached number of people in our territory, and, furthermore, in view of the special effort which the Board is making to train a leadership capable of caring for additional members, and because of the enlarged opportunities for the evangelization of our people which will come with the reaching of a larger constituency, we believe this effort is altogether opportune and will be in the interest of the Kingdom of our Lord and Savior Jesus Christ.

We urge our people, particularly our presiding elders, pastors and superintendents, to enter enthusiastically into the plans being worked out by our Sunday school leaders.

Signed by John M. Moore, U. V. W. Darlington, W. B. Beauchamp, and adopted by the College of Bishops, May 20, 1924.

THE BOYS' SCHOOL OF OUR CONGO MISSION.

By Ansil Lynn.

The school of the above title was founded to meet the needs of boys who came to our mission at Wembo Nyama from outlying native villages and wanted to go to school. Later, the newer stations of Lubefu, Tunda, and Kabengele established similar schools, but those have not been as successful as the one at the oldest station.

It is the policy of the mission to provide sleeping houses for these boys, who range in age from eight to fifteen years. The houses are made of mud and poles with grass roofs. Rude sleeping tiers are provided for them, which do not look very inviting to an American, but they are much better than the average place the native has to sleep. At Wembo Nyama, food is provided for them, which usually consists of millet or rice. Men are employed to beat this millet into meal in a wooden mortar except when the director of this work has the boys do it. This is very hard physical labor and an unruly boy is often punished by assigning him so many days' beating millet. The bran is sifted out of this millet meal by a woman (few men know how to do it), who also cooks the food for the boys. A kind of greens is also provided to be eaten with their food. About every two weeks they are furnished meat in the form of a goat. At the older school each boy is given a plate and spoon. Such equipment is rare among the raw natives.

In addition to the white supervisor of this work, a native is placed over the boys. His duty is to look after them in the work they do on the compound. Several hours of manual labor are required of these boys, and, of course, this pays part of their upkeep. Perhaps the most expensive item of their upkeep is the cloth the mission furnishes them. Each boy is provided with a loin cloth, consisting of from one and three-quarters to two yards. Sometimes they are given shirtwaists also. Their supervisor is supposed to see that they do not sell their cloth to some one else, and when they leave the mission they are required to surrender the mission cloth. A further duty of this native leader is the settling of disputes arising among the boys. I think they get along just about as well as a similar number of American boys would, if not a little better.

At Wembo Nyama, school is conducted at present both in the morning and afternoon; I think only once a day on the other stations because of a shortage of workers. Some of these fellows show marked intelligence and become useful as teachers in the several grades. Often one sees a boy twelve or fourteen years old teaching grown men their letters or how to read. A number are sent out to the nearby villages in the afternoons to assist the native evangelists in their teaching. Some enter the training school for evangelists, and are later sent out to preach and teach in the surrounding communities. Others become carpenters and laborers on the mission compound. We hope through this Boys' School to train up some valuable native leaders, who can carry the Gospel and civilizing influence to their people in a winning way.

Wembo Nyama, Congo Belge.

But for the Centenary many American students would have most inadequate religious advantages.

METHODIST HOME WANTED.

We desire to find a Christian home for a girl eighteen years of age, a ward of the Louisiana Child Finding and Home Society, Inc. She desires to be among some of our Methodists in the State and to share their home as a member of the family. This girl is worthy and will appreciate the home. Address Louisiana Child Finding and Home Society, Inc., 507 Tulane-Newcomb Bldg., New Orleans, La., John L. Williams, State Superintendent.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

TO WARREN EMORY HOLLOMAN.

A nobleman has gone, gone ere his prime;
His was a knightly heart, a spotless soul;
Living a life of honor was his goal;
Serving his fellow-men through all the grime
Of catastrophic war, giving his time
And brain and brawn; peace came, and then his sole
Objective was a life of love, the whole
Of self devoted to the task sublime.
If honor, courage, purity and truth
Are tests, he was a model for the youth
To imitate; attainment of the height
Was his; acclaimed a victor as he ran
His course sans peur et sans reproach; the night
Had no alarm for him; he was a man.

T. W. H.

Alexandria, La.

BROTHER W. P. HUTCHINSON was born, July 10, 1860, in St. Helena Parish, near Greensburg, La., where for some years he spent a happy life on the farm with his parents. On Dec. 22, 1886, he married Miss Margia Anna Womack. This union was blessed with nine children. For some years he farmed in the neighborhood of the old home place. Then he moved to Tangipahoa, La., in Tangipahoa Parish, where he went into the mercantile business. After a number of successful years in this business he retired in keeping hotel. Here is where he reared and educated his children. He was a good business man and lived an active and progressive life. He was a Mason, a member of the Spring Creek Lodge No. 84, F. and A. M., and a member of St. Helena Royal Arch Chapter. He loved Masonry, and was very much devoted to the lodges. For many years he was a member of the Methodist church; had served as Sunday school superintendent and on the board of stewards. Before his departure, he endured a long and painful illness. We visited him several times, and always found him perfectly resigned to the will of God. He bore his suffering with great fortitude and patience. He gave testimony that he was saved, ready, and willing to go at any time—just waiting upon the pleasure of his God. It was on the night of May 11 that God released him from his labors, and he fully entered into the joys of his Lord. He was 63 years and 10 months old. Rev. A. J. Coburn, of Kentwood, La., asissted by Rev. B. A. McCullough, of Tangipahoa, La., and Rev. B. H. Andrews, of Amite, La., on May 12, held his funeral in the presence of a large number of relatives and friends. Interment was in the Tangipahoa cemetery with Masonic rites. His passing was a great loss to his home, his community, and his church. He is survived by his wife, four daughters, and three sons, four brothers and three sisters, and a host of other relatives and friends. To all of these we pray the tender consolations of the Gospel of Christ.

B. D. WATSON.

Jackson, La.

At 5 o'clock Tuesday morning, July 15, MRS. OPHELIA MOORE passed through the pearly gates into the blessed eternity prepared for those who live as we know she did. She was 77 years, 4 months, and 28 days old, and was the wife of Rev. L. B. Moore. She leaves to mourn, her husband, seven children, twenty-nine grandchildren, nineteen great-grandchildren, three sisters, and one brother, besides other relatives and a host of friends. She joined the Methodist church when a child, and lived a quiet, consistent Christian life, wielding an influence over those in whose company she was thrown for the kingdom of God. She was a falthful wife, helping father in his work as an active local preacher of the Methodist church. Her home was the preacher's home, being always ready to help in any way to further the cause of Christ. She was a model mother, having reared eight children to be grown. These have families, with the exception of one girl, who preceded mother. Dear mother, so patient and good, we are reminded of you when we look at the old armchair which was as a companion for you for more than four years. We are sad, yet rejoice in the translation. Dear mother, who suffered so long, the body having failed, you asked prayerfully that you might go, that your suffering might be relieved; God has answered your prayer, and we can only say, "Thy will be done." Even though we knew at our asking it would bring you back, we would not, remembering your pain. Peacefully in the arms of Jesus we know you are resting. May the Christian virtues possessed by mother be found in every child, that some more perfect day we may be reunited.

MRS. G. E. MAYERHOFF.

PIONEERING WHERE NO MISSIONARY HAS EVER BEEN.

Such is the coveted opportunity of Rev. F. K. Gamble, presiding elder, Seoul District, Korea: "There are in the Seoul District six city churches and nine country circuits, making fifteen pastoral charges. Seoul is at one edge, and the remotest part of the district is 150 miles away. The railroad runs through one part of it, but most of the work must be reached by auto, bicycle, pony, or foot. It was my privilege during the quarter to visit at least six places where no foreign missionary had ever gone. I held services in the home of a former sorceress, who had become a Christian with her husband and children; met one boy who had led his father and mother to become Christians; held service in one church with about seventy-five people present, where less than two years ago there was not a single Christian; planned for four new church buildings; planned for building or repairing three parsonages, and visited four of our primary schools, each with an attendance of about thirty. Of course there are some conditions that cause anxiety, and many problems, and certainly there is more work than I can possibly do. But there is joy unspeakable in telling the story of God's love and Christ's power to save. I know the work is growing, and I know that the money, energy and prayer being put forth in behalf of Korea by the church in the homeland and by the missionaries on the field are bringing forth fruit unto life eternal. In all cases of new churches being built, the Korean Christians contribute at least one-third of the cost. This is one of our greatest needs, and I know of no better investment of mission funds. The people of the home church may be sure that their offerings are being applied to meet real needs, and that rich returns come from their investments."

In the realm of character—the one enduring reality of life—development is only secured, in part at least, by affliction. The unclouded glare of the sunshine soon scorches a landscape and destroys its verdant life. It needs the wind and the rain and the biting frost of winter as well as the warmth of summer to make a fruitful field. And so it is in the life of a man or a nation. Adversity and trouble quicken perception, challenge courage, and awaken energy, as ease can never do. It is by such instruments that God works toward the development of the true man within us all.—J. Stuart Holden.

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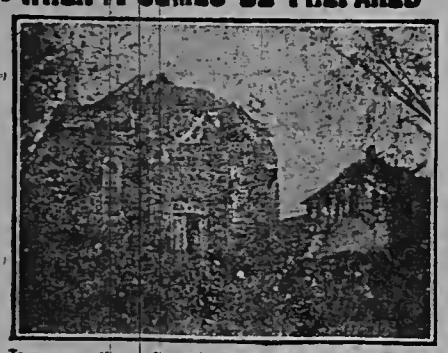

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A GRACIOUS REVIVAL.

Dear Brother Carley: We closed a two weeks revival here Aug. 10, with twenty-one accessions on profession of faith and one by letter. Rev. Martin Hebert and Rev. Adrian Serex did the preaching. Rev. Adrian Serex led the singing. Adrian is not only a good singer, but a good preacher, and if you won't tell anybody I said so, I'll tell you I think he is a better preacher than he is a singer.

We had good crowds, and our people were well instructed in the fundamentals of the Christian religion. We are all the better for having had these two servants of the Most High God with us. May God's blessings attend them in their labors for the advancement of the kingdom in the world.

Fraternally yours,

E. V. DUPLANTIS, P. C.

The heavens declare the glory of God, and the firmament sheweth his handywork.—Psalm 19:1.

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All Due to Lydia E. Pinkham's Vegetable Compound

Truman, Minn.—"I was badly run-down, had pains in my side and back; sometimes I could hardly move around in bed. My husband got me Lydia E. Pinkham's Vegetable Compound, and after taking it I was so much better I could do all my work again. I do my housework, have a garden, raise chickens, and in harvest time I worked in the field and helped pick corn. Sometimes I do chores and milk. I took the Vegetable Compound before and after my four-months-old baby was born, and it has always helped me wonderfully. I believe there is no better medicine made for women, and I hope every woman will give it a fair trial."—Mrs. AUGUST R. WIEDERHOFT, R. No. 2, Box 81, Truman, Minn.

Women suffering from troubles so common to their sex should give Lydia E. Pinkham's Vegetable Compound a fair trial.

The Lydia E. Pinkham's Vegetable Compound has relieved women of such troubles for the past fifty years. For sale by druggists everywhere.

READ THIS SLOWLY AND THINK.

Does my life please God?

Is there any one I can forgive?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I can not give up for Christ?

Just where am I making my greatest mistake?

Am I doing anything I would condemn in others?

How does my life look to those who are not Christians?

Is the world being made better or worse by my living in it?

Have I ever tried giving one-tenth of my income to the Lord?—Canadian Churchman.

TEN "COMMANDMENTS" FOR MOTORISTS WORTH OBEYING.

The Florence Times says the following "Ten Motor Commandments" prepared by a New Hampshire Highway publication, "should be heeded by every driver, and if observed would serve greatly toward reducing the number of motor accidents." The "Commandments" are:

1. Drive on the right side of the road; it's just as good as the left.

2. Slow down when approaching a crossroad; it's nearly as dangerous as a railroad crossing.

3. Look out for children. You can never tell what they will do, and you are always in the wrong if you hit one.

4. Try to help instead of hindering the traffic officer; he's there for your good and he's got a tough job.

5. Be sure that your lights are not defective or glaring; it's no joke driving into a blinding glare, as you yourself know.

6. Read and obey the warning signs; they are not put up as ornaments.

7. If you've got to speed—do it where it won't kill anybody but yourself.

8. When making minor repairs get all wheels off the pavement and stop where your car can be seen from both directions; otherwise you may stop longer than you anticipate.

9. Speeding around corners is a straight route to the hospital. Don't race past a stopped car. Some day the jury will call it manslaughter.

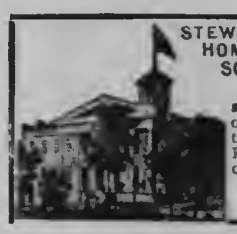
10. Use discretion. The fact that you had the right of way won't bring anybody else back to life, least of all, yourself.—Alabama Christian Advocate.

LET YOUR LIGHT SHINE.

In one of the southern coast towns a Christian business girl, having a hard time among her friends, suffered persecution for her testimony, went to an evangelist conducting a series of night meetings, and said, "I am afraid I will have to give it all up." He replied, "Tell me where do you put the lights." Not knowing just what to answer, she said, "We put them in a dark place."

In a moment she saw his meaning, and realized that God had directed her into those surroundings that she might shine for Christ in the midst of darkness. She determined to be more courageous than ever in her witness for him. The result was a few weeks later she came to him with a group of girls radiant with joy, saying, "The thirteenth from our business house has decided for Christ tonight." The most important thing in individual life is to keep in touch with God. Then everything else, however trying, will be as stepping-stones for higher attainments in the Christian life.—Methodist Protestant.

The Methodist Church, through its Centenary movement, is doing as much and perhaps more than all other forces combined to make Arizona and New Mexico Christian.



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The external remedy for **CROUP** or **WHOOPING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or

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Is Your Blood Starving For Want of Iron?

Modern Methods of Cooking and Living Have Made an Alarming Increase in Iron Deficiency in the Blood of American Men and Women.

Why Nuxated Iron So Quickly Helps Build Up Weak, Nervous, Run-Down Folks. Millions of People Take It to Increase Their Strength, Power, Energy and Endurance.

Is your blood starving for want of sufficient iron? If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue.

Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that there is a surprisingly large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

The best thing for those who feel the need of a strength and blood-builder is to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original package and see that this particular name (Nuxated Iron) appears on the package.

NUXATED IRON often increases the bodily and mental vigor of weak, tired, wornout, nervous people in two weeks' time. It's like the iron in your blood and like the iron in spinach, lentils and apples. You can eat it if you wish. It will not blacken or injure the teeth nor disturb the stomach—it is entirely different from [illegible] iron which people [illegible] which is made merely by the action of [illegible] acids on small pieces of iron.

[illegible] for the word "NUXATED" on every [illegible] and the letters N. I. on every tablet. Your money will be refunded by the [illegible] if you do not obtain [illegible] results. At all drug [illegible]

NUXATED IRON ENRICHES THE BLOOD-GIVES YOU NEW STRENGTH AND ENERGY

Sunday School

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Some things we can have done before the session of our Annual Conference:

1. We can observe Rally Day and take an offering for our Sunday school work. This suggestion is for the schools that did not observe Sunday School Day.

2. We can get ready to observe Children's Week some time in October. Write to Miss Virginia Thomas, Tupelo, Miss., for literature. We must have fifty schools observe this week. Last year twenty-one schools observed the week with fine results.

3. We should enroll several thousand people in our Sunday schools. Write me for literature to help in this campaign. We are aiming to increase our enrollment to seventy-five thousand within the next five years.

4. Let those schools that are working under the Program of Work get ready to be checked up before Conference. We ought to have not less than one hundred schools working under the program suited to the school.

5. Let every school in the Conference plan to make Promotion Day of definite service to the school. Make your plans now so everything will be in readiness.

Rev. R. G. Lord, of Coahoma, Miss., has agreed to supervise the work of Missionary Education in our Sunday schools. He will need at least one district superintendent in each district of the Conference. This is an opportunity to render a far-reaching service in establishing the kingdom of our Lord in the earth. Who will be the first to volunteer for this service?

It may be of interest to many that our Conference issued more credits for adult work than any other Conference in our church during this year. Our aim is to have several courses in the Intermediate work during next year. It is not too early to say what courses you want offered in our Standard Training Schools.

We already have 250 working for a gold seal diploma. We should have several thousand taking courses with the view of earning this other award offered by the General Sunday School Board. Next to being wholly consecrated to God, nothing is of more importance than the thorough preparation of ourselves in the study of the Bible, the study of those we are to teach, and the mastery of the principles of teaching.

One thing I most heartily believe, and that is that our Lord is in his church and that he is leading all who are willing to follow him. There are currents and counter-currents whirling in the great stream of the world's life, but God, even our God, the Holy Spirit, is moving in the main current. There is only one place of safety, and that is with the Spirit, the One who is in authority over the church of the living God.

SOME SUNDAY SCHOOL ITEMS, LOUISIANA CONFERENCE.

By C. D. Atkinson, Conference Superintendent.

The 9 o'clock hour at the Bluff Creek Camp Grounds is turned over to the Sunday school work.

A model program of worship is presented daily from 9 to 9:20 o'clock, followed by class period and a Sunday school institute.

The institute period is in charge of the Conference superintendent, and Rev. P. B. McCullen is in charge of a class of young people studying the text. "Principles of Teaching."

Among the preachers attending the Camp Grounds are: Rev. H. N. Brown, presiding elder; Rev. B. D. Watson, Rev. William Schuhle, Rev. R. W. Tucker, Rev. W. R. Harvell, Rev. H. C. Murphy, Rev. T. D. Lipscomb.

The educational director of the Amite Standard Training School, Rev. H. B. Andrews, is very much pleased with the prospects of a great school the first week in September. All members of his faculty are college professors with one exception, Dr. A. S. Lutz, of Shreveport.

The subject of the consolidated Sunday school for the rural communities will be considered at one of our institute periods.

Miss Alma Puckett, of Baton Rouge, a district officer, is attending the last session of the Junaluska Leadership School.

The subject of Sunday School Evangelism was before the Bluff Creek camp meeting. Mrs. H. N. Brown, the wife of the presiding elder, led this discussion.

Rev. W. R. Harvell, pastor at Bunkie, La., is a teacher of a fine class of Senior boys, and says he uses the whole class period in teaching the Bible lesson.

STANDARD TRAINING SCHOOL AT SEASHORE CAMP GROUND.

Dear Brother Carley: I want to emphasize the announcement made in this week's Advocate concerning the Standard Training School to be held at the Seashore Camp Ground, Sept. 1-6. We are hoping all charges in the Seashore District will be represented in this School, and we invite others to come and get the benefit of the splendid courses to be given.

We have secured a fine faculty, which insures thoroughness of work to be done. Following is the list of classes and teachers:

"Pupil Study," J. C. Chambers.

"Principles of Teaching," Mrs. C. A. Bowen.

"Sunday School," R. H. B. Gladney.

Bible—"Life and Letters of Paul." B. F. Lewis.

We have arranged with Brother Van Hook to furnish board and lodging at Keller Lodge for $1.50 a day for outside students who take the course. This is indeed very reasonable. I trust all the pastors will urge their people to take advantage of this Standard School, as well as get an outing on the coast at extremely low cost.

Students desiring to take the course will please enroll with Miss Laura White, or with me.

Now for a little exhortation, if you please. Bishop Galloway once said: "Trained service is most efficient, and nowhere is skill more needed than in the service of our Lord. Those summoned to places of toil and trust in Christ's Kingdom should have mental and spiritual training as well as spiritual fervor and fire. A mere desire to serve is not sufficient qualification for service. Passion for the sea does not make a great sailor. Eagerness to defend the flag of one's country does not make a hero or a capable leader of armies. So a zeal for the Lord's house does not constitute one an efficient worker. This impulse, fired by divine love, must not be lacking. This desire should become a passion; this eagerness a sanctified impatience; this zeal all-consuming; but should be guided by a trained eye and practiced hand."

Let us, then, as pastors, superintendents, teachers and parents, give diligence to our work and make it meet the approval of God. Let us learn how rightly to divide the word of truth. Let us not be satisfied with anything short of the best there is in us; and that best trained to skillful service. Let us make the very best use of the opportunity that presents itself in the Training School to be held the first week in September. Let us evermore "put all our intellect into the preparation, all our hearts into the presentation, and all our lives into the illustration of the tremendous truths we present."

Yours for service,

O. S. LEWIS.

In a thickly settled community of one of our Southern cities we have built an institution which teaches the Negro to help himself. This institution was made possible by the Centenary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round (In Part).

Claiborne, preaching, Sunday, Sept. 7, a.m.
Mangum Memorial., preaching, Sunday, Sept. 7, p.m.
Longstreet, preaching and Q. C., Sunday, Sept. 14.
Bayou La Chute, preaching, Sunday, Sept. 21, a.m.; Q. C. in Shreveport, Tuesday, Sept. 30, 3 p.m.
Mooringsport, preaching, Sunday, Sept. 21, p.m.
Shreveport ct., at Powhattan, Thursday, Sept. 25.
Logansport, preaching, Sunday, Sept. 28, a.m.
Grand Cane, preaching, Sunday, Sept. 28, p.m.

R. H. WYNN, P. E.

NORTH MISS. CONFERENCE.

Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Aug. 24, 11 a.m.; Q. C., Sept. 2, night.
Corinth, South Side, preaching, Aug. 24, night; Q. C., Sept. 3, night.
Myrtle, at Glenfield, Friday, Sept. 5.
New Albany ct., at Mount Olivet, Saturday, Sept. 6.
New Albany sta., preaching, Aug. 31, 11 a.m.; Q. C., Sept. 8, 9 a.m.
Rienzi, at Thrasher, Thursday, Sept. 11.
Guntown, at Guntown, Friday, Sept. 12.
Baldwyn, at Lebanon, Sept. 13, 14.
Corinth ct., at Mount Carmel, Friday, Sept. 19.
Booneville sta., preaching, Sept. 21, 11 a.m.; Q. C., Tuesday, Sept. 23, night.
Iuka ct., at Salem, Sept. 30.
Burnsville, at Chapel Hill, Oct. 1.
Iuka sta., Sept. 28, night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Elbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

(Continued on Last Page.)

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,

JOE MORPHEW, Port Orange, Fla.

—Adv.

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Montrose, Miss.

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THE MEETING AT LONGVILLE, LA.

The old-time religion still has the old-time power. The Holy Ghost does sanctify to-day as in days gone by, and the experience of holiness as a second definite work of grace is still sought and received by believers in the regnerated state. This was fully demonstrated in our meeting at Longville, La.

Holiness, as stated above, needs to be preached more throughout this Methodist Conference, and we found this true at this place. We had a hard ten days' struggle, but God gave us the victory. The outward evidences of our work were small, but we have faith to believe that the meeting will bear fruit in days to come. One soul was sanctified wholly on Fright night before the closing Sunday. Several came up during the meeting to be sanctified, but did not pray through. Others came up for consecration, and many who did not come to the altar were stirred to the very depths of their souls. In the closing, five came forward and stood before the congregation in testimony that they believed in holiness as a second definite work of grace and that they would go on until they were wholly sanctified.

Rev. D. L. Griffin, of the Louisiana Nazarene Assembly, did the preaching. He is a man full of the Holy Ghost and preaches a full gospel and a salvation from all sin. I am glad to recommend him to our brethren.

C. H. MAYO, P. C.

Our membership in Arizona has trebled itself in the Centenary years.

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FROM MAGEE AND SANATORIUM CHARGE.

Dear Brother Carley: We finished our round of revival meetings on this charge yesterday, with the third quarterly meeting at Rials Creek. The reports showed that there had been fifty accessions to the church this quarter, with a great improvement in the spiritual condition of each church. Finances well up, with every interest cared for.

We were very fortunate in the selection of helpers in our meetings. Brother J. V. Bennett assisted us at Cohay and Magee. All the people of all denominations were eager to hear and did hear his gospel sermons gladly. His preaching waked up and built up the church, and many sinners were converted and added to the church.

Brother A. W. O'Bryant was a fine fit at Sharon Grove, a small afternoon appointment, where we ran five days. We had nineteen accessions, and the spiritual life of the whole community was quickened.

Brother T. J. Halfacre rendered exceptionally fine help at Rials Creek. The people were loud in their praises, and say they had not had such a meeting in years. God was with us in every service. Everything seems to be harmonious and hopeful.

The Woman's Missionary Society has done heroic service this year in furnishing and painting the parsonage. We have here a band of willing workers.

At the Cohay logging camps we have a fine interdenominational Sunday school of near two hundred enrolled. One hundred and sixty enrolled in Men's Bible class, with an average attendance of seventy-two. That is the most successful Bible class I have ever seen.

Our work at the Sanitorium is one of the most important in our church, and fruitful of great good. There are between 250 and 300 patients. They appreciate our services so much and beg us to give them more. We need more time there. With the other work to be done on this large charge, it is impossible to give those sick, hungry souls the service they need.

This is one of the greatest institutions in the world, and Dr. Boswell and his staff of helpers are doing all that can be done with the very limited appropriation made by the Legislature. There is room now for more patients than they have, and there is a large waiting lsit. But the State failing to make sufficient appropriation makes it impossible for them to be treated. These poor, sick people should be cared for by our great State and church.

W. M. WILLIAMS.

Magee, Miss.

The investments in the French parishes since the beginning of the Centenary period will total more than $70,000.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Barlow, at Brandywine, Aug. 30, 31.
Hazlehurst, Aug. 31.
Georgetown, at Providence, Sept. 7, 3 p.m.
Brookhaven, Sept. 7, 11 a.m.
Pleasant Grove, at Tilton, Sept. 13, 14.
Centenary, McComb, Sept. 14, 7:30 p.m.
Meadville and Bude, at Bude, Sept. 21.
Gallman, at Gallman, Sept. 28, 29.
Crystal Springs, Sept. 28, 29.
Foxworth, at Foxworth, Oct. 5, 6.
Tylertown, Oct. 5, 6.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct. 12, 13.
Adams, at Adams, Oct. 15, 11 a.m. and 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m. and 2 p.m.
La Branch Street, McComb, Oct. 19, 20.
Summit and Topisaw, at Summit, Oct. 22, 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—

Every church be spiritually quickened.
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Aug. 30, 31, 11 a.m.
Grace, Aug. 31, 7 p.m.
Florence, at Florence, Sept. 6, 7, 11 a.m.
Terry, at Byram, Sept. 7, 3 and 7 p.m.
Satartia, at Mount Olivet, Sept. 13, 14, 11 a.m.
Bentonia, at Bentonia, Sept. 14, 3 and 7 p.m.
Harrisville, at Poplar Springs, Sept. 20, 11 a.m.; Sept. 21, 3 p.m.
Mendenhall, at D'Lo, Sept. 21, 7 p.m.; Sept. 22, 2 p.m.
Flora, Sept. 28, 11 a.m. and 2 p.m.
Madison, at Madison, Sept. 28, 7 p.m.; Sept. 29, 9 a.m.
Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m. and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

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Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Aug. 24.
Meridian, Fifth Street, 8 p.m., Aug. 24.
Lauderdale and Electric Mills, at Lauderdale, Aug. 31.
Meridian, at East End, 8 p.m., Aug. 31.
Scooba, Sept. 7.
Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D HARDIN, P. E.

Vicksburg Dist.—Fourth Round.

Natchez, 11 a.m., Sept. 7.
Washington, at Kingston, 3 p.m., Sept. 7.
Harriston, at Mizpah, 11 a.m., Sept. 14.
Fayette, 7:30 p.m., Sept. 14.
Rocky Springs, at Shiloh, 11 a.m., Sept. 21.
Port Gibson, 7:30 p.m., Sept. 21.
Centreville and Stephenson, at Centreville, 11 a.m., Sept. 28.
Woodville, 7:30 p.m., Sept. 28.
Gloster and Liberty, at Gloster, 7:30 p.m., Oct. 1.
Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ———, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Angullia, at Angullia, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

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Here are some kind words about the work which Whitworth College is doing:

G. W. Hubbleston, President State Board of Examiners, Jackson, Miss.: "I am very much pleased to say that the work in examination for Professional License by graduates of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several, very excellent. I am grateful, personal, that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it."

Miss Bertha Bauf, Director of Music, Cincinnati Conservatory of Music, Cincinnati, Ohio: "After the many excellent talents which have come to us from Whitworth College during the past ten years, I feel impelled to write to you of their superior studentship and splendid preparation—not only technically but musically, which has been on a par with the best students of this country. I congratulate you upon your splendid music department and its high standard; in each case students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to indorse Whitworth College."

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5421 Woodlawn Place, New Orleans, La.

A LETTER FROM MISS HOWELL TO THE CARROLLTON AVENUE AUXILIARY, NEW ORLEANS.

My Dear Friends: I have just had a long letter from Miss Kate Cooper of Wonsan, Korea, telling me about her Bible women's assignments for the year 1924. Miss Cooper has twenty-five Bible women working under her supervision. She literally lives with these Bible women. I am sure you have heard more than once that Miss Cooper is one of the greatest missionaries that we have on this Mission field. Certainly none can surpass her in consecration and devotion to her work. Missionaries tell me that her Bible women have caught her spirit and ideals for the work and that every one of them holds Miss Cooper's life and character up as her own ideal.

The Bible women under Miss Cooper are divided into three groups. She conducts every year her Alice Cobb Bible Institute for three weeks, at which time she gathers her Bible women together and teaches them. After a course of study covering five or six years, they graduate and receive their graduate status.

I do not know whether you have heard or not that the Korean women do not have names. They are not supposed to be worth a name. After the Christians came among them they have had the desire to have names, and especially Christian names, and so many of these Korean women have adopted Bible names. We pay the salary of the Bible women and are responsible for their moving expenses when their appointments are changed from one circuit to another. The Bible women bear all other expenses themselves or receive help from the churches or the circuits which they serve.

We are constantly raising the standard of our Bible women and more and more we are getting a better grade and higher type of women. They are younger than they used to be when they started Bible woman's work.

The Bible women you support, "Priscilla Bentley," is Ko Youngcha. Ko Youngcha is working on the West Wheyang Circuit. Miss Cooper, in speaking of her, writes as follows:

"Ko Youngcha is just ready for her fifth year's work in the Bible Institute next year. She has a husband, but he has taken another woman to care for, and Youngcha is devoting her life to the cause of her Master. Last fall she went out for a time to do work in the country, and among her many experiences was the one of falling from a narrow bridge into a swiftly flowing stream, but as the circuit leader was near, he rescued her. She is not working alone, but with another Bible woman who has had more years of service and more varied experiences than any of my women."

I know you will do everything within your power to uphold your Bible woman by prayer. These women have hard times. They were practically all of them married in childhood, some of them happily, and some of them unhappily, hut all of them are tested and tried and have turned out to be the pure gold that Miss Cooper finds them to he. Their sorrows are hers and their joys are hers. As I have said, she gives herself without stint to these women. A finer group of Christian workers one could scarcely find. I know you can depend upon Ko Youncha representing you in Korea. Thanking you for the support of this Bible woman for the year 1924, I am,

Yours sincerely,

MABEL K. HOWELL.

(The Auxiliary at Carrollton Avenue Church, New Orleans, La., are the supporters of the "Priscilla Bentley" Bible woman in Korea.)

BIBLE Home Study Course

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The Chicago Bible Extension College offers at low terms a complete training in interdenominational bible study. This course is prepared by leading bible authorities for the purpose of giving a complete understanding and thorough knowledge of the bible to every man and woman who wants a clear conception of the holy word. This course is especially prepared for spare time study at home. Write for particulars.

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This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

ARE YOU AN ANGEL?

A deaconess found her way to a lonely tenement house. It was in Boston. She entered a cheerless room. The mother was ill. The children were dirty and hungry, the fire was out. Poverty's grim hand was everywhere obtrusive.

The deaconess said, in relating the incident to a friend: "I couldn't get down on that dirty floor to pray. I couldn't open my Testament and read. I couldn't even tell that mother about Jesus!"

What did she do? She made a fire. She swept the floor. She bathed the children. Then she opened her basket and took out some fresh, clean clothes to replace the rags and some food for the hungry mouths. The sick woman, who had been looking on all this time in a sort of bewilderment, finally found words and asked in a plaintive voice, "Are you an angel? No one ever did this for me before!"

Then the deaconess told her she came in the name of Jesus. Then it was easy to read and pray. Then she dared speak of the love of Jesus. For she had demonstrated the new commandment of the Master:

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love oneanother." John 13:24.—Selected.

INSTITUTE AT VASSAR TO CONSIDER INTERNATIONAL AFFAIRS.

The Institute for a Christian Basis of World Relations, which was held at Vassar College, June 14-20, registered 175 in attendance, representing 19 States and 11 foreign countries. Eighty per cent of the attendance was drawn from our missionary women of various denominations. A remarkable group of experts was present to answer questions and to give first hand information on the racial, economic and political barriers to Christian World Relations. A Committee on Findings was appointed, which included Mrs. John Ferguson, of the Council of Women for Home Missions, and Mrs. H. H. Silverhorn, President of the Federation of Woman's Boards of Foreign Missions of North America, as the missionary representatives.

The Institute was ably conducted. The setting in which the Conference met was beautiful indeed in every way. Every facility of the college was open to the Institute which was entertained on the basis of guests. The library was open to visitors, and President McCracken and his faculty took an active part in the discussions and in dispensing the hospitality of Vassar College. Mrs. Luke G. Johnson and Mrs. J. H. McCoy were the only Southern Methodist women present.—Bulletin.

(Continued on page 15.)

TIRED EYES Dr. Hay's old reliable Eye Water refreshes and strengthens. Has been used by thousands for nearly a century. Always comes to the rescue. Cannot burn or hurt. Price 25c. Dr. HAY BROS. CO., BRISTOL, VA.

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2. THE SCHOOL OF MEDICINE (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. Wm. S. Elkin, M.D., Dean
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4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1919 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration. Edgar H. Johnson, Ph.D., Dean
6. The GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean
7. THE EMORY SUMMER SESSION, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees. Ralph E. Wager, Ph.D., Director
8. THE EMORY UNIVERSITY ACADEMY (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for College entrance requirements for training in citizenship. Albert W. Reese, A.B., Principal

The University year is divided into quarters, beginning September, January, March, and June. Fall quarter opens September 22; Winter quarter, January 2; Spring quarter, March 24. Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

THE SINNERS' PARADE.

Two young men were seated together in the early morning train. "Monday," said one with a little laugh, "and I'm more tired than I was on Saturday night. I drove down to the shore yesterday in my new car. Never again for me!"

"Have trouble?" the other asked.

"No, but you know what the road is like on Sunday. I'd seen the cars going through our town, but I never realized that at the height of the home-coming traffic there was a line of cars almost end to end, mile after mile, from the city by the sea all the way across the State to the ferries—the 'sinners' parade,' some one in a car that stood near my own in a jam called it jeeringly."

"Do you know, that phrase stuck in my mind. But of course they were not all sinners; no doubt some were preachers, church workers and doctors on their various errands. Let's be charitable. But I can't get away from the thought of the noise, the dust, the un-Sabbathlike gayety and worldliness of the crowds, the many disabled cars and one accident when several persons were seriously hurt. And that phrase 'sinners' parade!' I was in it and with no good excuse, no worthy object. I'll never again be in it!"

The speaker's fine young face flushed. "Don't think I'm a coward," he continued, "that I'm afraid of getting hurt physically. I can take my chances with the rest. But I am afraid of hurts that go deeper. I'm afraid to parade with the sinners when I ought to be in church with the saints."—Youth's Companion.

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Mr. C. A. Allen, R. R. No. 2, Bondurant, Iowa, gives testimony to the healing power of Pe-ru-na. Influenza left him much run down in health with catarrh of the nose, throat and bronichal tubes punctuated with attacks of asthma. He writes:

"While recovering from the Influenza I was so weak I could not gain any strength for two months. The latter part of the winter, I bought six bottles of Pe-ru-na and began taking it. My weight increased to 175 pounds, the most I ever weighed.

My usual winter weight is 155 If you can use this letter for any good, you are perfectly welcome."

Such evidence cannot fail to convince the rankest unbeliever of the merits of Pe-ru-na.

Insist upon having the old and original remedy for catarrhal conditions.

Sold Everywhere
Tablets or Liquid

PRAY.

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven.
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

A GRACIOUS AND GOOD LIFE.

There is nothing quite like it in all the range and compass of things human. We may not act as if we believed that always, and indeed sometimes we may even talk against goodness, or express our doubt as to whether there is such a thing left in the world, yet in our souls we know that there is, and in the secret places of our hearts we all pay it unhesitating and unqualified tribute. We say "a gracious and good life:" for there is a goodness that allies itself with graciousness, and it would seem sometimes as if there were a goodness that did not believe in any such alliance. But we cannot but have some grave doubts as to the depth and reality of any such goodness. At any rate this much can be said: a goodness that is not at the same time gracious is lacking its truest crown and glory. And undoubtedly one of the reasons why the goodness some of us profess does not make a stronger appeal and exert a greater influence than it does is due to the fact that it lacks that excellent quality of graciousness. It was said of Jesus at one time that the people wondered at the gracious words that fell from his lips, and it is just as true in our day as it was in his that graciousness in word or deed or life lays a strange and compelling hand upon the sons of men, and makes the goodness of which it is the fruit seem so attractive and worth while.—Christian Guardian.

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YOUR BURDEN.

It is indeed unmanly for any one who is strong and in health to wish to be helped through life, letting others bear the burdens for him. We must take up our own burden and carry it courageously. Have some business of your own and put your life into it. Then you will be blessed and you will be a blessing to the world.—Miller.

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14.)

FINDINGS OF THE MISSIONARY GROUP INSTITUTE FOR A CHRISTIAN BASIS OF WORLD RELATIONS, VASSAR COLLEGE, JUNE 14-20, 1924.

The Missionary Group in attendance at the Institute for a Christian Basis of World Relations, in registering convictions evoked by the Institute, desires to affirm:

1. Faith that our Lord's Prayer will be fulfilled and God's kingdom be realized on this earth as his truth, his insight, his love flow increasingly through Christian folk, leading them to greater open-mindedness and deeper yearning for beauty and righteousness in human relations.

2. Belief in and desire for world co-operation and world disarmament in order that world peace may be attained.

3. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

4. Belief in the essential oneness of humanity.

5. Belief that the Christian basis of justice, good will, and co-operation must be adopted by all people in matters of race relations, since the individual contribution and participation of each race is essential to the world's civilization and best development.

6. Belief and desire that the economic resources of the world should be considered in their bearing upon world co-operation and world peace.

7. Belief that the distribution and use of opium and other narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should co-operate fully with all agencies charged with their suppression.

8. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.

9. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

10. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

To this end be it resolved, That the Missionary Group in attendance at the Institute recommend that all missionary organizations bring to their constituencies and to the general public the convictions above expressed with a view to securing personal commitment to these principles and thus to achieve a more effective functioning of our national life in the larger problems of humanity.

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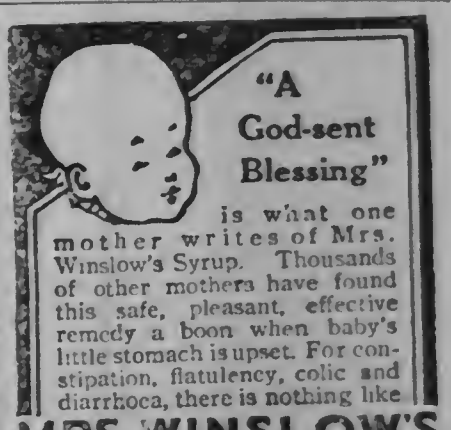

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Salem and Friendship, at Liberty Hill, a.m., Aug. 16, 17.
Tocopola, at Tocopola, p.m., Aug. 17, 18.
Randolph, at Hunter's Chapel, a.m., Aug. 23, 24.
Algoma, at Palestine, p.m., Aug. 24, 25.
Mathiston, at Mathiston, Aug. 26.
Bellefontaine, at State Springs, Aug. 27.
Houlka, at Concord, a.m., Aug. 30, 31.
Vardaman, at Derma, p.m., Aug. 31, Sept. 1.
Tupelo, preaching, Sept. 7.
Aberdeen, p.m., Sept. 11.
Eupora and Maben, at Maben, Sept. 14, 15.
Woodland, at Foster's Chapel, Sept. 16.
Tremont, at New Bethel, a.m., Sept. 20, 21.
Fulton, at Fulton, p.m., Sept. 21, 22.
Amory, Sept. 24.
Shannon, at Pleasant Grove, a.m., Sept. 27, 28.
Nettleton, at Nettleton, p.m., Sept. 28, 29.
Greenwood Springs, at Riggins Chapel, Oct. 3.
Buena Vista, at Boone's Chapel, a.m., Oct. 4, 5.
Prairie and Strong, at Prairie, p.m., Oct. 5, 6.
Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Antioch, Chester charge, Aug. 17, 23, preaching.
Columbus, Central, Aug. 24, night, preaching.
West Point, Aug. 31, morning, preaching.
Shady Grove, Ethel charge, Aug. 31, Sept. 7, preaching.
Columbus, First Church, Sept. 14, morning, preaching.
Starkville, Sept. 14, night, preaching.
Mashulaville, at New Hope, Sept. 20, 21.
Brooksville, Sept. 21, night.
Starkville, Sept. 23.
Sturgis, at Big Creek, Sept. 27, 28.
Ackerman and Weir, at Ackerman, Sept. 28, night.
Kosciusko ct., at Bethel, Oct. 1.
Kosciusko sta., Oct. 1, night.
Ethel, at Tabernacle, Oct. 2.
Artesia, Oct. 3, afternoon.
Columbus, Central, Oct. 3, night.
Macon ct., at Center Point, Oct. 5, morning.
Macon sta., Oct. 5, night.
Shuqualak, at Shuqualak, Oct. 6.
Caledonia, at Piney Grove, Oct. 7.
Mayhew and Sessums, at Mayhew, Oct. 8.
Cedar Bluff, at Pheba, Oct. 9.
Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Greenville Dist.—Fourth Round.

Cleveland, Aug. 31, 11 a.m., preaching.
Shaw, Aug. 31, 7:30 p.m., preaching.
Merigold, Sept. 7, 11 a.m. and 7:30 p.m.; Q. C., 3:30 p.m.
Hollandale, Sept. 14, 11 a.m.
Shelby, Sept. 14, 7:30 p.m.
Evansville and Dubbs, at Dubbs, Sept. 21, 11 a.m.
Duncan and Alligator, at Duncan, Sept. 21, 7:30 p.m.
Lake Cormorant, at Lake Cormorant, Sept. 28, 11 a.m.
Tunica, Sept. 28, 7:30 p.m.
Friars Point and L., at Friars Point, Oct. 5, 11 a.m.
Coahoma and J., at J., Oct. 5, 7:30 p.m.
Clarksdale, Oct. 6, 7:30 p.m.
Boyle, Oct. 7, 7:30 p.m.
Cleveland, Oct. 8, 7:30 p.m.
Shaw, Oct. 9, 7:30 p.m.
Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Sardis Dist.—Fourth Round.

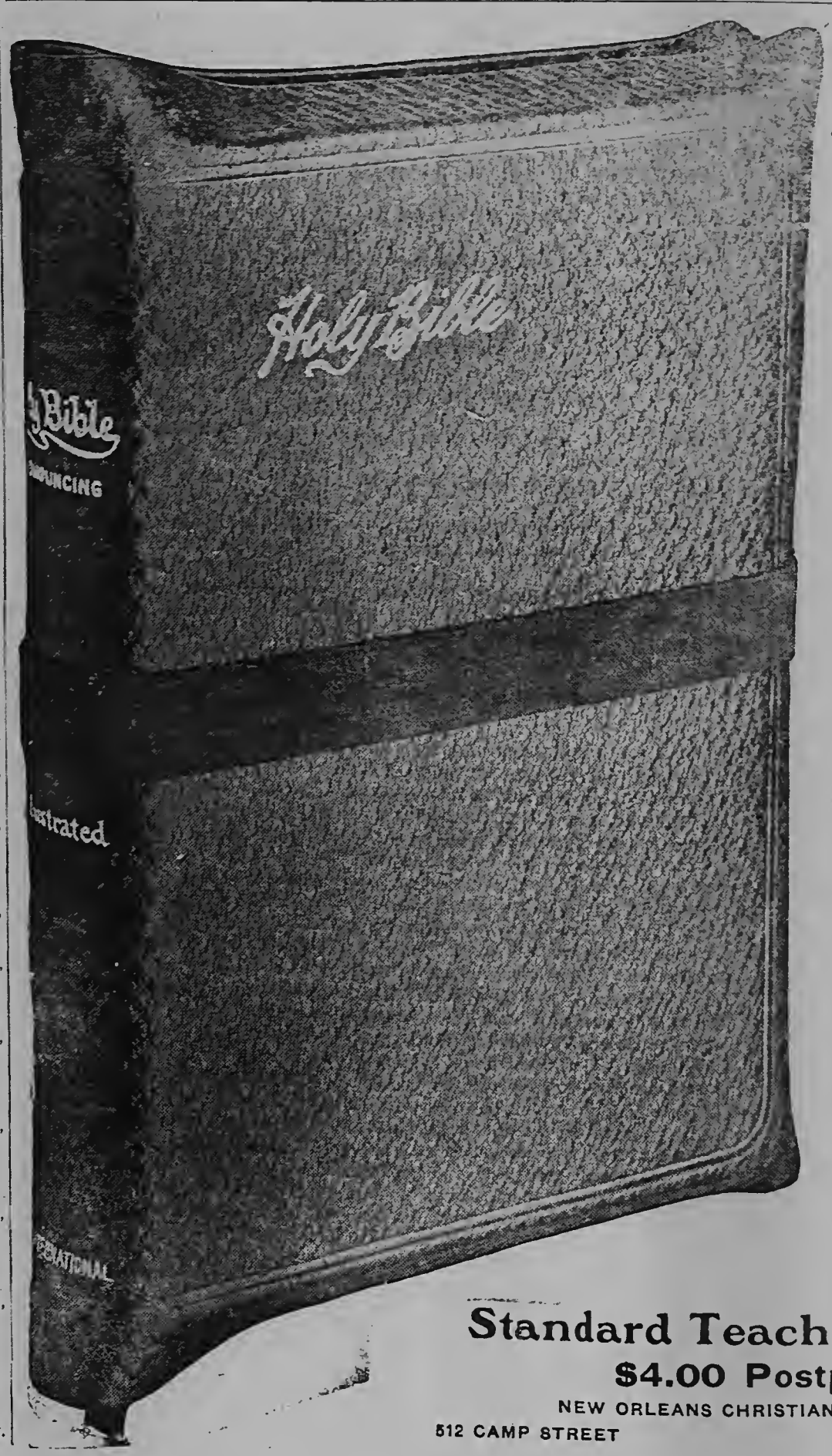
Sardis sta., Sept. 5, 7:30 p.m.
Olive Branch, at Oak Grove, Sept. 6, 11 a.m.
Byhalia, at Fountain Head, Sept. 7, 11 a.m.
Como, Sept. 8, 4 p.m.
Coldwater, at Love, Sept. 17, 4 p.m.
Hernando, Sept. 17, 7:30 p.m.
Senatobia, Sept. 11, 7:30 p.m.
Batesville, Sept. 12, 7:30 p.m.
Cockrum, at Green Leaf, Sept. 13, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 14, 11 a.m.
Oakland, at Oak Grove, Sept. 18, 11 a.m.
Charleston, Sept. 18, 7:30 p.m.
Sluford, at Mount Olivet, Sept. 19, 11 a.m.
Courtland, at Center Hill, Sept. 20, 11 a.m.
Longview, at Slack's Chapel, Sept. 25, 11 a.m.
Crenshaw, at Crenshaw, Sept. 25, 4 p.m.
Arkabutla, at Tyro, Sept. 27, 11 a.m.
Mount Pleasant, at Marshall Institute, Sept. 28, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 9, 11 a.m.
Tyro, at Emory, Oct. 10, 11 a.m.
Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on benevolences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

In quietness and in confidence shall be your strength.—Isaiah 30:15.



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CHRISTIAN ADVOCATE

Vol. 71—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3577.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY AUGUST 28, 1924. CHAS. O. CHALMERS, Manager.

Editorial.

LET THE CHURCH VOTE ON UNIFICATION.

There has been considerable discussion of the pending plan of unification since the adjournment of the Chattanooga General Conference, most of it, so far as we have observed, in good spirit. In our opinion, this is as it should be. Apathy concerning this momentous issue would indicato a lack of interest throughout the church in its future that would be both strange and discouraging.

We know, of course, that the responsibility for the adoption or rejection of the plan of unification rests squarely upon the membership, both clerical and lay, of the Annual Conferences. According to the provisions of the law of the church, only the members of the Annual Conferences have the right to act officially upon a proposed measure of the kind now before us. We do not know of any member of any Annual Conference who wants to evade the responsibility thus imposed; probably the attendance at the 1925 sessions will be unusually good, especially on the part of the laymen, in order that this duty and obligation may be fully discharged.

But in a matter of such tremendous inuportance, we believe that every adult member of the church should have an opportunity to record his opinion, and we believe the opinion of the entire membership of the church should have at least as much weight in determining the issue as the vote of the comparatively few who mako up the membership of the Annual Conferences. The suggestion has been made, principally by anti-unificationists we believe, that some means be devised for giving the entire membership of the church, or the mature portion of it, the opportunity to vote on the question. We heartily favor the suggestion, for the following reasons:

1. It is democratic. It is true that a democracy can best operate through a representative form of government; but the membership of the Annual Conferences is not, except in a limited way, representative of the membership of the church. The lay members are indirectly chosen by the people themselves, but the clerical members, who are in the majority in every Annual Conference, are not elected by the people and are not officially their respresentatives. We do not question the sincerity of a single clerical member of any Conference—we believe every one of them will vote strictly in keeping with his duty as ho sees it; but it is conceivable that a preacher in voting his own honest convictions would be going contrary to the wishes of the great majority of the mature members of the charge he serves. His vote would count in determining the issue, while the wishes of his people would bo ineffectual. And the people would be without recourse, since the preacher is not elected a delegate by them and there is no system of recall by which he could be made to feel that he had not properly represented his parishioners. We do not for a moment mean to suggest that preachers should be made simply the political hirelings of their congregations, but we do mean to say that it is simply in keeping with the sound principles of democracy for the people themselves to have the opportunity to pass upon matters that are vital to their welfare and interests.

2. The membership of the church is well qualified to have and express an opinion upon the matter of unification. If the bulk of our membership were composed of ignorant, prejudiced, indifferent, un-Christian men and women, we might doubt the wisdom of a popular vote on any question; but the membership of the Methodist Episcopal Church, South, is made up largely of as fine a class of people as can be found anywhere in the world. Among them are great lawyers, physicians, bankers, agriculturists, editors, teachers, business men and women—people who deal with large affairs and are accustomed to pass upon questions of grave importance. They have their share in the management of the industrial, commercial, social, and political affairs of their commonwealths and they have proved themselves to be worthy and well qualified in all these important relationships of life; we believe they are equally as well qualified to pass intelligently upon the pending plan of unification.

3. It is right. Assuming that the membership, in round numbers, of the church is 2,500,000 and of the Annual Conferences 10,000, it seems to us without question a simple matter of right to allow the membership of the church to record its opinion upon the practicability and wisdom of a plan that involves fundamental changes in the ecclesiastical organization to which they have giveu tneir allegiance in the past and to which they will be expected to give it in the future. The people who compose the present church have the right to say whether they are willing to accept these fundamental changes or not.

4. It is expedient. The adoption or the rejection of the pending plan of unification by the 10,000 members of the Annual Conference might or might not represent the will of the membership of the church as a whole. If the plan were rejected by the Annual Conferences when a majority of the people were in favor of it, there would almost certainly be developed a situation that would make exceedingly difficult the future work of the church; and the same thing would result if the plan should be adopted by the Annual Conferences when a majority of the membership at large were opposed to it.

While we believe there is no doubt that both the great branches of Methodism in the country desire unification, it can hardly be argued that just any plan to bring about the union will be acceptable. The two churches, having, as we believe, settled the question of the desirability of union, are now dealing with a particular plan. If this plan meets the approval of a majority of the members of the churches and is adopted, the union will be consummated; if it does not meet the approval of the members and is adopted, the union will not be consummated and distress will result. We need to know what the people think. If a majority of them favor this plan, when it has been adopted those who did not favor it, being in a minority, will doubtless yield to the judgment of the majority, and all will be well; if a majority do not want the plan, those who favor it, being in the minority, would doubtless yield as gracefully—and the search for a satisfactory plan would be continued.

As is well known hy the readers of the Advocate, we favor the adoption of the pending plan, believing that it provides a satisfactory basis upon which the two great churches may be brought together. All the more willingly, therefore, would we welcome an arrangement by which the membership of the church could register its will concerning the matter. We believe that a majority of the members of the Methodist Episcopal Church, South, would vote in favor of the plan, and if they would, it ought to be adopted. On the other hand, if a majority are opposed to it, it ought not to be adopted. If the cry, "Let the church vote!" is a challenge, we would accept it, being confident that the result would vindicate the position of those who have already given their approval to the pending plan.

THE REAL DANGER.

Opposition to the observance of "National Defense Day," Sept. 12, is by no means to be credited altogether to the "peace-at-any-price" party, as is shown by the names of those who have expressed themselves against it. Robert Lansing, former Secretary of War in the Wilson cabinet, was quoted recently in an interview as saying: "I have not much sympathy for the idea myself, as I do not see where it will get the country. It will take a large number of men from work for a time without accomplishing anything tangible. It will not even take an inventory of our forces, for they could be counted better without calling them all out. It is a move of the War Department, and appears to be principally to keep the public interested in things military." It is in this last sentence that the real danger of the movement appears—the development and cultivation of a militaristic spirit that will glory in war and make it increasingly difficult to bring abont and maintain world peace.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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AN OPEN LETTER ON THE AMERICAN-JAPANESE PROBLEM.

By the Bishop of the Japan Methodist Church.

Bishop K. Usaki, the presiding officer of the Japan Methodist Church, has just published, in the Japanese Christian Advocate, an open letter concerning the American-Japanese problem. The position taken by the bishop, who represents the views of the leaders of the church, is conservative, courteous and Christian. There has been a very general agitation of the question, and the church in Japan, per force, has had to meet the issue that it raised. Some extremists have urged complete separation from the parent churches in America, the refusal of all financial assistance and the immediate severance of all relations with missionaries; but the Methodist leaders have resolutely refused to be "carried away with their dissimulation." A few of those who have advocated these extreme views are either not in relation with any American church, or are in "bad odor" in the Christian community. One or two of these extremists have shown so much warmth, in the advocacy of their views that even a Buddhist paper has accused them of lacking in the Christian spirit. In his letter, Bishop Usaki represents the sane, conservative attitude of those who take a middle course. Wounded sorely and grievously disappointed over the recent anti-Japanese legislation, still these leaders distinguish between the American Christian people and their Government, and do not hold the former responsible for what has been done from political motives. They can never forget the "grace" bestowed upon the churches of Japan by American Christians during all these years. They hold as very precious, the "work and labor of love which the missionaries have shown towards his name in that they have ministered and do minister" to the Japanese church and people, in their evangelistic, educational and publishing work. To sever immediately, in a fit of irritation, all connection with the Mission Boards, because of an offensive act on the part of the American Congress, would be the utmost folly, as well as un-Christian, and would inflict a blow upon the weak, struggling church in Japan that would most seriously cripple it, and would largely destroy much that has been done. The course that the leaders of the Japan Methodist Church have adopted, as given in Bishop Usaki's letter, is the safe and wise one, and the sober thought of the future will vindicate it. One thing, however, is sure, the agitation for indepedence will be beneficial to the church as a whole, in that it will hasten the day of self-support, a consummation devoutly to be wished, both by the Japanese Church and Mission Boards. A translation of Bishop Usaki's letter follows:

"Aoyama, Tokyo, June 18, 1924.

"Since the development of the American-Japanese problem, I have been much troubled over the changed situation, and knowing that the result will be very serious to the church, I have been giving the matter very careful and prayerful attention, hoping for a satisfactory solution. I am exceedingly sorry that the exclusion bill has become a law, having been signed by the American President on May 26, and now the feelings of the Japanese people are greatly excited and the anti-American atmosphere is becoming thicker and thicker every day. The Japanese nation unitedly condemn this discriminatory law as unkind and unjust, while many of the citizens of America take the same view. Without question, this racial discrimination is contrary to international ethics and does not harmonize with Christian principles. Hence the National Christian Council of Japan and other Christian organizations made united protest against the passage of the exclusion bill, while, on the other hand, almost all the Christian organizations of America took positive stand against it, urging Congress not to pass the objectionable measure. The action of the recent General Conference of the Methodist Episcopal Church in the United States, which is one of the co-operating bodies with the Japan Methodist Church, is an illustration of what was done by the Christian people of America in their efforts to oppose the legislation. This great church, while recognizing the right of the American people to regulate the matter of immigration, most vigorously condemned, in the exclusion bill, the articles against the Japanese as discriminatory and unjust, and even went so far as to send a committee to protest personally to the President, the Secretary of State, and to Congress against the measure.

"Unthinking people often misunderstand Christianity and confuse it with Americanism, and there is real danger that the anti-American movement will become an anti-Christian movement, and that the feelings aroused against America will be directed against American missionaries. And, in this emergency, there are some, even in the Christian churches, who are perplexed and uncertain as to what steps should be taken. Recognizing this, I have felt that it is my duty to make clear the attitude of the Japan Methodist Church on this question, with the hope that there will be real spiritual union, both within and without, and that all will have a right understanding of our attitude towards our missionary brethren.

"The Japan Methodist Church is an independent, self-governing body, and has reached its present condition, working ever towards self-support, since the union of the three separate Methodist bodies in 1907. The relation between the Japan Methodist Church and the mother churches in America is co-operative, while the evangelistic work that the missions began at the time of the union is also mutually co-operative. When the church was organized, its strength was very limited and it was necessary to our very existence and devlopment that we receive a measure of material assistance from our mother churches.

"Under the blessing of God, the Japan Methodist Church has grown, both in numbers and in financial ability, and has made remarkable progress towards self-support, but it is not yet entirely independent. At the General Conference held last January that body set as its goal complete financial independence within eight years, and vigorous efforts are constantly being made towards this mark. It is our earnest determination to reach full financial independence within the designated period, but we recognize that we must be very careful not to be influenced in this direction, by any thoughtless and unjust motives of anti-Americanism.

"In our relations to our fellow-workers, the missionaries, we must continue to work together in all evangelistic efforts, helping and relying upon each other, with the utmost friendliness; because they are our co-workers in the bonds of the gospel, standing exactly in the same relation as our Japanese brethren of the Japan Methodist Church, as laid down in the terms of the union, at the time we became an independent body in 1907.

"Our American brethren may sometimes err in judgment, but the Japanese will do that also; and so we must be patient the one towards the other and love as brethren. I exhort all to stand together with the missionaries, appreciating their labors in the past, sympathizing with them in their present painful and embarassing position, and hoping they will continue to help us to the utmost of their ability. This I firmly believe is the attitude and the sentiment of the nation at large, and certainly it is the Christian attitude, which should be superior to the national problem.

"May all those in America and Japan, who fear God and love Christ, endeavor in the most friendly way, standing on the teachings and the spirit of Christ, to arrive at a Christian solution of the American-Japanese problem.

"KOGORO USAKI.

"Kyoto, Japan, July 2, 1924."

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: Any Christian who has enough of interest in the shrines of his faith to lead him to make a pilgrimage to Palestine, very naturally enters Jerusalem with great expectations. But the moment he is well inside the gates his disillusionment is almost overwhelming—the romance is gone. On the streets and in the shops he meets a stench and a rabble which might well lead him to feel that Jesus' lamentation over Jerusalem was the knell of its hope.

To me the Church of the Holy Sepulchre is a travesty upon religion, and I think that the scorching rebuke which Jesus gave to the Jews of the Temple would be a mild remonstrance compared with what he would say to that motley, contending set if he were here now. Everyhwere is the evidence of pretense and sham, coupled with a highly developed economic instinct, with piasters as the base of calculation. The performance at the Jews' Wailing Place is so artificial as to be disgusting, and I would make little distinction between the spirit of Christian or Mohammedan in the exhibition of their closely guarded shrines.

Here are some instances: In the Church of the Holy Sepulchre there is the whole program of the death of Jesus. Part of a stone column to which he was bound is inside a case which has a round hole in it through which one may poke a stick, provided for that purpose, and then kiss the stick. The other part of the column is in Rome. There is the stone where he was whipped, the stone where his body was washed for burial, and the sepulchre where his body was laid. And about all these impossible spots there is a mummery of devotion which is revolting, to say the least of it. I was there on Sunday morning when the Greek Catholics were performing in front of the sepulchre and the Copts behind it and the Armenians in the balcony—all under the same dome, and apparently each trying to outdo the other, while soldiers stood guard lest they fly at the throats each of the other in a holy (?) riot. In this same church is a stone marking the exact spot where Adam was born, and in another spot is the stone chair in which Queen Helena was sitting when her workmen found the exact cross upon which Jesus was crucified. On the Mount of Olives is a little closed partition over the exact spot from which the proprietors claim that Jesus ascended. Inside of this pavilion is a grating, guarding indentations in the rock said to have been the one footprint of Jesus and the other the place where his staff stuck as he went away. So much for the fanaticism and imposture which is wholesale in Jerusalem.

Aside from all this, there are things which uplift and inspire one. It is easy to believe that the rock in the Mosque of Omar was the stone of sacrifice in Solomon's temple, and the stone upon which Abraham would have offered Isaac. The Mount of Olives, Gethsemane, Gordon's Calvary, the pool of Bethesda, Solomon's quarries, Solomon's stables, and Pilate's Judgment Hall are sufficiently attested to bring an emotional thrill to the soul. And in spite of the obscurity and the silly traditions peddled to the tourist, it is Jerusalem, where the rock of our faith was set. After all, other things do not really matter.

Of Jerusalem in general I may say that my impression was not favorable. Of Zionism I would not dare to speak dogmatically, but I have

a very definite conviction that it is destined to be a thorn in the side of those responsible for the peace of Palestine. There is a prouounced antipathy of all natives against those who are establishing colonies and entrenching themselves in the arable and fertile lands of Palestine.

One afternoon our party was at the pool of Siloam, and a Jewish funeral approached from the direction of St. Stephen's gate. Eight gray-coated Jews were bearing an uncoffined body upon a litter, and just as they were opposite a Mohammedan cemetery stones rained upon them with such fury that the stately procession was turned into a run-away. This antipathy is unquestionably shared by the native Christians. And I do not wonder that it is so. So much for Jerusalem.

W. L. DUREN.

THE SEASHORE CAMP MEETING.

By Payton A. Sowell.

Fifty or more years ago devout Methodists of New Orleans from Carondelet Street Church, and Felicity Street Church, and other Methodist churches of that city, led by that great Southerner, and chief among the apostles of Southern Methodism, Bishop J. C. Keener, secured a most charmingly situated plot of land facing 1,400 feet on the beach, one mile (then) west of Biloxi, Miss.—now far in the city limits. It ran to Back Bay—about a mile to the north.

Here these zealous Christians established a Camp Ground, and here many of the saintliest and most eloquent preachers of the Methodist Episcopal Church, South,—men filled with holy enthusiasm, from the obscure circit rider to Sam Jones, Bishops Keener and Marvin—rang out in the silences of the historic groves of these sacred grounds the wonderful message of the "Good News."

Many a saint from many States was refreshed, and thousands who enjoyed those sermons were made strong to finish "the race" and receive the crown.

An old colored preacher, Rev. Robert Watson, who for over forty years served the campers, died two years ago in New Orleans. Before he was carried from the Camp Ground to the home of a relative to die, one day, while his eyes were open, he had a vision of a ship sailing over the Camp Ground. In it were scores of happy passengers; he saw many of the campers of years ago, now long in heaven; he saw a great company of the preachers whom he had heard under the old arbor, as they waved the "Banner of the Cross" and pointed the way of life to sinners, and the "gates of glory" to believers.

They looked over the sides of the ship and waved a joyous greeting to him. He looked up and shouted: "Let me aboard!" But with smiling faces they said, "not this time—but soon." In three weeks the "pale horse" pawed at his door in New Orleans and he went away "with the rider," on that strange journey, to the same land the inmates of that ship were bound for.

These have been gracious grounds, and some of the world's most precious history has been created here. It would take an archangel, skilled in penmanship, to write down all the names of the noble souls who have walked and worshiped on these hallowed grounds, on their way to glory. I rejoice, though late in life's evening, I have seen God in the beautiful changing sea and in the groves. In the flying years changes have come; the earliest dwellers are all on the "other side."

A vast population has come to dwell along the side of the sea; thousands hear the murmur of the waves. Biloxi has grown from a "French village" to a "city on the peninsula," with great packing-houses; Gulfport has been born "over night," with deep channel and the coming and going of ocean vessels from all the shores of the seas. And uniting these two cities is an electric railway and a "modernized" Spanish Trail Highway. Along all the twelve miles there is an unbroken line of lovely homes peering out from among the trees at the sea.

The simple days and the simple ways of fifty years ago, before airships and automobiles, when spiritually minded men and women came by boat and by train, and for a season in a retreat left their city churches in New Orleans and Mobile, and sang and prayed and worshiped by the sea. While they sang they could see His feet on the waves, and as they prayed they heard His voice in the joyousness of the "whitecaps," and felt "His breath" in the zephyrs born far out beyond the islands and the coastline. These days of simplicity are no more.

The tent or cottage owners are possessors of their cottages only—and not the ground on which they are built.

As the property now is school property of the Methodist Episcopal Church, South, through the Alabama, the Mississippi and the Louisiana Conferences, its attitude is changed of necessity toward "the old original Seashore Camp Ground," as that institution was related to devotional and evangelistic service. It is now school property, and it can readily be seen that it is easy for this board of trustees to interpret properly that their duty is to the school, and not to evangelistic services. It is not to be presumed that these Methodist officials oppose the evangelistic features, but their duty is to the school.

There was a time when the "rents" of the cottagers, the "fees" of attendance on the grounds, all went to the upkeep of the property, and the expenses of the religious services, the board of the preachers, etc.

These "tenters" pay—or are due to pay annually—about $1,500 ground rent for about twenty-four and one-half acres on which their simple little houses stand. And this rent now goes to the school.

So that whereas in the days of Keener and his fellow-workers this income went to maintain the "camp meeting," now by the new charter it is "school funds."

Under these altered conditions it was but a natural result that the "old-time" ideal of "religious exercises" should change, and thus the "camp meeting" idea would die.

Rev. L. L. Roberts, the presiding elder of the Seashore District, Mississippi Conference, was obsessed with the purpose of restoring this "once fruitful" means to religion again and to the church and Christ.

And on faith in God and the merit of the work he undertook to conduct an "old-time camp meeting," as nearly as circumstances would allow. He secured the services of Rev. J. A. Smith, pastor of Picayune, Miss., and his wife, a remarkable soloist, and Rev. W. J. Ferguson, pastor of Gulfport Methodist Episcopal Church, South, and Miss Alice Fountin, of Logtown, Miss., a charming pianist, and Rev. O. S. Lewis, pastor of Main Street Church, Biloxi, as director of the music, and conductor of the twilight or vesper worship.

From the lips of these preachers we have had a wonderful series of sermons—sound, intellectual, fitting and spiritual. And the music and singing have been rich in every sense.

Rev. L. L. Roberts chose for himself the early hour—8:30 a. m. each day—and he brought "beaten oil" into those hours, speaking on "Jesus." This series brought by the presiding elder deserves to be enlarged and brought to more length, and used far and wide.

Rev. O. S. Lewis, pastor of Biloxi Main Street Church, gave almost all the hours of the passing days to a hearty co-operation. It is a course of the greatest wisdom for our coast churches to use this place, so providentially put into our hands fifty years ago for $2,900. If we had to buy it now, it would perhaps require $150,000. And all Alabama, Mississippi and Louisiana Methodists could hardly be induced to make the gift.

Two years ago I wrote for the New Orleans Christian Advocate a story of the Seashore Camp Ground, and I warned our people of the "crucial hour" on this "coast country," and said if we did not use this Camp Ground God had put in our hands for evangelistic purposes, others would see this "open door" and enter.

This summer the Southern Baptist Church came over to the coast, near Gulfport, and held a denominational meeting of ten days—at times with a possible attendance of 500. And they hope to turn the eyes of all Mississippi Baptists to the coast as a point for annual assemblies. Mississippi has thousands of acres of rich land but only one "gulf coast." This coast has on it the eyes of East, West, and North. It is being more thoroughly advertised than all the rest of Mississippi.

The Camp Ground is ours. It is near to Louisiana, Mississippi, and Alabama. Winter and summer it might be used for Methodism and Christ. Will we throw it away? Rev. L. L. Roberts has done a great service to Methodism in restoring the religious element to this place.

May it be but the "breaking of day" for a glorious series of years.

These Conferences should co-operate and use this wonderful place. It can hardly be expected that in 1924 all the incidental phenomena of 1865 would be manifest in camp meetings.

The songs are different—the words and specially the tunes are not the same. The minor key is absent from the present music. Brother Roberts sang one old hymn, "When I Was Sinking Down," etc., and but few could follow. In the "old days" the singing of that hymn would have melted to tears.

And how serious was the effect of "Come, humble sinner, in whose breast," etc., in those days. There is no such music now.

Brother Roberts and the co-interested helpers are gratified at the interest, the consecration of scores of people in their public actions at the chancel. And more, that sinners were converted at the same altar where Keener and Marvin called the people to pray and find Christ.

REV. JOHN W. BOSWELL, D.D.

I met him first at a session of the Arkansas Conference at Clarksville in 1884. I was then editing the Southwestern Methodist in St. Louis. I engaged Dr. Boswell to represent the Arkansas Conference in the paper as correspondent and reporter of church news. In 1888, Bishop McTyeire wrote me to report to him the name of a man who would make a good assistant editor for the Christian Advocate. I sent the name of Dr. John W. Boswell. The bishop recognized the fitness of the man at once and wrote me that Boswell was chosen. I wrote Boswell congratulating him. He replied that my letter reached him before his notification of election and gave him his first knowledge of the matter.

During the years while Dr. Boswell was assistant editor of the Christian Advocate, and afterward when he was editor of the New Orleans Christian Advocate, and then of the Memphis Christian Advocate, I was also engaged in editorial work, and received Dr. Boswell's paper among my weekly exchanges; so we were associated editorially and by occasional personal correspondence.

To characterize Dr. Boswell in a general way, I would use the term "Faithful." I think there never was a more reliable man for work committed to his hands. He was always employed and never triflingly employed. He was industrious, serious, careful, correct. He was jealous of his work, loved his employment, and was contented. He had a logical mind and was alert, keeping in touch with the ongoing of the world; but he valued facts more than theories. In his thinking Dr. Boswell followed beaten paths. He was in harmony with the doctrines and institutions of his church; his one aim was to serve well his day and generation in the spheres which the church assigned him. His heart was warm, his companionship pleasant, his spiritual sky was clear. The sunset was cloudless and by the bright track of its golden car gave token of a goodly day to-morrow.

J. E. GODBEY.

St. Louis, Mo.

The Centenary campaign in Korea in 1921 resulted in 16,000 new believers and 150 new groups.

THE PSYCHOLOGY OF TEMPTATION.

By Rev. J. Tillery Lewis.

Temptation is a fact that challenges the soul. It is the soul, and not the body, that is responsible for sin. The desires of the flesh are the medium through which temptation reaches the soul, but the seat of authority in a human life is in the soul. The body is both the medium through which temptation reaches the soul and the agent through which the purposes of the soul are realized, but it is the soul, and not the body, that is responsible for sin.

Satan has the most comprehensive knowledge of human nature of all intelligent creatures save God. He knows, antomatically, where any human being is the most vulnerable. There are but three planes upon which temptation can reach the soul: 1. The desires of the flesh. 2. Man's faith in God. 3. Man's lust for power and dominion. Satan has but one purpose in all temptation, viz., to destroy faith in and obedience to God in the life of saints. Satan does not bother to tempt sinners. He leaves them to the destruction of the forces of evil to which they have yielded in their own lives. Man's only pilot, man's only balance wheel is God. Faith in and obedience to God are the only possible means by which one can know how properly to adjust one's physical, one's intellectual and one's spiritual life. These three natures must be rightly adjusted, that out of the life may come peace, joy, happiness and life everlasting. Satan would no doubt be glad to have followers who are noble, kind, good and praiseworthy in all their life, save having faith in God. But when one's faith in God has been destroyed, one is like a vessel upon the ocean without a rudder, and like the watch without a balance wheel. Sin, corruption and death follow as a natural and inevitable result of losing faith in God.

The first and lowest basis upon which Satan tempts saints is upon the physical basis. Just as there was "forbidden fruit" in the Garden of Eden, so, too, is there "forbidden fruit" in the Eden in which every saint lives. There are many things that within themselves, when legitimately exercised and used, are not harmful and sinful, but helpful and beneficial. Yet when one exercises oneself in these same things upon an illegitimate basis, one does so to the destruction of one's soul because, as God's saint, it is forbidden to him. Before Satan can get a saint to indulge in the forbidden, there must first be created in the mind of the saint disbelief and distrust in the goodness and righteousness of God. Satan's words to Eve, "Yea, hath God said ye shall not eat of the fruit of every tree of the gorden?" and "Ye shall not surely die," have been whispered to every saint since the first fall, down to the present day. Once the devil succeeds in making his suggestion of doubt take root in the mind of a saint, the work of evil and destruction begins in that life. When any saint regards the forbidden with the thought that he can indulge therein with impunity, he then begins to see within the forbidden things that are pleasing to the taste, beautiful to look upon, and desirable because of added wisdom through indulgence. Once the devil arouses doubt toward God in the soul of the saint, he leaves the saint to the influence and damnation of his own evil nature. Having lost faith in God, it is an easy matter to find a legitimate excuse for the performance of every evil desire that may suggest itself through the power of one's own evil nature. The desire for physical joys and pleasures is strong in the lives of all red-blooded humans. The saint who fails to watch and pray will fall into temptation through the desires of the flesh.

The second basis upon which Satan tempts saints is that of faith in God. He seeks to get the saint who resists temptation upon the lowest basis, to yield upon the basis of expecting God to care for him upon an unreasonable basis of fiath. "If thou be the Son of God, cast thyself down; for it is written, he will give his angels charge concerning thee," etc. Surely God will honor the faith of his child however expressed? No, even in our faith we must do his will. God requires that his children act with reason and common sense. No saint, however pure, holy and good, has the moral right to put God to test. Jesus expressed it, "Thou shalt not tempt the Lord thy God." Of course, Satan knew well and good that God will not take care of a saint who, contrary to good judgment, pulls a fool stunt just to try out God. What was Satan after, then, in this temptation? He tried to get Christ to put a false trust in God that he might thereby destroy Jesus' faith in God. God does not promise to care for saints except they are placed in unusual circumstances by himself, or through weakness and ignorance put themselves in unfavorable circumstances. That, however, is quite a different thing from a saint's deliberately walking into unreasonable and unthinkable circumstances just to try out God.

The third basis upon which Satan makes his appeal to a saint is through one's ambition for power, lordship and dominion. Usually saints who are strong enough to rise above the flesh and a false trust in God are persons who are capable of vaulting ambition. When a saint gets high up in the church and realizes that by a little unrighteous manipulation one can land oneself in a coveted place of power and dominion, the temptation is tremendously strong for one to heed the voice of the devil and make the necessary compromise to secure the coveted dominion. But when the devil came to Jesus with the proposition of devil worship (unrighteous self-exaltation is devil worship) that he might have mastery over the world, Jesus said, "Thou shalt worship the Lord thy God and him only shalt thou serve." Looked at from the viewpoint of eternal consequences, devil worship, or unrighteous self-exaltation, is not worth the price that must be paid therefor. No saint can make an unholy self-aggrandizing alliance without first parting company with Jesus Christ. However much worldly wealth and dominion may be gotten by unrighteous manipulation, it is all too small a price for a saint to pay when he must thereby part company with God.

"There hath no temptation taken you but such as is common to man, but God is faithful who will with the temptation make a way to escape that ye may be able to bear it." Clearly this does not mean that God will keep the saint from yielding to sin against his own decree and will. It means only that where God has co-operation in the life of the saint, it is impossible for that saint to fall. That is, when saints are like Christ in their attitude toward temptation, there can be no falling into sin. But when a saint is ready to listen to the devil's suggestions of disbelief in God, putting God to test, and selling out to the devil for power and dominion, it is impossible for God, upon the basis of man's free moral agency, to keep the saint from falling into sin. The saint who yields to the temptation for power and dominion always, whether successful or non-successful in his ambition, develops the pharisaical spirit and shows a ready disposition to chop off the heads of all others who cannot pronounce his Shibboleth.

"Watch and pray lest ye enter into temptation."

Sardis, Miss.

THAT THEY MAY BE ONE.

By Rev. S. J. Davies.

Like a cradle, moving, rocking,
Swings the green earth on its way,
Over it the Father watching,
Guides its course from day to day.

Children cuddled on its bosom,
Laugh and weep in joy or woe,
Play their parts in Life's great drama,
Tired, sleep, and onward go.

The discipline of life makes for the strength of life. There can be no discipline, no struggle, no development of character worth the naming, without differences, opposing powers striving for supremacy on either side. The masterful souls of the ages have won the goal, not so much through the gift of genius, but rather by wise use of opportune occasions, and from trained experience forged into character. Man is a born struggler, a gladiator in the arena, a soldier on the field, a debater in the great House of Commons. So it is and so it shall be until the drama closes and the actors retire. This is the "age upon ages telling." There have been great questions settled or left unsettled in the past, but at no time in recorded history did ever before such perplexing and weighty problems cry out for answer and decision as now. In church and State these questions are ever recurring, and as Carlyle says, "Nothing is ever settled until settled right."

Possibly some thoughts on a great and momentous subject may help the question of uniting the two great bodies of Methodism in these United States. This is not merely a local or a national question; it is world-wide, and its decision is fraught with tremendous results to the kingdom of God on the earth. John Wesley's lofty claim of a world for a parish is being duly accredited and made good by his followers to-day. "Africa's sunny fountains," "India's coral strand," "Ceylon's spicy breezes" are no mere poetic euphemisms to this imperial church. Lone and far off indeed is that nation which has not been found by the Methodist missionary, with his gospel of free grace and full salvation. The eyes of the world are on us while we grapple with the factors and issues of this measure. That in union is strength and success, and in disunion weakness and failure, is a principle as old as Aesop, while the experiences of the ages more and more vindicate its truth. Never was a great campaign won with a disunited army, never was a great State founded and maintained until its people were bound and knit together by a common purpose and a common interest. The fires of patriotism burn brightly on altars consecrated to liberty, yet liberty is only a vague, indefinite term to those who are not united. If we believe what we preach, that Methodism is the best expression of God's Kingdom in the world to-day, this will settle the question at once and for all time. For no man of us can intelligently read that marvelous high priestly prayer, which rose like a swelling fountain from the heart of our blessed Lord, as recorded in the seventeenth chapter of St. John's gospel and then deny that he would have his kingdom one in the world—one in purpose, one in zeal, one in faith, love, joy and peace. If we are not, in some measure, at least, heirs and sharers of this Kingdom, for which he prayed with the shadow of the cross resting on his suppliant form, we had best quit making this lofty claim. This is deep water, but if a man can't swim he had better not play in deep water. The history of no nation is more sad and tragic than that of Judah and Israel, with altar waged against altar, king against king, the North against the South, and in the end ruin and desolation. Mount Gerezim or Jerusalem, where liveth the true God? The woman at Jacob's well with her question was an echo of ages of disunion. A real spiritual gospel cannot be localized. If we do not unite with the Methodist Episcopal Church, it is high time to drop the suffix "South," unless we have the spirit of Samaritan and Jew of that elder day. A localized church is a travesty on the Great Commission. The South is truly a land of promise, with all the boasted splendor of climate, soil and people, yet the kingdom of God is somewhat larger. Of all the dark clouds that have overspread our human horizon, none have been deeper, darker and denser than this human scorn of human brotherhood. It is this spirit of intolerance which has lighted lurid martyr fires along the pathway of the ages, built dungeons wherein were immured princely souls, of whom the world was not worthy, and the oppressors fondly imagined that the narrow, vengeful, passionate hatred of men was for the glory of God. But enough on this line. May the riches of grace in Christ our Light give all a clearer, wider vision.

The youth of the church, eager, enthusiastic, rich in the affluence of coming years, with present promise, organized in Leagues and classes, are

turning their faces suuward, looking for the coming day. No dissenting voice is heard among them. Their fresh youug hearts are kindled into a flame of ardent love and zeal at the thought of a united Methodism marshaling her forces to win the world and lay the redeeemed nations, trophies at the teet of their loved Lord. These are impatient at the lagging pace of the church in consummating this pending plan for unification, and are voicing in no uncertain tones their decisions in favor of the same. If this present body of men who have the influence and authority to decide this matter on the favorable terms now offered Southern Methodism do not do so, a more propitious day may come when the coming generation may close the covenant to our disadvantage. Rejected opportunity has defeated and hindered great movements for the betterment of humanity in the past. Delay is dangerous when opportune and strategic measures are at stake. "Strike while the iron is hot," is an old adage, old as the smithy's hammer and anvil. You cannot do much welding after the forge fires die. Great opportunities demaud immediate and courageous action. However, we do hope to keep the altar fires burning until their heat and glow shall warm every loyal Methodist heart in these United States of America, and the light of this United Church, with "One Lord, one faith, oue baptism," of holy purpose and sanctified love, shall stir and quicken the faith of all who name the name of Jesus.

628 Kings Highway, Shreveport, La.

UNIFICATION—JUSTICE DEMANDS REFERENDUM.

By Charles Strong.

Should the Methodist Episcopal Church, South, unite with the Methodist Episcopal Church, all of the churches, hospitals, schools aud other property, amounting in value to many millions, cease to be the property of the Methodist Episcopal Church, South, and become the property of the Methodist Episcopal Church, a separate and distinct organization.

The government of the Methodist Episcopal Church, North and South, is, in each instance, an oligarchy, iu that it is the purpose of the church to have the ministry, men who have consecrated their lives to the service of the Master, select certain devout laymen to assist in the management of the church affairs, and they in turn are self-perpetuating. The government does not provide for leaving any of the business affairs of the church to the membership, believing that it is for the best interest of the church that the body of the membership be concerned solely with the vital purpose of the church, the salvation of souls.

The property of the church is held by trustees, and the trustees are selected by the minister and stewards. The trustees hold the property in trust for the Methodist Episcopal Church, South.

The church, however, does permit the membership to participate in the contributions, and with the contributions of the members the property owned by the church was purchased, and the ministry, schools, teachers and missionaries are supported by the funds received from the members, and in securing these funds representations were made the members that the money was to be used in certain definite expenditures, all for the Methodist Episcopal Church, South.

The property of the church is held by the trustees in trust, and it is without doubt true that to divert the trust money or property from the purposes or organization for which it was given is a misuse of trust funds and dishonest unless the consent of the donor is received.

The world war was fought to save the world for democracy; and although the church may not in the past have allowed the members to speak as such, still it is recognized now in the matters of government, that constitutional questions and important changes in laws and government should be left to a vote of the people, and our church is not so bound by precedent that they are unwilling to see that justice is done.

There are hundreds of thousands of members of the Southern Church who love their church, and who feel that the issue should be regularly submitted to the members, all of whom would accept the verdict and abide the result, but who are not willing to allow this matter to be put over without a direct submission of the issue by those who for one cause or another favor unification. And these hundreds of thousands of members feel that their self-respect will not allow them to remain in a church where this has been done.

I feel that our church will stand united, and we will meet problems of the future together if a fair deal is given the membership, but that an attempt should not be made to lure them into a union by representing that the proposed plan will save them from race embarrassment except temporarily. In other words, be open, truthful, and frank, let the sunlight in, and say to them that after the union the Methodist Episcopal Church will be a United Church in the United States, and that the majority will rule as in other assemblages, for a statement that the majority will never control does not rise to the dignity of respectable nonsense, and should not be argued by right-thinking, conscientious people.

Both sides of this great controversy, brought on us and not by us, should exercise Christian kindness to each other. We should not disrupt our church that we all love, and trample ruthlessly on the hearts of thousands of lifelong Methodists and drive them from the church unless there is great reason therefor, and not then unless there is a full, free, and fair presentation of the true issue to the entire membership. Above all things, let us be honest, and not divert trust funds and trust property except by the consent of the giver.

To this end permit me to suggest to every right-thinking Methodist that at each Annual Conference at the close of this year a resolution be passed to concur with the other Conferences and have a vote on some certain day, and settle this question forever, and that the matter be fully and frankly presented to the members by advocates of both sides, and that when this is done that we abide by the result.

Macon, Miss.

UNIFICATION.

By T. C. Harvey.

This important matter should be discussed without rancor or prejudice. We discredit our intelligence when we insinuate that our representatives agreed to a plan which would betray us. We discount our piety when we imagine that our Northern brethren are seeking to beguile us into a trap and destroy us. We do not speak wisely when we smear the minority of our own "beloved bishops" with honeyed words "good and great," because that minority agrees with our prejudices; while we sneer at the majority of our own "beloved bishops" because they use their God-given privilege to exercise the liberty wherewith Christ hath made them free.

It is true that the plan approved at Chattanooga lacked only some fifty votes of being defeated; but let it not be forgotten that the opposition was some fifty votes less than one-third of the total vote. Is it reasonable to conclude that all wisdom and goodness resided in that small minority, while folly and betrayal lurked in the two-thirds plus fifty? The plan absolutely protects us by specifically providing that no measure can pass the unified body unless such measure shall receive a majority of our own delegates voting separately—no action can be taken by the unified body voting as a whole; it must secure a majority of our own representatives. Supposo the representatives of the North cast, say, eight hundred votes for a measure and none against it, while our representatives cast one hundred and seventy-five votes for the measure and one hundred and seventy-six against it. What would result? The one hundred and seventy-six votes would prevail over the nine hundred and seventy-five votes. That provision was made for our own assurance. Yet good men conjure and shudder.

The Negro bugaboo should be tabbo—this is not an election for senator in Mississippi! The two Negro bishops in the Northern Methodist Church have never presided over an Annual Conference of whites, and will never preside over an Annual Conference of whites in the South. Those bishops serve their own people just as the Negro bishops to whom we gave "Apostolic succession" serve their people. Was any delegate, uni or antl, hurt by the presence and prayers of good Bishop Lane, Negro, who was welcomed to the platform by "our own dear Bishop Candler and our own dear Bishop Mouzon?" If so, why did not some negrophobist arise and protest? Let us not be children.

In Mississippi we will never know any difference after unification. In Kentucky, Missouri, Tennessee, Kansas, Oklahoma, and all the great West, our common Methodism is shamed by the presence of two Methodisms where but one should exist, and even one frequently finds existence difficult. Over that shame angels weep and devils snigger. They also weep and snigger over the sin of attempting to explain to a heathen Chinee the difference between "North" and "South" in religion. It is said that in "our own beloved Southern Methodist General Conference at Chattanooga" only two votes against unification were cast by delegates west of the Mississippi River—that must be an exaggerated statement.

Ninety-eight per cent of Southern Methodist preachers followed the lead of great and good Woodrow Wilson, and now favor a league of all nations of the earth, composed of nearly two billion people with varying degrees of mental equipment and development and with divergent moral concepts and ideals, scattered over the entire surface of the earth, twenty-five thousand miles around the globe; and yet many of that ninety-eight per cent oppose the unification of two Methodist churches, made up of one people of one blood, one history, with identical church government and doctrinal belief, dwelling in one nation. Let some anti reconcile those two variant views.

For a decade Mississippi has been a hissing and a by-word because of narrow, crass provincialism; let not Mississippi Methodism adorn herself with cast-off clothing of political obscurantism.—The Big Brother.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore District—Fourth Round.

(In part.)

Long Beach, Preaching Sunday, Aug. 24, 7:30 p.m., Q. C. Tuesday night, Sept. 9.

Saucier, Preaching during Palmer Creek Camp Meeting, Q. C. at Palmer Creek Camp Ground Friday, Sept. 5, 3 p.m.

Coleville, Preaching during Palmer Creek Camp Meeting, Q. C. at Bulah, Thursday, Oct. 30, 11 a.m.

Columbia, preaching and Q. C., Wednesday night, Sept. 10.

Columbia Mission, preaching and Q. C. at Hub, Thursday night, Sept. 11.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

LOUISIANA CONFERENCE.

Alexandria District—Fourth Round.

Oakdale, Aug. 31.

Melville Ct., at Melville, Sept. 7, 7:30 p.m.

Melder Ct., at Melder, Sept. 14, 11 a.m.

Glenmora, Sept. 14, 7:30 p.m.

Hopewell Ct., at Hopewell, Sept. 21, 11 a.m. Dinner on grounds.

Alexandria has kindly offered to entertain free all pastors taking the teacher-training course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

DON'T HOLD BACK FORGOTTEN MAN MONEY—SEND IT TO THE BOARD.

Thousands of dollars have been collected by the charges on their quotas for Superannuate Endowment, but they have not been sent to the Board of Finance, Security Building, St. Louis, Mo. What a pity, and especially so as we are just a-begging for them. Let these dollars come forward at once. Endowment money not invested is money with all the lift taken out of it. Don't get the Put-it-off-skie habit, but clean up as you go along. Promptness invariably pays big dividends, but delay levies a heavy tax. A city may be known by its streets and a country by its roads, but a preacher reveals himself by the way he meets responsibility.

A QUARTERLY CONFERENCE SCENE.

It is the third quarterly conference of lost-motion charge. The presiding elder takes the chair and calls the meeting to order. He calls the usual questions and receives the usual answers. Then he says: "Now, brethren, here is a new question which the General Conference requires me to ask at every quarterly conference, 'What has been raised during the quarter for Superannuate Endowment, and has the amount been sent to the Board of Finance, Security Building, St. Louis, Mo?'" The pastor, knowing that a considerable sum has been raised for this purpose, lifts his eyes in expectancy. The Treasurer of the charge Special Effort committee announces a definite amount as having been raised for this purpose. "But," he says, "I have it in a local bank, waiting until more can be collected." The presiding elder, pleased that an amount has actually been raised but disappointed that it has not been sent to the Board, says, "Brother, don't you know that this is dead money so far as helping the superannuate is concerned, until it is sent to the Board in St. Louis and invested? Don't you realize that your failure to send it produces a lost motion in this wonderful program? Please let it go forward to-morrow."

The treasurer of the charge Special Effort Committee promises faithfully to do his duty—but, alas, he belongs to Lost-Motion charge. He has the money in Lost-Motion bank. He breathes a lost-motion atmosphere and lives a lost-motion life. Therefore the money raised by his charge for Superannuate Endowment continues its lost motion.

Maybe you think the foregoing is overstated. The truth is, it is a very mild picture of what is actually going on this very day in hundreds of charges of the Methodist Episcopal Church, South. Whenever anything like this happens, somebody has to pay. In this case it is the superannuated preacher. The very charge, probably, that he served so faithfully in his years of active service, now makes him pay a severe premium on its lost motion. Is it fair? Is there any justice in it? Is it in acocrdance with the gospel we preach? Nay, it shames us.

This quarterly conference of lost-motion charge could appropriately have adjourned its meeting by having the treasurer of the charge Special Effort committee sing as a solo the first verse of the grand old hymn that we all love so much, with the changes as indicated in the following:

A charge to keep I have,
A self to glorify;
A never dying task to shirk,
While crucial days go by.

FIGHT AGAINST FAILURE—WORK FOR SUCCESS.

Hundreds of charges have determined to pay the first year one-fifth or more of their total quotas, and they are doing it. They refused to listen to the whining voice of failure, but inclined their ear to the inspiring music of success. And just see what has happened as a result:

Sutton-Flatwoods, Western Virginia, Fairmont, Rev. J. E. Brown, pastor; total assumed quota, $1,845; amount remitted, $369.

First Church (Decatur), North Georgia, North Atlanta. Rev. G. M. Eakes, pastor; total assumed quota, $3,975; amount remitted, $2,167.15.

Macco, Louisville, Owensboro, Rev. F. J. Sanders, pastor; total assumed quota, $1,111.11; amount remitted, $244.

Epworth Church (Knoxville), Holston, Knoxville, Rev. Charles Lee Cox, pastor; total assumed quota, $1,840; amount remitted, $378.

Okeechobee, Florida, Orlando, Rev. F. L. Crowson, pastor; total assnmed quota, $1,500; amount remitted, $305.

Titusville, Florida. Palatka, Rev. R. A. Selby, pastor; total assumed quota, $1,325; amount remitted, $372.50.

Hay Street Church (Fayetteville), North Carolina, Fayetteville, Rev. H. A. Humble, pastor; total assumed quota, $5,000; amount remitted, $1,055.

Columbus, West Texas, Austin, Rev. A. I. Townsley, pastor; total assumed quota, $1,820; amount remitted, $389.

Emory, Holston, Abingdon, Rev. J. C. Orr, pastor; total assumed quota, $1,500; amount remitted, $500.

First Church (Tampa), Florida. Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $4,068; amount remitted, $1,168.

Keywood Circuit, Holston, Abingdon, Rev. Devid M. Graybeal, pastor; total assumed quota, $1,368; amount remitted, $368.90.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor; total assumed quota, $4,000; amount remitted, $3,300.

Franklin, Louisville, Bowling Green, Rev. C. O. Sledge, pastor; total assumed quota, $675; amount remitted, $135.

Brownsville, West Texas, Beeville, Rev. O. C. Crow, pastor; total assumed quota, $2,000; amount remitted, $400.

McKendree Church (Nashville), Tennessee, Nashville, Rev. H. B. Trimble, pastor; total assumed quota, $5,034; amount remitted, $2,156.65.

Cambria, Illinois, Murphysboro, Rev. O. T. Rogers, pastor; total assumed quota, $1,000; amount remitted, $238.59.

Lady Lake, Florida, Ocala, Rev. T. J. Nolan, pastor; total assumed quota, $950; amount remitted, $213.75.

Kerrville, West Texas, Kerrville, Rev. F. A. White, pastor; total assumed quota, $1,881; amount remitted, $378.82.

Norman, West Oklahoma. Oklahoma City, Rev. L. S. Barton, pastor; total assumed quota, $2,590; amount remitted, $522.50.

East Helena. Northwest, Montana. Rev. T. B. Reagan, pastor; total assumed quota, $500; amount remitted, $103.

First Church (Orlando), Florida. Orlando, Rev. I. C. Jenksin, pastor; total assumed quota, $7,500; amount remitted, $2,100.

Institutional Church (Kansas City), Southwest Missouri, Kansas City, Rev. I. T. Cameron, pastor; total assumed quota, $775; amount remitted, $161.

THE PREACHER CAN WHO THINKS HE CAN.

While writing the copy for this page the postman handed me a letter from the pastor of —— charge, and its contents are so heartening that I quote from the letter as follows: "My charge's quota for the first year is $392. I have $200 of it on time deposit, due Sept. 1. I have $108 more in the bank now, making a total in cash secured of $508.16, or $83.84 short of the amount due the first year. I have several plans to secure this balance, such as a 'Chicken Day Gathering,' a 'Musicale' and a 'Black Handkerchief Party.' I confidently expect to hand you a $400 check at Conference. My people have not taken to this thing. No one would serve on the committee, and the preacher has had to carry the load. I had a Fall Festival which netted me $65, a Bake Sale which cleared $29, an Easter Egg Donation of $6 and a Muiscal Comedy which raised $30, one gift of $50, two gifts of $20 each, and the balance in dribbles. They cannot count me out until the last tick of the clock or until the gong of the last round of the scrap: I'll be there with a check for you, but I wanted to secure in cash the total amount for the first year before sending any at all. This charge is like the old gray mare, 'She ain't what she uster was.' The standbys are dead or going fast, and worst of all there is a terrible lack of spirituality. I have never quit on a job yet, so you will get the check at Conference."

Gee, how I love a man who has such a fighting spirit! Of course, he will raise the $400, for he thinks he can! I just want to hug him. The only mistake that he is making is holding the money he has in hand until he gets enough to pay the first year in full. If he would send the Board what he has as he has it, and keep on getting more and sending that as he gets it, he would be very close to perfection in the Special Effort for Superannuate Endowment. Certainly he should not wait to hand me the check at the meeting of his Annual Conference. The check should be sent to the Board of Finance, Security Building, St. Louis, Mo., and in time to get his receipt for the amount to present to the statistical secretaries at his Annual Conference. I am not scolding this brother, but just calling his attention to these matters which are vitally important for the proper condnct of this business. I am for him because he is for the Fogotten Man.

I WILL PRINT IT UNTIL YOU DO IT!

What do I mean? Just this: All money raised on quotas for Superannuate Endowment must be sent direct to the Board of Finance, Security Building, St. Louis, Mo. When making remittances to the Board the book of Remittance Forms which was sent to every charge in care of the pastor should be used. If this book has not been received or has been misplaced, another can be secured on application to the Board. If you want credit for the amount raised the first year on your quota in Statistical Table No. 4 in your Annual Conference Minutes, the amount must reach the Board of Finance in St. Louis by the time of the meeting of your Annual Conference. If you fail to get credit in the minutes for what you raise this Conference year, do not blame the Board of Finance but blame yourself, for we will do our part if you do yours.

The Home Circle

SUMMER IS SWIFTLY PASSING.

By Willie C. Page.

Summer is swiftly passing, like the white sails
o'er the sea,
Counting out the golden moments in profusion
glad and free;
On her sails are many colors, amethyst, emerald,
gold, and brown;
And she flaunts her banners gaily, the earth and
sea around;
In silver tones birds are chanting farewell hymns
of joy and praise,
To the beauty and the glory of the passing sunlit
days.

Summer is swiftly passing; soon just a memory
it will seem,
Sweeping o'er the heartstrings like the music of
a dream;
Soon the rose will fold her tents, the lily her robe
of white—
Enjoy the beauty of the earth and sun, the en-
chantment of the night,
Rose-leaf dawns, gold-glimmering stars, the glad-
ness everywhere,
Gay-winged harps, woodland treasures, jewels
that perfume the air.

The summer life is swiftly passing. Have we
made a song
To make the world bright and better as the mo-
ments sped along?
Helped some one with burdens, weary troubles,
trials, and sorrows new?
Did we lift them up, give them our cloak, put the
hard task through?
Have we been patient, kind, forgiving, thankful
for each blessing sent?
If not, hasten to lay up treasure before the
golden hours are spent.

MUD-COLOR.

By Lena B. Ellingwood.

Janette sat on the lowest step of the front piazza, her brows puckered in a worried little brown. It was a weighty matter that held her attention—that is, if you could call a very small scrap of tatting weighty. Janette's little fingers were spread out stiffly, holding her tatting thread in place.

It was hard work—oh, very bothersome work; and Janette, taking a long breath and resting from her labors for a minute, watched enviously the lightning movements of Big Sister's tatting shuttle as it flashed back and forth.

Then she looked at her own tatting. It was not handsome—even Janette couldn't call it so. And the hours that had gone into its making!

"How do you keep yours so clean?" she asked.

"What, my tatting?" asked Big Sister, smiling.

"Yes! All the dirt in this world just flies on to mine, and sticks there!" answered Janette. "Do they have brown tatting thread at the stores?"

"Very likely! Why?" asked Big Sister, whose name was Natalie. (That name was always a grievance to Janette.) "Why didn't I have a pretty name, too?" she sometimes asked. "Then folks wouldn't call me 'Nettie'—just like an old hair-net!"

"Why," she answered Natalie's question, "if the thread was brown the dirt wouldn't show on it! I'm making it to put on a handkerchief for grandma; s'poso she'd like brown?"

"I'm sure she'd love any tatting you made for her, whatever the color," was Natalie's polite answer. Her lips were sober, though her eyes smiled. Natalie's own tatting was blue and white, beautifully clean.

"I know one thing," declared Janette. "I can never, never learn to make two-thread tatting, like yours. Why, you work with the same shuttle all the time, and some of it comes out blue, and some of it white! I guess a fairy must live inside of your shuttle."

Janette broke her tatting thread with a determined air.

"There!" she said. "I'll use that piece of tatting to trim Leola's bonnet." Leola was a tiny doll which lay beside her on the step. "I want to keep it always, for it's the very first I ever made, and maybe I'll show it to my grandchildren some time—if I can wash it clean. I'll get that brown thread next time I go down street—if somebody'll give me a dime for it."

"Look!" whispered Natalie. "Don't move! See how close that phoebe-bird has come!"

In silence they watched the little bird, which had lighted on a spray of the syringa close by.

"Phoe-be! Phoe-be!" it called, then with a flirt of its tail, flew away.

Janette spoke. "Daddy said yesterday he thought a pair of phoebes were building a nest up under the piazza roof, but I forgot to look for it." She sprang up, and went searching for signs of the nest.

"Come here, Natalie!" she called a minute later, from the side piazza. "See? Just on that cross-piece under the end—up close to the house. Queer we didn't find it before!" And she pointed to a little nest, nearly finished. "Phoebe was up there, and flew away when I came. How do they build them, anyway?"

"Oh, they bring little sticks—and things," said Natalie, a little vaguely, "and plaster them together with wet clay or mud."

Just then came a welcome sound.

"Daddy's getting out the auto!" exclaimed Janette. "I'm going to ask him to take me to ride, and let me get grandma's brown thread!"

Janette was slow in coming in to supper that night when her mother called, and her face was puckered anxiously when she came.

"I can't find my tatting for Leola's bonnet anywhere in this world!" she announced. "And I know I left it on the piazza steps when I went to ride with daddy—right side of Leola herself. And I suspicion," she added sternly, looking at her brother, "that Jackie hid it, to plague me!"

"I never!" denied Jackie indignantly. "Prob'bly Leola threw it away, so she wouldn't have to wear the stuff!"

A quarrel might have followed, had not the maid brought in a beautiful shortcake just then, piled high with strawberries and cream, which completely absorbed the attention of both children.

A few days passed. Janette was sitting on the piazza steps working on grandma's brown tatting, which was progressing so well that papa said he really must buy Janette a silver tatting shuttle as a reward of merit.

Jackie came rushing around the corner of the house.

"There are eggs in that phoebe's nest!" he cried. "I climbed up the piazza post and saw them!"

Janette jumped up, dropping her work.

"Daddy, daddy!" she called, rushing out to where her father was fastening the crimson rambler to its new trellis. "Come lift me up where I can see phoebe's eggs!"

Father was interested, too, and left the crimson rambler waving in the breeze.

"My, but you're growing heavy!" he said, as he lifted Janette.

"Oh, how pretty! One, two, three, four"—then she gave such a surprised jump her father almost dropped her.

"There's something else in that nest beside phoebe eggs" she shrieked. "It's my tatting I lost! Phoebe was the thief. She liked it, and trimmed her nest with it, 'cause it just about matches the color of her mud-plaster!"—Zion's Herald.

FIRST FEED YOUR CAT.

Years ago I lived in the same apartment house with a professional idealist.

He was such a superior person that I used to feel quite ill at ease in his presence. He talked about social revolution, economic readjustment and other matters I do not understand, and was frankly contemptuous of our middle-class habits and philosophies.

But I noticed a slight rip in the fine garment of his perfection. His soul was so much absorbed with nobler thoughts that he neglected the little detail of supporting his wife and child. He did not pay his bills. And when he went away for the summer he left his cat in the hallway.

We had to feed the cat.

Now, I am content to have you label yourself an "Idealist," a "Liberal," or even a "Reformer," provided you don't assume that this gives you the right to ride free on the world and criticize the paying passengers. • • •

I am an ineffectual being in an imperfect world. But if you are going to appoint yourself to act as my preceptor and guide, I insist that you first feed your cat.—Bruce Barton in the Red Book Magazine.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

A new library building to cost $400,000 will be erected by Emory University in the near future.

Rev. A. M. Broadfoot, of Brookhaven, Miss., recently did the preaching in a good revival meeting at New Hebron, Miss.

Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, is attending the National Prison Congress in Salt Lake City.

Dr. R. G. Moulton, emeritus professor in Chicago University and well known throughout the world for his literary labors, died recently in England.

Mr. W. S. Holmes and Mr. S. M. Russ, prominent Methodist laymen of Baton Rouge, La., honored the Advocate office with a call while in New Orleans one day last week.

Central Church, Columbus, Miss., is planning for an "all-day singing" next Sunday. Singers from both Mississippi and Alahama are expected to take part.

Miss Ida Sue Mars, of Hattiesburg, Miss., informs us that her sainted father and mother were subscribers to the Advocate from its first issue. She, of course, continues to take it.

Rev. W. L. Doss, Jr., pastor of the Carrollton Avenue Methodist Church, this city, accompanied by his family, has had a delightful visit to Lake Junaluska, N. C., making the trip in his car.

The name of Rev. J. F. Dring, of Sibley, La., appears on the honor roll of the Correspondence School, Southern Methodist University, in the Class of the First Year.

Rev. and Mrs. J. B. Williams, of Lake Charles, La., are visiting friends and relatives in Alabama. They expect to return home about Sept. 1. Brother Williams is presiding elder of the Lake Charles District.

Miss Virginia Cooper, daughter of Dr. I. W. Cooper, has just completed work for the Master of Arts degree at Southern Methodist University. She will enter the work of the Young Women's Christian Association.

We learn that prospects are bright for a large enrollment at the opening of the next session of Millsaps College. The plans for the new library building have been approved, and work on it is expected to begin soon.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, paid the Advocate office an appreciated call on Tuesday of last week. He was returning home from Wiergate, Texas, where he had been conducting a successful revival meeting.

The Louisiana State Epworth League will conduct a series of institutes throughout the Conference, from Aug. 20 to Sept. 13. Mr. Edgar E. Cayard, of New Orleans, is president of the State organization, and Rev. J. B. Grambling is the field secretary.

Rev. J. Allison Molloy, pastor of Tulip Street Methodist Church, Nashville, Tenn., died on Aug. 15. He was formerly presiding elder of the Nashville District, in which position he achieved distinction as one of the best presiding elders in the church.

James W. Sells, who has been successful in young people's work for quite a time, has several open dates this fall for revival meetings with the young people. He is especially desirous of working with rural churches that have large numbers of young people. He may be reached by wire or letter at 1144 Bailey Ave., Jackson, Miss.

Rev. M. A. Massey, pastor, and Mr. Wm. Stead, secretary, request us to announce that the Salem Camp Meeting will begin on Friday morning, Oct. 10, and close on Sunday night, Oct. 19. Rev. W. C. Swope, of Charleston, Mo., will do the preaching. Mr. A. B. Goff will have charge of the music, with Mrs. Goff at the piano. A cordial invitation is extended to the public to attend the services.

Rev. Thurston B. Price, evangelist, and Mr. W. G. Waltermire, gospel singer, are engaged in a great tent meeting at Evergreen, Ala., the meeting to continue until Sept. 7. After that date Mr. Waltermire will have open time until Oct. 5, which he would be glad to spend in Mississippi. If any brother desires to secure his services, he may communicate with Mr. Waltermire, by wire or letter, at the above address.

Rev. John W. Ramsey, of Laurel, Miss., has just closed at Wheeler, on the Wheeler charge, North Mississippi Conference, what is said by the oldest citizens to have been one of the best revivals ever held in that town. The meeting resulted in 13 additions to the church, and on the closing night more than 100 people rededicated their lives to God. The pastor, Rev. W. C. McCay, is doing a fine work and is in high favor with his people.

Prof. W. L. Summers, Associate Professor of Religious Education in Millsaps College, has resigned his position, with the expectation of pursuing his studies further in Emory University. Prof. J. T. Hooker has been elected to succeed him. Prof. Hooker is an A. B. and M. A. graduate of Wofford College, and has finished three years of graduate work in religious education in Boston University, receiving the Master's degree in that department. He has been a missionary in Korea, and comes to his work at Millsaps highly recommended by President Snyder, of Wofford, and Dean Athearn, of the School of Religious Education of Boston University.

We announce with very great sorrow the death of Miss Virginia Alford, daughter of Rev. and Mrs. L. E. Alford, of the Mississippi Conference, at the Touro Infirmary, this city, on Monday morning at 7 o'clock. She had undergone an operation a few days previously for an affliction with which she had suffered from childhood. Her father and mother were with her at the end. She was an accomplished young woman, having an A. B. degree from Whitworth College, and being engaged in work looking to a degree from Tulane University. The body was carried to McComb City, Miss., for interment. The Advocate extends deepest sympathy to the sorrowing family and friends.

FROM THE DECATUR DEN.

By Rev. S. A. Steel, D.D.

Let somebody hand Dr. Davies a banana, and while he slowly peels and eats it, let me enlighten him about the way the "horder" stands on unification. The Baltimore Conference has long been a debatable field. Well, from letters received from leading men over that way I feel very hopeful for our side. I have written two little tracts, "Be Not Deceived," and "The Parable of Jonah," both against unification, and here are orders from the Baltimore Conference for hundreds of copies for distribution. I expect to be over there next week, and will see how the land lies. We have just begun the fight to save ourselves. How is West Virginia? I spoke in Fairmount and in Clarksburg, Stonewall Jackson's home, and in both places my sentiments were applauded to the echo. One of the leading laymen in that Conference said: "Keep up the fight, Steel, and we will win!" He may depend on my keeping it up. How about "Old Kaintuck?" I am just back from there. I spoke to large audiences, and they cheered my anti-unification sentiments. I met preachers in the round table conference, and they were all opposed to this plan. I put a lot of my tracts on the platform, and there was a rush to gobble them up. I talked with many persons privately, and all are opposed to unification on this plan, except one lady, the secretary of Dr. Ellis. When I learned who she was, I thought of an incident of Margaret Fuller, who said, "I accept the universe." When old Carlyle heard of her remark, he said: "Egad, she'd better." Ellis' secretary "had better." I believe Kentucky will turn this plan down. Missouri? Ransford says it is "unanimous" for unification, and declined to print what I sent him; the plain inference from which is that he is afraid to let them hear both sides. The pastor of one of our largest churches in Missouri told me that 80 per cent of his membership are opposed to this plan, but he "dared not say a word." I have not been a Methodist preacher fifty-seven years not to know what that means. I don't give up Missouri by a long shot.

Give Davies another banana, or something stronger, while I tell him about Arkansas. Dr. Millar told me as I boarded the train here for Chattanooga that he knew of only three people in Arkansas who opposed unification, one man and two old ladies; all of them, I inferred from the way he talked, eligible for admission to the home for imbeciles. I wrote to the man I supposed he meant in Little Rock to congratulate him on being like Milton's Abdiel, among the rebel angels,

"Among the faithless, faithful only he."

He replied, saying he appreciated Dr. Millar's intended compliment, if he meant him, but it would have to be distributed among so many that it would hardly go round. A Pennsylvania Yankee like Dr. Millar ought to be better informed than he seems to be. They are usually mighty shrewd. Jernigan, a real Arkansan, says he preached on the plan, saying everything he could for it and against it, and took a vote of those present. There were forty-one Methodists present, forty voted against the plan, and one did not vote. Jernigan voted against it, which made forty-one in that bunch. If we had a referendum of the whole membership of the Southern Methodist Church, that is about the way it would go from Baltimore to San Diego. Our people don't want this plan, and I hope will not adopt it. Our people are waking up to what it means to put the great church which for nearly eighty years has been at successful work in the power of the Northern majority.

Some "pious" folks tell me "I must love my enemies." Tommyrot! I don't consider the Northern Methodists my "enemies," but friends from whom I honestly differ on many questions

that enter vitally into the whole subject of our relation to each other. Dr. Joy, editor of the New York Advocate, hugged me right out in public at Chattanooga. I didn't see him hug Carley, though the youugster is ready to haul down his flag and surrender, loek, stock and barrel. Joy said: "I am an unreeonstrueted Northerner and you are an unreeonstueted Southerner; so we balance eaeh other," and he gave me the fraternal hug. It is not a question of loving enemies, but of practical wisdom in the serviee of our Lord. If the Northern Methodists ean do any good here in the South, let them do all the good they can; but do not embarrass our usefuluess by yoking together two utterly dissimilar parties. Dissimilar? Yes, sir. How can two walk together unless they be agreed? A house divided against itself cannot stand. Your united Methodist Church would be divided against itself on the race question. The Southern people, years ago, foreseeing with wonderful prevision the inevitable results of the liberation of the slaves, decided that it is best for both the white and colored people that they should be kept separate. The results of fifty years have amply vindicated the wisdom of that policy. The Negroes of the South have made, and are making now, steady progress. The most friendly relations exist between us, and we are more and more trying to help the backward race; but we are resolved to do it in our own way. But the Northern Methodist Church said at their reeent General Conferenee that our way is directly opposed to the teaching of Jesus, and that they will refuse to recognize as valid any discrimination on account of raee or color. They put themselves squarely in antagonism to our Southern policy of handling this difficult problem. You say they do not intermingle with the colored people any more than we do. Then they are ineonsistent; they violate the teaehings of Jesus, accordiug to the resolution of their General Conferenee. But they do mix with them in the North, and the Negro delegates in the General Conference voted unanimously for this plan because, they said, it would mean a "new era for them in the South." That is nonsense. If the Southern Methodists adopt this plan, it will not alter the status of the Negro at all; it will simply shut the door to Methodism in the Negro districts of the South.

THAT MINORITY REPORT.

By Bishop W. F. McMurry.

The preachers of the Episcopal District over which I have the honor to preside are receiving through the mails a pamphlet of forty pages entitled, "The Minority Report." It is natural to suppose that it is being sent throughout the church. This is the address read to the special session of the General Conferenee by Bishop Denny under the name of "a Minority Report," which the Conference received as a minority report on unifieation. Concerning the performance of the Bishop in presenting this document to the Conference, Dr. George R. Stuart, of First Church, Birmingham, spoke as follows:

"My brethren and sisters of the General Conference, we are asked this hour to adopt what was designated as a minority report. I would not impugn any man's motive, and everything must stand on its own merits. I want to congratulate Bishop Denny on presenting to this body the cleverest and most unanswerablo paper ever put before a body. It is clever in these respeets: Bishop Denny evidently in tho silent hours of the night took all the speeches and all the books in the history at his command and prepared the most masterful speeeh that he was eapable of preparing, and brought it to this body under the semblance of a mere minority report. He brought it at the psyeehological moment, on the second day, between 11 and 12 o'clock, immediately after the report of the Commission, and the Commissioner did not open his mouth on his report. And he asked us to take a carefully prepared speech with all kinds of stuff in it—I mean all kinds of material in it—legal lore and history and everything else. And there is not a man here that would endorse the whole of it. I just thought while he was reading it with everything in it, what would be the result to the great Southern Methodist Church if we were to adopt a thing like that and call it a report. Now listen. I say it is unanswerable. Why? Beeause it covers the argument made in the College of Bishops. And by common eonsent the bishops have not asked the floor. Therefore, his colleagues cannot answer that speeeh, and it goes down in our records without a carefully prepared document from the Conference. In the next place, this small minority of the Commissioners came before this Conferenee in a long, prepared speech, and not a member of the Commission, as a Commissioner, has a right to this floor in reply. You all know I am right on this. How could it be otherwise? The facts are before you. Now I do not impugn Bishop Denny's motive; but sometimes we get over-zealous and allow ourselves to be drawn into positions that make it exeeedingly critical for a great ehureh. I want to say that I would not undertake to take up these articles seriatim unless I had the manuscript, unless you would give me a week." (See Dally Advoeate).

Judge John S. Candler, of Atlanta, Ga., said, among other things, to the General Conference eoneerning this "Minority Report":

"I have listened along with you with great interest to the wonderful preparation emanating from the most wonderful mind that I think has been known to the world from the ereation of Adam through Methuselah and all the way down to Alf Smith. I doubt eapitally whether there is any man anywhere in this creation from Greenland's iey mountains to India's coral strand that could have grouped in one paper as many different things to appeal, possibly not intentionally, but from the order of the mind and its peculiar arrangement, to every prejudice that may be found to exist in any mind anwhere in this country. We listened to the wonderful correlation of ancient history from 1784 down to the third day of July, 1924; and if anybody ever connected with the Methodist Episeopal Chnreh has ever dotted an i or erossed a t, or ever said or done anything that might be offensive to the sensibilities of anybody south of Mason and Dixon's Line, your attention has been carefully called to it." (See Daily Advocate.)

I am very glad to learn that the preachers of Missouri and Colorado have received this docnment. That it ean only be called a Minority Report, by courtesy, I think most of our people will agree.

The pamphlet is accompanied by a special sheet, unsigned, printed in red ink, headed "Important," in large letters, whieh eontains among other things the following: "If the Annnal Conferenees should adopt it, referring to the plan of unification, our church would be speedily disintegrated and absorbed by the Northern Church." This statement is unsigned and, of course, is intended to create the impression upon our people that their interests have not been cared for in the formation of the plan of unification. The General Conference which met in Chattanooga on July 2, manifestly did not believe this statement represented the facts, and I agree with the General Conference. We are given every protection and every right under the plan that is given to the Methodist Episcopal Church, and stand upon an exaetly equal platform with them. If, with full authority to control our own affairs and without change in our present order or law, exeept as we agree to it, we cannot save ourselves from "disintegration and absorption," then I do not hesitate to say that the time has come for us to be absorbed.

If, after reading the "Minority Report," any brother should feel the need of diversion in the way of something fresh and up-to-date, I suggest getting a copy of "Dust and Ashes of Empire," by Dr. W. A. Shelton. not long since published by our house at Nashville.

St. Lonis, Mo.

It is not reason makes faith hard, but life.—Jean Ingelow.

BIG BROTHERS OPPOSE UNIFICATION.

At the meeting of the Big Brothers class on Sunday, July 27, a very important matter was taken up. There was a good attendance, more than 100 being present, when Judge Percy Bell rose and asked the indulgence of the class while he stated his understanding and position on the pending unification plan. He spoke very calmly, analyzing the plan, pointing out its defects, and explaining his opposition to it. At the end of his statement the President asked if there was any further discussion, and there being none, the class adopted, without a dissenting vote, the following resolution:

Resolution.

Whereas, there is now before the members of the Methodist Episcopal Church, South, a proposed plan of unification with the Methodist Episcopal Church, which plan is to be voted on by the North Mississippi Conference with others; and,

Whereas, we feel that all members and organizations of the church should express their opinion on this important matter, for the aid and guidance of the electorate; and,

Whereas, we have considered the said plan, and feel that it is not advisable for our church to accept it, and that unification under it will mean the surrender of our convictions on many important matters, notably the question of social equality, and the ultimate absorption of our church, without effecting any desirable end; therefore, be it

Resolved by the Big Brothers' Bible Class of the Greenville, Miss., station of the Methodist Episcopal Church, South, That we are opposed to the proposed plan of unification with the Methodist Episcopal Church, and that we use our influence to prevent its adoption.—The Big Brother.

Dear little daffodils,
Sweet shining daffodils,
Made of the sunshine all golden and bright,
In each enchanted cup
Sunlight is coming up
After a peaceful sleep through winter's night.
—Minerva Hunter.

NOTICE.

Professor James J. Carruth, singing evangelist and young people's worker, has open date in September; also one or two open dates in 1925. Would like to have these filled in Mississippi or Louisiana. Box 152, Wilmore, Kentucky.

ON SEASHORE CAMP GROUNDS.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MEMOIR.

Mrs. John Herbert Fleming, Juliet Featherstun, fourth daughter of Rev. H. Walter and Mrs. Emily W. Featherstun, died at the Sanitarium in Greenville, Miss., Aug. 4, 1924. She was born in Kavanaugh College, Holmesville, Miss., on May 7, 1885.

The memory is fresh and beautiful of her as the babe of the college, loved, nursed and petted by teachers and pupils, a strange sweet light to every life there. At 5 years of age she went with us to Edward McGehee College at Woodville, and at once became to her new college home what she had been at Kavanaugh.

When we passed out of college life into a parsonage we went to Yazoo City. One memory of her there brightens. It was at the close of our first year that the Annual Conference met there. She was about 9 years of age, and with her bright eyes, dimpled cheeks, and sunny curls and friendly manner, she became the light of the Conference, from the white-haired Bishop who would call her to him at times as he occupied the chair, and pet her, to the undergraduate who laughed and talked with her.

She graduated in early womanhood from the Moffatt McLauren Collegiate Institute, Meridian, Miss. She saw a bit of the big world in a brief stay with her brother in Chicago, and a visit to New York.

After teaching for a while in Georgia, she became assistant editor of a Hattiesburg daily, and during the world war traveled, lectured and organized for the Red Cross in Mississippa and Louisiana.

When, early in young womanhood, her voice showed great promise, a gentleman who was a judge of voices, wished to have her trained for opera singing, but she declined, saying: "My voice belongs to my Maker and shall be used in his service." She became a much admired solo singer, aiding church choirs and singing in revivals in both of the Mississippi Conferences. She assisted in the Centenary drive, singing and speaking with a band of workers. She also spent some time in the State Woman's Christian Temperance Union work, and editing the White Ribbon.

She was not married early, and the years spent in the homes of her sisters and brother were very precious to them. Her bright enthusiasm, her unselfishness, her charming and affectionate manners and her wonderful influence over the children endeared her to her family and to all who knew her. Her younger sister and her numerous nephews and nieces will miss her inexpressibly.

A devoted friend writes of her: "She was indeed gifted with her pen, and wrote the most attractive and satisfying letters I ever read. Her sympathetic understanding, her unselfish and thoughtful tenderness, never failed, and with her rare humor, made her a friend beyond compare. She was a dreamer and an idealist, filled with earnest visions and noble ambition, on a firm foundation of sense and practical ideas."

Nearly six years ago, she was married in Galloway Memorial Church, Jackson, to Mr. John Herbert Fleming, and went to live on a Delta plantation near Greenville. Their married life was beautifully ideal. To the Fleming family she became a loving daughter and sister, and their grief at her death showed their deep appreciation.

Two beautiful baby daughters, now 4 and 2 years of age, came to brighten their home, and her devotion to them was exquisite, and their loss is tragic indeed.

She was an active member of the little church at Avon, which was nearest her home; she helped to build up the Sunday school and was president of the Woman's Missionary Society.

Last spring, when our children and grandchildren gathered about us in celebration of our golden wedding, her face was one of the brightest, and at the close of an entertaining pageant, picturing events in our lives, she sang a lovely song, addressed to us, having composed the words herself. We never saw her after that happy time, though her frequent letters kept us ever in touch with her and her happy home life.

After a very brief illness, caused by diphtheria, she left her devoted husband and precious little ones for the mansion the Savior had prepared for her. We feel that none can fill her place, but the knowledge that she is with that Savior draws us nearer still to him.

In that same Galloway Memorial Church where the happy marriage service had been held, there was performed, on Aug. 6, another service most sadly beautiful. Sweet voices softly sang hymns that she loved. Mrs. Dr. Shands, in her lovely voice, rendered one of Juliet's old favorites, "Face to Face," and Dr. Means' address was the most appropriately beautiful and comforting we ever heard.

FATHER.

The following lines are her mother's heart:

Juliet's Heavenly Birthday.

Oh the glory! Oh the rapture of the heavenly welcome song!
Oh the greetings of our loved ones, from out the heavenly throng!
Oh the meeting with her Savior, she had sung of "face to face"—
Her Jesus who had saved her, who had saved her "by his grace."

Her sweet voice, now made glorious, has joined the white-robed throng
Around the throne, where even angels cannot join the song,
But only those whose robes are washed in the Lamb's most precious blood,
There our Juliet's voice is lifted, with the earth-born, pure and good.

Is she looking down from Heaven upon her loved ones here?
Is she grieving for her little ones, and all those most dear?
We feel that her sweet spirit is still hovering o'er them here,
But she's put them in His keeping, who has promised to be near.

Oh she loves them as ever, but she sees through all of time,
Sees life as but a moment, sees Eternity sublime
Awaiting us; and very soon, we will be gathered there,
A whole united family—yes, our Father answers prayer.

Oh what is life's short span of years! Eternity how long!
Eternity in which to join with her in that great song!
And in that life we'll understand, will "know as we are known."
When all "the mists have rolled away," we will not walk alone.

MOTHER.

A PLEA FOR A LITTLE MORE TOLERANCE.

Dear Dr. Carley: As the matter of unification is the thing that seems to be uppermost in some minds, just one or two observations. First, those who favor unification seem to be so intolerant of the fellows who oppose. For example, a writer in the last Advocate says: "Ignorance is ever the foe of truth, and if joined with rancor and prejudice, the cause of convincement is hopeless." I was approached by one recently, and this was about the way it was put to me: "I am surprised that a man of your intelligence and ability could be against unification." You could almost hear the sneer in the whole. The idea of some seems to be that a man is against unification because he is so ignorant or has not sense enough to know any better. This attitude does not get any one to their way of thinking. I am further from it than when the subject was first mentioned.

I was once for it, with all my heart, but after spending six months in 1918 in the Y. M. C. A. Training School, and the army training camps, where 75% were Northern men, a majority of whom were Methodist Episcopal preachers, who all had the same ideas of everything connected with the South and the Southern Church, looking on us with contempt and pity for having been born in the South, etc. Those who know will tell you that it was practically impossible for a Y. M. C. A. man from the South to go over seas. "He did not have sense enough." If I had not been convinced then that I did not want to be a part of this church, I was thoroughly convinced after having spent ten days at Columbus, Ohio, attending the Centenary celebration in 1919. I have never had any reason to change my mind, and I cannot be convinced by our own people taking the same sneering attitude towards all their brethren who oppose unification.

W. F. HENDERSON, JR.
Cedar Grove, La.

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Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

LET'S SMILE MORE.

By Emma Gary Wallace, in the Christian Herald.

It takes nearly four times as many muscles to frown as to smile. Think of the waste of energy when we do overmuch grouching!

Smiles are of several different kinds, and while we are buying smiles, we might as well pick out the loveliest and most becoming of the lot.

There is the smile of greeting which is genuine and lights up the face, making the plainest one beautiful. How it warms our heart to meet a friend and to see that radiance of spontaneous pleasure!

The eyes as well as the lips smile, and the whole expression says, "Well, well, I am glad to see you!" This is the sort of a smile which makes friends.

Then there is the smile of appreciation which speaks of an inner satisfaction or pleasure.

One of the happy things about the appreciative smile is that it has a reflecting quality. It nearly always awakens an answering smile on the countenance of the other person.

One of the finest games in the world is to develop skillfulness in painting smiles on the faces of other people.

The smile of amusement is the twin sister to a hearty laugh. Specialists declare that when an individual stops laughing, the condition of health needs careful investigation.

People who are too busy to smile, are sure to be too busy to laugh. It is a wholesome thing to cultivate a sense of humor.

The old saying that "We might as well laugh as cry," has a good deal of truth in it, and there are lots of funny things in life to make mirth bubble up if we will only cultivate the habit.

A sense of humor saves many a difficult situation, even as a soft answer is so effective in turning aside wrath.

Many people take the little, inconsequential things of life too seriously. It is much better to "Pack up such troubles in an old kit bag, and smile, smile, smile."

Life is a splendid moving reality—not a mere picture, and we might as well make our experiences count in as happy a way as possible.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference .....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference, Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE LEAGUE ASSEMBLY AT MOUNT SEQUOYAH.

Mr. Editor: Perhaps your readers would like to know something about the Western Assembly of the Epworth League, which convened here in second annual session, Aug. 10, and will adjourn Aug. 22.

As is well known, the constituent Conferences of the Assembly are: Central Texas, North Texas, Northwest Texas, Louisiana, Little Rock, North Arkansas, East Oklahoma, West Oklahoma, Missouri, St. Louis, and Southwest Missouri. Delegates are here from each of the Conferences, some States being represented by fairly large delegations. There are twelve or fifteen, I believe, from Louisiana, principally from Shreveport and Monroe.

The daily programs are interesting and instructive, many classes assembling each morning, with capable instructors, who lecture on subjects of special importance to Epworth Leaguers. Scores of visitors are present, and manifest much interest in the League and the great Methodist Church.

I am informed that Mount Sequoyah takes its name from an Indian chief, who, according to tradition, or more correctly speaking, tho record, was a Cherokee chief, moving from the Atlantic coast to Arkansas, locating on top of this mountain. He had been converted to Christianity, and thereafter devoted his life to instructing his people, crudely it may have been, but effectively. It is, therefore, fitting that this mountain should be devoted to the work of the Epworth League, as it is a living monument to the memory of Chief Sequoyah.

I understand the Assembly owns more than four hundred acres of land of this picturesque mountain, and is improving it as rapidly as possible. There are thirty or more neat cottages, capable of acocmmodating comfortably from four to ten people each, with elcctric lights and a system of water works which supplies excellent water. A large cafeteria furnishes wholesome food. There are assembly halls and a chapel. Mount Sequoyah is 1,700 feet above sea level.

A permanent assembly hall, built of native stone, brick and cement, is almost completed. The corner stone was laid last Thursday afternoon with appropriate ceremonies. Dr. F. S. Parker, editor of the Epworth Leaguo Era, of Nashville, Tenn., delivered the address; Dr. A. C. Millar, editor of the Arkansas Methodist and president of the Western Assembly, laid the corner stone; Rev. Ralph E. Nollner, of Nashville, Tenn., was master of cercmonies. Representatives from each of the constituent Conferences participated, Rev. W. W. Holmes and Rev. R. E. Goodrich, of Shreveport, reprcsenting La. I had the pleasure and honor as a deiegate from the La. State organization, to deposit in the strong box within the corner stone, a copy of the New Orleans Christian Advocate, dated Aug. 7, 1924. The ceremonies were both interesting and significant, the several hundred people present being deeply interested and impressed by the significance of the occasion.

This is a charming place. The days, even in midsummer, are delightfully cool, while at night blankets are absolutely necessary if one desires to sleep comfortably. There is an abundance of fresh fruits, including native apples, luscious peaches, plums, grapes, berries and melons. These fruits are grown in this immediate section. I never saw such extensive orchards, with the ripening fruit literally breaking down the trees and vines. The roads, for the most part, are excellent, practically all being hard-surfaced, with miles and miles of paved roads through the country, making traveling by automobile pleasant and easy.

It is strange that more Louisiana people do not spend the summer here, where one may go in any direction in an automobile, while the railroad service is good. It is a wonderful country, and is worth a visit.

Mr. J. L. Bond is superintendent, and any information desired may be obtained from him.

MISS GRACE L. COOK.
P. O. Box 490, Monroe, La.

LOUISIANA STATE EPWORTH LEAGUE.

Schedule of District Institutes, from Aug. 20 to Sept. 13.

Baton Rouge District, at Hammond,—Wednesday afternoon, Aug. 20, to Friday evening, 9 o'clock, Aug. 22.

Faculty.—Miss Laura Edwards, Miss Grace Fuqua, Rev. W. W. Drake, Rev. James B. Grambling; Miss Cora Varnado, district secretary; Miss Margie Stewart, assistant district secretary.

Ruston District, at Homer.—Thursday afternoon, Aug. 28, to Saturday evening, 9 o'clock, Aug. 30.

Faculty.—Miss Grace Fuqua, Miss Cora Varnado, Mrs. Philip Munch, Rev. W. W. Holmes, Rev. J. M. Boykin, Rev. J. B. Grambling; Miss Lynella Watkins, district secretary; Miss Nell Wilkins, assistant district secretary.

Monroe District, at Experimental Farm, Calhoun, La.—Monday afternoon, Sept. 1, to Wednesday evening, 4 o'clock, Sept. 3.

Faculty.—Miss Cora Varnado, Miss Grace Fuqua, Dr. R. H. Wynn, Rev. Porter Caraway, Rev. James B. Grambling; Miss Willie Mae Porter, district secretary; Miss Grace Cook, assistant district secretary.

Alexandria District, at Alexandria.—Thursday afternoon, Sept. 4, to Saturday evening, 9 o'clock, Sept. 6.

Faculty.—Miss Cora Varnado, Miss Grace Fuqua, Rev. C. C. Weir, Rev. O. W. Bradley, Rev. J. B. Grambling; Miss Blanche Steadman, district secretary; Miss Agatha Brewer, assistant district secretary.

Lake Charles District, at Lake Charles.—Monday afternoon, Sept. 8, to Wednesday evening, 9 o'clock, Sept. 10.

Faculty.—Miss Cora Varnado, Miss Grace Fuqua, Rev. Albert S. Lutz, Rev. Alonzo Early, Rev. James B. Grambling; Mr. Clyde Creach, district secretary; Miss Mary K. Jones, assistant district secretary.

New Orleans District, French Section, at Houma.—Thursday afternoon, Sept. 11, to Saturday evening, 4 o'clock, Sept. 13.

Faculty.—Miss Cora Varnado, Miss Fannie Core, Miss Laura Edwards, Rev. Alonzo Early, Rev. W. W. Drake, Rev. J. B. Grambling; Miss Azeline Morris, district secretary; Miss Fannie Core, assistant district secretary.

Send your names in early to the district secretary in order to get proper entertainment.

Come ready to talk over with us your local chapter problem.

What impression of God do we give to men? That is the final question for the Christian in the matter of influence. It does not matter what men think of me; it does matter what they think about the God I profess to believe in. The answer to this question is not to be found in what I preach or what I persuade, but in what I am.—G. Campbell Morgan.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Fourth Round.

Leesville, at Leesville, Sept. 7, 11 a.m.
De Ridder, at De Ridde, Sept. 7, 7:30 p.m.
Zwolle, at Zwolle, Sept. 14, 11 a.m.
Many, at Many, Sept. 14, 7:30 p.m.
Abbeville, at Abbeville, Sept. 21, 11 a.m.
Gueydan, at Gueydan, Sept. 21, 7:30 p.m.
Crowley, at Crowley, Sept. 28, 11 a.m.
Eunice, at Eunice, Sept. 28, 7:30 p.m.
Sulphur, at Sulphur, Oct. 5, 11 a.m.
Lake Arthur, at Lake Arthur, Oct. 5, 7:30 p.m.
Indian Bayou, Oct. 12, 11 a.m.
Rayne, Oct. 12, 7:30 p.m.
Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Shreveport Dist.—Fourth Round (In Part).

Claiborne, preaching, Sunday, Sept. 7, a.m.
Mangum Memorial,, preaching, Sunday, Sept. 7, p.m.
Longstreet, preaching and Q. C., Sunday, Sept. 14.
Bayou La Chute, preaching, Sunday, Sept. 21, a.m.; Q. C. in Shreveport, Tuesday, Sept. 30, 3 p.m.
Mooringsport, preaching, Sunday, Sept. 21, p.m.
Shreveport ct., at Powhattan, Thursday, Sept. 25.
Logansport, preaching, Sunday, Sept. 28, a.m.
Grand Cane, preaching, Sunday, Sept. 28, p.m.

R. H. WYNN, P. E.

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Session opens September 10, 1924.

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Free upon Request

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free, upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information that every woman should have.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

During the past two months eight young women who have taken courses in religious education at Grenada College have taught twenty-one classes of Sunday school teachers in our Conference. These classes have ranged from ten to twenty in number. The very best reports come from the pastors as to type of work these young women have done. We hear speakers at conferences discuss the rural problem at length. They seem to be blue as to the outcome of the country church and country people in general. The main thing the rural church needs is what the town and city churches need, and that is the right kind of religious education and enough of it to influence their thinking and living. There is a great difference between the young woman who has a degree from a college where religious education is given and the young woman who has received her degree from an institution that cannot give religious education. When parents discover this truth and act upon it in sending their children to college, we shall see a better day. Our children need all the religious instruction they can get at home, in the church, and at college. Yes, there is a difference between the church that has received sound religious instruction and the one that has drifted along without this instruction.

We are planning to help all our pastors and superintendents to increase the enrollment of our Sunday schools to seventy-five thousand. This can be done if all our leaders are willing to co-operate. Why be contented with the attendance of "the falthful few" when there are thousands on the outside waiting for the love that will go after them? Christ would have us reach every man, woman, boy, girl, and child in the community.

One phase of this membership campaign is embraced in the observance of Children's Week, Oct. 12-19. Last year twenty-one churches observed this week with varying results, but all of them accomplished some good. We are asking fifty churches to observe Children's Week this year—from six to nine in each district. There are three points that constitute an adequate observance—Home Visitation, Parents' Meeting, and Forward Step. Two themes are given for the public addresses—Home Atmosphere and Children's Worship in the Sunday School. Miss Virginia Thomas, Tupelo, Miss., has charge of this work. If you want to be one of the fifty churches that are anxious to do more for the children, write Miss Thomas for literature, posters, etc.

Now is the time to get ready for Promotion Day, the last Sunday in September. On this day there should be a well-arranged program based altogether on materials studied and learned by the pupils during the year. Two programs are being sold by Lamar & Barton, Nashville, Tenn., for use on Promotion and Training Day. One of these is based on the uniform lessons and the other on the graded lessons. In connection with Promotion Day there should be recognition given to all who have taken courses of study in the training courses of the church. This will be a good time to enlist all officers to work for their gold seal diploma.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Rev. A. K. McLelland, pastor at Barham, was a welcome visitor at our Sunday school office recently. He reports a training school of fifteen members, ten of whom have just taken their examinations on the text, "The Organization and Administration of the Sunday School."

Erls Rutledge, of Clinton, who acted as secretary and treasurer of the Sunday school during the camp meeting at Bluff Creek, writes: "The report for the last Sunday is as follows: Number present, 122; offering, $7.42. The first Sunday, number present, 81, and offering, $2.58."

The Houma Standard Training School opens Aug. 25. Dr. W. W. Drake will teach a course on "The Missionary Message of the Bible," and most of the preachers of that section of the district have registered to take this course. At the end of the year it is very likely that the New Orleans District will show a larger per cent of the preachers taking Standard Training courses than any other district in the Conference.

Three of our District Elementary Superintendents, Mrs. Early, of Crowley; Mrs. N. L. Hudson, of Cedar Grove, and Mrs. B. D. Talley, of Bogalusa, have written us concerning Children's Week observance. Last year we had a large number of churches that observed this week, and we hope a larger number will do so this year. Let all interested remember they can get information and literature from our office at Alexandria. Mrs. Culpepper, Conference Elementary Superintendent, is very much encouraged with the responses she is receiving from district and local workers concerning Children's Week observance.

The record in the office shows that fifty-two Sunday schools have sent in an offering from Sunday School Day observance. The Monroe District at present leads in number of schools, eighteen, and amount, $177.69. The presiding elder writes he has set a goal of $500 from Sunday School Day offerings. The Alexandria and the New Orleans Districts are next in line.

We wish to call attention to the observance of Promotion Day the last Sunday in September, for the purpose of strengthening the Sunday school organization in each local church. This should be preceded or followed by a survey, which should be carefully followed up. Let pastors and superintendents remember we have leaflet material which we will be glad to mail them upon request.

We hope that every Sunday school superintendent, in ordering the Sunday school literature, beginning with the 1st of October, will keep in mind the "Story Papers." These papers compare favorably with the "Youth's Companion," "The American Boy," "Boy's Life," and such type of papers.

Mr. H. P. Wall, District Secretary of the New Orleans District, writes: "I checked the Algiers school last night, following their Worker's Council meeting. We figured that they are entitled to three seals on the 'B' Type Program of Work." In Arkansas there will be a State-wide campaign in checking up all the Sunday schools of that State. It would be a good thing if the Louisiana workers would promote such a campaign.

Rev. J. B. Peters, of Mansfield, has recently closed a training class, in which sixteen credits were issued. In this list we find the name of the superintendent, Mr. C. J. Bolin, and many other leading Sunday school workers in the Mansfield Sunday school.

Rev. Larry Armstrong, assistant pastor of First Church, Baton Rouge, recently taught a local training class on the text, "The Organization and Administration of the Sunday School."

C. D. ATKINSON,
Conference Superintendent.

BENTONIA W. M. S. ENTERTAINS VISITORS.

A most profitable and enjoyable day was spent at the Anding Consolidated School, Wednesday, Aug 6, upon which occasion the ladies of the Bentonia Missionary Society were hostesses to delegates from Flora, Phoenix, Satartia and Eden.

A bountiful dinner of fried chicken, salads, sandwiches, pickle, iced tea and ice cream and cake was served at the noon hour.

Mrs. W. E. Phillips, our district secretary, was present and made a most helpful talk on the missionary society and its work.

The program for the day was as follows:

Hymn—No. 157.

Hymn—No. 60.

Devotional—Mrs. C. W. Wesley, of Bentonia.

Prayer—Mrs. Ross, of Flora.

Solo, "Give Me the Vision, Lord"—Mrs. D. O. Miller, Bentonia.

Greeting—Mrs. C. F. Harris, Bentonia.

General Talk—Mrs. W. E. Phillips.

Dismissed for dinner.

Afternoon.

Hymn.

Devotional—Mrs. Harris, Flora.

Prayer—Mrs. Stricklin, Eden.

Duet. "Rock of Ages"—Mrs. C. W. Wesley and Mrs. D. O. Miller.

The afternoon session was then opened to all, and the following problems were discussed:

'How to Get New Members and to Interest Those Who Are Already Members"—Led by Mrs. Ross.

"The Conflict of Interest in the Epworth League and the Young People's Society"—Led by Mrs. Wood.

Mrs. Stricklin's suggestion that the district be divided into zones, with meetings held quarterly, met with instant approval, as all felt such meetings would be most beneficial to all in introducing new ideas and the working out of old problems.

The Eden society then invited all present to meet with them in September, the day to be decided on soon.

The meeting was then dismissed with a prayer by Mrs. Wood.

REPORTER.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

FINE MEETING AT BELMONT, MISS.

Mr. Editor: We have just closed a very successful meeting at Belmont, Miss. This meeting lasted nine days, Aug. 8-17. Our church was greatly revived and took on new life. We had some very spiritual services during this time. This was a time of reconsecration on the part of the membership of the church. The expression was often heard, "I want to be more useful in the church."

We were assisted in this meeting by Rev. A. J. Notestine, general evangelist, of Birmingham, Ala. Brother Notestine did both the singing and preaching during the meeting. He was recommended to us as "the two in one," but we found him to be three in one, as he took care of the singing and preaching and the children—all. He is a very strong gospel preacher, and did us fine work in the pulpit. I consider him one of the strongest preachers I have ever heard.

Brother Notestine took care of the song service. He is a very fine singer and a good director of music. His solos were unusually fine, and to hear him is to learn to appreciate him.

Then he held a short service at the beginning of almost every service for the children, and this work was very fine. He would enforce these messages to the children with slight of hand tricks that were always a means to an end. The children soon learned to love him and crowded their section at every service to hear him.

The results of this meeting were fourteen conversions and eight additions to the church, with others to follow. I unreservedly recommend Brother Notestine as a strong preacher, a sweet singer, and fine worker with the children.

C. WESLEY, BALEY, Pastor.

A dog's size is not always determined by his bark.—Exchange.

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THE TOMB OF OUR SAVIOUR.

By Rev. F. B. Hill.

An interesting fact to Bible students was brought out in the London Times recently, which may have a decisive bearing upon the still-disputed question of our Lord's tomb. Most visitors to Palestine go to see "The Garden Tomb," outside the Damascus Gate of modern Jerusalem. It is often called the "Gordon tomb," from the fact that General Gordon was one of the first to call attention to it; many explorers and antiquarians followed him in thinking it to be the tomb of our Lord's burial and resurrection. It was acquired by an English committee on the ground that it was, at any rate, an excellent specimen of a Jewish tomb of the New Testament period.

In a recent removal of loose stones from the ground, a stone with peculiar markings was discovered, which is now said to be a part of a shrine of the goddess Aphrodite. The startling thing about this discovery is its relation to the fact that in A. D. 135, when Jerusalem was finally destroyed and Aelia Capitolina was built on its ruins, the Emperor Hadrian is said to have built a temple of Aphrodite over the tomb of Christ with the purpose of desecrating it completely. Few serious antiquarians give credence to the traditional claim that "The Church of the Holy Sepulchre" contains the sacred site. Perhaps the most that can be said is that it strengthens the evidence for the tomb outside the Damascus Gate. Further investigation will be eagerly awaited.

McDonoghville, La.

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A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

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WHAT TO DO ON MOBILIZATION DAY!

Mr. Editor: The people are still asking, "What does it all mean?" and "What am I expected to do?" I venture a few suggestions: Let Sept. 12, or the previous Sunday, be used for promoting widespread attention to the Draft Treaty drawn up by Prof. Shotwell, of Columbia University, and a group of unofficial American experts. This efficient proposal for a type of defense, incalculably greater than that proposed by Gen'l Pershing, has been presented this summer by the Council of the League of Nations to the Governments of the fifty-four nations in the League. It will be considered officially by the League in September. It provides a way by which all nations, whether in the League or not, can outlaw all aggressive war, can have the term "aggressive" for the first time defined, and a punishment for aggression arranged, which every nation may or may not share in as it pleases. (The treaty would mark an enormous step forward toward security.)

Every church should protest against a civilian share in "Defense Test Day" so far as co-operation with military forces is concerned. It would be an unprecedented and menacing performance, which would have made wild outcry had Germany planned it in 1913. But, besides protest, there should be the positive program of the "Draft Treaty." Apply for copy to "The Inquiry," 129 East Fifty-second Street, New York City.

WM. B. VAN VALKENBURGH.
Westboro, Mass.

Renew your subscription to-day.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Houlka, at Concord, a.m., Aug. 30, 31.
Vardaman, at Derma, p.m., Aug. 31, Sept. 1.
Tupelo, preaching, Sept. 7.
Aberdeen, p.m., Sept. 11.
Eupora and Maben, at Maben, Sept. 14, 15.
Woodland, at Foster's Chapel, Sept. 16.
Tremont, at New Bethel, a.m., Sept. 20, 21.
Fulton, at Fulton, p.m., Sept. 21, 22.
Amory, Sept. 24.
Shannon, at Pleasant Grove, a.m., Sept. 27, 28.
Nettleton, at Nettleton, p.m., Sept. 28, 29.
Greenwood Springs, at Riggins Chapel, Oct. 3.
Buena Vista, at Boone's Chapel, a.m., Oct. 4, 5.
Prairie and Strong, at Prairie, p.m., Oct. 5, 6.
Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

West Point, Aug. 31, morning, preaching.
Shady Grove, Ethel charge, Aug. 31, Sept. 7, preaching.
Columbus, First Church, Sept. 14, morning, preaching.
Starkville, Sept. 14, night, preaching.
Mashulaville, at New Hope. Sept. 20, 21.
Brooksville, Sept. 21, night.
Starkville, Sept. 23.
Sturgis, at Big Creek, Sept. 27, 28.
Ackerman and Weir, at Ackerman, Sept. 28, night.
Kosciusko ct., at Bethel, Oct. 1.
Kosciusko sta., Oct. 1, night.
Ethel, at Tabernacle, Oct. 2.
Artesia, Oct. 3, afternoon.
Columbus, Central, Oct. 3, night.
Macon ct., at Center Point, Oct. 5, morning.
Macon sta., Oct. 5, night.
Shuqualak, at Shuqualak, Oct. 6.
Caledonia, at Piney Grove, Oct. 7.
Mayhew and Sessums, at Mayhew, Oct. 8.
Cedar Bluff, at Pheba, Oct. 9.
Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Greenville Dist.—Fourth Round.

Cleveland, Aug. 31, 11 a.m., preaching.
Shaw, Aug. 31, 7:30 p.m., preaching.
Merigold, Sept. 7, 11 a.m. and 7:30 p.m.; Q. C., 3:30 p.m.
Hollandale, Sept. 14, 11 a.m.
Shelby, Sept. 14, 7:30 p.m.
Evansville and Dubbs, at Dubbs, Sept. 21, 11 a.m.
Duncan and Alligator, at Duncan, Sept. 21, 7:30 p.m.
Lake Cormorant, at Lake Cormorant, Sept. 28, 11 a.m.
Tunica, Sept. 28, 7:30 p.m.
Friars Point and L., at Friars Point, Oct. 5, 11 a.m.
Coahoma and J., at J., Oct. 5, 7:30 p.m.
Clarksdale, Oct. 6, 7:30 p.m.
Boyle, Oct. 7, 7:30 p.m.
Cleveland, Oct. 8, 7:30 p.m.
Shaw, Oct. 9, 7:30 p.m.
Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—**not even unification**—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Sardis Dist.—Fourth Round.

Sardis sta., Sept. 5, 7:30 p.m.
Olive Branch, at Oak Grove, Sept. 6, 11 a.m.
Byhalia, at Fountain Head, Sept. 7, 11 a.m.
Como, Sept. 8, 4 p.m.
Coldwater, at Love, Sept 17, 4 p.m.
Hernando, Sept. 17, 7:30 p.m.
Senatobia, Sept. 11, 7:30 p.m.
Batesville, Sept. 12, 7:30 p.m.
Cockrum, at Green Leaf, Sept. 13, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 14, 11 a.m.
Oakland, at Oak Grove, Sept. 18, 11 a.m.
Charleston, Sept. 18, 7:30 p.m.
Shuford, at Mount Olivet, Sept. 19, 11 a.m.
Courtland, at Center Hill, Sept. 20, 11 a.m.
Longtown, at See's Chapel, Sept. 25, 11 a.m.
Crenshaw, at Crenshaw, Sept. 25, 4 p.m.
Arkabutla, at Truslo, Sept. 27, 11 a.m.
Mount Pleasant, at Marshall Institute, Sept. 28, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 9, 11 a.m.
Tyro, at Emory, Oct. 10, 11 a.m.
Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on benevolences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

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Corinth Dist.—Fourth Round.

Corinth, First Church, preaching, Aug. 24, 11 a.m.; Q. C., Sept. 2, night.
Corinth, South Side, preaching, Aug. 24, night; Q. C., Sept. 3, night.
Myrtle, at Glenfield, Friday, Sept. 5.
New Albany ct., at Mount Olivet, Saturday, Sept. 6.
New Albany sta., preaching, Aug. 31, 11 a.m.; Q. C., Sept. 8, 9 a.m.
Rienzi, at Thrasher, Thursday, Sept. 11.
Guntown, at Guntown, Friday, Sept. 12.
Baldwyn, at Lebanon, Sept. 13, 14.
Corinth ct., at Mount Carmel, Friday, Sept. 19.
Booneville sta., preaching, Sept. 21, 11 a.m.; Q. C., Tuesday, Sept. 23, night.
Iuka ct., at Salem, Sept. 30.
Burnsville, at Chapel Hill, Oct. 1.
Iuka sta., Sept. 28, night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Elbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

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NEW DEPARTMENT IN BOARD OF EDUCATION.

On June 1 Rev. J. Marvin Culbreth assumed the duties of the Department of Religious Education in the Board of Education. The specific matters to which he will give attention are:

1. Applications for help in finding and supporting pastors' assistants in State school centers.

2. Visits to schools and colleges, both church and State, in the interest of the Christian life.

3. To aid in the development of courses in Religious Education both in church and State schools.

4. Attendance upon conferences, institutes, and other assemblies for the development of leadership among the youth of the church.

Correspondence relating to these subjects should be addressed to Rev. J. Marvin Culbreth, 810 Broadway, Nashville, Tenn.

STONEWALL ANDERSON,
General Secretary.

KOREAN JEWELRY.

The Bureau of Specials is anxious to dispose of the remaining pieces of Korean jewelry contributed by the women of the congregation of South Ward, Songdo, Korea, during the revival of the famous Korean evangelist, Kim Ik Doo, in 1921. Missionaries represent this man as a wonderful preacher of the pure Gospel of Jesus Christ. F. K. Gamble gives the following pen picture:

"In his power of graphic description, his apt use of homely illustrations, his ability to attract and hold the crowds, and his delivery of plain, practical, forceful messages, he reminds me much of Dr. George H. Stuart. The average Korean is rather sober-sided and serious, and the average Korean preacher delivers his message in a dignified manner. But this man, Kim Ik Doo, is unique in that he illustrates his messages with his facial expressions and bodily movements. He is a splendid caricaturist, and the way in which he takes off the old-time Korean gentleman of leisure, or the new woman, or the countryman riding on the train for the first time, or the grandparents in their ecstatic delight over the arrival of their first grandson, is both ludicrous and fascinating. . . . With all his humor and pathos Kim Ik Doo is a wonderful preacher of the pure Gospel of Jesus Christ. He is a sincere believer in the power of prayer, and in the truth and power of God's Word. He exposes sin in its subtle as well as its gross forms, exalts Jesus Christ as the only and all-sufficient Saviour, and shows the definitness and certainty of the Christian's hope. It is nothing short of marvelous that such a preacher should be produced during one short generation of the Gospel's preaching in this land. It must be remembered that the first missionaries came to Korea in 1884."

At the close of the meeting in Songdo, a collection was taken toward repairs on the church. Some seven hundred yen was received, besides a large number of ornaments from the women, who have no money. This jewelry was sent to the Board of Missions, with the hope that it could be sold in this country and the money sent back to Korea to strenthen South Ward Church, that it may stand as a light, a power and a bendiction in the city of Songdo for years to come. Some of the jewelry has been disposed of, but there is still a number of pieces which the Bureau of Specials is anxious to sell.

The collection includes enameled and hand-carved silver hair ornaments, with and without settings; enameled and plain silver ear spoons; gold and silver rings, some beautifully carved and others enameled. For prices and further information, write the Bureau of Specials, 627 Lambuth Building, Nashville, Tenn.

CAN YOU SPELL?

Spelling seems to be reviving once more. Fifty-four boys and girls from different counties of New York took part in a prize spelling bee at the State fair at Syracuse. The words which decided the final standing of the contestants were: rerefy, repellent, picnicking, vilify, gentian, genteel, plaguy, inoculate, fallible, embarrass.—Exchange.

Like Joseph of old, who provided during fat years for the lean years to come, the Centenary with its ten per cent returned to the Annual Conferences of over $1,600,000 to date, has enabled our church everywhere to move up all along the line.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Barlow, at Brandywine, Aug. 30, 31.
Hazlehurst, Aug. 31.
Georgetown, at Providence, Sept. 7, 3 p.m.
Brookhaven, Sept. 7, 11 a.m.
Pleasant Grove, at Tilton, Sept. 13, 14.
Centenary, McComb, Sept. 14, 7:30 p.m.
Meadville and Bude, at Bude, Sept. 21.
Gallman, at Gallman, Sept. 28, 29.
Crystal Springs, Sept. 28, 29.
Foxworth, at Foxworth, Oct. 5, 6.
Tylertown, Oct. 5, 6.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct. 12, 13.
Adams, at Adams, Oct. 15, 11 a.m. and 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m. and 2 p.m.
La Branch Street, McComb, Oct. 19, 20.
Summit and Topisaw, at Summit, Oct. 22, 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—
Every church be spiritually quickened,
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Aug. 30, 31, 11 a.m.
Grace, Aug. 31, 7 p.m.
Florence, at Florence, Sept. 6, 7, 11 a.m.
Terry, at Byram, Sept. 7, 3 and 7 p.m.
Satartia, at Mount Olivet, Sept. 13, 14, 11 a.m.
Bentonia, at Bentonia, Sept. 14, 3 and 7 p.m.
Harrisville, at Poplar Springs, Sept. 20, 11 a.m.; Sept. 21, 3 p.m.
Mendenhall, at D'Lo, Sept. 21, 7 p.m.; Sept. 22, 2 p.m.
Flora, Sept. 28, 11 a.m. and 2 p.m.
Madison, at Madison, Sept. 28, 7 p.m.; Sept. 29, 9 a.m.
Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m. and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Aug. 24.
Meridian, Fifth Street, 8 p.m., Aug. 24.
Lauderdale and Electric Mills, at Lauderdale, Aug. 31.
Meridian, at East End, 8 p.m., Aug. 31.
Scooba, Sept. 7.
Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Vicksburg Dist.—Fourth Round.

Natchez, 11 a.m., Sept. 7.
Washington, at Kingston, 3 p.m., Sept. 7.
Harriston, at Mizpah, 11 a.m., Sept. 14.
Fayette, 7:30 p.m., Sept. 14.
Rocky Springs, at Shiloh, 11 a.m., Sept. 21.
Port Gibson, 7:30 p.m., Sept. 21.
Centreville and Stephenson, at Centreville, 11 a.m., Sept. 28.
Woodville, 7:30 p.m., Sept. 28.
Gloster and Liberty, at Gloster, 7:30 p.m., Oct. 1.
Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ———, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

Emory University
ATLANTA, GA.
HARVEY W. COX, Ph.D., President

THE UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:

1. THE COLLEGE OF LIBERAL ARTS (Emory College), founded in 1836 and offering the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, and degrees in Education. Goodrich C. White, M.A., Dean
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3. THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean
4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1919 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration. Edgar H. Johnson, Ph.D., Dean
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7. THE EMORY SUMMER SESSION, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees. Ralph E. Wager, Ph.D., Director
8. THE EMORY UNIVERSITY ACADEMY (the old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for College entrance requirements for training in citizenship. Albert W. Reese, A.B., Principal

The University year is divided into quarters, beginning September, January, March, and June. Fall quarter opens September 22; Winter quarter, January 2; Spring quarter, March 24. Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalogue and other information, write the Registrar, J. G. Stipe, Emory University, Ga.

AGAINST UNIFICATION.

I have no prejudice against our brethren of the Methodist Episcopal Church, or against the Negro. My convictions are against principles fraught with evil. I have been opposed to unification on any ground. All plans look to ultimate organic union, and this means the absorption of Southern Methodism, the smaller communion swallowed up by the greater.

The present plan is granted to be imperfect, but a step toward the ultimate goal, the name to be chosen and determined after getting together, and many vital issues unsettled till after unification is effected. What business man or corporation would do business like that? They tell us to trust our brethren of the North, that we are too suspicious of the great and good men of the Methodist Episcopal Church. I deny the charge in toto, but they stand for certain principles that we shall forever oppose. See Bishop W. A. Candler in the Advocate, New Orleans and Nashville, for Aug. 14, in his masterly argument. God grant that the whole church shall read this article, "Who Misunderstands and Who Is Mislead." By all fair interpretation of these great men of the Northern Church, it is with them social equality with the Negro, and they proved their disregard of the Southern protest and seemingly to teach us a needed lesson, as they evidently felt.

In the face of our protest, they elected two Negro bishops. Bishop Candler's article referred to above is a call to the whole Southern Church to sanity, candor and to the principle of self-preservation. The method of the pro-unificationist, at the recent General Conference in Chattanooga, was the tactics of astute politicians in the name of brotherly kindness and religion, which makes it sting all the deeper. Think, will you, of connectional men standing on the floor of that General Conference and making bold to say that in certain Conferences there was absolutely no sentiment against unification!

When I read such statements, I said Southern people are too much alike for that to be possible, and now we are learning to the contrary. In this part of Methodism perhaps 90 per cent are opposed to any sort of unification. The people want to be let alone; they say let well enough alone, that both churches have been doing a glorious work, and that by this agitation our church is disturbed, that by the action of the recent General Conference we are alarmed, that our representatives, many of them, did not represent the church membership at all. They are now saying we are a democratic people, but our church autocratic in that its ministers, and many of them young ministers who never paid a dollar in the building of the churches and parsonages that they are now the custodians of, to vote away the property rights and sacred name of their church, and the membership by the multiplied thousands helpless, no vote nor voice, who calls such a representative form of government by all the law of the Gospel, and manly righteousness since ours is a representative form of government.

Every preacher and delegate is morally bound to vote as his people stand, and more especially since the very life, entity, and sacred interests of the church are involved. Every Bible student knows, or should know, being one in Christ does not mean organic union. The unity of oneness which the Bible teaches, is love, faith, and brotherhood in Christ, nowhere was there any organic union of the seven churches of Achaia. Unity of the Spirit is the thing needed and not any sort of unification which means ultimate organic union. Our pro-unification brethren use high-sounding adjectives, as if God was glorified in big drives, and leading thousands into the church on reformation for salvation, till the church is loaded down with formalism and worldliness, and now they are determined to have a big world ecclesiasticism. Do they mean to out-Rome the Roman Catholic Church? God save us from such a fate, and save Southern Methodism, in name, in polity, and its holy indestructible doctrine, out of which a holy life is only possible.

W. M. YOUNG.

Batesville, Miss.

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Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day. He will send you a catalogue and tell you about what this school can do for your boy.

HOW A WESLEY BIBLE CLASS STUDIED MISSIONS.

By P. K. Abel.

A church that has not—through the Woman's Missionary Society, the Men's Bible Class or one of its other auxiliaries—made a study of the mission fields of our church and received and studied the wonderful literature that is sent out from the Bureau of Specials of our Mission Board, does not know the feast of good things it has missed.

The Wesley Bible Class of the [illegible] Sunday school decided the 1st of October last to study the mission fields, so a schedule or course of study was worked out, beginning with Mexico, Sunday, Oct. 21, 1923, and one each Sunday morning in the following order: Cuba, Brazil, Belgian Congo, China, Japan, Korea, Siberia-Manchuria, Belgium, Czecho-Slovakia, Poland, and closing the course, Jan. 6, 1924, with home missions, and a general review of all the fields, Jan. 13, 1924.

We wrote the Bureau of Specials outlining our plan and asking to be placed on the mailing list and furnished with material for our studies. Each week, in due time, we received a general supply of literature, consisting of mimeographed copies of news-letters, reports, statistics, maps, photographs, tracts, etc., giving fully and in detail the field, its missionaries and their work, to be studied the following Sunday. The first package of literature for Mexico, among other valuable things, contained a letter from Norwood E. Wynn on "Need for More Workers in Mexico;" "The Story of Allende Church," by Jackson B. Cox; Short Sketch of Ramon Gardea; statistical reports showing in detail our work in Mexico; Dr. White's annual report on Monterey Hospital, and many other documents, all of which are very instructive and inspiring, so valuable that we thought they should be preserved and put in form for general use among the members of the church.

Believing this, we secured files (those we use come from M. L. Bath & Co., Shreveport, La., at a cost of 5 cents each), one for each mission field; and as the material would come to us from the Mission Board it would be placed in its proper file, so we have one for each field now, including our home mission field, making twelve files, or volumes if you please, of material from which we may know our missions, our missionaries, the countries in which they labor, and the peoples, their habits, customs and environments, for and with whom they labor. These files, of course, will be added to as the news-letters, reports, etc., come to us, and may be used as a circulating library, giving all who desire an opportunity to be informed on what is going on, not alone in the Louisiana or some other American Conference, but a world vision of our missionary activities.

In these weeks of mission study, while we had but fifteen or twenty minutes each Sunday morning for the study of each field, we know very much more about missions now than when we began, and we expect to continue the study and encourage other members of the congregation to pursue the study of missions until the church is thoroughly imbued with the missionary spirit. Then it will be easy to raise current expenses for the local church, collect balances on Centenary pledges, raise Superannuate Endowment quotas, increase the membership of the Sunday school, build up the attendance at the preaching services, instead of a corporal's guard, have a company of revived, Spirit-filled attendants at the Wednesday evening prayer meeting. The missionary spirit is the Christ spirit, and the more of it we get into the churches the more we will advance the Master's Kingdom and bring glory and praise to his name.

We are very grateful to the Bureau of Specials for furnishing us with the material for our studies, and heartily recommend this plan of mission study to any church that would know more about missions at home and abroad.

Winnfield, La.

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HARRISVILLE CIRCUIT NOTES.

Dear Dr. Carley: Our pastor, Brother I. H. Sells, conceived the idea of having revivals at all four churches of Harrisville circuit the same week, then going to Harrisville the following week for circuit-wide revival conducted by Brother Bennett.

Brother M. L. Burton has just closed the past week at Poplar Springs, and I am glad to say we had a revival indeed. Many reconsecrated their lives to Christ, and are going out after others. The older people say it was the best meeting we have ever had here. We received nine members—five by faith and four from the Baptist church.

We cannot forget Brother Burton or his messages.

Next week we will all worship at Harrisville, where we expect to find even greater things in store for us.

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FROM LOUISVILLE, MISS.

Dear Dr. Carley: We are entering upon the second week of our protracted service here in Louisville, Miss. The preaching is being done by General Evangelist Tucker, of Memphis, Tenn. He preaches the old-time gospel, and he preaches it with great power. To Brother Tucker the Bible is the Word of God, and Jesus Christ is the divine Son, born of the Virgin Mary. Our day congregations are fine, and at the night services we cannot take care of the people that come to hear these gospel messages. Brother Turbeville, of Jasper, Ala., is leading in the song services. No purer man ever led a song service than Prof. Turbeville. We are having a great time.

JAMES T. McCAFFERTY.
Aug. 18, 1924.

FROM HARLESTON, MISS.

Dear Brother Carley: We have just closed one of the greatest revival campaigns that have ever been experienced on the Americus charge. Rev. O. S. Tallent, of Lineville, Iowa, did the preaching. We began at Hurley Church, July 6, and closed at Cross Roads Church, Aug. 10, having made the entire circuit with the exception of two churches.

Brother Tallent came to this charge a stranger, but quickly won his way into the hearts and lives of the people. It was interesting indeed to observe how quickly he grasped the situation, and fortified himself against the forces of evil, in every community.

People would say, "It is the most powerful preaching we have ever heard." Young men would come to the preacher and say: "Oh, Brother Tallent, if we could only have heard such preaching as this when we needed it most, we would have been saved from a blasted life; but how we do thank God that you came before it was too late."

All of the sermons were as if God had spoken to his messenger, and then directed him to speak to his people.

The results of these meetings were simply wonderful. Sinners of every type were converted and received into the church; old differences of long standing were settled; homes and communities were reunited; prayer meetings organized, family altars erected and the work in every way built up. There were twenty-two accessions to the church, and eleven infants baptized.

On the last night of the meeting, at the close of the service, hundreds came to say good-by to this great man of God and assure him that they were going to be faithful until death.

M. A. MASSEY, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Decatur, Sept. 7.
Rosehill, at Rosehill, Wed., Sept. 17, 11 a.m.
Montrose, at Montrose, Sept. 13, 14.
Bay Springs, Sept. 14, 3 p.m. and 7:30 p.m.
Forest and Morton, at Forest, Sept. 21, 11 a.m. and 3 p.m.
Harperville and Lena, at Lena, Sept. 27, 28.
North Neshoba, at H. Chapel, Fri., Oct. 3, 11 a.m.
Neshoba, at Coy, Oct. 4, 5.
Philadelphia, Oct. 5, 7:30 p.m. and 8 a.m., Oct. 6.
Chunkey, at Chunkey, Wed. 11 a.m., Oct. 8.
Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a.m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 21, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

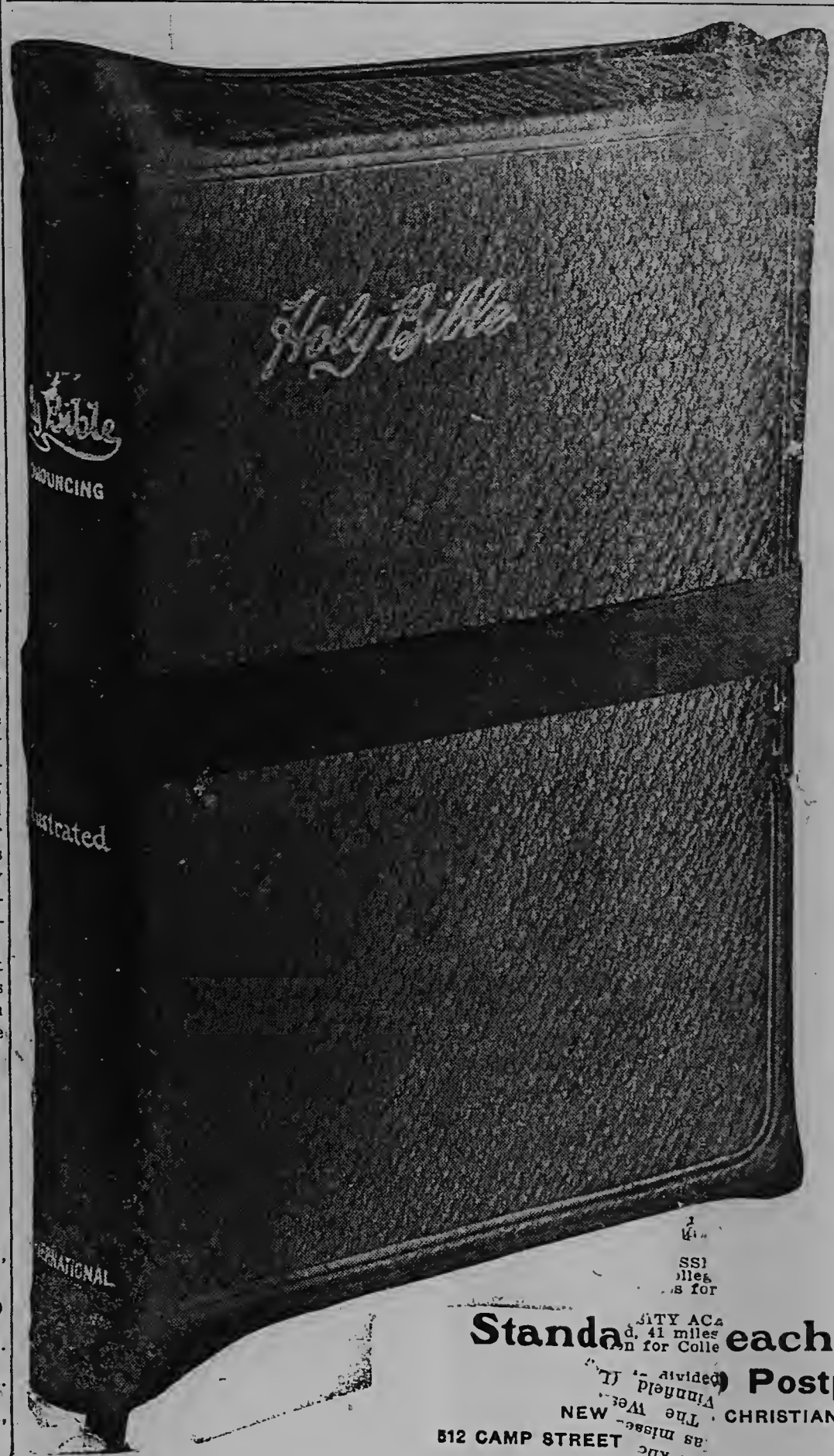
Preaching dates are given for the New Orleans churches, quarterly conference sessions to be arranged.
Louisiana Ave., Aug. 31, morning.
Algiers, Aug. 31, evening.
Felicity, Sept. 7, morning.
Mary Werlein, Sept. 7, evening.
Carrollton Ave., Sept. 14, morning.
McDonoghville, Sept. 14, evening.
Lydia, Sept. 21.
Rayne Memorial, Sept. 28, morning.
Second Church, Sept. 28, evening.
Bayou Blue, Oct. 4.
Lafourche, at Labadieville, Oct. 5, morning.
Houma, Oct. 5, evening.
Parker Memorial, Oct. 12, morning.
Epworth, Oct. 12, evening.
Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,
JOE MORPHEW, Port Orange, Fla.
—Adv.



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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 4, 1924. CHAS. O. CHALMERS, Manager.

EXPERT TESTIMONY AND SCIENCE GONE TO SEED.

By Bishop W. A. Candler.

For many years past a subtle materiallsm with fatalism in its very essence has been infecting the minds of this generation.

It has not been confined to any class, but has affected all classes in a greater or iess degree.

It has found expression ln the writings of the learned and the scribblings of the ignorant. It has been most loudly and constantly uttered by the half-educated who have mistaken it for established science and proclaimed it vociferously in order that they may be taken for scientists.

In all quarters there has been manifested a pronounced tendency to explain everything in human life as the result of heredity and environment. All that men are is the outcome of a long process of evolution through these two master forces, the outcome of which has been, and is, as invariable and irresistible as the operation of gravitation. The love of a moth and the malice of a murderer alike are the result of physical conditions, controlling mental and moral activity for which neither is responsible.

Character and conduct, according to this theory, are entirely dependent upon the nature and quantity of the nervous energy inherited by a person from his ancestry or developed in him by the circumstances surrounding.

Such teachings have found ready acceptance with a generation inclined too much to rid itself of being troubled by the effort required to live right or by the pains of conscience for its failure to do right. Why should one put forth effort to be truthful and honest, or suffer any sort of self-reproach for deceit or dishonesty, if the whole matter of whether his telling the truth or telling lies, and being an honest man or a thief was really determined before he was born by the inexplicable combination of matter and force with which he had nothing to do?

This soporific system of fatalistic materiallsm has generally been indulged as a kind of soothing oplate which gave rise to pleasing dreams and agreeable delusions without doing serious harm to individuals or society. But now its effects have spread into the region of the law courts, and its pernicious influence threatens things which have been considered heretofore as most stable and most necessary to civilized government.

Some months ago two students of a well known and opulent university committed a most horrible murder. When their crime was fixed upon them, and they were arrested, they confessed it. Brought into court, a plea of guilty was made for them by the able attorneys whom their wealth enable them to engage for their defense. After the plea of guilty was entered, proceedings were begun to extenuate the enormity of their bloody offense by showing they were "mentally sick," and that the want of good glands accounted for their lack of good character. Scientific experts were called to give scientific testimony for the establishment of this theory set forth to secure their escape from capital punishment. Thus the public has been given an exemplification of the final consequences of this pseudo-science with respect to both life and law. If the philosophy to which it logically gives rise is sound, no room is left for praise or blame of human conduct, there are no such things as virtue and crime, penal laws and criminal courts are worse than useless, and the punishment of crime is itself a crime, if there can be any such thing in the universe.

As far back as 1892, in a notable article which appeared in the Fortnightly Review, this view of crime was set forth as the logical conclusion of this system of thought. The writer said:

"What is crime? A crime is an action threatened by the law with punishment, says Kant; and freedom of action or free-will is a legally necessary condition of crime. But the law of heredity conclusively demonstrates that free-will and freedom of action stand in the category of lively imaginings. Therefore crime, as the law understands it, is non-existent, since no imputability can be recognized when a man is not responsible for his actions. Therefore, the law is not justified in inflicting punishment."

Certainly, if this fatalistic science is sound, the law is not justified in inflicting punishment. And if it were, who is morally and mentally competent to determine guilt and fix penalties?

The experts testified that the disordered glands of the young scape-graces on trial for the brutal murder of a defenseless boy in Chicago explained and extenuated their horrible offense. But who has examined the glands of the experts? It may be that their testimony is a glandular secretion for which they are in no wise responsible. Perhaps their science is glandular activity or inactivity. Possibly the judge whose decision their testimony was designed to influence may be in a state of glandular disorder. The attorneys on both sides of the case may be in a like condition, who knows? Can any certainty of sanity and justice be assured amid possible conditions of such glandular confusion and illusion?

It is time to have done with a dangerous and delusive materialism which effaces all distinctions between right and wrong and makes law a laughing stock.

A system of science which reduces the formula of civilization below zero cannot be true. It is obliged to be false.

And it is as blighting as is false. Before it every beautiful and good thing must inevitably wither and die.

Already it has withered much that is high and holy, and engendered noxious growths in their stead. It has taken the vigor out of the virtuo of multitudes of men and women and produced in its place a self-pitying sentimentality which enervates the moral faculties until sinners lament their weakness but never bemoan their wickedness. It excludes both strenuous goodness and genuine repentance.

It is time to set aside the exponents of this vicious philosophy and discredit their expert testimony. They assume the aims of immeasurable wisdom and talk with the tongue of boundless folly.

The least dependable testimony offered in the courts of the land is expert testimony. It is at best nothing better than delusive theorizing, incapable of being tested by common sense. In many cases it is purchased at a high price and used to accomplish bad ends which could not be reached by plain truth.

Much of the boosted stuff miscalled "modern scholarships" is equally unreliable. It is "ever learning, and never able to come to the knowledge of the truth." (II Timothy iii:7.)

There is a superstition about it the chief article of which says, "all modern scholars are now agreed, etc." This is the utterance of ignorance.

Modern scholars are agreed about very few things, and when by chance they agree on something for a little while, they very soon disagree. The same man disagrees with himself often within brief periods, and sometimes holds at once mutually destructive theories. For example, some of the rankest materialists are spiritualists, and although making for themselves pretentious claims of scholarship, they do not possess enough logic to perceive that they are retaining contradictory theories in their systems as incompatible as acids and alkalis. It is a wonder that they do not explode. Frequently they do.

It is time for common sense to resume its reign. Reason should no longer be subjected to pseudo-science which has gone to seed, and law should no longer listen to experts who draw their testimony from the eccentric theories of glandular materialism.

Fatalism is folly. Men are free, and whatever may be the effects of heredity and environment the regenerative power of the Holy Spirit more than offsets their influence. In Christ life and liberty are offered to the feebiest children of men.

No soul is ever lost because he cannot do right, but only because he will not be and do what the Redeemer requires and enables him to be and do.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John iii:19.)

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MILLSAPS COLLEGE AND THE CITY OF JACKSON.

By President D. M. Key.

(An Address Delivered Recently Before the Lions' Club, Jackson.)

Millsaps College is an A-grade, Liberal Arts College, of the highest type. It has been for twelve years a member of the Southern Association of Colleges. This organization, to which the highest class colleges and universities of the Southern States belong, was founded twenty years ago. The Mississippi State University was a charter member. It has for its purpose the advancement and improvement of collegiate education in the South. It attempts to do this by setting up standards of excellence in various respects to which all member colleges must measure up. Since these uniform excellences characterize the best colleges, practically all institutions attempt to measure up to them, and thus collegiate education in general is improved.

The Southern Association of Colleges, together with similar regional associations, the Association of the Middle States and Maryland, the North Central Association, etc., covers the nation. As stated in the latest publication of the Commission on Institutions of Higher Education of the Southern Association, "the essential requirements for the standard four-year college are now practically uniform throughout the United States." Thus a student of a standard college like Millsaps in any part of the country may transfer without loss of credit to a standard college in any part of the country and there continue and complete his work for a degree.

Some of the features which characterize a standard A-grade college may be here noted.

1. Entrance requirements. Fifteen units, unconditioned. Practically all the students entering Millsaps College are graduates of accredited schools in Mississippi with fifteen units.

2. Requirements for graduation. The college should demand 120 semester hours of credit according to the requirements of all standardizing agencies. Millsaps requires 128 semester hours.

3. Training of faculty. The training of the members of the faculty should include at least two years of graduate work in a university. Millsaps College includes five men with the Ph.D. degree, which is based upon at least three years in a university, six with a master's degree from a recognized graduate school, most of them having spent two years in graduate work, and four who have the bachelor's degree, with graduate work in their particular subject.

4. The college should have an annual income of not less than $50,000 and an endowment of not less than $500,000. Millsaps College now has an endowment of about $700,000, which will soon be increased to $1,000,000. In addition to this it receives from other sources, stated contributions from the two supporting Conferences. etc., some $10,000 a year. The productive endowment is thus very much in excess of the minimum requirements of a standard A-grade college. However, as the enrollment is constantly increasing, making necessary a larger faculty and greater running expenses of the college, the increased endowment which is being sought is greatly needed.

The standards of the Southern Association furthermore specify the number of books in the library, the method of administering the library, the proper organization of the library, the amount of scientific apparatus and equipment necessary for effective work in the laboratories of the college and the expenditure for laboratory supplies. In all these respects Millsaps College not only adequately fulfills the minimum requirements of the Southern Association, but maintains an organization adequate for the large number of students enrolled.

Millsaps College is a church college, belonging to the Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South. It is a Christian college. A Christian college is one in which the influence of the Christian religion is brought to bear on the character and development of the student. It is a common conviction in these troublous times that the hope of our country and of the world is in the development, through education, of intelligence and character. Intelligence without character has nearly brought about the destruction of our civilization in a large part of the modern world. There is a general realization of the importance in our body politic of those colleges where some specific effort is made to mould character as well as sharpen intellect.

There are two avenues through which right moral principles may be brought to bear upon college students during the impressionable years of their education; one is that of the moral life of the community in which they live, and the other is offered by the convictions, integrity, and purposes of their instructors.

The church colleges of the South, some of them founded one hundred years ago, have illustrated the character-forming impact of these two influences by the long roll of their graduates, men of character and achievement, who have made in large measure the history of the South. I think that I can show that, though under conditions so different in the present day, Millasps College is bringing to bear these two vital influences in the moulding of character in her students.

The old-time church college, to which so many of the great men of the South looked as their Alma Mater, was located in one of these county towns where that which was best and most cultivated in the society of the old South centered. Such colleges were old Centenary College in Jackson, La., Southern University in Greensboro, Ala., or Emory College in Oxford, Ga. One is stirred with deep emotion as he looks upon the magnificent buildings that housed these venerable institutions in these quaint old towns which are reminiscent of all that was finest in the life of the South before the war. The college buildings themselves, now in too many cases fallen into ruin, are magnificent in their architecture, and like the old colonial homes along their elm-shaded streets, create upon the mind a feeling of reverance for the beauty, the wealth, the power, and the sterling character of the heroic men who builded them. Their founders, cultivated in mind and heart, were the picked men of a generation preceding them; men who had been educated in the colleges and universities of the North and of Europe. Into these cultivated communities, small in numbers, there were brought the students of that day, and the high ideals, the traditions of honor and sincerity and the culture of that society were brought intimately to bear upon the character of the students. They were taken to board in those old homes, where servants were plentiful, and shared the social life of the home, held their parties in the spacious halls, imbibed the Christian and chivalrous ideals of the community and became high-minded men.

It was because of these ideals, unconsciously exemplified before the students by leaders whom they admired and looked up to, that they formed the deep principles of honor, fidelity, veracity, and integrity which made the graduates of these small-town church colleges the leading men in State and nation of the generation past.

The old-fashioned church college was manned by a band of heroic men as professors, men of marked and sometimes of eccentric personality, whose consecration and devotion combined with the high and unselfish temper of the community to make high manhood in their students. Many a tale is told by the "old grad" of these rare old spirits. They are always represented as venerable, sometimes irascible and sometimes benign, and they waged a battle of wits with their mischievous wards. Their voices are represented, by those who canonize them at the annual alumni banquets, as either throaty and reverberating, or high-pitched and squeaky, resembling no type of vocalization known to the modern world. But always there is a glistening in the eye and a tremor in the voice of those who exchange these reminiscences that tell unconsciously of deep affection, reverence and respect for the heroic figures that helped to shape their youthful aims and purposes.

The social fabric of that day is gone; the rural and almost feudal organization of society has given place, even in the South, to an urban life that is characteristically commercial and industrial. The old condition will never return. Have the place and the scope for the church college passed with the changing time?

In almost every case the college has left the village and moved to the city. Centenary College has moved to Shreveport, Southern University to Birmingham, Emory to Atlanta, and Southwestern at Georgetown gave place to the Southern Methodist University at Dallas. In the city they found larger financial resources, better and more intimate contact with the life of our times. What has become of the personalities and environment that shaped character in olden times?

So far as the faculty is concerned, it must be admitted that the present day college professor is not the beloved, revered, and exalted character that exerted such a dominating influence upon the youth of former days. He is a younger man, generally fresh from the graduate schools of the Northern and Eastern universities, a practical man of his times, actively identified with the civic organizations and enterprises of his community. Yet his very service in the church colleges, with its meager salary and burden of overwork, accredits him as an idealist with the authentic and consecrated devotion to service of the former generation, while his youth gives the more intimate influence of comradeship and common interests.

The modern city is not necessarily a corrupting and distracting influence such as the city of a generation ago, with its open saloons, gambling houses, and brothels, and the vice that flourished there.

The city of to-day, with its organized promotion of health, sanitation, education, and benevolence, fills the public mind with ideas that are bound to be constructive. Ignorance, vice and poverty are often more characteristic of some rural districts, the haunts of the moonshiner and the bootlegger. Especially does a city like Jackson impose upon the mind fine and true ideals—this new Jackson of recent years, the Jackson whose most widely known and most characteristic organization is the Flying Squadron, the Jackson of the Associated Bible Classes, the Jackson that built the Auditorium and the Poindexter High School, closed up needless business on Sunday, and assembled thousands day after day to hear Gipsy Smith, Jr., J. Campbell Morgan, Billy Sunday, and other great evangelists, the Jackson of Service Clubs, the Jackson that stands first in its class in the United States in Boy Scout work.

Seven years ago, Jackson's most famous inhabitant was Old Point Comfort. To-day there is a group of her most influential men who are known by their first names from Richmond to El Paso because they exemplify the amellorative power of true religion and go about doing good. I crave no greater advantage for my boy than to get his education, form his character, and establish his principles in the stimulating atmosphere of a modern city like this where the first people put first things first.

We have here a community influence exerted upon the college youth as different as it is possible to conceive from that which surrounded the antebellum college, yet I firmly believe that

in Jackson in 1924, just as in Greensboro, Ala., or Oxford, Ga., in 1870, the college youth is brought under the formative influence of the finest there is in the community life of our day.

As the college is helped by the community influence in its task of making useful men, its aim and ideal are to be of service to the community, to be the center of her culture, the focus of her intellectual life, and the crown of her splendid educational system.

The typical American city is not concerned solely with factories and railways, transportation and trade. Having formed that commercial and industrial organization that creates wealth for its inhabitants, the builders of an American city of the best type want to provide for their people recreation, education, diversion, and an intellectual and spiritual activity that add color, variety and interest to life. Parks, drives, playgrounds, museums, churches, libraries, schools and colleges—these are the crown and reward of commercial prosperity; and they in turn create moral and intellectual health, strength, intelligence, justice, and industry, the conditions necessary for permanent success in creating wealth.

There is a life of culture and learning and a whole field of intellectual activities and interests that should center round the college—with its faculty of highly trained men and women, quixotically devoting themselves to the service of the next generation, with the ardent patriotism of its alumni organizations and their reunions and annual banquets; with the perennial stream of young people and the panorama of their athletics, glee clubs, fraternities, intercollegiate debates, football parades. All this goes to make up the pageant of life and add to its color and significance in a modern American city.

What Vanderbilt is to Nashville, what Tulane is to New Orleans, what Northwestern and the University of Chicago are to Chicago, and Columbia University is to New York, Millsaps should be to Jackson.

On the financial side there is the same mutuality of interest between the college and the city; the average student brings into Jackson and spends here during the school year about $500. The Jackson boys and girls who go away to college spend much more than that. Therefore every student of the college adds that much to Jackson's volume of trade. Furthermore, the college's expeditures for operation are greater than the tuition paid by about $200 per student. This comes from endowment funds, etc., but every cent is spent in Jackson. Thus each student represents an expenditure of $700 in the city of Jackson. As we now have 339 students, Millsaps College added $237,300 to the Jackson volume of trade this year. Add to this the expenditure of the 125 summer school students, and you have a total of more than a quarter-million dollars.

The city, therefore, has a direct interest in the plans that are on foot for increasing the endowment to a million dollars, in the new library that is now being contracted for, and the comprehensive layout now being prepared by a landscape architect for the beautification the campus and location of new buildings to be erected in the future—a gymnasium, athletic bowl, women's dormitories, and science hall. While no appeal for funds not already subscribed is being made, it is evident that such a healthy growth can come about only by the hearty co-operation of the community. A great modern educational institution will not come to us unless Jackson money is put into it.

Such an enormous annual expediture represents a great amount of sacrifice and outlay that has come almost entirely from outside the city of Jackson. The operating cost of the college is borne jointly by the student on the one hand and by the supporters of the college on the other. The enormous recent demand for a college education has made this cost almost overwhelming.

This is not a local but a national problem. The most significant thing in American educational development is not universal free education. Various nations surpass us—even Japan—in universal primary education. But America is the only nation that has ever undertaken to provide a high school education for all her citizens. Higher education has always been the privilege of the aristocracy. But in America there are about 3,000,000 students in high schools to-day.

These young people are not content with the high school course; they want college training, and it is becoming a grave question how higher education is to be financed in the United States. Even in the wealthy States of the Middle West and the West, the ten thousand, fifteen thousand, or even twenty thousand students in the State universities place a heavy tax on the resources of the State. The 700 high schools of Mississippi are producing so many candidates for college education that the problem of financing both the college and the student is difficult.

It is apparent that Mississippi will not be able to spend many millions of dollars of tax funds on her State colleges and universities in the near future. Every encouragement should therefore be given to the growth of privately endowed colleges such as Millsaps College.

The problem of financing the individual student is also a difficult and interesting one. The ambitious high school graduate without money presents a problem that is national in scope. The Harmon Foundation of New York is making a nation-wide study of student loans. The Field Co-operative Association, founded by Mr. B. B. Jones, of Mississippi, is financing hundreds of Southern students. Various Jackson organizations are providing funds to be loaned to Jackson and Hinds County boys and girls. It is the opinion of those who have made a careful study that a loan made on good business principles to students of character and industry may be both a safe and profitable business transactiou and also better from the student's standpoint than part-time employment, as it permits the student to put all his energies into his studies.

However, the larger proportion of students earn part of their expenses by work. While Millsaps is in no sense an industrial school, the opportunities for part-time employment in the city of Jackosn are highly appreciated. At the same time this select body of intelligent and industrious young people offers to Jackson business houses service of a high type. A real contribution can be rendered by making a specific effort to use these young people where possible.

A number of scholarships are offered by the college to graduates of the Jackson High School. A number more are provided by civic organizations. I should like to see these opportunities increased until the college became virtually the crown of Jackson's free school system, i. e., that the cost of tuition need deprive no Jackson boy or girl of a college education in his own home town. The hope and desire of the college is for the closest and most cordial relations of mutual helpfulness. May there continue to be on the part of Jackson people a friendly concern in all college and student activities from debate to football. May there be a pride in the victories of our athletic teams, that general interest that will bring financial success to our intercollegiate games. Naturally those who are especially interested in sports will be glad to see good athletes enroll in the local institution. They can help to make it possible for any ambitious student to borrow or earn the money necessary to finance himself in college. That is a service that offers unlimited possibilities for good, both as an individual, a local or even as a national enterprise. It should be thoroughly organized and operated on approved business principles—else it will make paupers and crooks rather than men out of its beneficiaries. As you are aware, there is a code in athletic affairs the object of which is to secure an equal chance to rival teams. It forbids players to receive financial inducements to enter college, and each player pledges himself on honor that he has not received such inducement. It does not forbid giving opportunities for service such as a man can accept with self-respect.

If any such professional athletes are placed on Millsaps' teams by misguided friends, they will have to be both expert players and clever liars, and because in that brain-factory out there we are short on brains. Frankly, as citizen and as college official I do not crave for our college and community the notoriety of athletic teams so good that they have to be explained, or an athletic success that is brought about by the co-operation of local sports in bootlegging athletics. The Millsaps Majors have a long-standing reputation for clean sportsmanship, and their splendid success for the past year proves that in the long run it pays. The college and the city should co-operate in the great service of creating intelligence, physical vigor, and character.

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: Having spoken of Jerusalem and its immediate vicinity, it may be well to speak briefly of some other places of interest round about.

On the way to Bethlehem we passed the tomb of Rachel, which called to mind the weeping for her children and her refusal to be comforted. Bethlehem is still a small village, and, so far as we could see, has still a single claim to the attention of the world—the birthplace of Jesus. As usual a church covers the traditional site. But it is a place of more than usual interest. Underneath the floor of the church is a cove in the rock which easily suggests the manger and the traditional setting of the birth of Jesus. It was not so repulsive as the stable which Papini describes in his "Life of Christ," but it is sufficiently natural and primitive to furnish the atmosphere of that first Christmas night. In another room under this same church is the place where St. Jerome translated the Bible into the Vulgate. It is little like the masterpieces of painting with which we are more or less familiar. It is a chamber whose rudeness well befits both the age and the devotional spirit of that apostolic soul. Near this room are the tombs of Jerome and of Eusebius, who was his assistant. There are many places where the purveyors of religious legends are too well informed for those who think, but, all in all, Bethlehem is a sacred place.

On our return from Bethlehem we stopped at Bethany, which is a squalid village, preserving no trace of anything which really suggests the beautiful home which gave it place in the affection of the world. It requires more credulity than I was able to muster to believe in the "tomb of Lazarus." The site of the home of Lazarus and his sisters is cluttered with the rubbish of a Crusader church, and the ruins of the house of Simon the Leper might just as well be the wreckage of one of the hovels of a very much later time.

Jericho, which is situated in the valley of the Jordan, just above the Dead Sea, is an interesting place. There is the present village of that name, the Jericho of the time of Jesus, and the Jericho of the time of Elisha. The present city is a dirty aggregation of mud huts sweltering in the heat of the valley of the Dead Sea. The Jericho of the time of Jesus is perhaps two miles west of the present city, and is only a site. The most interesting spot is the Jericho of Elisha's time. The unfinished excavations show that here was a city, and hard by is the fountain of water which Elisha redeemed with the cruse of salt. It is still called the Fountain of Elisha, and it is a beautiful and refreshing spot at the foothills which border the valley of the Dead Sea.

The Jordan here and the Dead Sea are both engaging, but there is no spot on either one where interest may be focussed. As one looks upon the muddy tide of the Jordan, one can well understand why Naaman preferred the limpid waters of the Abana for his healing ablutions.

Leaving Jerusalem on an early morning train, we traveled toward Joppa. We passed the home of Samson, and coming to Ludd (Lydda) we turned southward through a desert plied with sand dunes and dotted with an occasional grove of date palms. At sunset we crossed the Suez Canal at Kontara, and our feet rested upon the soil of ancient Egypt—the land where God's ambassador to an ancient Pharoah gave to the pages of history one of the most marvelous chapters in the diplomacy of the world.

W. L. DUREN.

JACKSON DISTRICT NOTES.

Notable happenings in our district since the last report. Good revivals in practically all the churches. Pastors active interchanging labors. Several pastors helping outside the district. We will probably report more accessions than last year.

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The goal set by the laymen at the Camden district conference—"a revival in every charge, and collections 100%—is at least in sight so far as the first item is concerned. Now, how about the collections? The preachers and laymen can answer.

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Brother Sells, at Harrisville, has tried the plan of carrying on meetings at his four churches the same week, uniting the meetings at Harrisville the second week, where Brother Bennett, our Conference evangelist, did the preaching. Sells proved that this is a workable plan. There were above forty accessions, a revived membership, and every church pledged to pay up all financial claims.

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M. W. Porter had helping him in meetings recently the following brethren: Otto Porter, at Mount Olivet; Brother Greenway, at Phoenix; Jack Davis, at Satartia. He reports that the prospects of a new building at Mount Olivet are good. If this scribe's memory is correct that is the church where a blizzard came nigh ruining him and Brother Burton's Ford last winter when there substituting for the elder at a quarterly conference. Yes, they need a new church, all right.

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Charley Wesley and his Bentonia congregation are rejoicing over their nice new church. Brother Wiley Ferguson, of Gulfport, is helping in a meeting there this week.

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Camden reports the best third quarterly conference in years. Every church was represented and all reports were good. Allen is in high favor with his people.

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At Vaughn's, Brother Byrd is flying high. He has the neatest, most compact work (three churches) in the district. Meetings in progress conducted by G. S. Harmon and W. M. Sullivan. Vaughn and Seymour are exchanging work, both happy in their bishoprics.

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Sims reports good meetings on the Florence charge. He has as helpers, Chambers, Griffin, Gatlin and Greenway.

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At Mendenhall Brother Greenway, as usual, is doing fine constructive work.

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Downer, at Terry, is having good meetings. With him as helpers are Harkey, Ormond and George H. Thompson.

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Bennett has held the greatest meeting at Edwards that the town has experienced in the past twenty-five years, according to those in position to know. Brother B. F. Jones, with youhtful enthusiasm, pushes the interests of the church.

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Yazoo City, where our beloved Dr. A. F. Watkins is in charge, will hold a rather unique union meeting, participated in by the Methodist, Baptist, Episcopal, and Presbyterian churches. The pastors of these churches will take turn about preaching. The place of meeting and other matters pertaining to the meeting will be decided on by a committee of public worship, composed of laymen from these churches. The spirit of cooperation there is fine, and we await the outcome with special interest.

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Brother Barrett, angel of the Fannin charge, while in pursuit of his favorite avocation of Ford mending recently, met with a peculiar accident. In the favorite attitude of said avocation (flat on the back, face upwards, underneath the car), hammering at the radius rods, an unstable "jack" allowed the Ford to descend urgently on our brother. The combined efforts of bystanders relieved the situation, and on examination it was found that all parts were intact and no punctures sustained, though bruises necessitated parking him abed for a few days. We rejoice to state that Brother Barrett is "on the job" again.

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At Pelahatchie, W. J. Dawson, the pastor, had J. V. Bennett in a fine meeting. The Epworth League here is probably the largest in proportion to church membership in the Conference. There are eighty members.

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On the Benton charge, Enoch King has made extensive repairs on the Zeiglerville church, has added four Sunday school rooms to Midway church, and has so repaired old Benton church as to make it look like a new one. All that Benton charge now needs is a new parsonage. Give King a little more time and he will build that, too.

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The price of nails has soared. Our elder picked one up coming through Ellisville the other day that cost him $1.25. Moral: Do not pick things up which do not belong to you.

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With next Sunday our elder starts on the fourth round of the fourth year of his superintendency of the Jackson District. These have been toilsome years, for Brother Burton eats no idle bread, and has little patience for the fellow who does. Despite physical handicaps which would have reduced most men to helplessness, he has vigorously pushed the work of the district and inspired the men associated with him to like endeavors. That these may not seem idle words, read the record.

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A Notable Action.

Perhaps the most constructive action taken by any quarterly conference in Southern Methodism was that taken by the third quarterly conference of Galloway Memorial Church, Jackson, Miss. The action was in the nature of accepting a trust presented by ten laymen paying $100 each to constitute a loan fund, to be known as the Galloway Memorial Loan Fund. This fund is to be added to annually, to be loaned to students who are taking the course in Religious Education in Millsaps College. The students receiving loans secures the note he gives for the amount he receives (plus 3% interest) by a life insurance policy taken out in favor of the trustees of the fund. Three trustees administer the funds.

These students are required to make monthly or quarterly reports to the quarterly conference of that church, detailing their expenditure.

That this is a notable progressive step is apparent. The credit for this action is about equally due Dr. E. K. Means, the pastor; Brother Burton, the presiding elder, and Prof. C. A. Bowen, of Millsaps College. These generous laymen, who have the vision to see the need this fund will supply, are to be commended.

Professor Bowen has greatly impressed himself on the laity of Jackson, and he has been able, as few men could have done, to impress these men with the tremendous importance of putting over the program of Religious Education in our church. This action of the Galloway laymen, aside from its splendid possibilities of doing good in years to come, is a fine tribute to a gifted and worthy young preacher who is passionately striving to do a great work.

BATON ROUGE DISTRICT NOTES.

Amite has retired the debt on the parsonage, and painted the church. The Standard Training School for the central part of the district is being held there this week. Rev. B. H. Andrews, the pastor, is in high favor with his people.

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A new church is under construction at New River, on the Gonzales charge. Rev. A. Brulet is the pastor.

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The Bluff Creek Camp Grounds are located in the bounds of the Olive Branch charge, and the Pine Grove and Greensburg circuits co-operate in its management. Rev. R. W. Tucker did the principal part of the preaching this year, and it was well done. Rev. J. S. Rutledge is the pastor, and is beloved by his people.

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The Clinton charge embraces two country churches besides the town of Clinton. Rev. William Schuhle is the faithful pastor of this people.

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The Pine Grove church, of which Rev. J. Coburn is the pastor, believes in the Epworth League, and sent Mr. Tillman Jones, its president, to the Mansfield Assembly.

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The church in Istrouma was burned in April. Rev. P. B. McCullen, the pastor, and his official board, immediately began planning for a new church. The work on the new building will begin in a few weeks.

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The people of St. Tammany, on the Pearl River circuit, have constructed a new church, and it will be dedicated in a few weeks. Rev. H. W. Jamieson is the pastor. All departments of the church work are organized and working on this circuit.

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The new church at Bogalusa is well equipped to do the best of church work, with Sunday school annex, parsonage and ample room for all church purposes. Rev. Elmer C. Gunn is the pastor, and the plant has been erected under his administration.

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Improvements have been made on the church property at Natalbany, which greatly adds to its usefulness. Rev. B. W. Waltman is the pastor.

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First Church, Baton Rouge, under the efficient pastorate of Rev. C. W. Crisler, has held a great revival, in which Rev. W. B. Hogg did the preaching. About two hundred members have been added to the church this year. This church is remarkable for its splendid board of officials. A contract was recently let for a new church building that, when completed, will represent a value of approximately $200,000.

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Our work west of the Mississippi River is represented by two large circuits; is largely missionary in character, and is a rich field for development. A veteran in this field is Rev. G. P. White, of Livonia, who has spent ten years in his present field, partly in connection with Plaquemine, where he resided for a long pastorate. Rev. H. B. Hines is covering territory enough for two men, and doing two men's work. These two charges should receive ample support from the Conference and connectional boards.

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Rev. A. L. McQueen is the busy pastor of the Denham Springs charge. He has six appointments, holds a revival at each point, and has good Sunday schools and Leagues.

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Greensburg is another six-point circuit in the rural section. The Oakland Camp meeting is a co-operative movement between Centre and Days churches on this charge. When Rev. A. E. Barrett opened the meeting there on Aug. 3 he preached to 1,000 people. He was assisted in the meeting by Rev. L. W. Cain, after Wednesday, Aug. 6.

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Hammond is one of the few tithing churches in the Conference. The District Epworth League Institute was held there Aug. 22-24. Rev. J. E. Selfe is the pastor.

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Rev. B. D. Watson, of the Jackson charge is planning with his people for improvements on the Jackson church. He has recently taken charge of the Boy Scout movement for his town, and is making it a success. The work is prospering under his faithful leadership.

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The revival campaigns on the Zachary and Slaughter charge were called off after the work

had begun, on account of local conditions that were unfavorable. But the pastor, Rev. T. J. Warlick, still plans to renew the effort. Rev. F. R. Power had been engaged to do the preaching in both meetings.

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The work on the St. Francisville charge is well done under the faithful pastorate of Rev. W. J. Newsom. There are six points on this circuit.

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The revivals on the Baker circuit were successful at all four points. Rev. J. T. McVey, the pastor, believes in revivals at each point on the charge.

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The country points on the Ponchatoula charge are co-operating heartily in the work. Wesley church had exceeded its assessment at the third quarterly conference, which was held in July. At Lee's Landing a week-day quarterly conference brought out a large crowd and an old-time basket dinner. The Ponchatoula church entertained the district conference royally, and full houses testify to the popularity of the pastor, Rev. J. W. Booth.

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Rev. L. W. Cain is the only four-year man on the district. He is bringing his quadrennium to a close by building a new church at Franklinton, and Sunny Hill, an afternoon appointment. The church at Fisher, also under his pastorate, has built an annex to its church. He is carrying three afternoon appointments, besides his regular station work at Franklinton.

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The Keener Memorial Church has purchased a new building site at the corner of Dufrocq and Government Streets, which is the center of a rapidly growing section of Baton Rouge. Rev. C. C. Miller, the pastor, is leading in this new movement.

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This elder called a halt for three whole days, two weeks ago, and together with his brothers, W. M. and Rev. R. M. Brown, and A. M. Brown and their families left the highways, and trailed the cow paths and pig trails where he rambled when a boy, and renewed his youth at the old springs and swimming holes, and muscadine swamps of his childhood. He is back on the job again, no worse for the vacation.

H. N. BROWN, P. E.

THE QUESTION OF BOARDS IN THE UNITED CHURCH.

By Bishop W. N. Ainsworth.

It will be readily admitted that the connectional boards are about as important as the General Conference in shaping the affairs of the Methodist Church. These Boards are created by and are subject to the General Conference, which lays down certain broad lines within which their work must be conducted, but they are really more potent than the General Conference in determining the policies of the church. Millions of dollars are disbursed annually by the Mission, Church Extension, Education, Sunday School, and Finance Boards and the entire program of the church is vitally affected by their administration. It becomes a question of primary importance, therefore, to determine how these Boards shall be constituted in the united church, if unification should prevail.

This very important matter is one of the numerous unsettled questions in the pending plan of unification. Not a syllable has been written into the plan with reference to it. Some say that each jurisdiction will have its own Boards, while others insist that the General Conference will provide consolidated Boards to administer their interests in both jurisdictions. The former view will not likely prevail, and, if it should, there would not be much union with two Boards administering in the same territory. A consolidation of Boards has been constantly proclaimed by pro-unificationists as their chief reliance to prevent connectional aid to competitive enterprises, and hence the most direct point of control and cure for overlapping. But how will these consolidated Boards be made up? This is the crux of the matter and undoubtedly one of the most vital and far-reaching problems in unification.

The big Boards are now composed in the two churches of one member from each Annual Conference in this country (together with certain ex officio members), or of members selected in equitable proportion from every section or area of the church. Presumably the consolidated Boards would be made up in this way, and two-thirds of every one of them would be from the Northern Jurisdiction and with Negroes from their Negro Conferences on each one. There is no provision for a "fifty-fifty" basis for these Boards, and it would not be reasonable to expect or right to demand such an arrangement. The Northern Jurisdiction will have twice as many Conferences and members, and will raise twice as much money as the Southern, and is entitled to a larger share in the administration of such funds. On the other hand, it will not appeal to our people in the South to have Boards, administering funds for two Jurisdictions in the same territory, composed of two-thirds from the North, and some of them Negroes, against one-third from the South.

JAMIE HOLDER.

For some months the family and friends of Miss Jamie Holder had been fearing that the end was near. This thought, however, was kept in the background and every effort was made that could be made to keep her here to bless the world. But, after all had been done that could be done, the hour struck for her to go up higher, and she went to heaven Wednesday morning, July 30, 1924.

Jamie was the second child of Brother and Sister J. H. Holder. She was just in the bloom of youth, having passed her seventeenth birthday in June. Very young, indeed, to be overtaken by disease, and yet a beautiful age, to go to heaven. She will get more of heaven than those of us who go on later.

It has never been our privilege to see a girl with more faith than Jamie had. Only a few days before the end came she was expressing her desires as to the line of church work she would pursue when she got well. There seemed to be no doubt in her mind as to her recovery. We shall always feel glad that we have known such a character.

She leaves a heart-broken father and a sister, Elizabeth, and friends to the number of her acquaintances. We will all miss her cheerful life.

The funeral was held at the family home in New Albany, July 31, by her pastor, J. D. Wroten, assisted by Dr. J. R. Countiss, of Grenada, Miss.; Rev. E. G. Mohler, of Booneville, Miss.; Rev. W. R. Lott, of Amory, Miss., and Rev. J. B. Randolph, of Corinth, Miss. Her body now rests in the family lot in New Albany Cemetery. God bless the family.

J. D. WROTEN.

MAKING THE MOST OF HOLIDAYS.

By Rev. F. B. Hill.

"What real need is there that we should have holidays?" was the question the Rev. W. J. May, a Wesleyan minister well known in Methodism, asked in the Methodist Recorder some time ago. "Our fathers seldom or never had a holiday. Why, then, should we?"

The answer may be found in the manner of our living. We cram more activity, more emotion, more spending of ourselves for this or that, into ten years than our fathers crammed into a lifetime. So we find ourselves exhausted by the strain, and we are compelled to rest. What was once a luxury is now a necessity. Whether a fashion of life makes a holiday a physical necessity is another question. To many of us it is a question we find no answer for; that life is thrust upon us. Holidays are a moral and spiritual necessity. What time have we to think? What opportunity have we to remember the things which belong unto our peace? There is only the weekly day of rest, and the cares of Saturday and the anxieties of Monday encroach upon that, and Sunday brings so many social claims that we often find so little peace and less refreshing in it. For the sake of the life of spirit and soul, the holiday has become a necessity, and I want to make a plea for that side of the holiday opportunity of renewing spiritual strength.

Many people think that the holiday is supremely an opportunity of escape from thought about all things more serious than frocks and excursions. Holidays give us time to think. It is a time to examine our soul and see how we stand, to take stock of the things of the spiritual life, and mark what losses we have sustained, what gains we have made. There has not been much time to care for the soul in the rush and hurry of business life and social life. It is not an easy thing in the rush and press of modern days to find time for the education of the heart. The books we keep for quiet hours are left unread, waiting for the quiet hour that never comes. Now, at last, you have time to think.

Physical renewal is important enough; we all acknowledge that. Mental rest and restoration are absolutely essential; much more, then, must we attend to the needs of the sin-sick soul. Whether you are concerned, or whether you are indifferent, Jesus is concerned about it. The waves that wash up the shingle will speak to you of his cleansing power. The tides that ebb and flow will remind you of the tides of his spirit in your soul. The breezes will whisper to you of the Spirit which is the breath of his new life. The quiet countryside will tell you of his peace.

Jesus, in these quiet days, will remind you that he does not only come to reveal your desperate state, but to remedy it. He is the great Restorer of the soul. There is no sickness he cannot cure, no disease he cannot heal, no weakness he is not able to reinforce with Almighty power. You will give Nature a chance to renew wasted tissues, and to restore an over-tired, over-taxed brain. Will you give Jesus a chance to restore your soul?

A few weeks ago I stood in Westminster Hall, and looked up at the beautiful vaulted roof. It had been restored, for it was found that the oak rafters which had stood for centuries, apparently intact, had been attacked by the "death-watch beetle." The beams looked all right. Everything appeared safe enough; the rafters looked as solid as ever. But the heart had been eaten out of them; they needed to be restored, for they had become a peril rather than a support. Steel replaced the oak. That is a parable for those who have ears to hear. "Heart of Oak"—what finer compliment can you pay a man than that? "Heart of Oak"—what is more trustworthy and secure than that? Heart of oak, eaten out and destroyed by the death-watch beetle—restored; restored with steel to reinforce the oak. Who but its Builder and Maker can restore the temple of the living God when it is battered and weather worn?

Instead of giving religion a holiday this year and crowding God and holy things out of your life, give the world and business a holiday. Give God an opportunity to carry on his work of restoration.

McDonoghville, La.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Comfortably furnished cottage on S. S. Camp Ground; gas, bath, electricity; $25 per month after Sept. 15. Address Mrs. J. B. Donaldson, 1427 Calhoun St., New Orleans, La.

POPULAR PAMPHLETS.

"Character Sketches" of Robert E. Lee and Stonewall Jackson; highly endorsed; 15c a copy; five or more, 10c a copy. "The Methodist Steward." $10c a copy. "Fundamental Doctrines of Methodism." 5c a copy $4 per 100. H. H. SMITH, Blackstone, Va.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

OVER $600,000 PAID TO DATE—DID YOUR CHARGE HELP TO PAY IT?

Each day pushes the total paid on quotas for Superannuate Endowment to a higher mark. Is your charge doing its bit in the big program? If not, you have no reason to rejoice except because of what other charges have done. You will not experience the real thrill of the thing, until your charge does something to make the thrill possible. Do not be content to stand on the side lines and applaud the procession, but lock-step with the marchers and become a part of the procession.

WHAT THE ANNUAL CONFERENCES ARE DOING.

It is interesting to know that the Special Effort is going in every sections of the church. As an evidence of this fact, attention is called to the amount paid on quotas by each Annual Conference to Aug. 1, 1924, as follows: Alabama, $11,495.31; Arizona, $624.20; Baltimore, $642.25; Central Texas, $9,850.85; Denver, $2,036.96; East Oklahoma, $5,158.57; Florida, $29,609.55; Holston, $21,450.05; Illinois, $2,200.21; Kentucky, $21,095.26; Little Rock, $9,782.45; Louisiana, $21,009.96; Louisville, $29,226.04; Memphis, $12,140.71; Mississippi, $13,188.80; Missouri, $16,732.35; New Mexico, $1,453.42; North Alabama, $13,240.32; North Arkansas, $10,939.59; North Carolina, $28,344.41; North Georgia, $25,651.01; North Mississippi, $12,205.51; North Texas, $23,419.43; Northwest, $1,664.09; Northwest Texas, $5,738.11; Pacific, $7,245.22; St. Louis, $18,021.07; South Carolina, $11,592.22; South Georgia, $10,159.78; Southwest Missouri, $22,702.74; Tennessee, $30,696.63; Texas, $6,014.63; Upper South Carolina, $15,064.21; Virginia, $31,258.44; West Oklahoma, $4,210.65; West Texas, $23,569.46; Western North Carolina, $14,677.10; Western Virginia, $18,313.10.

THESE ARE HITTING ON ALL FOUR.

It is splendid to do a thing the way it ought to be done. Then you can smile when it is over. The Special Effort calls for at least one-fifth of the total quota to be paid the first year, and hundreds of charges have done it. The list of those doing it grows longer every week. In addition to those already published, note the following:

Crab Orchard and Grassy Cove, Tennessee, Cookeville, Rev. T. E. Marshall, pastor; total assumed quota, $450; amount remitted, $169.60.

O'Fallon and Wentzville, Missouri, Mexico, Rev. E. W. Reynolds, pastor; total assumed quota, $908; amount remitted, $307.75.

Carrollton charge, Kentucky, Shelbyville, Rev. G. D. Prentiss, pastor; total assumed quota, $2,000; amount remitted, $596.50.

Hallen Circuit, Western Virginia, Charleston, Rev. W. L. Dorsey, pastor; total assumed quota, $1,037; amount remitted, $293.

Onancock, Virginia, Eastern Shore, Rev. H. W. Dunkley, pastor; total assumed quota, $2,720; amount remitted, $599.21.

Southwest City, Southwest Missouri, Nevada, Rev. J. D. Fomby, pastor; total assumed quota, $666; amount remitted, $138.90.

Norwalk, Pacific, Los Angeles, Rev. L. S. Jones, pastor; total assumed quota, $1,500; amount remitted, $300.

First Church (Bonham), North Texas, Sherman, Rev. G. C. French, pastor; total assumed quota, $3,500; amount remitted, $700.

Park Street (Atlanta), North Georgia, South Atlanta, Rev. C. M. Meeks, pastor; total assumed quota, $4,020; amount remitted, $1,478.92.

Natalbany, Louisiana, Baton Rouge, Rev. B. W. Waltman, pastor; total assumed quota, $1,277; amount remitted, $289.

Church Street (Knoxville), Holston, Knoxville, Rev. F. J. Prettyman, pastor; total assumed quota, $5,625; amount remitted, $1,125.

Durango, Denver, Denver, Durango, Rev. C. W. Hardon, pastor; total assumed quota, $394; amount remitted, $79.

Mountain City, Holston, Abingdon, Rev. Josephus Henby, pastor; total assumed quota, $900; amount remitted, $199.

Elwood, Southwest Missouri, Springfield, Rev. C. H. Briggs, pastor; total assumed quota, $1,160; amount remitted, $318.

Louisa, Western Virginia, Ashland, Rev. F. P. Jernigan, pastor; total assumed quota, $2,170; amount remitted, $434.

Aztec, Denver, Denver, Durango, Rev. J. F. Michael, pastor; total assumed quota, $1,050; amount remitted, $210.

Colorado Springs, Denver, Denver, Durango, Rev. C. A. Waterfield, pastor; total assumed quota, $2,813; amount remitted, $625.

Fourth Street (Moberly), Missouri, Fayette, Rev. R. P. Basler, pastor; total assumed quota, $3,000; amount remitted, $1,300.

Park Church (Hannibal), Missouri, Hannibal, Rev. F. R. Poage, pastor; total assumed quota, $3,300 amount remitted, $693.21.

Mount Gilead Station, North Carolina, Rockingham, Rev. J. A. Martin, pastor; total assumed quota, $2,236; amount remitted, $447.50.

Greenville and Trinity, North Georgia, La Grange, Rev. F. S. Hudson, pastor; total assumed quota, $1,783; amount remitted, $361.25.

Kirkwood, St. Louis, St. Louis, Rev. H. H. Johnson, pastor; total assumed quota, $2,160; amount remitted, $490.10.

Williamsport, Tennessee, Mount Pleasant, Rev. W. F. Springer, pastor; total assumed quota, $1,340; amount remitted, $389.

Park Place (Houston), Texas, Houston, Rev. George J. Evans, pastor; total assumed quota, $880; amount remitted, $176.

Frederick Station, West Oklahoma, Lawton, Rev. C. C. Barnhardt, pastor; total assumed quota, $2,800; amount remitted, $560.

Guyandotte (Huntington), Western Virginia, Huntington, Rev. C. D. Lear, pastor; total assumed quota, $1,950; amount remitted, $390.

Court Street (Montgomery), Alabama, Montgomery, Rev. H. S. Spragins, pastor; total assumed quota, $5,700; amount remitted, $1,188.31.

First Church (Tampa), Florida, Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $4,068; amount remitted, $1,223.

Olmstead, Illinois, Murphysboro, Rev. C. F. Corzine, pastor; total assumed quota, $600; amount remitted, $146.01.

State Street (Bowling Green), Louisville, Bowling Green, Rev. J. A. Chandler, pastor; total assumed quota, $3,375; amount remitted, $700.

Bucklin Station, Missouri, Chillicothe, Rev. J. A. Medley, pastor; total asumed quota, $1,332; amount remitted, $667.

Smith's Chapel and Shiloh, Southwest Missouri, Marshall, Rev. T. B. Harris, pastor; total assumed quota, $1,672; amount remitted, $351.50.

Wewoka, East Oklahoma, Shawnee, Rev. G. W. Griner, pastor; total assumed quota, $1,866; amount remitted, $375.

Chilhowie, Holston, Wytheville, Rev. J. V. Hall, pastor; total assumed quota, $1,750; amount remitted, $443.50.

Highlands (Fort Thomas), Kentucky, Covington, Rev. J. P. Strother, pastor; total assumed quota, $3,000; amount remitted, $600.

Epworth Church (New Orleans), Louisiana, New Orleans, Rev. J. B. Grambling, pastor; total assumed quota, $1,750; amount remitted, $425.

Central Church (Kansas City), Southwest Missouri, Kansas City, Rev. M. N. Waldrip, pastor; total assumed quota, $12,401; amount remitted, $8,028.75.

Westport Church (Kansas City), Southwest Missouri, Kansas City, Rev. W. A. Tetley, pastor; total assumed quota, $3,620; amount remitted, $732.

Booneville, Southwest Missouri, Marshall, Rev. O. M. Rickman, pastor; total assumed quota, $2,897; amount remitted, $825.

Leander, West Texas, Lampasas, Rev. M. L. Derby, pastor; total assumed quota, $1,610; amount remitted, $398.

Pruiton, North Alabama, Florence, Rev. W. Parkin, pastor; total assumed quota, $200; amount remitted, $40.

FUMBLES LOSE MANY TIGHT GAMES.

"We would have won if Red had not fumbled the ball." So said a husky athlete when the struggle was over. Many pastors would win in the Special Effort, except for his "fumbles." To help you win, note the following:

1. That all payments on quotas must be sent direct to the Board of Finance, Security Building, St. Louis, Mo., and should be in the hands of the Board by the time of the meeting of your Annual Conference. Otherwise credits for payments cannot be given in the official report of the Board which will be published in the Minutes of the Annual Conference.

2. That the Treasurer's Book of Remittance Forms should be used in making payments on quotas. One of these books was sent to every charge in care of the pastor. If the book sent has been lost, another can be secured by application to the Board.

We can't remember having heard of a man who held the plow handles until he was a nervous wreck.—Denton Record-Chronicle.

The Home Circle

WHAT THEY CAUGHT.

Four deluded youngsters
On a summer day
Just to go a-fishing
Slyly ran away.
Willows, worms and tackle
To their work they brought;
And if you'll believe me,
This is what they caught:

Tommy caught a wetting,
He was overbold;
Jimmy caught a scolding;
Johnny caught a cold;
Harry caught a whipping
Much against his wish;
But with all their trouble
No one caught a fish.

—Exchange.

ON A RAINY DAY.

By Emma Florence Bush.

"Oh, dear, it is storming and there is not a thing to do," said Roland, looking out of the window at the pouring rain.

"Not a thing to do," echoed Helen, as she sat in the rocking-chair by the table.

"Not a thing to do," echoed the twins, Edna and Marguerite, as they sat side by side on the living-room couch.

"Not a thing to do," laughed mother, who came into the room just then with baby in her arms. "I wish you could change places with me, then, and do some of the things I have to do. But where are your games, and books, and dolls, and"—

"They are all so old," said Roland. "If it was near Christmas and they were new it would be different, bnt we are tired of them all. I wish I had something new to play with."

Mother laughed again. "I am busy," she said; "so I can't help you, but if I were you, if I could not get what I wanted I would want what I have and make the best of it," and she left them alone together.

The children sat in silence for a minute. Then Helen spoke: "I am going to finish my apron this very minute. I did not want to work on it because I did not have any pretty material. But I am going to finish it now, and then when I do get something pretty I will know how to make a better one." She hurried upstairs for her work-box and was soon busily sewing.

"I guess I will make some puzzle pictnres," said Roland as he watched her. "I had some to cut out, but I didn't like them very well. However, no girl is going to get ahead of me," and soon they heard his jig-saw going merrily, and would you believe it, yes, he was actually whistling!

Edna released her hold on Marguerite. "I know what I am going to do this very minute, Marguerite Basser," she said. "I am going to practice that piece I hate and have had for my lesson for three weeks," and away she ran to practice.

Marguerite sat on the sofa alone. She watched Helen at work, and listened to Roland and Edna, all the time thinking busily. At last she rose and went upstairs where her mother was at work.

"Mother, dear," she whispered, "please tell me what I can do. Roland is making puzzles, Helen is finishing her apron, Edna is practicing, and I don't know of anything to do."

Mother laughed and whispered something. Marguerite's face lighted and sho slipped away, and was soon busily at work in the hall closet.

After a while Helen finished her apron, and looking for something to do came out in the hall. "What are you doing, Marguerite?" she asked.

"Cleaning up," said Marguerite gaily. "Looking over our games and putting them in order. Mother said she thought a cyclone had been through the closet when she looked in yesterday."

Helen had started in to help. "Why," she said, "I had forgotten all about this crokinole game. Let's set it up in the hall when we get through and play a while."

"All right," said Marguerite, "I am almost through, only one shelf, and that won't take us long."

Soon they were busy throwing the rings, and Roland, his puzzles finished, found them there. He watched them a minute, then began to rummage in the closet. "Oh, Roland, don't mix it all up," said Marguerite. "I worked so hard and I want mother to see it tidy."

"I won't," said Roland, "I was only hunting. Why, here is the checker-board I had last Christmas. I had forgotten all about it. I haven't played for weeks. I guess I will get Edna for a game," and taking it in his hands he started for the room where Edna was practicing.

Their game finished, Helen and Marguerite looked around for something to do.

"I know," said Helen. "Mother said she was so busy that she hadn't dusted downstairs yet. Let's do it for her. You take tho dining-room and I will take the sitting-room. We will see who gets through honest first."

Before they knew it the luncheon bell rang, and they began to tell their experiences of the morning.

"I know what I am going to do this afternoon," said Roland. "I am going to look in the hall closet. I had a fine game of checkers and I shouldn't wonder if there were other games we haven't played for a long time.'"

Sure enough, the children found a game of "Flags" they had long ago put away and forgotten, and after that mother came and played "Authors" with them.

Then she brought down an old pasteboard box, so old it was falling apart and had been sewed with thread. She opened it and took out such funny-looking old cards. On the cover it said, "Peter Parley's Trip to New York."

"I found this to-day," she said. "I had it when I was a little girl no older than the twins. There were not so many games in those days, and we were glad to play it over and over. I thought perhaps you would like to try it now."

The children were delighted and shouted with laughter over the quaint, old game.

"What is this I hear?" said a voice in the hall. And how they jumped!

"Why, it's father," they cried. "Father and six o'clock, and we didn't know it was four!

Father laughed, and drew out a package from his pocket.

"I thought you would find the day very long," he said, "and be wishing there was something to do, so I stopped in the store and bought a game for us all to play this evening; but I see I wasted my sympathy."—Zion's Herald.

CONCERNING THE TONGUE.

Did you ever keep your tongue for one day, allowing it to speak no unkind, untrue, no unclean word; allowing it to utter no word about another's business, condemning, or critical word? Did you ever take an inventory of your words at the end of the day?

It was the Greeks who said: "The boneless tongue, so small and weak, can crush and kill." Said the Turks: "The tongue destroys a greater horde than does the sword." The Persian claims: "A lengthy tongue means an earthly death." And: "Don't let your tongue cut off your head." From Arabia comes this: "The tongue's greatest storehouse is the heart." This from the Hebrews: "Though your feet may slip, never let your tongue." The sacred writers say: "If a man claim to be religious and bridle not his tongue, this man's religion is vain." "If a man offend not in word, that same man is a perfect man."—Selected.

PETER PUT-TO-BED.

"Oh, who is Peter Put-to-Bed? At twilight every night he swings the fragrant garden gate and puts the bees to flight; the little birds, half gone to sleep, soft twitter far and near, "It's just Peter Put-to-Bed; old Peterkin is here."

He wears a rumpy lilac gown and has a beard of gray; his slippers flop with every step in such a sleepy way; he's often known to stop and yawn and nearly shut his eyes before he stoops to fold to sleep the weary butterflies.

He strokes the perky pansy heads, and bids the froggies sink down deep beneath the lily pads and quito forget to wink. He strokes the wing of Bobolink and tucks away her head. But Peter's quite too wise to try to put the owl to bed.

Old Peter's in the garden now; I hear the grasses blow as, slippered soft, he trails his robe where bells and lilies grow. I must be putting down my book and going up the stair; he has a way of looking up to see if I am there.—Miriam Clark Potter, in the Youth's Companion.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. Del Longgrear, pastor of Central Church, Columbus, Miss., will begin a revival meeting on September 14. The preaching will be done by Rev. John W. Robertson, evangelist.

Rev. W. W. Holmes and family, of Shreveport, La., have been on their vacation in the Ozarks. Brother Holmes writes that he and family have "Forded" it through a large part of Arkansas, and that they are now on the home stretch.

Brother G. A. Perkins, representative of the American Bible Society in New Orleans, recently called at the Advocate office. Brother Perkins is accomplishing great good here in this city.

Rev. W. E. Thomas, formerly a member of the Louisiana Conference and a pastor in this city, now in the evangelistic work, has just closed a good meeting in one of the churches in Waco, Texas.

It is evident from communications received that many of our people will agree with the editorial of August 28, entitled, "Let the Church Vote on Unification." One of the communications especially commended the democracy of the plan proposed.

Centenary Church, McComb, Miss., is planning for a $100,000 church building in the near future, so as to be able to care for the growing Sunday school. Three of the classes now have to meet in the city hall. The church is of course planning to have a large part in the meeting which will be conducted by Gipsy Smith, Jr., in McComb, in October.

The Methodist congregation of Millport, Ala., recently visited Central Church of Columbus, Miss., and the occasion was a most happy and profitable one. The singing of the Millport male quartette was a feature of the service greatly enjoyed, while the entire congregation was edified by the sermon of Rev. J. A. Gann, pastor of the Millport church.

Our church at West Monroe, La., has all the "Conference collections" in full, and is able to report progress in other things as well. Beginning on September 14, Rev. J. B. Culpepper and his party will be with the pastor in a revival meeting. The meetings will be conducted in the evangelist's large tent. The many friends of the pastor at West Monroe, Rev. J. L. Evans, will be glad to know that his health is greatly improved.

Rev. B. F. Lewis, superintendent of the Mississippi Methodist Orphan's Home, Jackson, writes that all the contracts have been let and all the arrangements made for the building of the new dormitory at the orphanage, and before this issue of the Advocate comes from the press work will actually be in progress. We rejoice with Brother Lewis and others who have made this possible.

Rev. J. M. Morse, secretary-treasurer of the Christian Education Movement, Mississippi Conference, desires through our columns to thank his many friends who have been so solicitous about him while he has been for some time in a hospital. We are glad to report that he is much improved after an illness of several weeks, that he is now able to sit up and to do some little walking about.

Bishop Hay has appointed Rev. R. L. Armstrong to succeed Dr. Briscoe Carter as pastor at New Iberia, La. Dr. Carter having been appointed to take up the Centenary work in the Louisiana Conference. New Iberia is one of the leading churches in south Louisiana, a cane and sugar section of great wealth and wonderful possibilities for our church. Brother Armstrong has been serving until this recent appointment as assistant pastor of First Methodist Church, Baton Rouge.

A letter from Rev. R. A. Tucker, presiding elder of the Grenada District, brings the sad news of the death of Thurman Liming, the eleven-year-old son of Rev. and Mrs. W. R. Liming, of Waterford, Miss. The unfortunate lad was killed by falling under the wheels of a truck on August 23. He was buried at Black Jack church, in Benton county, the day following his death. The service was conducted by Rev. R. A. Tucker, assisted by Rev. W. L. Robinson and Rev. L. Betterton. This was the only son and the oldest child of his parents. Our sympathy goes out to the sorrowing parents. Brother Liming is a member of the North Mississippi Conference.

Under the leadership of Rev. L. I. McCain, the church at Lafayette, La., will soon begin the construction of a church building to cost $75,000 or more. This will be a great achievement for this congregation, which is small in number. A new lot has been secured in the center of the city, in a very commanding location, across the street from the handsome high school building and only one block from the route of the Old Spanish Trail, now a fine highway leading from the Texas line through south Louisiana into New Orleans and beyond. Members of the church in Lafayette report that the preaching of Brother McCain is drawing an attendance which taxes the capacity of the present house of worship.

The Editor of the Advocate is enjoying a much-needed vacation of a few days at Ellisville, Miss., and it is safe to assume that editorial cares are not pressing heavily upon him at this time, and that conflicting estimates and opinions of his recent editorial concerning a referendum of the matter of unification are not troubling him, for at the exact moment at least of this writing they are lying on his desk in New Orleans as yet unseen by him. It is also safe to assume that some of the clear-running streams about Ellisville have recently seen the gleam of a "Shannon twin-spinner." If you do not know what that is you are a very unfortunate fellow, and not at all like the first disciples.

Rev. W. H. Lane, of Purvis, Miss., reports several good revivals in his charge during the summer. At Union Grove Church, with Rev. J. F. Campbell doing effective preaching, the church was revived and one was received into the church upon profession of faith. Beginning July 25, at Purvis, Rev. Joseph A. Smith assisted the pastor in a gracious meeting, which resulted in seven additions to the church. Another revival was held at Talowah, with Rev. B. H. Williams doing the preaching. The church was greatly blessed and six were received upon profession of faith. Brother Lane and his family were recently recipients of a number of good things which were brought to the parsonage by the kind folk of Purvis.

A Methodist layman's rally for the northern portion of the Shreveport District, Louisiana Conference, was held at Vivian, on Thursday evening, August 21. The meeting was planned and carried out by Dr. H. B. Wren and other church workers with a view of inspiring greater activity among the laymen of the church. The ladies of Vivian served supper on the church lawn to the guests from out of town, and a good program was carried out from eight to ten o'clock. The following laymen were present and made inspiring talks: Messrs. R. T. Moore, H. H. Bain and Blanton from Shreveport; Mr. Keith from Ida, and Mr. Douglas from Gilliam. Mr. T. B. Jones, of the Queensborough Church, led the music. A similar meeting will be held in that portion of the Shreveport District before the end of the year.

Work has begun on the great new church building at Baton Rouge, La., where Dr. Charles W. Crisler is the pastor. This building will be one of the greatest churches in the country, and is especially designed to meet the needs of this growing congregation of the capital city of Louisiana, and especially the needs of the church for larger facilities for the work of the young people. With the completion of this great church plant some time during the following Conference year, the pastor and people will greatly enlarge their work, especially in the department of the Sunday school, complete facilities for which will be provided in the new building. The fact that there were 385 Methodist students in the State University at Baton Rouge during the last session shows the importance of the work of our church in the capital city and this announcement that work has commenced on the new church plant will be received with general satisfaction by our readers.

A beautiful service has been prepared for the unveiling of the baptismal font, on Sunday morning, Sept. 7, in the Algiers Methodist Church, New Orleans, La., which will be presented to the church by Rev. C. C. Wier, in memory of his beloved wife, Virgie Ewell. Brother Wier is now presiding elder of the Alexandria District of the Louisiana Conference, but was pastor of the Algiers church when Mrs. Wier passed to her reward, after a long illness marked by her patient endurance of suffering and expressions of triumphant faith. The responsive reading will be most appropriately taken from Proverbs 31, 10-31. Beautiful music has been prepared by the choir. Joseph E. Wier will unveil the font, Rev. C. C. Wier will present the font, and Rev. J. C. Rousseaux will accept it as the pastor of the church. Immediately following the presentation, the font will very appropriately be used for the first time in holy baptism.

Rev. T. B. Thrower, pastor on the Shuford Rural Demonstration Charge, Shuford, Miss., writes that he has just completed the round of protracted meetings for the year, and that they were attended by good results. Thirty-seven were added to the church upon profession of faith, and two by certificate. Brother Thrower was fortunate in the help which he secured for these meetings. Rev. P. F. Luter, of Hernando, did the preaching at Eureka; Rev. J. A. George, of Ripley, at Mount Olivet; Rev. R. G. Moore, of Coldwater, at Lovejoy, and Rev. T. H. Dorsey, of Oxford, at Pisgah. These brethren all preached an effective gospel and God blessed their efforts. In connection with each meeting a daily Bible school, on the order of the vacation school, was conducted by Miss Brand, the rural worker on the charge, assisted by two or more young ladies of the church. The parents co-operated by having their children attend these schools every

morning from 8:30 to 10:45. Some of the children came from quite a distance. They were taught the Scriptures, and to work, to play and to pray. Much good was accomplished.

The McComb Journal recently published the following concerning the prayer meetings at Centenary Methodist church: "Prayer meeting attendance at Centenary church 'fell down' last Wednesday night, there being 'only' 156 present. as against 188 the week before. But it was found that while the average attendance for July was 120 the average for August was 157. This news should be of state-wide interest—yea, even nation-wide interest,—for everybody who is familiar with prayer meetings of any kind knows that they are not characterized by crowding in the pews, and that a church which can muster a crowd numbering from a dozen to forty regularly once a week is keeping up a 'fair' average." Rev. J. L. Sells, pastor of the Centenary church, writes that the attendance upon the prayer meeting there has steadily grown since the first of January, from an attendance of forty to the figures given above. He also states that the attendance upon prayer meeting at Pearl River Avenue and La Branch Street is very good. McComb is setting all our patronizing territory a fine example in the interest shown in the midweek service of the church. There is no doubt as to the results which will come in the life of the church there.

IMPORTANT NOTICE.

The presiding elders of the Louisiana Annual Conference will meet at Lake Charles on Wednesday, Sept. 10, at 3 p.m., Bishop Sam R. Hay will be present.

W. D. KLEINSCHMIDT, Sec'y.

REMEMBERS DR. BOSWELL.

Dear Dr. Carley: On returning home from an extended trip I noticed an article on the death of Dr. J. W. Boswell, so I looked up my Nashville Advocate and read with interst the acocunt of his life and death. I have known Dr. Boswell possibly longer than any other living minister. His first work was the Oxford circuit of '59 and '60. I well remember his youthful appearance and his boyish manners with the high crowned silk hat worn then by all preachers. He was junior preacher with Brother Perry, and his appointment was in the week day. Dr. T. L. Boswell was his father; he was a great preacher. My first work was the Hickory Flat circuit, where Dr. Boswell was married a few years before, and where he learned to make shoes and boots to supplement his salary during the Civil War. His wife's family were excellent people. I spent many pleasant hours in their hospitable home. In 1871 I visited Rev. A. J. Sea, who was sick, and I found the brethren of Sardis carrying on a prayer meeting hoping that Brother Sea would soon recover to continue his meeting. So I took charge of the meeting, and we wired Dr. Boswell to come up from Grenada and preach for us. He was delayed one day, and I said to him why did you not come yesterday, and with a smile he pointed to his foot and said. "I had to make me a pair of boots to wear before I could come." (Where is the station pastor now who will do likewise?) He did us some fine preaching. In 1884 he and I corresponded. I met him in Dallas in 1902 at the General Conference, and a few years ago I got a most brotherly letter from him in regard to the charter members of the North Mississippi Conference. There were then only seven living as far as I know; now there are only two, J. J. Brooks and myself. I am in good health for my age, and preached yesterday for my pastor, on "God's Purpose in the Creation of Man."

Yours in Christ,

S. W. MILLER.

Frisco, Tex., Aug. 25.

A CORRECTION AND OBSERVATIONS.

By Rev. H. M. Ellis.

Several times recently the charge has been made in the public press and at least one widely circulated pamphlet that Bishop W. A. Candler has said: "We grow by race prejudice," which charge is followed by some more or less frenzied exclamations of horror.

Now, no one who knows Bishop Candler, and is capable of fair judgment, will believe that he said any such thing.

What the Bishop did say is, We grow by respecting national lines and racial prejudices"—a very different statement. His meaning is perfectly clear. All growth must begin with what is—not with what is desirable. Development is only possible when clearly recognizing and properly dealing with the situation that really exists. "National lines and racial prejudices" are facts that are found everywhere (not merely in the South, as some uninformed persons seem to fancy), and hope of progress lies in recognition and right treatment. This is such an elementary principle in pedagogics that it is astounding to find anybody questioning it.

Now, the situation of these writers is interesting. Ordinarily they are intelligent and discriminating persons, and no doubt intend to be perfectly truthful and fair in all their statements. But, though it is evident from the published articles that Bishop Candler's full statement was before their eyes, they have grossly misquoted his words and misrepresented his position, and then held him up to contempt by their hysterics and horrors over what they accuse him of saying.

Now here is the peculiar situation: The only excuse for, or mitigation of, these false charges, so publicly made, comes from the realization that these intelligent, discriminating Christian writers were laboring under blinding prejudices of their own—prejudices that set their minds and colored their judgments to see only what they preferred to see. Either they must plead their own prejudices in extenuation of their gross fault, or else they must accept the full moral responsibility for conscious and purposeful misrepresentation of Bishop Candler—a thing unbelievable of Christian gentlemen.

Evidently, these brethren are caught in their own trap.

Two observations seem appropriate here:

1. Witnesses whose statements will not bear checking up with the actual facts have discredited themselves for further participation in a cause. The honest-hearted of their own side will decline to hear them thereafter.

2. In the discussion of "unification" it will hardly be discreet for anybody to throw too wild a fit of horrors over his opponent's prejudices. There is an old proverb about stones and glass houses.

Brookhaven, Miss.

CASTING OUT FEAR.

By C. A. C.

"Why do we fear?" quietly interrogated a woman recently, and the tone of her voice indicated that it was all such a pitiful mistake. Sore bereavement, physical disability and financial stringency had combined to make the preceding year the saddest and most difficult one of her life.

"Looking back now," she resumed after a pause, "hard as things were we have suffered no real want; the Divine Presence and the human hand of kindness have never once failed us. Again and again doors were opened, ways were made where there seemed at times no door, no way. The future is not likely to be any more difficult than the past—it may be far easier and brighter, so why fear?"

To learn and lay steadfastly to our heart the faith that trust is truer than our fears would transform, as few other convictions, our whole outlook on life.

"If hopes were dupes, fears may be liars," sang Arthur Hugh Clough, and an honest page out of the life experience of most of us would prove conclusively that hope has duped us scarcely once, where fear has lied us into cowardice and disquiet a score of times. For the deceptive hopes we have probably learned a more cautious wisdom and courage to smile in the face of failure and defeat, making disappointment less vital loss than spiritual gain. From lying fears we have had only harassing hours of useless worry, depleted vitality and blindness to present blessings with secret shame and humiliation for our ignobie distrust. Lord Beaconfield said 'that the greatest tragedies in his life had been things that never happened.

Some one has said that the reason the past appears so much more beautiful to us than the present is that in retrospect the element of fear is absent from it. It is only by faith, not alone "the faith that looks through death," but the faith also that can look bravely and trustingly through the daily, hourly exigencies of to-day and to-morrow, can fear be effectually eliminated; by faith alone in Him "in whom are hid all the treasures of wisdom and knowledge," can we successfully vanquish those grim spectres of the unknown that haunt us in the dark hours of difficulty, reverses, illness and uncertainty. "Belief and love," declares Emerson, "a believing love will relieve us of a vast load of care. O, my brothers, God exists."—Christian Guardian.

THE BROTHERHOOD.

One of the strangest and most interesting and most significant things about the earliest Christian history during the lifetime of Jesus and his immediate disciples was the way in which men and women of differing nations and of the most diverse types were brought together into a great fellowship in which mutual understanding and appreciation and love were very real and vital forces in every-day experience. In one of the shortest and simplest of the New Testament books we have what must have seemed a most inexplicable picture to the people of that time of Paul, the Pharisee, and Philemon, the Gentile, and Onesimus, the slave, insisting that the things which might have driven them apart were as nothing compared with the things which united them in a bond of understanding and love and the truest of good fellowship. "Behold, how these Christians love one another!" was the ejaculation forced from the lips of those who did not love them specially or were not greatly interested in them, but who were forced to see this thing about them that was so outstanding and so full of meaning. No one can read these chapters of New Testament history without coming to the conclusion that the Christian spirit and the Christian principle of love are strong enough and vital enough and warm enough to bind together into a real unity the most diverse types of men.—Christian Guardian.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the early morning of May 6, 1924, the Prince of Glory decided that the days of probation were over for WILLIAM LEWIS COSTLEY, of Hamburg, Miss., aged 68 years. Born in Jefferson County, Miss., in December, 1855, he grew up into manhood in the county of his birth, and married Miss Viola Bedford on Dec. 24, 1884. He then moved to an adjoining county, Franklin, where he resided the remainder of his life. He joined the Methodist church when but a boy, and thus being in a religious environment from his youth up, it was indeed fitting that he should serve his Redeemer as a Methodist Sunday school superintendent for many years. He grew up in the church, he died in the church. He was a steward at the time of his death, which came at Baton Rouge, La., at the home of one of his daughters, after almost a year's illness. He is survived by four daughters and two sons: Miss Kate Costley and Mrs. Ethel Aldridge, of Hamburg, Miss.; Mrs. F. J. Blake, of Cleveland, Ohio; Mrs. V. P. Farr, of Baton Rouge, La.; H. L. Costley, of Darling, Miss., and William L. Costley, Jr., of Hushpuckena, Miss. His body lies at rest at Mount Carmel, one mile east of Hamburg, while his spirit has gone on to be with his beloved companion and wife, who preceded him by twenty years, to be with his Maker, and

"To drink the living waters
And stand upon the shore,
Where neither sorrow, sin, nor death
Shall ever enter more."

G. H. JONES, Pastor.

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MR. T. L. ENNIS fell on sleep Aug. 13, 1924. Mr. Ennis was born in Georgia, but moved to Louisiana in 1899, and settled in the community known as Elmore. He united with the Methodist Episcopal Church, South, at New Prospect, on the Elmore charge (now Clay charge) twenty-six years ago, where he remained a devoted member for eight years. He was always found in his place and discharged his various duties that were laid upon him by the church to the best of his ability. He then removed to Ruston and changed his membership, and remained a consecrated member of the Methodist Episcopal Church, South, at Ruston until his death. Mr. Ennis was born July 15, 1853. He was never married, but leaves a loving and devoted sister, Miss Lily Ennis, and two nieces, Mrs. Patterson, of Memphis, Tenn., and Mrs. Hancock, of Columbus, Ga. In the absence of his pastor, Brother Joyner, the writer was called to hold the funeral. It was held in the home. A large number of sympathizing friends were present. In his afflictions, Brother Ennis always showed great patience, and trusted in his Lord. He has risen above the toils and cares of this mortal life to a life of peace and rest with God. May we each strive to live as he lived, that when the summons comes we, too, will be ready to meet death in triumphant victory.

L. M. SMART.

MR. JAMES LOUIS WILSON—IN APPRECIATION.

The subject of this sketch was born in Gloster, Miss., March 15, 1892. At the age of 6 weeks he moved with his parents to Boyce, in April, 1892, and from Boyce to Alexandria in 1899. After a tragic death by drowning, July 20, 1924, at Floralla, Ala., his remains were brought to Alexandria and laid to rest in Greenwood cemetery July 23. His death was a very sad one. His taking represents an unfinished life, as he was only 30 years and a few months of age. Mr. Wilson was a lieutenant in the late war. He received his training at Camp Logan H. Root, Little Rock, Ark., but was afterwards stationed at Camp Lee, Petersburg, Va., where he was discharged after the armistice was signed. He was a member of Company M at Alexandria, and went with them to the Mexican border in 1916. He was a grandson of Captain James R. Wilson, of the Confederate Army, who was captured at the fall of Port Hudson. He was a Mason and an Elk, and a member of other organizations, who participated in the funeral rites. He was also a member of the Alexandria Methodist church, and in the absence of the pastor, Dr. O. W. Bradley, the Christian funeral service was conducted by Rev. C. C. Wier, presiding elder of the Alexandria District, assisted by Dr. B. L. Price, of the Presbyterian Church, and Dr. W. P. Price, of the Calvary Baptist Church, and his uncle, Rev. Delos H. Cassels, a Methodist minister of Gloster, Miss. The funeral was most impressive, and from the moment of the helpful words, "I am the Resurrection and the Life," until the Veterans sounded taps and the white-robed men deposited a cross of flowers, there was a solemnity over the assembled relatives and friends, who felt deep sorrow that he had been taken. He had only lived in Florala, Ala., a short time, where he was sales manager of the Florala Lumber Company at the time of his death. He is survived by his parents, Dr. and Mrs. J. L. Wilson, of Alexandria, La.; his widow, who was Miss Martha Sheltou, of Richmond, Va.; his two small children, two brothers, Messrs. John L. and Rivers Wilson, of Alexandria, and the following sisters: Mrs. Howard La Caze, Alexandria; Mrs. Mark Alexander, New Orleans, and Miss Margaret Wilson, of New York City. We deplore the taking of this young life that was so full of promise and hope. In the midst of his years, just as he had launced out into the deep, and success was in his grasp, he was taken. We weep beside him as beside a broken column, for his life was incomplete and unfinished. We deplore his untimely taking. To the immediated relatives and loved ones we extend tenderest sympathy, and pray that a Father in heaven may bless and comfort them in this hour of sorrow and bereavement.

C. C. WIER.

FROM HARRISVILLE, MISS.

My Dear Dr. Carley: We closed last Thursday night the greatest evangelistic effort the Methodist churches of this section of the county ever put forth. There are four churches on the Harrisville charge, with the Harrisville church situated in the center and the Rexford, Mt. Pisgah, and Poplar Springs churches lying round about. We began meetings at all four of these churches on Sunday, Aug. 3, with the following brethren assisting: Revs. J. V. Bennett, M. L. Burton, J. W. Sells, and J. C. Ellis, Jr. Rev. J. L. Sutton preached for Brother Bennett on the first Sunday, Brother Bennett coming Monday morning. The meetings at Rexford, Mt. Pisgah, and Poplar Springs closed Saturday, Wednesday and Thursday, in the order named, with a total of 17 accessions. Then, on the following Sunday, we all came together at the Harrisville church for a circuit-wide meeting, which was a continuation of the meeting at that church. From Sunday through Thursday, Brother Bennett preached three and four times a day, to the largest congregations ever assembled here. Several times there were five hundred people seated in the church, and it was built by a membership of one hundred, and is in the open country. God was with us in all of our services, and we were all greatly blessed. There were fifteen accessions by profession, ranging from nine to sixty years of age, also four by letter. This makes a total of thirty-six on the entire charge.

This plan was a new one, but I believe a good one. "In unity there is strength." The pastor was hindered from being at all of the services, but the visiting brethren did the work well, and my absence was hardly felt. We thank God for his goodness, and take courage.

Bishop Ainsworth will be with us on the 25th of September to dedicate our new church. Come and be with us.

We are winding up our fifth year here, and hope to report a clean slate at Conference.

I. H. SELLS, P. C.

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It is not an indiscriminate and collective regard for a multitude or a nation, but is God's personal affection to you and me, when the heart receives this revelation. Henceforth all things are new, and life can never be a dull monotony or a dreary wilderness again. Beloved, has God thus appeared and thus spoken to thee?—A. B. Simpson.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Brookhaven, Sept. 7, 11 a.m.
Georgetown, at Providence, Sept. 7, 3 p.m.
Pleasant Grove, at Tilton, Sept. 14, 11 a.m.
Centenary, McComb, Sept. 14, 7:30 p.m.
Meadville and Bude, at Bude, Sept. 21.
Crystal Springs, Sept. 28, 11 a.m.; Q. C., Sept. 29, 7:30 p.m.
Gallman, at Gallman, Setp. 28; Q. C., 3 p.m.; preaching, 8 p.m.
Foxworth, at Foxworth, Oct. 5, 11 a.m.; Q. C., 2 p.m.
Tylertown, Oct. 5, 7:30 p.m.; Q. C., Oct. 6, 7:30 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct, 12, 13.
Adams, at Adams, Oct. 15, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m.; Q. C., 2 p.m.
La Branch st., McComb, Oct. 19, 7:30 p.m.; Q. C., Oct. 20, 7:30 p.m.
Summit and Topisaw, at Summit, Oct. 22; Q. C., 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—
Every church be spiritually quickened,
Every officer present at quarterly conference,
Every department make full written

(Continued on Page 15.)

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FROM DURANT, MISS.

Rev. R. S. Stewart, of Wilmore, Ky., one of the general evangelists of the Methodist Episcopal Church, South, will begin a series of revival meetiugs at the Methodist church here, Sunday morning at 11 o'clock, August 24. While a native of Georgia, Dr. Stewart has been doing evangelistic work in Korea, in connection with the missionary work in that country for several years, but for the past year has been teaching in Asbury College, at Wilmore, Ky.

He is considered one of the strong preachers of the denomination, and has been unusually successful as an evangelist. He will bring with him his song leader and services will be conducted at the church twice daily, at 3 o'clock in the afternoon and each evening at 7:45. Preliminary services will be conducted Wednesday, Thursday and Friday evenings, at 7:45, and committees have been appointed to take charge of all details of the revival.

REPORTER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Oakdale, Aug. 31.
Melville ct., at Melville, Sept. 7, 7:30 p.m.
Melder ct., at Melder, Sept. 14, 11 a.m.
Glenmora Sept. 14, 7:30 p.m.
Hopewell ct., at Hopewell, Sept. 21, 11 a.m.; dinner on grounds.
Elizabeth, Sept. 21, 7:30 p.m.
Alexandria, Sept. 28.
Coushatta, Oct. 5.
Campti ct., at St. Mauriceville, Oct. 12, 11 a.m.; dinner on grounds.
Natchitoches, Oct. 12, 7:30 p.m.
Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rapides ct., at Pineville, Nov. 15, 10 a.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Amite, Sept. 6, 7.
Gonzales, at New River, Sept. 7.
Olive Branch, at Gilead, Sept. 13, 14.
Clinton, preaching, Sept. 14; Q. C., Oct. 5.
Pine Grove, at Pine Grove, Sept. 19, 21; Q. C., Friday, Oct. 17.
Istrouma, Sept. 21.
Pearl River, at St. Tamamny, Sept. 27, 28.
Bogalusa, Sept. 28.
Natalbany, at Pine Ridge, Oct. 4, 5.
Hammond, Oct. 5, 6.
Baton Rouge, First Church, preaching, Oct. 12; Q. C., Nov. 11.
Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greensburg, at Wesley, Oct, 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Leesville, at Leesville, Sept. 7, 11 a.m.
De Ridder, at De Ridder, Sept. 7, 7:30 p.m.
Zwolle, at Zwolle, Sept. 14, 11 a.m.
Many, at Mauy, Sept. 14, 7:30 p.m.
Abbeville, at Abbeville, Sept. 21, 11 a.m.
Gueydan, at Gueydan, Sept. 21, 7:30 p.m.
Crowley, at Crowley, Sept. 28, 11 a.m.
Eunice, at Eunice, Sept. 28, 7:30 p.m.
Sulphur, at Sulphur, Oct. 5, 11 a.m.
Lake Arthur, at Lake Arthur, Oct. 5, 7:30 p.m.
Indian Bayou, Oct. 12, 11 a.m.
Rayne, Oct. 12, 7:30 p.m.
Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

New Orleans Dist.—Fourth Round.

Preaching dates are given for tho New Orleans churches, quarterly conference sessions to be arranged.
Felicity, Sept. 7, morning.
Mary Werlein, Sept. 7, evening.
Carrollton Ave., Sept. 14, morning.
McDonoghville, Sept. 14, evening.
Lydia, Sept. 21.
Rayne Memorial, Sept. 28, morning.
Second Church, Sept. 28, evening.
Bayou Blue, Oct. 4.
Lafourche, at Labadieville, Oct. 5, morning.
Houma, Oct. 5, evening.
Parker Memorial, Oct. 12, morning.
Epworth, Oct. 12, evening.
Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Athens at Athens, Sept. 3, 2 p.m.
Springhill, preaching, Sept. 7, 11 a.m.
Haynesville, preaching, Sept. 14, 11 a.m.
Bernice, at Bernice, Sept. 16, 2 p.m.
Dubach, at Dubach, Sept. 18, 2 p.m.
Haughton and D., at Haughton, preaching, Sept. 21, 11 a.m.
Chestnut, at Ashland, Sept. 27, 2 p.m.
Winnfield ct., Sept. 28; preaching at Joyce, 11 a.m.; Q. C. at Winnfield, 2 p.m.
Winnfield, preaching, Sept. 28, 7:30 p.m.
Homer, preaching, Oct. 5, 11 a.m.
Gibsland, at Gibsland, Oct. 7, 2 p.m.
Farmerville, Oct. 8, 7:30 p.m.
Marion, at Marion, Oct. 9, 2 p.m.
Cotton Valley, at Cotton Valley, preaching, Oct. 12, 11 a.m.
Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round (In Part).

Claiborne, preaching, Sunday, Sept. 7, a.m.
Mangum Memorial, preaching, Sunday, Sept. 7, p.m.
Longstreet, preaching and Q. C., Sunday, Sept. 14.
Bayou La Chute, preaching, Sunday, Sept. 21, a.m.; Q. C. in Shreveport, Tuesday, Sept. 30, 3 p.m.
Mooringsport, preaching, Sunday, Sept. 21, p.m.
Shreveport ct., at Powhattan, Thursday, Sept. 25.
Logansport, preaching, Sunday, Sept. 28, a.m.
Grand Cane, preaching, Sunday, Sept. 28, p.m.

R. H. WYNN, P. E.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
A Fine Tonic. Builds You Up
Prevents and Relieves
Malaria-Chills and Fever-Dengue

whooping cough
and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.
Equally effective for BRONCHITIS or COLDS on the chest.
Always keep a bottle handy
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ROCHE'S HERBAL EMBROCATION

Grove's Tasteless Chill Tonic
Restores Health, Energy and Rosy Cheeks. 60c

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REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.20 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Parker's Shampoo

WOMEN OF MIDDLE AGE

Much Interest Being Shown in the Large Number of Women Safely Carried Through the Change of Life by Lydia E. Pinkham's Vegetable Compound

The Following Letters Are Impressive

Owing to modern methods of living, few woman approach this perfectly natural change without experiencing very annoying and often painful symptoms. Those dreadful hot flashes, nervousness, headaches, melancholia and irritability are only a few of the symptoms incident to this trying period of a woman's life, and the following letters prove the value of Lydia E. Pinkham's Vegetable Compound to overcome these abnormal conditions.

"Fisherville, Ky.—"For several months I was under the doctor's care as he said my nervousness, chills, hot flashes and weakness was caused by the Change of Life, but I did not seem to get any better. I was not able to work and spent most of my time in bed. A friend called to see me and asked me to try Lydia E. Pinkham's Vegetable Compound, and I cannot tell you how much good the medicine did me, as I had such a hard time before taking it. I can only advise every woman passing through the Change of Life to take Lydia E. Pinkham's Vegetable Compound, as it did so much for me."—Mrs. EDWARD B. NEAL, Star Route, Fisherville, Ky.

A Michigan Woman Helped

Ionia, Michigan.—"I was passing through the Change of Life and had been under the doctor's care without any relief. A friend in Lansing, Mich., asked me to try Lydia E. Pinkham's Vegetable Compound and I feel fifty per cent better already. If any one in this condition doubts the ability of Lydia E. Pinkham's Vegetable Compound to help them I will gladly answer their letters."—Mrs. MAX W. HAHN, 537 N. Jefferson Street, Ionia, Mich.

A New York Woman Helped

Syracuse, N. Y.—"I was used up with nervousness, weakness and hot flashes so I could hardly keep around, and could not get out much on account of those awful prickly feelings. I read about Lydia E. Pinkham's Vegetable Compound helping another woman with symptoms like mine. My husband got some for me, and after taking it five months I can get around and even do my housework, washing and ironing included, and my friends can see what a change it has made in me."—Mrs. SIDNEY HUMPHREY, 826½ Burnet Avenue, Syracuse, N. Y.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Sunday School

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The business of the Church is to bring the kingdom of God on earth as it is in heaven. When the leaders of the Church are husy at other things they need fresh orders from ahove. The kingdom should he first and uppermost in our hearts all the time. When we accept Jesus Christ as Savior and Lord he expects ns to accept his attitude toward the kingdom.

It is my purpose to visit every school that has adopted the Program of Work and "check up" that the school may see what it lacks in doing its full share in the hringing in the kingdom of God. Let every one of us work to have one hnndred schools cover the ten points of the Program of Work.

The last item under point X—"Annual survey with follow-up plans." This is the most satisfactory method of increasing the enrollment of the Sunday school. A school built up hy this method will last longer, hecause it requires hard work and a real love for souls. Any snperintendent that cares to try this best method of increasing the memhership of his school can get all the cards he needs hy writing to me for them.

Perhaps yon have read notices of the new book in our training course, "The Missionary Message of the Bible," by Dr. Ed. F. Cook. The price of the hook is one dollar. Order of Lamar & Barton, Nashville. This is a fine text for adnlt classes and for young people. No school is teaching all that ought to he taught until the subject of Missions is occupying a large place in its curriculum. Talk to your pastor and yonr superintendent about this course of study.

If every class above the Juniors was organized, as required hy the Program of Work, and all these classes wonld have their membership committees make a campaign for new members and the teachers who have charge of the children from 12 years of age and under, observe Children's Week, Oct. 12-19, we could add ten thousand to the membership of our Sunday schools before the convening of our Conference. All the hishops of our church have given a strong endorsement to our campaign for new members.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

By Mrs. J. M. Henry, Assistant Conference Superintendent.

The impossible has happened! A successful Standard Training School has heen held in Houma, in the heart of the French territory. Some thought it could not he done, but when thirty people ont of an enrollment of forty do creditahle work and receive a credit, one might reasonahly come to the conclusion that the students were intelligent and earnest.

Mrs. L. M. White and Miss Ella Hooper (the consecrated and efficient superintendent of onr Wesiey House who had been appointed educational director) had things well organized and the students ready for work, with hooks and assignments, the day before the opening session. Probably no school this summer had been better advertised and prepared for than this one.

The faculty is composed of: Rev. Alonzo Early, Prof. D. B. Rawlins, Mrs. J. M. Henry, and Dr. W. W. Drake. Mr. Atkinson is enrolled and is helping to keep the spirit of the school up to the best.

These fine people are deeply interested in the work, and it is a pleasure to see how they are enjoying every phase of the school.

The morning sessions have been unnsual in point of attendance, in spite of the continued hot weather. The inspirational messages hrought by the members of the facnity on Adult, Yonng People's and Elementary Work and Missions, were very impressive. The meetings seemed indeed to he marked hy nnusual earnestness and spiritual uplift. The many instances of sacrifice on the part of the stndents, to he present, and do the work thoroughiy, has been a great inspiration to the instructors. Some of this written work handed in by French people will he sent to the Nashvilie office, that our leaders might see the possibility for greater things, among the French people, in the future.

The school has a quartet, composed of Messrs. Early, Hebert, McCoy and Serex, which has given much enjoyment to all. Mr. Serex, a young Frenchman from Switzerland, who is stndying in the United States, is doing missionary work in the summer among the French, and has helped not only with the music, hut in the recreational work.

The pastor, Rev. McCoy, has done a great deal toward making the school a success. More preachers are in attendance than in any school held this summer.

The educational work of onr church is moving along surely, and as we look into the nea- future, we see a long line of trained teachers and leaders who are saying in their hearts:

"Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us,
We journey in its light;
The crown awaits the conquest,
Lead on, O God of might."

NOTES FROM RICHTON, MISS.

Dear Mr. Editor: During July an eight days' meeting was heid at Richton, in which the pastor was ahly assisted hy Rev. W. J. Ferguson, of Gulfport. The revival meeting resulted in five accessions to our church by vows, and in a great quickening and enrichment of the spiritual life of the church membership. Our congregation at Richton is now engaged in building a modern, well-equipped Sunday school annex, which, in connection with the remodeling of our house of worship, will cost $5,500 or more. The contract has been let, and work has already hegun.

Our church building at Ovett has just received two coats of paint, and presents an attractive appearance. The first year's quota for the Superannuate Endowment fund (for the entire charge) has been paid in cash. Up to date, forty-four members have been received by vows and baptism, and twenty-four by certificate.

Yours fraternaily,
M. M. BLACK, P. C.

Aug. 21, 1924.

A REVIVAL AT BETHANY, ON THE EDEN CHARGE.

Dear Brother Cariey: Beginning Aug. 10 and closing on Wednesday night, Aug. 13, we had a revivai. The preaching was done by our beloved pastor, Rev. A. W. O'Bryant. God is in his heart and in this work. He gave to this people gospel truth, that spiritual food that we so much need. We were blessed and lifted up hy his preaching, his prayers, and association in the homes.

He toid the old, old story of Jesus and his love. Congregations were good, especiaiiy at night. The people were very attentive and eager to hear.

Whilst we had no new additions to our church, most every one already being memhers of some church, quite a numher gave their hands for prayer, professing new interest in the church.

A nice little offering was presented to Brother O'Bryant, which he accepted and appreciated.

With love and best wishes to the Advocate and its readers,

MRS. J. T. KENLEY,
A memher of Bethany Church.

FROM THE OLIVE BRANCH CHARGE.

The revival at Biuff Creek, La., the only Southern Methodist camp meeting in the State, closed Sunday, Aug. 17, after a ten-day session. Rev. R. W. Tucker, of Homer, La., conducted the meeting, preaching twice each day. Rev. P. B. McCullin had charge of the singing, whiie Rev. C. D. Atkinson iabored with the Sunday school work.

The crowds attending were decidedly larger than last year, due partiaiiy to the ideal weather which prevaiied throughout the encampment. Almost 1200 tickets were sold.

Numerous ministers were there, including H. N. Brown, presiding elder, of Baton Rouge District; William Schuhie, Clinton; R. S. Walton, Rayne; T. D. Lipscomh, Sulphur; W. R. Harvell, Bunkie; B. D. Watson, Jackson; H. C. Murphy, Midway; William Newsom, St. Francisville; J. Cohurn, Pine Grove; J. S. Rutledge, Olive Branch.

The first revival of the year was held at Olive Branch by Rev. A. Brulet, of Gonzales. A splendid work was accomplished there. The church interest was revived and several accessions were made.

Rev. V. G. Clifford, of Centerville, Miss., assisted in a meeting at Clear Creek church. Fifteen persons united with the church there.

At Gilead the meeting was conducted hy the pastor.

Several infants have been baptized this year, and the work is progressing nicely.

J. S. RUTLEDGE, P. C.

AMERICAN BIBLE SOCIETY SENDS NEW TESTAMENTS TO FRANCE.

The American Bibie Society has recently sent to the Bibie Society of France 5,000 French New Testaments of a special edition that it prepared during the wartime for the use of American soldiers going to France, and the officer in charge of the affairs of the Bible Society of France, who, by the way, was one of the most briliiant soidiers of the celebrated "Blue Deviis" of the French Army, writes:

"You cannot but realize how useful these New Testaments are going to be to us. Since learning of the shipment of 5,000 New Testaments, we have already sent to certain of our friends some three or four hundred of the New Testaments we had ieft.

"One incident of special interest is the sending of some New Testaments for the occasion of the dedication of the Memorial Church of Chateau Thierry.

"We are going to send a package for gospel work to a mining center at Firmeigny, near St. Etienne, Lyon. We will advise you regarding our distribution from time to time."—Bulletin, American Bibie Society.

Everywhere men are seeking joy and striving for happiness. The haunts of vice, the dens of death, the whirl of giddy society, all, all bear witness to the universai desire for happiness. Pubiish to all the world that hoiiness is the spring of happiness. Christ enthroned within is the fountain of perenniai joy. His people walk "the way of hoiiness" with songs and everlasting joy, and sorrow fades before the sun of righteousness. —L. L. Pickett.

"There's part o' the sun in an apple,
There's part o' the moon in a rose,
There's part of the flaming Pleiades
In every leaf that grows.
Out of the vast comes nearness,
For the God whose love we sing,
Lends a little of his heaven
To every living thing!"

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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Mississippi Conference Training School
Montrose, Miss.

The Session begins September 2, 1924. Affiliated with the State Colleges. Two new Dormitories will he ready for boarders. Board wiii be furnished at cost. Music and Tuition as cheap as in any High School. Our Special Aim: Schoiarship and Christian character. The people of Montrose and the teachers wiii try to make your boy or girl nobie and upright. Write or see J. F. McCLELLAN,

THE SHILOH CAMP MEETING.

Rankin County has the distinction of having the first camp ground in the State of Mississippi, and one of the oldest in the country or of the South—known as Shiloh—for camp grounds never flourished in the Northern, Eastern or Western States, being a decided product of the South.

The early immigrants to the Territory and State of Misssissippi came from Georgia, North and South Carolina, and Virginia, and what is now Alabama, which State was admitted to the Union two years after Mississippi had assumed statehood.

These sturdy immigrants, the real pioneers of our State, first settled along the river courses, but later, as civilization advanced, spread out towards the west, as the hostile Indians were subdued.

Many of them made homes in the wilderness, along and near the headwaters of Strong river and its tributaries. The lands in eastern Rankin, and south of Pelahatchie, were found to be fertile and proved to be productive, cheap and in every way desirable for immigrants who sought homes and farms in what was then considered the far west.

What is now known as the Shiloh section received a large share of immigrants who were seeking to better their condition; among them many of the most desirable men and women who came to Mississippi. They felled trees and built homes and school houses. They had no churches, and the immigrants who had settled in eastern Rankin, in the year 1832, organized and built Mississippi's first camp meeting, which has for ninety-two years borne the scriptural name of Shiloh.

The story of the famous camp ground, several times destroyed by fire and storm, but always rebuilt, would prove of unusual interest, and as thrilling as a novel if the facts could be given to the public. Its great line of tenters, preachers, and thousands of converts, could the list be obtained, would fill several interesting volumes; for some of the ablest ministers of the country have held services at Shiloh camp ground, and

(Continued on Last Page.)

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Tupelo, preaching, Sept. 7.
Aberdeen, p.m., Sept. 11.
Eupora and Maben, at Maben, Sept. 14, 15.
Woodland, at Foster's Chapel, Sept. 16.
Tremont, at New Bethel, a.m., Sept. 20, 21.
Fulton, at Fulton, p.m., Sept. 21, 22.
Amory, Sept. 24.
Shannon, at Pleasant Grove, a.m., Sept. 27, 28.
Nettleton, at Nettleton, p.m., Sept. 28, 29.
Greenwood Springs, at Riggins Chapel, Oct. 3.
Buena Vista, at Boone's Chapel, a.m., Oct. 4, 5.
Prairie and Strong, at Prairie, p.m., Oct. 5, 6.
Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Church, Sept. 14, morning, preaching.
Starkville, Sept. 14, night, preaching.
Mashulaville, at New Hope. Sept. 20, 21.
Brooksville, Sept. 21, night.
Starkville, Sept. 23.
Sturgis, at Big Creek, Sept. 27, 28.
Ackerman and Weir, at Ackerman, Sept. 28, night.
Kosciusko ct., at Bethel, Oct. 1.
Kosciusko sta., Oct. 1, night.
Ethel, at Tabernacle, Oct. 2.
Artesia, Oct. 3, afternoon.
Columbus, Central, Oct. 3, night.
Macon ct., at Center Point, Oct. 5, morning.
Macon sta., Oct. 5, night.
Shuqualak, at Shuqualak, Oct. 6.
Caledonia, at Piney Grove, Oct. 7.
Mayhew and Sessums, at Mayhew, Oct. 8.
Cedar Bluff, at Pheba, Oct. 9.
Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Greenville Dist.—Fourth Round.

Hollandale, Sept. 14, 11 a.m.
Shelby, Sept. 14, 7:30 p.m.
Evansville and Dubbs, at Dubbs, Sept. 21, 11 a.m.
Duncan and Alligator, at Duncan, Sept. 21, 7:30 p.m.
Lake Cormorant, at Lake Cormorant, Sept. 28, 11 a.m.
Tunica, Sept. 28, 7:30 p.m.
Friars Point and L., at Friars Point, Oct. 5, 11 a.m.
Coahoma and J., at J., Oct. 5, 7:30 p.m.
Clarksdale, Oct. 6, 7:30 p.m.
Boyle, Oct. 7, 7:30 p.m.
Cleveland, Oct. 8, 7:30 p.m.
Shaw, Oct. 9, 7:30 p.m.
Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Luia and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Greenwood Dist.—Fourth Round.

Tutwiler, at Rome, Sept. 21, 11 a.m. and 3 p.m.
Dublin, Sept. 21, 7:30 p.m.
Webb, Sept. 22, 7:30 p.m.
Lambert, at Belen, Sept. 28, a.m. and p.m.
Black Hawk, at Smith's Chapel, Oct. 4, 5.
Sidon, at Cruger, Oct. 5, 3:30 p.m.
Sunflower, Oct. 6, 7:30 p.m.
Ruleville, at Doddsville, Oct. 7, 10 a.m.
Belzoni, Oct. 7, 7:30 p.m.
Inverness, Oct. 8, 10 a.m.
Moorhead, Oct. 8, 2 p.m.
Acona, Oct. 11, 12.
Tchula, Oct. 12, 3:30 p.m.
Indianola, Oct. 14, 3 p.m.
Itta Bena, Oct. 14, 7:30 p.m.
Minter City, at Glendora, Oct. 15, 3:30 p.m.
Schlater, Oct. 15, 7:30 p.m.
Swiftown, at Morgan, Oct. 16, 3:30 p.m.
Carrollton, at ———, Oct. 18, 19.
Greenwood, Oct. 20, 7:30 p.m.
Drew, Oct. 22, 7:30 p.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Sardis sta., Sept. 5, 7:30 p.m.
Olive Branch, at Oak Grove, Sept. 6, 11 a.m.
Byhalia, at Fountain Head, Sept. 7, 11 a.m.
Como, Sept. 8, 4 p.m.
Coldwater, at Love, Sept 17, 4 p.m.
Hernando, Sept. 17, 7:30 p.m.
Senatobia, Sept. 11, 7:30 p.m.,
Batesville, Sept. 12, 7:30 p.m.
Cockrum, at Green-Leaf, Sept. 13, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 14, 11 a.m.
Oakland, at Oak Grove, Sept. 18, 11 a.m.
Charleston, Sept. 18, 7:30 p.m.
Shuford, at Mount Olivet, Sept. 19, 11 a.m.
Courtland, at Center Hill, Sept. 20, 11 a.m.
Longtown, at See's Chapel, Sept. 25, 11 a.m.
Crenshaw, at Crenshaw, Sept. 25, 4 p.m.
Arkabutla, at Trusio, Sept. 27, 11 a.m.
Mount Pleasant, at Marshall Institute, Sept. 28, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 9, 11 a.m.
Tyro, at Emory, Oct. 10, 11 a.m.
Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on benevolences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Fourth Round.

Myrtle, at Glenfield, Friday, Sept. 5.
New Albany ct., at Mount Olivet, Saturday, Sept. 6.
New Albany sta., preaching, Aug. 31, 11 a.m.; Q. C., Sept. 8, 9 a.m.
Rienzi, at Thrasher, Thursday, Sept. 11.

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Guntown, at Guntown, Friday, Sept. 12.
Baldwyn, at Lebanon, Sept. 13, 14.
Corinth ct., at Mount Carmel, Friday, Sept. 19.
Booneville sta., preaching, Sept. 21, 11 a.m.; Q. C., Tuesday, Sept. 23, night.
Iuka ct., at Salem, Sept. 30.
Burnsville, at Chapel Hill, Oct. 1.
Iuka sta., Sept. 28, night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Elbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Bonhomie, at Denco, Sept. 7, 11 a.m.
Petal, at Petal, Sept. 14, 11 a.m.
Purvis, at Purvis, Sept. 14, 7:30 p.m.
Hattiesburg, Broad Street, Sept. 21, 7:30 p.m.
Hattiesburg, Court Street, Sept. 21, 11 a.m.
Silver Creek, at Hathorn, Sept. 28, 11 a.m.
Sumrall, Sept. 28, 29, 7:30 p.m.
Hattiesburg Main Street, Oct. 5, 11 a.m.
Prentiss, at Carson, Oct. 8, 11 a.m.
Williamsburg, at Santee, Oct. 9, 11 a.m.
Ellisville, at Moselle, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 12, 7:30 p.m.
Taylorsville, at Hebron, Oct. 14, 11 a.m.
Heidelberg, at Philadelphia, Oct. 15, 11 a.m.
Eucutta, at Goodwater, Oct. 16, 11 a.m.
Collins, at Collins. Oct. 19, 11 a.m.
Magee-Sanatorium, at Magee, Oct. 19, 20, 7:30 p.m.
New Augusta, at New Augusta, Oct. 21, 2 p.m.
Leakesville, at St. Ellen, Oct. 22, 11 a.m.
Lucedale, Oct. 22, 7:30 p.m.
Lucedale ct., at ——, Oct. 23, 11 a.m.
Mount Olive, at Mount Olive, Oct. 23, 11 a.m.
Avera, at Avera, Oct. 28, 7:30 p.m.
Richton, at Richton, Oct. 29, 7:30 p.m.

W. W. GRAVES, P. E.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
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666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

"YOU HAVE BEEN SO LONG IN COMING."

(Extracts from Recent Letters of Miss Phoebe Emery, Missionary of Methodist Episcopal Church, in Budaon, India, to Her Prayer Helper.)

One day we went to eleven villages. Can you imagine what it means on the physical side alone to hold eleven meetings in eleven different villages in one day? We were gone from 8:30 in the morning to 8:30 at night.

We were in an especially needy part of the district. It was so far from Budaon with no railroad that the District Superintendent did not get out very often—and no missionary had been there to do village work for nine years. A new preacher was put in this year, and I was sent out to help him in reclaiming the villages, as a great many of them had gone back to heathenism—and had the joy of reclaiming them all but two or three.

In one place there was an old man, with a long white beard, reminding me of Abraham. He was overjoyed to see us, and kept saying over and over: "You have been so long in coming. You have been so long in coming." Under a tree in the courtyard I saw a pile of old bedding, and my suspicion being aroused, I went over and looked under it. I found, as I expected, that an altar was present. We talked to them about the sin of idolatry, when the old man turned on me with the words: "I know it is all wrong for us to have the altar here, but you must bear your share of the blame. We have sinned, but you have a part in that sin. Twenty-five years ago I was baptized, the first Christian in these parts. I went to one village after another telling my friends and relatives of the joy I had found in the new religion, until they believed and were baptized. All the work in this section is the fruit of my effort. The preachers and missionaries came regularly to teach our children, and we were all happy in the way for years. But about ten years ago the last missionary came to the village, and since that time there has not been a single one here. The Indian preacher quit coming altogether after a little while. I tried to keep the village in the Christian way, but I could not read the Book myself, and I knew only the little I had learned from the preacher. Meantime these young men of the village were growing up without a real knowledge of any religion. They began to ask me questions which I couldn't answer, and by and by I gave up trying to tell them about the religion to which we were all supposed to belong. Then one day one of the holy men happened along and the young men listened eagerly to him. I tried to remember the old teachings that the preachers had taught me, but he only mocked me and told me the preachers and missionaries had forgotten all about me. I had better return to the old religion of my fathers, for in that there were always plenty of priests to help one. What could I do? They were all for returning to the old ways. At last I gave my consent that if they wished they might build an altar. I would not worship at it, but they must have something to worship, and I had forgotten the new ways I had learned from the missionaries, and so could not help them.

"I sinned in thus allowing them to build the altar, for I was elder in the village and my word was law, but, Miss Sahiba, you, too, have a part in that sin. Why have you neglected us for so long? Why has the church forgotten us and allowed us to go on alone? I confess my sin before God, but you must confess yours before we will tear down the altar."

What would you have done if you had been the missionary in my place? There was only one thing I could do. I stood up before the congregation, and in a voice not quite steady I confessed my sin on behalf of the church of Christ in leaving them so long without teaching, and I promised them in the name of that same church that although what was past was past and could not be undone, yet in the future we would do our utmost to carry out the commands of the Master to carry the glad tidings to the village of India. Then to the shouts of "Masih hi jai" (glory to Jesus) the old elder took the spade, and in a few minutes what had been an altar was merely a heap of mud. They all laughed heartily when a tiny toddler, in imitation of his grandfather, took up the spade when he threw it down and began to dig vigorously amid the debries, but I took it as an omen of the future, when those baby hands would carry on the work so ably begun by his grandfather. But, Oh! evangelistic missionaries are so few, and it took all the faith I possessed to make him the promise that the church would not leave him alone again. Beloved prayer-helper, take no rest and give him no rest until his kingdom be established in India.

Later, received Aug. 15, 1924.

My old man "Abraham!" I have not seen him since I left, but conditions are still very bad. The pastor lost his two small children, and he was held up by thieves and robbed of all he had with him. He has 110 villages in his circuit, with only three local preachers to help. That place has always had five, but with the Centenary cuts, retrenchments have had to be made all along the line.

I cannot go back again this year, for I still have seven hundred villages that I have not visited yet, and other places are just as needy as that. When I think of all these shepherdless sheep I wonder that we missionaries ever dare to sleep at night. Oh, pray, pray, beloved, as never before that the Lord will send forth laborers into his vineyard. Everywhere we go we hear the same cry: "Why don't you send us a teacher?" Day before yesterday three villagers followed me half a mile, pleading: "We will build a house with our own hands. We will be willing to pay him Rs 10 a year." Ten rupees a year looked like a big sum to them (rupee about 33 1-3 cents), but when I told them that even 110 rupees would not be sufficient and that we had no money at all for a new worker, they went sorrowfully back to their heathen surroundings, condemned to struggle in the darkness after they have once had a vision of what the light could mean to them. Pray for me that I may be given the strength of ten as I break the Bread of Life to these starving ones. Prayer is a mighty force in the salvation of India. Without the prayers of you faithful ones we would faint under the burden and heat of the day.

(Sent by B. B. Barcroft, 416 Church Street, Tupelo, Miss.)

Miss Barcroft writes with the foregoing letter:

"As a missionary intercessor in all the world, and India in particular, I get many letters from missionaries. I shall appreciate the enclosed in the Advocate for the purpose of arousing interest in the millions without a chance. God has led me to four and one-half hours of prayer a day, five and one-half hours on Saturdays.

Dear co-workers, would it not mean a great deal in the kingdom of God as well as to our own spiritual growth in grace if we each would devote more time in prayer—to be definite in our prayers? Surely our hearts go out to the million in India pleading for the Gospel and to our overworked missionaries there as well as in other mission fields. Those who will pray definitely, daily for India send your names and address to Miss Barcroft, who can let the missionaries in India know about your interests in bringing in the kingdom of our Lord Jesus Christ.

(Continued on Last Page.)

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

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Calotabs

TRADE MARK REG

for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.

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RANDOLPH-MACON INSTITUTE, Danville, Virginia for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music. Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

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Gray's Ointment

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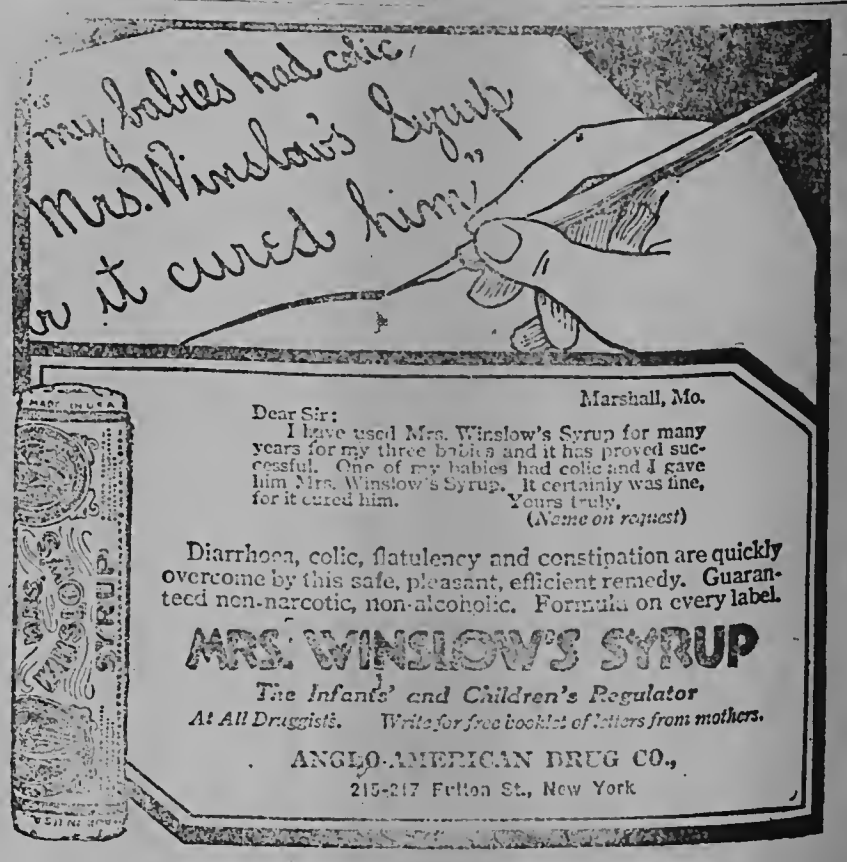
Ford.....34 mi.	Reo.....24 mi.	Chevro't..32 mi.
Buick 4...30 mi.	Chalm's...23 mi.	Max'l (25) 30 mi.
Buick 6...24 mi.	Olds. 6....23 mi.	Nash 6....23 mi.
Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakind 6..24 mi.	StdbkrLt 6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

If your car is not mentioned here send name and model for particulars and our guarantee on it. Agents wanted.

SENT ON 30 DAYS' FREE TRIAL

You can drive any car in heaviest traffic without shifting gears. Starts off on high in any weather without priming or heating—no jerking or choking. No more foul spark plugs or carbon in cylinders. No leaking of gas into crank case. Try it 30 days on our guarantee of money back if not entirely satisfied. No strings to our guarantee. YOU ARE THE JUDGE. Anyone who can handle a wrench can attach it. No boring of new holes or changing of operating mechanism. Write today. AIR-FRICTION CARBURETOR CO. 1197 Raymond Bldg., Dayton, Ohio, U. S. A.



Marshall, Mo.

Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him.
Yours truly,
(Name on request)

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

MRS. WINSLOW'S SYRUP

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

(Continued From Page 10.)

Brookhaven Dist.—Fourth Round.

report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Jackson Dist.—Fourth Round.

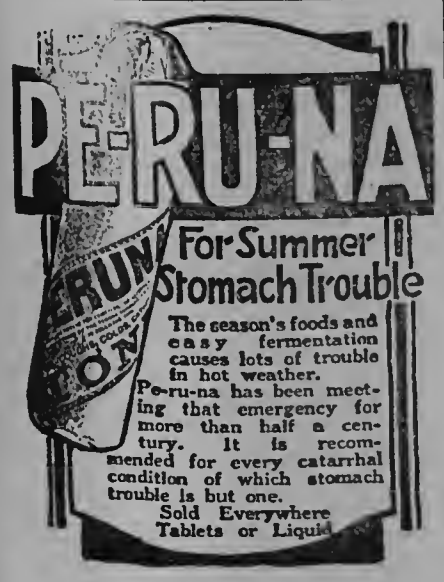
Fannin, at Fannin, Aug. 30, 31, 11 a.m.
Grace, Aug. 31, 7 p.m.
Florence, at Florence, Sept. 6, 7, 11 a.m.
Terry, at Byram, Sept. 7, 3 and 7 p.m.
Satartia, at Mount Olivet, Sept. 13, 14, 11 a.m.
Bentonia, at Bentonia, Sept. 14, 3 and 7 p.m.
Harrisville, at Poplar Springs, Sept. 20, 11 a.m.; Sept. 21, 3 p.m.
Mendenhall, at D'Lo, Sept. 21, 7 p.m.; Sept. 22, 2 p.m.
Flora, Sept. 28, 11 a.m. and 2 p.m.
Madison, at Madison, Sept. 28, 7 p.m.; Sept. 29, 9 a.m.
Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in Octoher. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Meridian, Hawkins Memorial, Aug. 24.
Meridian, Fifth Street, 8 p.m., Aug. 24.
Lauderdale and Electric Mills, at Lauderdale, Aug. 31.
Meridian, at East End, 8 p.m., Aug. 31.
Scooba, Sept. 7.
Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.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RUN
For Summer
Stomach Trouble
The season's foods and easy fermentation causes lots of trouble in hot weather.
Pe-ru-na has been meeting that emergency for more than half a century. It is recommended for every catarrhal condition of which stomach trouble is but one.
Sold Everywhere
Tablets or Liquid

De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Decatur, Sept. 7.
Rosehill, at Rosehill, Wed., Sept. 17, 11 a.m.
Montrose, at Montrose, Sept. 13, 14.
Bay Springs, Sept. 14, 3 p.m. and 7:30 p.m.
Forest and Morton, at Forest, Sept. 21, 11 a.m. and 3 p.m.
Harperville and Lena, at Lena, Sept. 27, 28.
North Neshoba, at H. Chapel, Frl., Oct. 3, 11 a.m.
Neshoba, at Coy, Oct. 4, 5.
Philadelphia, Oct. 5, 7:30 p.m. and 8 a.m., Oct. 6.
Chunkey, at Chunkey, Wed. 11 a.m., Oct. 8.
Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Long Beach, preaching, Sunday, Aug. 24, 7:30 p.m.; Q. C., Tuesday night, Sept. 9.
Saucier, preaching during Palmer Creek camp meeting; Q. C. at Palmer Creek camp ground, Friday, Sept. 5, 3 p.m.
Coalville, preaching during Palmer Creek camp meeting; Q. C. at Bulah, Thursday, Oct. 30, 11 a.m.
Columbia, preaching and Q. C., Wednesday night, Sept. 10.
Columbia Mission, preaching and Q. C. at Hub, Thursday night, Sept. 11.
Gulfport, preaching, Sunday, Sept. 14, 11 a.m.; Q. C., Wednesday night, Oct. 29.
Brooklyn, at Bond, preaching and Q. C., Saturday, Sept. 20, 11 a.m.; preaching, Sunday, Sept. 21, 11 a.m.
Stillmore, preaching and Q. C., at Stillmore, Sunday night, Sept. 21.
Bay St. Louis, Q. C., Wednesday night, Sept. 24; preaching, Sunday, Sept. 28, 11 a.m.
Logtown, preaching, Sunday, Sept. 28, 7:30 p.m.; Q. C., Monday morning, Sept. 29.
Poplarville, preaching and Q. C., Wednesday night, Oct. 1.
Lumberton, preaching and Q. C., Thursday night, Oct. 2.
Carrier, at Byrd's Chapel, preaching and Q. C., Saturday, Oct. 4; preaching, Sunday, Oct. 5, 11 a.m.
Picayune, preaching, Sunday night, Oct. 5; Q. C., Monday morning, Oct. 6.
Moss Point, Q. C., Saturday night, Oct. 12, 11 a.m.

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512 Camp Street New Orleans

Escatawpa, preaching and Q. C., Saturday, Oct. 11, 11 a.m.; preaching, Sunday, Oct. 12, 3:30 p.m.
Pascagoula, preaching and Q. C., Sunday night, Oct. 12.
Americus, at Salem Camp Ground, preaching and Q. C., Tuesday, Oct. 14, 11 a.m.
Mentorum, at Pine Grove, preaching and Q. C., Saturday, Oct. 18, 11 a.m.; preaching, Sunday, Oct. 19, 11 a.m.
Wiggins, preaching, Sunday night, Oct. 19; Q. C., Monday night, Oct. 20.
Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vancleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round.

Natchez, 11 a.m., Sept. 7.
Washington, at Kingston, 3 p.m., Sept. 7.
Harriston, at Mizpah, 11 a.m., Sept. 14.
Fayette, 7:30 p.m., Sept. 14.
Rocky Springs, at Shiloh, 11 a.m., Sept. 21.
Port Gibson, 7:30 p.m., Sept. 21.
Centreville and Stephenson, at Centreville, 11 a.m., Sept. 28.
Woodville, 7:30 p.m., Sept. 28.
Gloster and Liberty, at Gloster, 7:30 p.m., Oct. 1.
Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ———, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

IS IT INSURED?

No body knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock companies. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY P. MAGILL, Sec'ty. & Mgr. 1309 Insurance Exchange, Chicago, Ill.

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance

"Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life," says Dr. Emile Sauer, well known New England physician. "It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill can't grind.

"For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all 'run down,' while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life your whole being brimming over with vim and energy.

"But be sure the iron you take is organic iron—Nuxated Iron—and not metallic iron which people usually take. Organic iron—Nuxated Iron—is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings and is therefore an entirely different thing from Nuxated Iron. Nuxated Iron represents organic iron in such a highly concentrated form that one dose is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen baked apples. It is like taking extracts of beef instead of eating pounds of meat."

Over 4,000,000 people annually are using Nuxated Iron. It quickly helps make rich red blood, revitalize worn-out exhausted nerves and give increased strength and energy. Your money will be refunded by the manufacturers if it does not produce satisfactory results.

For sale by all druggists.

NUXATED IRON ENRICHES THE BLOOD—STRENGTHENS THE NERVES

THE SHILOH CAMP MEETING.

(Continued From Page 13.)

many of the purest and best men and women of the State were there converted and led to God.

In olden days the Mississippi Conference furnished the preachers, and among them were found such able and distinguished ministers as Dr. Charles K. Marshall, Bishop Charles B. Galloway, and many others, including presiding elders by the score.

Formerly the services were conducted by a dozen or two ministers, specially appointed for that service; but within the last few years, since the evangelistic work became so popular and powerful, the trustees have selected one evangelist to do all the preaching, finding that plan gave better results.

Saturday evening the ten-day service began at Shiloh, with Rev. J. O. Hanes, of Birmingham, in charge; Mr. James Stalmaker, music director; with Miss Hattie Lee Lewis, of the famous Lewis family, as organist; Rev. E. H. Cooley, resident minister, as master of ceremonies.

A good sized congregation greeted the minister as he delivered his first sermon of the series, but not his first in reality, for he conducted the services at Shiloh last year, and so pleased were the trustees with his work and result, that they unanimously invited him to return and do the preaching this year.

Sunday morning and afternoon the tabernacle was filled to overflowing, and the great religious meeting might be said to be under full sway, with several conversions the second day.

Rev. Mr. Hanes has been in the evangelical field seventeen years, and his success has been remarkable. He preached short, simple, godly sermons, and his earnest method and deep sincerity impress all who hear him. He is more like Moody than any of the latter-day evangelists—just a preacher of the old-style religion, which wears better and stays longer than much of the new-fangled sermons one hears.

The services at Shiloh will continue till Sunday night, or longer, if interest warrants. The sermons, the singing and the hearty welcome extended visitors, will more than repay a trip to the famous old camp ground.

The program calls for three sermons daily—11 a. m., 3 p. m., and 7:30 p. m. Men's prayer meeting in the grove, at 9 a. m.; ladies' prayer meeting in the church, at 9 a. m.; general prayer meeting in tabernacle at 5 p. m.

A day spent at Shiloh revives one's spirits, invigorates his religious views, and makes him feel like a new person. It is worth a trial and will pay for the effort.—Clarion-Ledger, Aug. 19.

The Centenary has been a great school of missions for the church. It has inspired us, informed us, enlarged our vision, and trained our leaders to see the importance of educating our constituency in world affairs.

Great as have been the Centenary years that have passed into history, still greater years are ahead of us.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 14.)

THE LATEST FROM MARGARET WILLIAMSON UNION HOSPITAL IN SHANGHAI.

Miss Janet Miller writes enthusiastically of this new work:

"The hospital is wonderful! As I see the needs for the future it is for enlarged quarters for our maternity department. We have no emergency rooms, and emergency cases are frequently brought in when there are no empty beds. We have no choice but to take these cases, as long as we have a roof over our heads, for they are usually women who have suffered the most appalling maltreatment at the hands of superstitious, ignorant midwives. Often they have been in labor for days, enduring unspeakable tortures. There have been times when there were no vacant beds, and after being delivered these patients have had to stay on the delivery table until some other patient could be taken home in the ambulance, often days before she should have gone, to make room for the emergency case. We have many requests for private rooms. If we had numbers of five-dollar-a-day private rooms they would easily support an enlarged maternity department. I do not tell you of the horrors which Chinese women often suffer in childbirth. It just seems too ghastly to be true. But I do want to say that a great lying-in hospital, large enough to accommodate all who want to come, would be the greatest medical contribution which could be made to the women of China. We would like to have these women come into the hospital two weeks before their expected date and, if all goes well, to go home on the tenth day after. Many of these women bring attendants with them. They and these attendants have long hours to listen to personal Christian teaching. In medical and surgical wards the patients are often too ill to listen to the message. In maternity we have our best opportunity.

"This has been a wonderful, record-breaking week. We have had four sets of twins in ten days! When they begin coming two at a time it is rather a large order for us."

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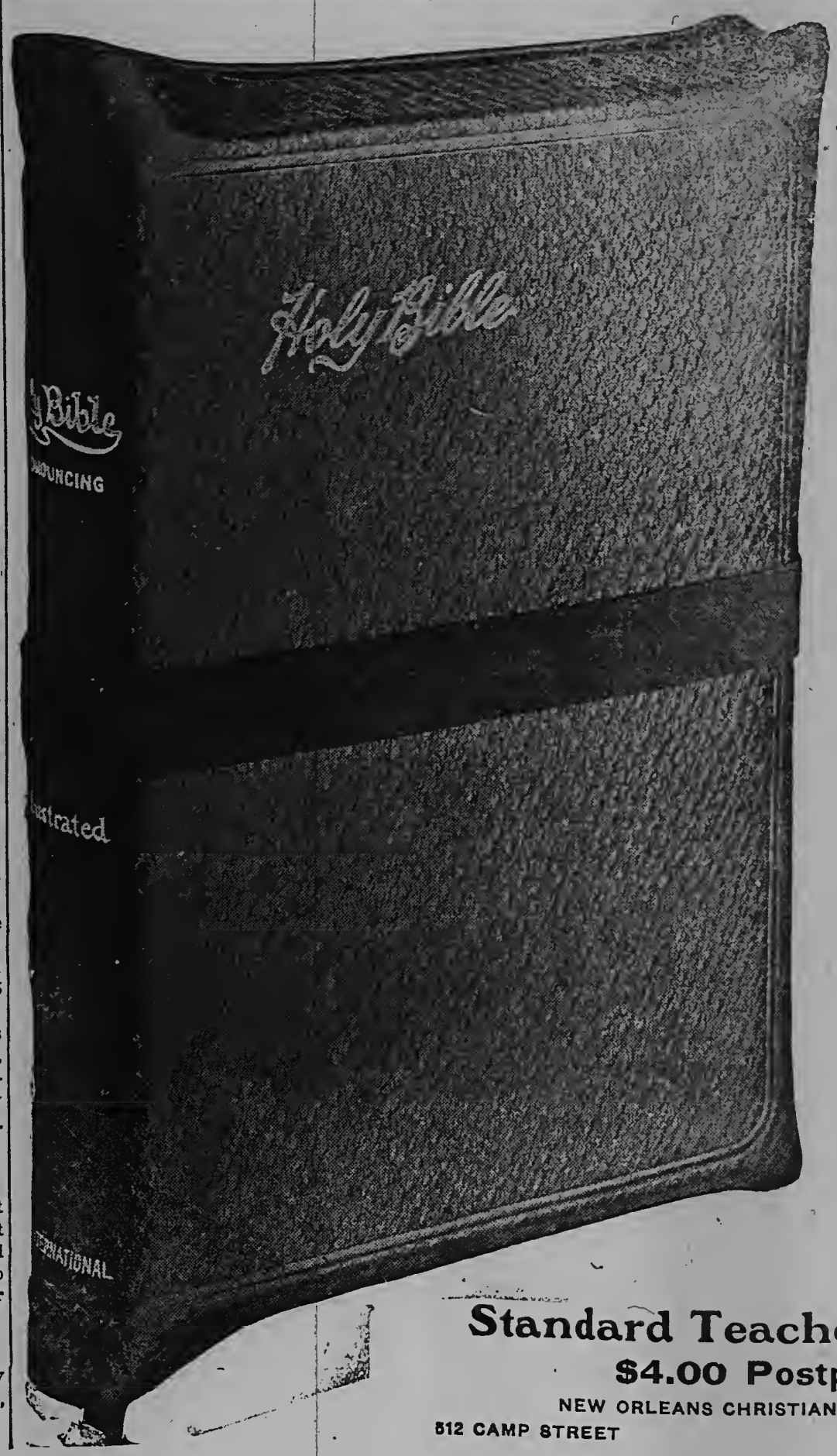

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NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 11, 1924. CHAS. O. CHALMERS, Manager.

"WHO MISUNDERSTANDS, AND WHO IS MISLED?" THE QUESTION ANSWERED.

By Bishop Edwin D. Mouzon.

Under the caption, "Who Misunderstands, and Who Is Misled?" our church press recently carried an article from the pen of the leading advocate of a divided Methodism. Since the question has been asked, I am happy to have the opportunity of giving the answer.

I.

It would seem to the average Methodist that the men who drew the plan of unification are somewhat more likely to understand it than those who made no contribution toward framing it.

I ask the gentle reader to consider this question: Who is most likely to misunderstand and mislead, the men who have given years of thought and many prayers to the solution of the problem of unification or one who is not only opposed to this plan but who has opposed every suggested plan and who is known to be opposed to the very principle of unification? The reader will not find it difficult to answer this question.

Here are the names of the men representing the Methodist Episcopal Church, South, who took part in making the plan:

Four bishops: Edwin D. Mouzon, W. F. McMurry, John M. Moore, and James Cannon, Jr.

Nine ministers: Paul H. Linn, F. P. Culver, H. H. Sherman, D. H. Aston, Stonewall Anderson, N. M. Watson, W. E. Arnold, T. D. Ellis, and L. B. Eirod.

Seven laymen: John S. Candler, H. H. White, J. H. Reynolds, H. N. Snyder, R. S. Hyer, W. H. Stockham, and R. E. Blackwell.

To say the least, these are men of fair average intelligence. The plan now before the church is a Southern plan. The very idea about which it is built is a Southern idea. The essential features of the plan were suggested by our Southern commissioners. With all due consideration to others, we ourselves were doing the leading; we were not led at all. And now comes our critic and says in effect: "Brethren, you misunderstand your own plan. Listen to me and I will show you what your plan means."

I do not have the remotest idea that the church will believe that the men whose names are given above were all blindfolded when they sat about the table with other commissioners and that we do not even know what we did when we drew up the plan of unification. "Who misunderstand, and who is misled?" Well, whosoever misunderstands, the commissioners do not; and whosoever misleads, we do not believe that these commissioners mislead who have been prayerfully listening for the voice of God in the life of the world to-day.

II.

The effort is made to create the impression that there is difference of opinion between Northern leaders and Southern leaders touching the meaning and implications of the plan of unification.

There is no shadow of disagreement. We understand one another perfectly. We were of one mind when we jointly prepared the plan which we have laid before the church and which now gives every promise of being the plan which will heal the breech which has shamed Methodism so long. Shortly after the plan had been agreed upon, a brief exposition of it was given to the Methodist press signed by the bishops acting under instructions. That exposition is here given:

The salient features of the plan seem to us to be the following:

1. The plan which our Commission recommends safeguards all local interests and traditions which are held dear in the two jurisdictions. "Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective." Which is to say that we are to enter upon an arrangement in which no measure can be passed touching the work within the bounds of either jurisdiction without the accepted majority vote of the jurisdiction concerned.

2. This plan gives due regard to the rights and preferences of church members living on the border where the two jurisdictions work side by side. Church membership is a sacred thing, and we recognize it as such. Arrangements are to be made for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions from one jurisdiction to the other; but "no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference, or Mission that it is proposed to transfer." It is understood that in case of such transfer the initial movement shall be made by the party or parties chiefly concerned—that is to say, we do not believe that union can be forced. We therefore give our people and our organizations time and opportunity to grow together, and we believe that under this plan such growing together will immediately begin to take place. This provision amply protects minorities in each jurisdiction and is an example of that trust in each other without which real union cannot exist and increase.

3. It removes at once the cause of competition and overlapping on the border, and it does this for the following reasons:

(1) While we enter upon this plan of co-operation and union with the two jurisdictions standing just as they are in the United States of America, nevertheless the two churches are "united in one church," having one name, one General Conference, and one connectional "organization and administration throughout the world." This fact alone will silently work in the minds of our people, taking away the impulse and desire for the continuation of churches which overlap and the establishing of new organizations which conflict one with the other.

(2) The proposed plan gives to the General Conference the power "to govern any and all enterprises and activities which may be agreed upon as being of a connectional character." While the determination of what enterprises and activities are, as a matter of fact, of a connectional character is left to the decision of the General Conference, it will be immediately evident that the evangelization of needy fields here in America, both in our cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested plan, then, will give to each jurisdiction the opportunity of studying in association with the other the entire field. Together the two jurisdictions will address themselves to the one task of giving the gospel to the lost in the home field.

(3) The plan which we recommend associates together for counsel and co-operation the administrative officers of the two jurisdictions. "Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church." And not only so, but the plan draws together all other administrative officers for counsel and co-operation.

4. One of the most important features of our plan of unification is that it looks to the immediate organization of the work of the united church outside the United States so as to consummate the unity of Episcopal Methodism in foreign lands. Nothing is more to be desired than that a united Methodism without competition the one jurisdiction with the other and without waste of men and money should be able to deliver its full strength upon the world in the interest of human salvation. This important aspect of our proposed plan must immediately commend it to all who love our Lord Jesus Christ and pray daily for the coming of his kingdom.

Signed: William F. McDowell, William F. Anderson, Edwin H. Hughes, Francis J. McConnell, and Wilbur P. Thirkield, bishops of the Methodist Episcopal Church; Edwin D. Mouzon, John M. Moore, William F. McMurry, and James Cannon, Jr., bishops of the Methodist Episcopal Church, South. (For the Joint Commission on Unification.)

III.

By the recital of certain facts and by quotations from various sources which show the status of the colored man in the Northern Church at the present time, the effort is made to prove that exactly this will be the status of the colored man in the Southern Jurisdiction of the United Church.

A student of logic could not desire to find a more beautiful instance of non sequitur. It simply does not follow. The conclusion reached has no connection with the premises laid down. The place of the Negro in the Northern Church at the present time is one thing. The relation of the Negro to the Southern Jurisdiction of the united church is another and a different thing.

What the advocate of disunion does show may be summed up thus:

1. The Northern Church now has two colored bishops.

2. When they were elected they were escorted to the platform and seated with other bishops.

3. These Negro bishops are "legal bishops of the church."

4. At the recent session of the General Conference of the Methodist Church one of these bishops presided. (it is not mentioned, however, that this took place when the colored fraternal delegates were presented to the Conference. A very appropriate thing, one would think.)

5. That the General Conference adopted resolutions protesting against the mistreatment of colored people by white as contrary to the teachings of Jesus. ("Colored people in all parts of the world," let it be observed, and this, of course, means Japanese, Chinese, Koreans, the people of India, as well as Negroes.)

6. That Bishop McDowell objected to the plan of unification which the Joint Commission presented four years ago without their approval and without recommendation, his objection arising from the fear that the church might be "sectionalized" and "racialized." (It should be remembered that almost without exception in our own church the men who oppose the present plan opposed the plan that Bishop McDowell objected to.)

7. That Dr. Claudius B. Spencer has said that "it is rather an exaggregation" to say "that a bishop in the Methodist Episcopal Jurisdiction (Jurisdiction No. 1) will be cast aside because of his color." (Nobody ever imagined that he would be. We leave our Northern brethren to do as they may please with their colored membership.)

The above seven points my distinguished colleague clearly establishes. But to what purpose?

(Continued on Page 4.)

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"THEY ARE NOT VALIANT FOR THE TRUTH."

By Bishop Warren A. Candler

King Solomon has the credit of being the wisest man that ever lived; and one of his most valuable exhortations is, "Buy the truth and sell it not." (Proverbs 23:23.)

The implications underlying this saying of the wise man are that the truth can not be had for nothing; that to acquire it one may well afford to give anything; and that once possessed it should not be sold at any price whatsoever. And this means that it is a thing of priceless worth. And such, indeed, it is. It is more than light to the eye and food for the body.

Nevertheless there come periods in the history of men when they seem to hold the truth very cheap. In such dull, stupid, dead times they refuse to endure any discomfort or inconvenience to obtain it, or to turn away from any self-sacrifice to defend it.

The imperious demands of fleshly appetites and inordinate desires for baser things exclude all proper and just appreciation of the worth of truth and set an exorbitant value upon carnal gratifications. If that which is false seems to be more effective than truth for serving the sordid ends of selfishness, the false is called the true and the true is denounced as the false. Thus all spiritual values are confused and "the moral currency is debased" during such eras of decay and degeneration.

To the great grief of the prophet Jeremiah, such a time came to his people in his day, and he lamented most bitterly the corrupting voluptuousness through which their indulgence in vice and falsehood became wanton while their interest in virtue and truth became languid. In agonizing distress he cried out: "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of warfaring men that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies, but they are not as valiant for the truth upon the earth." (Isaiah 9, 1-3).

In our day there are prevalent somewhat similar conditions. In our own country, and throughout Christendom, there is a conspicuous want of confident belief of the truth and courageous defense of it. Indeed, by a certain class of writers on theological subjects it seems to be assumed that definite truth is unattainable, unimportant, and non-essential.

The chief exponent of this vogue was Albrecht Ritschl, a German theologian of the nineteenth century, who died in Gottingen, March 20, 1889. Many have both imbibed and perverted his teachings, drawing inferences and proclaiming propositions, which they imagine are corrolaries of his principles, but which most probably he would reject, if he were living now and heard them stated.

Ritschlianism rejects the inerrancy of the Holy Scriptures and all things supernatural. It makes little of logic, and rests its system, if system it may be called, on "judgment values." An exemplification of its position is found in an utterance of a leading American Ritschlian who is reported as saying with reference to a definite belief in God: "We do not know that there is a God. But if there be no God, then there is no moral system in the universe. That is a horrible condition, and to avoid it we make a venture, and we postulate there is a God. This venture is our faith, and this postulate is our God."

From such statements philosophic scepticism, as well as theological doubt, exudes like ink from the tail of the cuttle-fish. According to this view, God, Christ, salvation and eternal life are not really matters of knowledge, and any sort of belief concerning them arises as a sort of religious fog or mist from one's own "judgment values."

Of course, definite truth can be neither clear nor dear to a man who holds such views. He would probably share the spirit of Pilate's contemptuous question when the Roman Governor said sneeringly to Jesus, "What is truth?" (John 18:38).

Many of the men who have been dislodged from all settled convictions of truth by the speculative theories of Ritschl, place all authority in religion in their own feelings, experience, and intuitions. They magnify feeling and minify truth. They are fond of affirming that religion is not a creed, but a life, as if there were an irreconciliable conflict between what a man believes and what he is—a most absurd notion truly.

They deprecate all discussion of theological questions as being un-Christian and unfriendly to peace—becoming advocates of a specious pacifism with which nevertheless much of their own aggressive talk is in conflict. They do not wish to be disturbed by controversy, and covet for themselves the privilege of pouring out for themselves a sort of theological monologue, while all who oppose their teaching keep silent before them. If they had lived in the days of St. Paul, they would have deprecated, and suppressed, if possible, his great polemical epistles. In fact, they generally deprecate Paul and what they call "Paulinism."

Of course, such men can not be "valiant for the truth;" for they do not value it enough to seek it or contend for it.

A strange feature of their case is that they dote on seminaries, colleges, and universities. This is quite strange; in fact, it is quite paradoxical with reference to their position. For what is the use of institutions of learning if definite truth is unattainable, is quite inferior to feelings, and may be even antagonistic to religious experience and Christian life? Efforts at any sort of education are something worse than vain, if truth be so uncertain, and possibly so injurious to Christian life. Why teach anything if the highest and most indispensable truth—the truth about God—cannot be known with certainty, or, if known, is nearly, or quite, worthless?

The great schools of which history takes account sprang from definite religious convictions and were designed to defend and propagate the principles of their founders.

Such were the schools of the prophets in the days of Elijah, which probably the brave and uncompromising Tishbite set up and supervised (II Kings 2:1-15). They were not designed to serve the ends of a concordat between the Baalism of the court of Ahab and Jezebel and the religion of Jehovah which Israel had received through Abraham, Isaac, and Jacob; but were intended rather to prepare men to carry on the conflict of pure faith with the foul cult of the daughter of Ethbaal.

Such also were the schools of the fathers of early Christianity; and such was St. Andrew's in Scotland and Oxford University in England.

Oxford University is a rich collection of great colleges, every one of which rests on foundations laid to promote the most definite religious beliefs; and they have served well the high purpose of their founders and promoters. What would Great Britain be to-day, if these institutions had not been established in faith?

The assumption that theological pacifism promotes progress is contradicted flatly by all history. The record of human advancement is made up of the epic annals of the valiant knighthood of the defenders of the faith, who lived, and contended, and died for the truth.

Such an one was Paul, without whose militant devotion to "Jesus and the resurrection," a truculent Judaism and a persecuting paganism would have crushed Christianity in the first century. Wherever he went, he went to war, and knew that his going meant conflicts. At Ephesus, where he spent more than two years, during and by which long ministry "all they that dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10), he fought with beast-like opposition (1 Corinthians 15:32). There, for the truth as it is in Jesus, he was "pressed out of measure, above strength, insomuch that he despaired even of life" (II Corinthians 1:8). The churches in Asia were the trophies of his suffering and conquering faith—especially the church at Ephesus. To that church, which he won by standing in jeopardy every hour, he wrote a letter in which he called with a bugle call the Ephesian Christians to heroic warfare, saying, "take unto you the whole armor of God," have your feet "shod with the preparation of the gospel of peace," gird your loins "about with truth," and take "the shield of faith," and "the helmet of salvation," and "the sword of the spirit which is the word of God."

Gamaliel was a pacifist (Acts 5:35-39); but such was not Paul, his nobler pupil. And this martial apostle did more for mankind than all the lazy and languid Gamaliels that ever lived on the earth, whether in the first or the twentieth century, or any other century. When he came to die he came with the unterrified faith of "a good soldiers of Jesus Christ" (II Timothy 2:3), triumphantly exclaiming, "I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7). Against such an one no prophet of God could bring the accusation of not being "valiant for the truth."

Our befogged times need more Pauls and fewer Gamaliels, Ritschls and Ritschlians. We need more soldiers of the cross and fewer sorry sentimentalists.

"The Son of God goes forth to war,
A Kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?

"A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints they knew
And mocked the cross and flame.

"They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

THE THIRD ANNUAL CONFERENCE IN BELGIUM.

By W. C. Cowart, Superintendent Methodist Mission in Belgium.

The session of the third Annual Conference of the Methodist Mission in Belgium was held from July 26 to Aug. 3 in the American Church in Brussels.

The opening sermon was preached at 11 a. m., Sunday, July 27, by Dr. E. H. Rawlings. He sounded the note of world service in his message. At 8 o'clock Sunday evening Bishop W. B. Beauchamp, the presiding officer of the Conference, gave a very effective sermon on the spirit and power of Christian unity. The Holy Communion was observed at the close of the worship. A large congregation was present and participated in this beautiful and impressive sacrament.

During the Conference Dr. Rawlings gave three evening addresses on the "Methods, Mission and Message of Methodism." He was gladly heard,

and met with encouraging responso by the members and friends of the mission.

Bishop Beauchamp gave several splendid addresses to the members of the Conference. He has been ideutified with all the work of our church since we entered Europe, and knows better the conditions we face in Europe than any leader in the church. To him in large measure is dne the splendid property the church owns in Belgium, as well as to an unusually strong group of native workers now at work in Methodism in Belgium.

The morning aud afternoon sessions were devoted to business. Complete reports were presented by each worker, including pastors, evangelists, local preachers and colporteurs. The bishop heard each report and gave due encouragement to all.

Two years ago at the first annual session the presiding bishop received the first members into the Methodist Church in Belgium. In so strong a Catholic country the Protestant message cannot expect a mass movement to turn to Christ.

One year ago, the second session of the Mission Conference, the reports gave four organized churches and one hundred and three full members, with one hundred and thirty-one members on trial.

At the present session we are rejoiced to report seven new churches organized during the year, two hundred new members added to the church, with more than one hundred members on trial.

It may be of interest to know the location of the new churches:

French-speaking congregation at Antwerp, Flemish-speaking congregation at Antwerp, French-speaking congregation at Brussels, Flemish-speaking congregation at Brussels, Flemish-speaking congregation at Malines, Flemish-speaking congregation at Vewylghem, French-speaking congregation at Ypres.

The four other congregations are the American in Brussels, Less Marionniers (French) in Brussels, French-speaking at Dunkirke (France), French at Hersthal (Liege).

An excellent report was made hy Mlle. Mattele, directress of the orphanage. Forty-six hoys and girls are cared for by this institution. The directress has developed a remarkable spirit in the home, and is due much credit for her lahors.

The girls' school, Les Marrloners, located in Brussels, enrolled 104 pupils last session. Miss Eisabeth Dean, the directress, made a good report, indicating her interest in making the school an increasing influence for Christ in Belgium. A new building, including adequate classrooms and gymnasium, is now being erected. We hope to occupy this not later than December. When completed we shall have a magnificent school property in one of the most heautiful sections of the city.

The mission is very fortunate in the arrival of Miss Dorothy Beauchamp, who will have charge of the office at headquarters in Brussels. She has been associated with the Centenary campaign in Nashville since its beginning.

Dr. D. A. Sloan, who has given faithful service to the church since the Mission Board began work in Europe, returns home in September. He will be greatly missed by all in the mission. The hest wishes of every worker will follow him in his labors.

Both Bishop Beauchamp and Dr. E. H. Rawlings express confidence in the future of Methodism in Belgium.

The vigorous evangelistic campaign carried on in the churches and in the open air is meeting with encouraging results. Two large tents are used for revival meetings during the summer months. Large crowds attend the preaching of the word wherever these tents are set up.

Again, we entertain great hope for the future through our school of religion. Here in Brussels we have the training school for the workers. Last session there were seven students enrolled. This session we expect to have ten young men as students. They will give three days a week to classroom study, the remainder in pastorate or as colporteurs. We have a graduato in Emory University, a young man who went from Brussels in 1921. He will return in a few months to assist in the training of future leaders of the church in Belgium.

SAFETY SIGNALS.

By Rev. S. J. Davies.

What is small? what is large? Is the what is what among the scientists. Some things propagated as science tax my credulity, others my capacity for belief. Size apparently counts for little. A macrocosm or a microcosm, an atom or a planetary system, are constructed on a like pattern—so we are told. Again it is said that the energy locked up in an atom could run all the machinery in America. That is if men could ever release it. I am holding statements like these in solution. It is neither acredo nor a non credo. I am waiting at my end of the "phone" for a fulier message. And I rather think I shall continue waiting for an answer to some of these wonders, until I drop the receiver and go on farther to a land of clearer vision and fuller knowledge. Quality counts for more in nature than quantity. An ant is wiser than a grasshopper, and a bee more prudent and providential than an ox. The greater may include the less, the shell the kernel, the casket the jewel, the house the man—but the true worth is within. Spirit, thought, life, are neither ponderable nor measureable. Yet these are powers that weigh and measure all else. The unit in arithmetic, the point in geometry are the hases by which men measure stellar distances and weigh suns and planets. Science has its pantheism. All is force, cries one, all is matter, says another, all is spirit, echoes a third. Over the ages, clear, full, confident, sweet as the skylark's carol out of heaven's blue comes the voice of the Master—"I am the way, the truth, the life." Herein is true science, the small, the great, the weak, the strong, the wise, the simple, for he is and ever shall be, all in all. Browning, having waded through a deep sea of doubt and grappled with some of the great questions of life, says finally, "Here stands the Christ," when he had reached the shining shore of faith.

* * *

It is so easy to be ignorant. Ignorance is static, non-progressive, negative. Knowledge, its attainment and possession, requires study, self-denial, labor, for knowledge is active, alert, progressive. We learn to live by living, to preach by preaching, to learn by learning, to pray hy praying. Like the stone of the old maxim, just remain still, and the moss will grow and you will get greener and grayer as the days go hy. You shall surely gather no polish. Happy indeed is the boy or girl with an impressionable, receptive mind. The glory and wealth of life are theirs for the taking. One is to he pitied who is physically lazy, yet I prefer this form of inertia to mental torpor and stupidity. The reason some children seem lazy is because they are storing up thought matter for future use. Give me the dreamer every time instead of the fidgets. The latter run over more than they pick up. I wonder sometimes how rich this old world would he if so many thinking, dreaming boys had not been sat upon and all their plans crushed hy inferior superiors. Gray, in his sublime Elegy, spoke not in vain of "village Hampdens" and "guiltless Cromwells." Dream on, son, and soon the world will see your dream envisoned and expressed in startling discoveries from God's great storehouse of hidden wealth. There are still vast treasures in ocean, air and earth to he brought forth. What we know now of these things add mightily to human comfort and commerce, and yet are only a promise and a prophecy of the unknown and unseen. Well, I am glad I helong to this great human family of explorers and discoverers. In some hright clime when our wings are longer and stouter grown, we shall know all abont Mars, and his sixty-five million miles will only be a morning walk to enfranchised, liberated soul. The consummate glory of life is the faith that teaches that "I shall know even as also I am known."

628 Kings Highway, Shreveport, La.

THE BIRTH OF A SERMON.

By Rev. W. R. Lott.

Despite the oft-heard expression that people do not think of the sermon as they once did, with deep interest and semi-reverence, it still remains true that the life of the church is kept burning by sermons. Sermons, to be truly sermons, burn and set fire to all the prepared wood of the church. To do this they must come up out of the deep of flaming spirits. They are not declamations, neither are they orations. They are not essays or treatises on religious topics. Sermons are alive, for they are not made but born.

A sermon is born of the Spirit. When the sermonizer divorces himself or his message from the Holy Ghost the message dies. The Holy Ghost has a called man, he with his wisdom impresses his messenger to proclaim the truth. It is not the man's message, but God's message to the people. A sermon cannot be brought to life and made to live unless it be born of the Spirit.

Again we can truthfully say it is born of the mind of the man. There is no such thing as an extemporaneous sermon, for into every sermon, if the man is true, goes all that he has learned in the years past. All of the mind must be used in every effort; not all the stored facts, but all the developed processes of reason, memory, imagination—all must labor to produce this vital message if men are to live under it.

It has been said that a church can grow preachers of the kind and temper it desires; and who can deny that evident fact? The church gives birth to sermons; just the kind of sermons it wants; however, not every time the kind it needs. Sermons are horn of the hearts of the people, for they inspire, they uplift, they hearten, they quicken, they keep burning that fire in the heart of the preacher. A cold church produces cold sermons; a warm church produces warm sermons—life-giving sermons. What preacher but has had the experience of having a good sermon in material, study, and desire to deliver with effect to fall on seemingly dead and cold hearts? The people had not labored.

The heart-throbs of the man of God bring into life the living message. The experience of the men and women of Holy Writ comes pressing upon him for deliverance, and at the same time he is filled with every-day experiences which also are so vital to all he has to say. He reads; he meditates; he prays; he thinks of the needs of the people—probably here is a young man or woman needing inspiration. He can picture coming in to hear the sermon the aged, the infirm, and there he sees right before him the little children, who see more than they hear. All these things are on his heart. He longs to do good. He knows the sermon must be alive and also that he must make it live. He is also conscious of the fact that he cannot inspire more spiritual life than he possesses. His people will grow as he grows—they glow as he glows. The hour comes with its tremendous responsibility, and the sermon is delivered. It can never he repeated. It is alive. It has been born through interest and agony of Spirit, mind, hearer and heart.

Amory, Miss.

OUR SOUTHLAND.

By Willie C. Page.

The fierce white sun, the dazzling heat;
The fragrance of jessamine, drowsing sweet;
Rolling meadows spread with daisies white;
Green fields that wave in the golden light;
By the lakeside the lilies nod and dream;
The glint and glimmer of silent streams.

Like silvery bells the thrush notes fall;
Through the rustling fields winds laugh and call;
Soft song of the birds from leafy dell—
Peace and contentment o'er the landscape dwell;
Beauty, bright skies, the fields with life astir;
In our loved Southland, God is always near.

Lexington, Miss.

"WHO MISUNDERSTANDS, AND WHO IS MISLED?" THE QUESTION ANSWERED.

(Continued From First Page.)

Everybody knew these things already. And everybody who has given a moment's thought to the plan of unification knows that in the Northern Jurisdiction (Jurisdiction No. 1 of the united church) the status of colored bishops and colored members will remain precisely as it now is. But when it is argued that **we shall have our white churches in the South invaded by colored people and we shall have colored bishops presiding over white Conferences in the South,** we reply: "Not so fast, dear brother. There is no connection under heaven between the facts you have given and the conclusion you have reached." The consummate merit of our plan is exactly this, that it avoids completely the complicated question of the place of the Negro in the church by protecting at every point our Southern ideals and leaving our Northern brethren with their colored membership to work out their own problems.

A reported conversation between Dr. Downey and Dr. Lamar is given into which is read the conclusion that Dr. Downey expects Negro bishops to **preside over white Conferences.** Now, if casual conversations are of importance, I also will report a conversation. A few weeks after the adjournment of the Des Moines General Conference I met on the train in Oklahoma a minister of the Northern Church who holds a more influential office than does Dr. Downey. When the election of two Negro bishops was mentioned, I said: "You will pardon me, but I have been amused at what you did at Des Moines. You seemed to have the impression that you were abolishing the color line, when as a matter of fact you drew it more plainly than ever and came practically to the Southern position." This distinguished minister replied: "That is exactly what we did." **And of course that is what they did when they elected on a ballot on which the name of no white man could be written two Negro bishops to preside exclusively over Negro Conferences.**

One may read into a casual conversation what meaning one may choose. But since it has been said, "Dr. Downey was chairman of the Committee on Episcopacy, and Dr. Downey ought to know, and doubtless does know, the meaning and purpose of the report" which provided for the election of two colored general superintendents on a separate ballot, I give the **official statement made by Dr. Downey on the floor of the General Conference when presenting that report.** If the truth is what is wanted, here is the truth. If facts count for anything, then here are the facts. I quote **verbatim** from the Daily Advocate:

> We all perfectly well know that there are certain social customs that make it utterly impossible for a white general superintendent to give our brothers of color the sort of superintendency that is best adapted to stir their imagination and to stimulate their zeal to the point of highest efficiency. They cannot go and sit with them in their social gatherings. They cannot sit with them as they gather about their banquet tables as our white bishops do with us when we are putting over some great program and want to accomplish something for the kingdom of God. Our colored brethren and our white superintendents thoroughly understand that to do anything of that sort would be to destroy the very thing they desire to accomplish. And, therefore, we need these colored general superintendents, that they may **among their own people** give them the inspiration and the leadership, the social standing, if you will, among themselves and among Methodist Episcopalians of the same color but of a little different denominational name. They need a bishop of their own color, that they may stand face to face with those denominations bearing our generic name.

Here follows that part of the plan of unification dealing with the bishops:

> ARTICLE VI.—BISHOPS.
>
> The bishops of the two churches as at present constituted shall be bishops of the united church without further action.
>
> Immediately after the union shall have been consummated the bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the church.
>
> A bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved.

Let it be noted in passing that in making reference to this section of the plan our critic leaves out entirely the **third** paragraph. It would not have done to call attention to that third paragraph. That would have run counter to the fears and fancies that have been read into our plan. This third paragraph makes it perfectly plain that no white bishop from Jurisdiction No. 1 can ever preside over Southern Conferences except "with the consent of the majority of the bishops of the jurisdiction involved." What now becomes of the contention that colored bishops under our plan may preside over white Conferences in the South?

Once more let me quote from our critic: "Can any sane man mistake what the Northern General Conference at Springfield, and especially its ninety Negro delegates, understood and intended by adopting the proposed plan of unification with its provision that all the bishops now in office, including Negro bishops, are to be 'bishops of the whole church?'". Well, evidently a "sane man" can make that mistake, for that most serious mistake has been made by the writer of the article under review. But permit me to say frankly that to raise a question as to the **sanity** of men who differ with one is hardly a parliamentary thing to do.

Under the plan of unification there will be something not altogether different from a modified diocesan episcopacy. The Northern Diocese will be the Northern Jurisdiction; the Southern Diocese will be the Southern Jurisdiction. And within the Northern Jurisdiction there will be the colored Annual Conferences over which the colored bishops will have the right to preside. Each jurisdiction will elect its own bishops.

What the plan does provide is that the bishops shall be **"bishops of the united church"**—bishops, that is to say, belonging to the united church and serving the united church where and how the united church may determine "subject to the limitations and restrictions of the constitution." With the growth of the united church we may expect before many years to have Chinese bishops elected to serve the Chinese, Brazilian bishops to serve in Brazil, European bishops to serve in Europe, as well as colored bishops to serve among colored people in this country and Africa—**all "bishops of the united church."**

Do not our people know that the Northern Methodist Church does not have mixed Annual Conferences? They have white Annual Conferences and colored Annual Conferences. The color line runs everywhere throughout their church. In Chattanooga, for instance, they have white churches and colored churches, and the white churches are in one Annual Conference and the colored churches in another. And this same thing is found all over the United States. There are certain things that do not have to be written into constitutions to be authoritative. Bishop Hoss used to say that "God Almighty has drawn the color line in indelible ink." The best colored people know this and insist on it just as much as the best white people. There is never any danger of "social equality" on the upper levels of life; the tragic danger is always on the lower levels, and here it is the white man that is to be condemned.

It is to be regretted that all this talk about "the nigger in the woodpile" has been dragged into a discussion which ought to be conducted on a loftier level. The writer has supposed that the best people in South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Arkansas had heard the politicians bring the "nigger" into their discussions long enough to have grown a little weary of this kind of thing.

IV.

What we ought to do is to ask in the presence of God, What should united Methodism do to save the Negro providentially here in America?

This important aspect of the matter seems to have been entirely overlooked. It is a matter of common knowledge, admitted by all parties, that the highest type of Negro, the Negro most free from vice and crime and most truly religious, is found in the Colored Methodist Church with which Southern Methodism has historic connection and among the colored membership of the Northern Methodist Church. That was a remarkable statement made by Judge John S. Candler that, while as many as ten thousand Negroes had come before him for trial, not one of them was an official member of the Colored Methodist Church or of the Methodist Episcopal Church. Similar testimony we have often heard from others. Let us thank God that our labor has not been in vain in the Lord.

Such fraternal and religious ties as we now have with colored people ought to be strengthened, not loosened.

It is pretty well known that the Roman Catholic Church would be willing to invest millions of dollars for the chance of gathering into its membership three hundred and fifty thousand colored people. If the Roman Catholic Church had three hundred and fifty thousand Negro members, its power would be tremendously increased in America. In the Southern Messenger of March 6, 1924, there is an appeal signed by Dennis Cardinal Dougherty, Archbishop of Philadelphia; Michael J. Curley, Archbishop of Baltimore, and Patrick J. Hayes, Archbishop of New York, from which I quote:

> During the past year over five hundred thousand Negroes forsook their abodes and occupations in thirteen Southern States and traveled northward. This fact makes the Negro question country-wide, and the church must decide on the proper handling of the situation. From a temporal standpoint Catholics should realize that it will pay them to treat the colored man in a Christian manner. The Negro is increasing rapidly in numbers, and he is making considerable progress in every trade and profession. It may be that he will hold the balance of power in the future. We should use every individual and collective effort to draw the Negro toward the church, and when persecutions arise we may have him for our friend.

Comment on the motives herein revealed is unnecessary. What I wish to emphasize is that we Methodists have such an obligation and such an opportunity as no other Protestant denomination has. To ignore it, to throw it away, would be a sin against God and man.

But it is objected: **If we go into this union, our bishops will have to sit in conference with two colored bishops, and colored preachers may be members of important connectional boards.** Well, what of it? Something worse than that will happen if we drift farther and farther apart.

It seems to be forgotten that we are doing a limited amount of work with colored people at the present time. Some months ago in the interest of educational work among colored people there was held in the Lambuth Building, Nashville, Tenn., **a joint meeting of the College of Bishops of our Church and the bishops of the Colored Methodist Episcopal Church.**

Upon this question of white folks being mixed up with Negroes in church councils we let Dr. T. D. Ellis, a Georgian and the Secretary of our Board of Church Extension, say a word or two:

> The work of the Methodist Episcopal Church, South, among the Negroes is through the Colored Methodist Episcopal Church. I am a member of the Board of Trustees of Paine College, at Augusta, Ga., a school supported by our church for Negroes. Bishop U. V. W. Darlington, of our church, is president of the board, and Bishop Williams, of the Colored Methodist Episcopal Church, is the vice president. The board is composed of an equal number of white and Negro men and an equal number of white women and Negro women. At the meetings of the Board of Trustees the white men and the white women meet with the Negroes. Whenever Bishop Darlington desires to make a speech, Bishop Williams will preside. Now, in all good conscience, is it any worse for the bishops to meet in counsel with two Negro bishops who are limited in their work to Negro Conferences than for Mrs. James H. McCoy and Mrs. Luke Johnson, white women of the Methodist Episcopal Church, South, to

meet as members of the Board of Trustees of Paine's College? I think Mrs. McCoy and Mrs. Johnson will tell you that in such meetings Southern ideals and traditions were not violated and that the Negroes showed them the utmost respect and listened profoundly to what they had to say. Does not consistency demand that we should see things as they are and not conjure up racial prejudice?

It would seem from what certain opponents of unification have to say that they wish to have no dealings in religious matters with colored people. They deal with them in their homes as cooks and as nurses for their children; they deal with them on the farm as they make the cotton crop for them; they deal with them waiting on them as doctors and working for them as lawyers. In every other way they deal with them. But in religion they would say to them: "You must have nothing to do with us, and we will have nothing to do with you." If some one suggests that I am exaggerating the actual situation, let me ask: "As a matter of fact, what does the reader of this article have to do in a religious way with the colored people with whom he has business dealings?"

There have been serious difficulties between the two races in this country. Riots have sometimes broken out to the shame of our Christian civilization. In many parts of the South interracial committees have accomplished an immense amount of good. The best colored men and the best white men have sat down and made a study of difficulties that have arisen. In South Carolina, in Georgia, in Alabama, in Mississippi, in Louisiana, and in Arkansas unmeasurable good has been accomplished by these friendly conferences. Might not similar good be accomplished if Methodist bishops had a chance to discuss church affairs with colored bishops once a year? Would anything but good come out of a fraternal conference in important committees with the best men in the Colored Methodist Church and the Northern Methodist Church? For one I should welcome the opportunity. Our Christian women of the Woman's Council are already doing a notable work in friendly counsel with colored women. May Heaven's blessings rest upon them more and more!

V.

Our plan of unification is in reality a plan of unification by co-operation. And it will work.

What the plan really does is to take the two churches just as they now are and arrange a practical method of co-operation. The Southern Church remains intact. The Northern Church stands just as it is. But the plan makes it possible to co-operate at many points.

Concerning the place of the Negro in the united church, we leave the Northern brethren to deal with him just as they may please, while we of the South will deal with him just as seems to us wisest and most Christian. The plan specifically provides for this. Once more let me say:

> One of the finest things about our present plan of unification is that it completely avoids the difficult question of the colored man in the church by leaving us to deal with it as we please and leaving our Northern brethren to deal with it as they think best. **The effort to lug in the question of social equality with Negroes by the ears is completely out of order and out of place.**

But we all can co-operate to do what Methodism ought to do for the salvation of the colored people in our midst.

This plan forces nothing. It offers a great opportunity. It gives a long-suffering people a chance to get together. We will co-operate on the mission field; we will co-operate in city and in country. We will release millions of money and thousands of men for the work of building up the Church of God. My honored colleague says that the friends of unification are "urging the preachers and people of our church to accept a confessedly imperfect plan which they assure us will bring peace and prosperity to American Methodism." Well, we could hardly be immodest enough to claim that the work of our hearts and minds was "perfect." What we do claim for it is that it will do the work. **it will unify American Methodism. And we can't shake off the conviction that this is the principal objection to our Plan.**

As a matter of fact, it is already at work. All along the border, where the two Methodisms work side by side, a new spirit of fraternity has sprung up. Methodists in the border Conferences are already planning to get together. This is not surmise; this is an exact recital of what is now going on. Thank God, a tide of brotherliness has arisen which cannot now be turned back! Unification is already at the door in many of our towns and cities. Take the city of Chattanooga, for instance, where the forever memorable session of the General Conference was held. Immediately after the adjournment of the Conference the men of our Centenary Church and the men of the First Methodist Episcopal Church met together in a fraternal banquet. Since then the two congregations have been worshiping together. I could name churches within the bounds of the Hoiston Conference that have delayed building enterprises waiting for the coming of union so as to be saved the expense and shame of building Methodist altar over against Methodist altar. And news comes from various parts of the church of Methodist congregations getting ready for the new and happier relationship.

VI.

Men who oppose unification will not be permitted to do with our plan what Senator Lodge and others did with the League of Nations.

Woodrow Wilson declared on his last fatal speaking tour that to reject the League of Nations would "break the heart of the world." But men of great ability like Senator Lodge would have none of the League. Day and night the whole scheme was subjected to criticism. Every part of it was made to appear objectionable. The very idea was denounced as un-American. Men of great learning proved to the satisfaction of many that the League of Nations could not possibly prove a success. The Senate rejected the treaty, and the "heart of the world was broken." Concerning this, the New York Times had the following to say in a recent editorial:

> Events have a way of confuting prophets. The League of Nations, even without the aid and comfort of the United States, has done more good work than its friends would have thought possible, and has displayed scarcely any of the weakness which its enemies predicted for it. The flowing tide is with the League. Politicians may come and go, elections may be decided one way or the other, but the great trend of the civilized world goes on unaffected. It is, as Mr. John W. Davis said, in the direction of the belief that the League of Nations "is destined more and more to become the bulwark of peace and order to mankind."

And now able and distinguished men are trying to do with the plan of unification just what Senator Lodge did with the League of Nations. They will have none of the plan of unification. It is evil, only evil, and that continually. And so they continually attack the plan from every possible angle, expecting to arouse the fears and suspicions of our good Methodists in the South.

But they will not succeed, and for two reasons:

First, they are attacking the plan of unification at too many points. The entire plan is had, so they contend. Every article in it has some hidden danger lurking beneath it. If the enemies of unification had centered their attack on one or two points and had been able to make out a case, they would have had greater influence on the men of the church who do their own thinking. But they have pursued a policy which will defeat itself. The church will hardly believe that the four bishops, nine ministers, and seven laymen whose names are mentioned at the beginning of this communication are just leading a "children's crusade" as we have been told. We were instructed to do a certain thing; we did that very thing and not another; we know fully what the plan does, and we heartily recommend it to the church.

The second reason why the critics of the plan of unification will not succed as did the critics of the League of Nations is that when Woodrow Wilson laid the treaty before the Senate the tide of Christian idealism which had lifted all America during the World War was rapidly flowing out. Selfish human nature had reasserted itself, and America was tired of doing great and heroic things. And so the treaty was defeated. And so confusion followed. But the tide has turned. Even now, as the Times says, "the flowing tide is with the League. Politicians may come and go, elections may be decided one way or the other, but the great trend of the civilized world goes on unaffected." This is one reason why we did not succeed better with the scheme which our Joint Commission developed without being able to advise its adoption four years ago. The tide of idealism was flowing out. But the tide has turned. America has recovered to a large degree her own true spirit which for the moment she had lost. And America is once more taking her place of leadership among the nations. **And now the flowing tide is with unification.** Objectors may come and critics may go, but the trend of Christianity toward a true spirit of unity goes on unaffected. And who can doubt that it is the Spirit of the living God moving in Methodism to-day making toward the answering of Christ's high-priestly prayer, **that we may all be one, that the world may know that the Father has sent him?**

In conclusion, let me make the words of Jefferson Davis, President of the Southern Confederacy, my own:

> The past is dead. Let it bury its dead, its hopes, and its aspirations. Before you lies the future, a future full of golden promise, a future of expanding national glory before which all the world shall stand amazed. Let me beseech you to lay aside all rancor, all bitter sectional feeling, and take your place in the ranks of those who will bring about a consummation devoutly to be wished—a reunited country.

And since there cannot be a reunited country in the deepest sense of these words where divided spiritual forces are keeping old wounds open, let me beseech all Methodists to lay aside all rancor, all bitter sectional feeling, and take their place in the ranks of those who will bring about a consummation devoutly to be wished—a reunited Methodism.

A CORRECTION—THE CAMP GROUND—DR. CARLEY AND "REFERENDUM."

By Payton A. Sowell.

In the article, "Seashore Camp Meeting," the printer has me to say, "The tent-owners pay rental on twenty-four acres," when I said—at least in my mind I said,—"on about two and one-half acres." The village "of cottages" occupies only about that number of acres.

But—I am delighted, most of all, at the "Editorial", which so systematically and generously advocates the reference of the "present plan" to the "adult" members of the church, to know their preferences.

I have always known Dr. Carley's heart is at the right place.

And, so far as I know, Dr. Carley is the only advocate for the "present plan" that is "democratic" enough to submit it to the people.

I am in favor of submitting the matter to the members 21 years of age and upwards. This vote is not in any sense "the official vote" to settle the course of action.

But it is justifiable information; information from the people who built our churches, and support our preachers.

It is almost equivalent to the "action of the Pope"—to decline submitting it to the 2,000,000 members.

NOTICE.

Professor James J. Carruth, singing evangelist and young people's worker, has open date in September; also one of two open dates in 1925. Would like to have these filled in Mississippi or Louisiana. Box 152, Wilmore, Kentucky.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

SOON THE ANNUAL CONFERENCE MINUTES WILL SHOW WHO'S WHO IN THE SPECIAL EFFORT.

The Board of Finance will furnish the official copy or Statistical Table Number 4 for publication in the Annual Conferenee Minutes. This table will show the quota for every charge and the amount paid on same for the first year. So it will happen that the record of every charge in the Special Effort for the first year will be preserved in the reeords for all time. If any pastor's eharge fails to do anything the first year, that pastor, when superannuated, can read the 1924 Minutes of his Annual Conferenee and see what he failed to do for superannuates when he had a chanee. Watch out for Statistical Table Number 4—it will have a tale to tell!

IF CONGO BELGE MISSION CAN—YOU CAN.

I have just recevied from C. T. Schaedel, superintendent of Congo Belge Mission, Africa, a total of $190 for Superannuate Endowment. This amount represents contributions for the purpose stated as a result of the Special Effort among the missionaries in this Mission to assist the great cause. I do not know when anything has affected me so deeply as this splendid response of the men and women who are in service in this far-away Mission field. The $190 referred to in the foregoing added to former contributions from this Mission makes a total of $315 that Congo Belge Mission now has to its credit in the Special Effort for Superannuate Endowment.

I should think that the foregoing would shame every eharge in the chureh that is neglecting this cause. It may be admitted that some charges are faced by serious difficulties, but is it possible for any charge in the home land to be hindered as much in this matter as is our Congo Mission? I pray that this good news from far-away Africa will be to every charge at home a real inspiration to do its duty by the Forgotten Man.

EVEN TO OUR WIDEST BORDERS THEY ARE DOING IT.

I have just received a letter from Brother D. A. Sloan, of our Methodist Mission in Belgium. He stated as follows: "Enclosed find New York draft for $55.93, the same being an amount which has been contributed from our various plaees of work in Belgium, as a special offering towards the Superannuate Endowment Fund. This seems to be a small amount when converted into dollars, but in Belgian francs it represents a liberal donation."

And so it happens that out of the very heart of troubled and war-torn Europe comes from the unfortunate people a practical expression of their interest in the Forgotten Man. Does not this good news stir you? If you have been silent and inaetive on this subjeet, can you go on being so when such things are happening? Will you permit the outpost missions of the ehureh to do such things while you at home in the midst of peace and comfort fail to lift a hand in behalf of the cause?

THIS PREACHER WILL BE VERY HAPPY AT CONFERENCE.

The Leitchfield eharge, Elizabethtown District, Louisville Conferenee, has paid its entire quota for the five years in full. The amount is $1,700, a few dollars in excess of the minimum expected. Rev. W. C. Christy is the pastor. This energetie pastor has a right to go to Conferenee with his chest out. He has accomplished a very creditabie thing for the superannuates. His name will go down in the history of the church as being one of the very first to pay a five-year quota in one year.

A STORY OF LOVING REMEMBRANCES.

When the superannuates were active in service they reeeived many "poundings"—with apples, potatoes, turnips and beans. Now in their infirmities of old age they are being "pounded" again, but this time it is with dollars of the realm. Behold how the charges are taking part in this good work, as evidenced in the following which have paid one-fifth or more of their total Special Effort quota:

Harrisonville, Southwest Missouri, Kansas City, Rev. J. H. Sneed, pastor; total assumed quota, $2,170; amount remitted, $546.50.

Clinton, Southwest Missouri, Sedalia, Rev. J. W. Smith, pastor; total assumed quota, $2,016; amount remitted, $429.50.

Miakka, Florida, Tampa, Rev. J. C. West, pastor; total assumed quota, $710; amount remitted, $143.25.

Harrodsburg, Kentueky, Danville, Rev. F. B. Jones, pastor; total assumed quota, $3,000; amount remitted, $605.25.

Pioneer Memorial (Oakland), Paeifie, San Francisco, Rev. A. T. O'Rear, pastor; total assumed quota, $3,000; amount remitted, $1,062.27.

Montgomery, Western Virginia, Charieston, Rev. J. L. Vinson, pastor; total assumed quota, $2,250; amount remitted, $711.

Santa Fe, Tennessee, Columbia, Rev. J. B. Estes, pastor; total assumed quota, $1,144; amount remitted, $330.45.

Pulaski, Holston, Radford, Rev. D. P. Hurley, pastor; total assumed quota, $2,750; amount remitted, $550.

Walsenburg, Denver, Denver, Durango, Rev. John Cox, pastor; total assumed quota, $1,390; amount remitted, $297.

Blairsville, Illinois, Murphysboro, Rev. O. A. Sweckard, pastor; total assumed quota, $700; amount remitted, $141.50.

Gorham, Illinois, Murphysboro, Rev. Curwen Henley, pastor; total assumed quota, $500; amount remitted, $100.

Second Chureh (Maysville), Kentucky, Maysville, Rev. W. M. Williams, pastor; total assumed quota, $566; amount remitted, $112.40.

McKendree Church (Nashville), Tennessee, Nashville, Rev. H. B. Trimble, pastor; total assumed quota, $5,034; amount remitted, $2,196.79.

Lewisburg, Louisville, Owensboro, Rev. Virgil Elgin, pastor; total assumed quota, $1,333; amount remitted, $267.

Groveland and Mascotte, Florida, Orlando, Rev. H. Dutill, pastor; total assumed quota, $2,043; amount remitted, $408.75.

Felicity, Louisiana, New Orleans, Rev. H. T. Carley, pastor; total assumed quota, $1,695; amount remitted, $523.95.

Chillicothe, Missouri, Chillieothe, Rev. F. P. Hanes, pastor; total assumed quota, $2,500; amount remitted, $669.40.

Norborne Station, Missouri, Richmond, Rev. J. N. Boyd, pastor; total assumed quota, $2,016; amount remitted, $429.03.

East Dinwiddie, Virginia, Petersburg, Rev. H. T. Todd, pastor; total assumed quota, $1,670; amount remitted, $377.35.

Enterprise, Western Virginia, Fairmont, Rev. J. B. F. Yoak, pastor; total assumed quota, $1,907; amount remitted, $604.50.

Montgomery, Tennessee, Clarksville, Rev. Omar Charles, pastor; total assumed quota, $1,350; amount remitted, $390.

Leitchfield, Louisville, Elizabethtown, Rev. W. C. Christie, pastor; total assumed quota, $1,700; amount remitted, $1,700.

Sarasota Mission, Fiorida, Tampa, Rev. W. B. Tresea, pastor; total assumed quota, $250; amount remitted, $72.25.

Georgetown, Kentucky, Covington, Rev. B. O. Beck, pastor; total assumed quota, $1,978; amount remitted, $400.

Germantown, Kentueky, Maysville, Rev. J. M. Mathews, pastor; total assumed quota, $1,350; amount remitted, $350.

Marshall, Southwest Missouri, Marshall, Rev. J. E. Alexander, pastor; total assumed quota, $2,775; amount remitted, $1,325.

St. Paul (Springfield), Southwest Missouri, Springfield, Rev. J. W. Pearson, pastor; total assumed quota, $10,000; amount remitted, $2,000.

Kennekeet, North Carolina, Elizabeth City, Rev. C. A. Johnson, pastor; total assumed quota, $770; amount remitted, $157.10.

Forest City, Missouri, St. Joseph, Rev. J. L. Taylor, pastor; total assumed quota, $1,332; amount remitted, $284.

St. Paul's (Denver), Denver, Denver, Durango, Rev. T. S. Wheeler, pastor; total assumed quota, $2.420; amount remitted, $535.

Natalbany, Louisiana, Baton Rouge, Rev. B. W. Waltman, pastor; total assumed quota, $1,253; amount remitted, $325.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor; total assumed quota, $1,046; amount remitted, $301.

Park Street (Atlanta), North Georgia, South Atlanta, Rev. C. M. Meeks, pastor; total assumed quota, $4,020; amount remitted, $1,516.42.

"HE NEVER KNOWS WHEN HE'S LICKED."

That is what a prominent man once said about a young preacher, and remarked further that this quaiity of character would make the preacher a great success. And it did. Deliver us from the quitter! Nothing is so wretehedly pitiful as a man without any backbone, that is, one who cannot stand up and fight when a struggle is on. Some men are like that.

But O the joy of a hard hitter! The man who grits his teeth and doubles his fists over a difficult task, is going to get ahead with the job if something doesn't pull loose. Sueh a man as this is the one needed for such a time as this—that is, when we are after Speeial Effort quotas in the midst of a field overgrown with all kinds of quotas. Come on, you red-blooded fighters! Get your quotas and pay them to the General Board before the meeting of your Annual Conference. Then you can sit in your piaces in the Conferenee room and smile, smile, smile. And the old worn-out boys will do some smilin', too!

Centro Cristiano, Chihuahua, Mexico, has drawn the bulk of its eqnipment, repairs, and running expenses from the Centenary for the past four years—$23,288.

The Home Circle

A WONDERFUL WORLD.

A little more praise and a little less blame,
A little more virtue, a little less shame,
A little more thought for the other man's rights
A little less self in our chase for delights.
A little more loving, a little less hate,
Are all that is needed to make the world great.
A little more boosting, a little less jeering,
A little more trusting, a little less fearing,
A little more patience in trouble and pain,
A little less willing at times to complain.
A little more kindness worked into the strife,
Are all that is needed to glorify life.
A little more honor, a little less greed,
A little more service, a little less creed,
A little more courage, when pathways are rough,
A little more action, a little less bluff,
A little more kindness by you and by me,
And, O, what a wonderful world it would be.
—Exchange.

HOW MRS. RUSSELL KILLED A BEAR.

By Frances M. Fox.

All bears are not good. There was at least one bad bear in the world, and this story is about him. It is a true story, too. The Honorable Frank White, now treasurer of the United States, tells it to his baby granddaughter, Elizabeth, when she sits upon his knee. Mr. White was well acquainted with Mr. and Mrs. Russell, and they were the first who told him the story about their fine bearskin rug, when they all lived away out west.

In the beginning, and this was long, long ago, Mr. and Mrs. Russell lived on a farm in northern New York. They lived in a new part of the country near big woods.

One day Mr. Russell went away to town and left Mrs. Russell alone on the farm. Mrs. Russell wasn't lonely a bit, because she had so much to do. Once as she tidied the living room, she looked out of the window and saw a big animal walking along the road.

"I swan," said Mrs. Russell, "but that is a big dog! I don't know when I ever saw such a big dog before."

After that she almost forgot the dog. She swept the living room and did the dusting, and then went in the kitchen to do the work there. Again she looked out of the window, and again she saw the big dog; he was coming toward the house. Even then Mrs. Russell didn't think much about the dog. She washed the breakfast dishes and sang little snatches of song as she worked.

Mrs. Russell was either churning butter or doing something else when she heard an animal stepping around and stepping around close beside the house. She looked out, and even then she didn't know it was a bear that had come to call. She saw an animal, but still thought it was a big dog.

Suddenly the animal walked to the window and looked in.

"I swan!" exclaimed Mrs. Russell in great surprise, "it is a bear."

It was a bear and a bad bear at that. The bear lifted his huge head and sniffed the air. Maybe he smelled something good that Mrs. Russell was cooking on the stove.

For a few seconds the bear looked at Mrs. Russell, and Mrs. Russell looked at the bear. She didn't invite him in; neither did she say anything to hurt his feelings. Mrs. Russell was glad, though, when the bear turned from the window and walked away. He was an unusually big bear, and he didn't look pleasant; but he might have been a good bear all the same. He at least had better manners than Goldilocks when she called at the three bears' house, because he didn't try to lift the latch and walk in.

In a few minutes Mrs. Russell was singing again. She didn't sing long, though, because she soon heard one of her little pigs squealing down by the barn.

"I swan, that bear is after my pigs!" exclaimed Mrs. Russell. Oh, but she was angry. She had believed that the bear was a good bear and that he would walk back to the woods without doing any harm.

When she heard her little pig squealing Mrs. Russell wished that Mr. Russell had stayed at home that day. The next minute the hens cackled in a loud, scared fashion, the old rooster said things, and the little chickens, they cried.

"Some one ought to kill that bear!" she said as she looked straight at the cat. The cat paid no attention; she walked away with her tail in the air.

Just then the pigs squealed again, and the chickens begged for help. Then said Mrs. Russell: "I shall have to kill that bear myself!" And down she ran to the barn.

She ran to the barn as fast as she could go. Then she looked for the bear. That bad bear was standing by the pig pen with his paw through a small hole in the fence. That bad bear had caught one of Mrs. Russell's little pigs; but that didn't do him any good.

The hole in the fence was too small for the big bear to get through, and it was so small the bear couldn't pull the little pig through so he could eat him up. The bear hung on, and the little pig squealed and squealed and tried to get away. It was Mrs. Russell's prettiest, cleanest pig, with the curliest tail, and it made her so very angry to see her little pig in trouble she forgot to be afraid of the bear.

In the barn Mrs. Russell found an ax. Then straight she went after that bear. She walked up behind him, and the only reason he didn't hear her was because the pigs and the chickens were making such an uproar.

Mrs. Russell straightway gave that old bear one hard whack—bang! on the top of his head with the ax, and that was the end of him. He never knew what happened. He didn't even have time to have a headache.

The little pig was glad when the big bear suddenly let go. Mrs. Russel was glad, too.

"I guess you will never scare my pigs and chickens again," she said to the bear. Then back to the kitchen she went and finished her work as if nothing had happened.

When Mr. Russell came home Mrs. Russell said: "There have been great doings on this farm since you went away this morning. I killed a bear!"

"You killed a bear?" Mr. Russell repeated. He thought she was joking.

"If you do not believe it, you go down to the barn and see!" she told him.

Mr. Russell didn't believe it, so down he went to the barn to see what he could see. When he came back to the house he said to Mrs. Russell:

"That is a big bear! How did you do it?"

She told him; then Mr. Russell went to the barn and skinned the bear. He scrubbed and scrubbed the skin with ashes, and then he covered it with saltpeter. He did this to make the skin clean and soft so Mrs. Russell could have a fur rug made of her bearskin. It was a huge bear with a perfect fur coat, and that fur coat did make a rich, warm rug.

Visitors always admired the rug. Whenever a visiting stranger said to him: "That is a fine fur rug you have, Mr. Russell; where did you get it?" Mr. Russell used to answer:

"It is a fine bearskin, Mrs. Russell and I killed the bear!"—The Continent.

"JUST IMAGINE."

On his return to Serbia a young native of that country who had been in America eleven years told his countrymen of many wonderful things, says Scribner's Magazine. When he told the simple peasants about the harvester which can cut, bind, and load the seasoned wheat all at the same time with nothing but a few stupid horses to drag it along, they could hardly believe it.

After awhile the young man's store of information became exhausted, and he had less and less to say; but the wise men of his native village of Idvor urged him on. They met his apologies with the statement that Peasant Ghiga never left Idvor in all his life until one day he went to a neighboring village about ten miles away and saw the county fair. He returned to Idvor on the same day, and for six weeks he never ceased talking about the things he saw at the county fair.

"Just imagine," said the priest, who was in the group, "how much he would have had to say if he had been nine years in great America!"

God is not far away, the infinite Goodness is not far off, but near us: . . . the evening shade, the guarded sleep, the morning resurrection, every bounty that falls from heaven, every bounty that springs from earth, every loving heart that blesses us, every sacred example that wins us, all these are the revelation, the manifested love of the One, all-holy, all-perfect, whom to know is life.—Dr. Dewey.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, honored the Advocate office with a call on Saturday of last week.

Dr. Theodore Copeland writes that he has recently held a great meeting at Texhoma, Okla. Dr. Copeland's home address is 3710 Euclid Ave., Dallas, Texas.

Rev. J. L. Frazier is completing his fourth year on the Springfield charge, Baton Rouge District. He is building, largely with his own labor, a fine church at Springfield.

Rev. W. J. Ferguson, of Gulfport, Miss., passed through New Orleans on Monday of this week en route to Bogalusa, La., where he was to assist the pastor, Rev. Elmer C. Gunn, in a meeting.

Rev. Dan Kelly will assist Rev. R. T. Ware in a revival meeting at Vivian, La., beginning on Oct. 19. The work at Vivian is in good shape, large congregations attending the services of the church.

Plans are being perfected to overhaul and enlarge the parsonage at Crenshaw, Miss., making it one of the nicest parsonage homes in the North Mississippi Conference. The church at Sledge, Miss., is also being repainted.

The editor of the Advocate is greatly indebted to Dr. R. H. Harper, pastor of the First Methodist Church, this city, for his kindness in rendering editorial assistance during the short vacation he recently had in Eiiisville, Miss.

The presiding elders of the Louisiana Conference met with Bishop Sam R. Hay at Lake Charles on Wednesday of this week. A meeting of the Executive Committee of the Conference Board of Education was also heid at the same time and place.

On Thursday, Sept. 25, the formal opening of the one hundredth session of Centenary College, Shreveport, La., wiil be held. A great program is being prepared for the occasion, and President Sexton is expecting a great attendance of alumni and former students.

The Protestant churches of Ei Paso, Tex., have invited the William B. Hogg evangelistic party to hold a union meeting in El Paso before entering upon their general evangelistic work. From El Paso the party will go to Las Cruces, and from there to Hazlehurst, Miss.

Miss Beurah Northington, second daughter of Rev. and Mrs. C. A. Northington, Crenshaw, Miss., has recently returned home from the Lucy Brinkley Hospitai, Memphis, Tenn., where she underwent an operation for appendicitis. We are giad to learn that the operation was entirely successful.

Rev. F. L. Applewhite, Jackson, Miss., is the reporter of church news for the Jackson District, and it was he who wrote the "Jackson District Notes" which appeared in last week's Advocate. Unfortunately, Brother Applewhite's name was not signed to the manuscript, and it faiied, therefore, to appear with the article.

The Business Manager of the Advocate has received a letter from Kiimichaei, Miss., with $2 enciosed, asking for the renewai of subscription to the Advocate. The letter, however, is unsigned, and it is impossible to give proper credit without the name. The letter is dated Sept. 1. Will the writer piease give us his (or her) name?

Miss Nattye Beli, daughter of Mr. and Mrs. W. G. Beil, of Braxton, Miss., and Mr. Herbert Kay McLure, of Ruston, La., were married at the Methodist church, Braxton, Miss., at noon on Sunday, Aug. 31, Rev. W. H. Lane, of Purvis, Miss., an uncle of the bride, officiating. The Advocate extends all good wishes to the happy young couple.

A recent survey of the theological seminaries of America shows that there are approximately 9,000 students enroiled. The survey brings out the fact, however, that many of the so-called seminaries have very low standards of admission, and that many of the students have very littie previous preparation for the work upon which they have entered.

Rev. John L. Sutton, superintendent of the Mississippi Children's Home Finding Society, Jackson, Miss., was in New Orieans one day last week and paid the Advocate office an appreciated call. Brother Sutton is always glad to fiil the pulpits of the brethren, either to represent his work or to preach, and he will cheerfuiiy respond to any request for his services.

Rev. C. A. Northington, of the Crenshaw and Sledge charge, North Mississippi Conference, has just closed a fine meeting at Siedge, where he was assisted by Rev. W. A. Wilson, Conference evangelist. There were fourteen accessions to the church and a laymen's league was organized as a result of the meeting. The music during the meeting was directed by Mrs. Brock, of Holland, Miss.

Brother J. C. Cavett, superintendent of the Galloway Memorial Sunday School, Jackson, Miss., requests the pastors and Sunday school superintendents of our patronizing Conferences to notify him, Mrs. C. A. Bowen, or Mr. W. E. Morse of any young peopie or any members of their churches that are moving to Jackson. Upon receipt of the desired information, the newcomers will be looked up and given a cordial welcome to the city.

Rev. L. W. Cain, our pastor at Frankiinton, La., writes as foliows: "The Rev. John W. Robertson, evangeiist of Memphis, Tenn., conducted our meeting this year. His preaching greatiy pieased the people. The spacious auditorium of the new church was overflowed at nights a good part of the time, and his day congregations were the largest I have seen at any revival in Frankiinton the four years I have lived here. He flayed sin straight and hard from the opening to the closing of the meeting. Many church members promised to do better. He was invited by the board to come back next year. His son, John Cooke, directed the music."

A cordial note from Rev. L. H. Estes invites the editor and the readers of the Advocate to attend the opening of the Methodist Hospital at Memphis, Tenn., on Tuesday, Sept. 16, from 9 a. m. to 9 p. m. This magnificent institution, the property of the North Mississippi, the North Arkansas, and the Memphis Conferences, is located at 1265 Union Avenue, Memphis. The building is 235 feet long, 48 feet wide, and four stories high. It is of re-enforced concrete construction, and is fireproof. The exterior is of stone, cream-coiored terra cotta, and red mat brick. The building is 240 feet from the street, in the midst of a grove of stately forest trees. The site embraces a iittie over four acres. A beautiful nurses' home has been erected on the grounds. Young women who desire to take up the nobie calling of a trained nurse should write to the superintendent of nurses for particulars. The hospital has a capacity of 150 beds, and the very latest and very best hospital equipment has been instaiied in every department. The opening of this great institution is an event of unusual interest, and the Methodists of North Mississippi, North Arkansas, and Tennessee are to be congratulated upon the realization of their pians.

A FRIENDLY CRITICISM.

Dear Brother Cariey: Will you aliow a brief criticism of your editorial printed on the front page of your issue of Aug. 28, under the caption, "Let the Church Vote on Unification?" You are usualiy very discreet and cautious in your utterances, and for that reason your words have weight, but human iimitations are such that even an editor's brain does not function accurately when off the track. If you will pardon the temerity of your old preceptor, friend and brother and one who loves you, I will take the iiberty of saying I believe you "switched" when you announced, "It is democratic." The Methodist Church is not a democracy. Our good Bishop Candler at at least two sessions of the Louisiana Conference most emphatically, and I think correctly, stated that our church was not a democracy.

You admit that "the responsibility rests squareiy with the membership, both clerical and lay, of the Annual Conferences." Your admission is both lucid and correct and in accordance with our iaw. You further admit, "According to the provisions of the law of the church, only the members of the Annual Conferences have the right to act officialiy upon a proposed measure of the kind now before us." Right again you are, Brother Carley, but pause just a moment; if "According to the provisions of the law of the church only the members of the Annual Conferences have the right to act officially," by what authority would you submit the matter to a piebiscitum? If only the members of the Annual Conferences have the right to act officially, would not a vote by the membership of the church be a "straw vote?" It seems to me, Brother Carley, your admissions kiil the force of your argument. Your admissions seem to piace you in the predicament of the coon in one of Colonel Daniel Boone's coon stories. The Colonel's faithful dog treed a coon and the Coionel walked up to the tree and said to his dog "What is up here?" The coon repiied: "It's me, but I'm not up here."

The church has the General Conference, a body legally qualified and duly authorized to submit the plan of unification to the several Annual Conferences. It has spoken, and the members of the Annual Conferences are legaily qualified and thoroughly competent to pass on the acceptance or rejection of the pian. We have a law, and what is done must be legally done. Some of us might wish that the law were different and more democratic, but it is not. Who would take the initiative in submitting the pian of a referendum? Who has authority to submit the plan? What would yo do with the Restrictive Rules, which are the bone and marrow of our ecclesiasticism? How long wouid it take and how circuitous would be the route we would be compeiled to journey before we could begin to commence to get ready to make preparation to start to vote? Under your second division you make the qualifications and character of the membership a ground for submission. The writer heartily concurs in all the good things you say about our good people, but he desires to answer with an

analogue. There are thousands of men in the United States who are as competent and trustworthy as our President and Senators, yet the treaty-making power is delegated to and lodged in the President and Senate, and even to the exclusion of the House of Representatives, not to make mention of vox populi.

In your third division you say "It is right." If it is right to submit to a referendum, then the church is wrong, for it is episcopal in form and not congregational, and makes no provision for submission to popular vote.

In the fourth division you hold "It is expedient." How can a thing be expedient that is not lawful? Paul said, "all things are lawful but not expedient;" but he never reversed the proposition. As we are not congregational, your contention looks like a "trouble-breeder" and a setter up of hopes and a condition that our economy has made no provision to satisfy. There are other suggestions that I might offer, but if you will admit, as I am sure you will, that we are not a democracy and not congregational, and are episcopal in form, we will rest the matter there.

C. C. MILLER.

Baton Rouge, La.

"LET THE CHURCH VOTE ON UNIFICATION."

Dear Dr. Carley: I like you personally. I read with more or less interest all that emanates from your pen. You have delighted me more than once in the subject matter of your articles. Your evident desire for fair play has impressed me even when I could have wished that you might have pursued a different course. But you have given me the surprise of my young years. You didn't even knock at the door of the "One-gallus Hill-Billy Club"—just rushed in without warning. I vote with both hands to receive you. You now carry the marks of the earth earthy. "The Billies" will always give a welcome to an honest "High-topper." You have arrived. You really favored us before your arrival. The glad hand is extended. The smell of fire will not be wanting in your garments when the green-pea aristocrats get through with you. You know, Doctor, we have them aplenty. You take even a Methodist preacher who never wore a pair of "store socks" until he was a voter, let him get filled with his own importance till he swells like green peas well soaked in water, and he talks mighty hard about the "One-gallus Hill-billy fellows" who "sow dragons teeth" in the name of democracy.

When one of the green pea bunch gets going real good it is as rich as cream a foot thick. I would walk a mile most any time just to see him perform—you can hear him most any distance. When he is in full action he reminds a fellow who knows from experience of a real country boy fighting yellow jackets in his shirt. The boy actually enjoyes it. I know. He will tell you how unutterly awful it is to allow a mere member of the church have a voice in the affairs of the church, even when action is being taken that changes the name and state of the church. My dear Editor, you are in bad. You have crossed the Rubicon. You have lined up with hoi polloi. You have called for cornbread and cabbage at a fashionable dining. Jiggs is no longer the center of attraction. Maggie will get you if you don't mind out. The very idea of an editor of a great church paper advocating a plebiscite. You and I are so nearly of one mind now that there is scarcely scrapping room left. True I am opposed to the "plan." True you are in favor of it. A plan is of small import. It just emphasizes the fact that we are not ready for unification. I am opposed to any plan that fails to grant a plebiscite. I will accept any plan that is acceptable to the rank and file of my people.

I haven't yet reached the high state of exclusiveness that enables me to find brains, vision and loyalty in one class only. I don't believe our bishops have a corner on brains in our church. If they have, our brains are woefully split. The editors of our church papers are not infallible. The Pope of Rome is about the only infallible (?) human being we have knowledge of—and he makes some serious mistakes. To say that all the brains of the church are on either side of this or any other question is boldness unwarranted and assumption unpardonable. Take our College of Bishops, who is so bold as to declare in favor of either side in the matter of brains, vision or leadership? Bishops Candler, Denny and Ainsworth will shiver a lance with Bishops Mouzon, McMurry and Moore anywhere, any hour, on any question, and come away smiling and unruffled. These six leaders are divided as their names indicate. Other members of the cabinet are equally interested but less active.

My personal idea of unification would be considered as far afield as was an article I wrote advocating a plebiscite some years since. Yet I have lived to see many dignitaries and more than one editor advocating that same thing. When we are ready let's strike out the word, "South," take the historic name, the Methodist Episcopal Church, and merge without a solitary condition. If there are things to be done first, let's do them. The minority has no interest that will be permanently preserved by the majority. If we are really one, we have no interests that we desire to safeguard. "We be brethren." If, however, three-fourths of the voters of the Annual Conferences and a majority of the membership of the churches desire to try the present "plan," "Barkis is willing"—but don't ask me to vote for it—there are breakers ahead. I am fighting the present plan with all my heart, and praying every day to be delivered from it. More, I have a growing conviction that it is to meet its Waterloo in 1925. Then it is to be hoped that we will go at this thing right. Heart-healing concessions will have to be made, mutual sacrifices will follow, and the spirit of unification will discover itself in the Spirit of our Lord. We won't want a "plan." We will merge because there will be nothing else to do.

Again giving you the right hand of fellowship with great joy, and the heartiest possible welcome into the ranks of the believers,

Your friend and brother,

JAMES H. FELTS.

Greenville, Miss.

RUSTON DISTRICT NOTES.

The pastor and people of the Arcadia church are looking after every detail of work in order that nothing be overlooked or undone at the close of this Conference year. Rev. H. W. Ledbetter is the popular pastor and is an indefatigable worker. His people gave him a vacation in the summer, but he was back at work before his time was up.

• • •

Rev. David Tarver, a student of Centenary College, who was appointed pastor at Athens circuit during the summer, has such a hold on his work that the people have asked that he continue to fill the pulpit on Sunday during the remainder of the year while carrying on his studies at Centenary.

• • •

The district lay leaders' meeting which was arranged for Prof. G. L. Morelock, General Secretary of the Board of Lay Activities, by Hon. T. W. Holloman, Conference Lay Leader, and which met at Ruston, was well attended. Nearly all the lay leaders of the district were present, as were many of the pastors. It was a great meeting, with a great address, and is bearing fruit.

• • •

On the 29th of August, Rev. H. W. Jordan and his leading laymen arranged a banquet to discuss the lay activities of the church. Mr. E. M. Decker, district lay leader, was present, and discussed "Stewardship and Tithing." About forty-five of the leading men of the charge were present. The presiding elder had the privilege of being there.

• • •

Mr. G. A. Rathbun, lay leader at Minden, and the pastor, Rev. W. C. Childress, arranged a banquet for the men of the charge, with excellent results. Similar meetings have been and are being held at other charges all over the district.

• • •

Rev. R. T. Pickett, pastor at Bienville, has been in poor health during the summer, but has had good meetings at every church.

• • •

Ringgold circuit is composed of many loyal people. Rev. G. D. Purcell, the pastor, has been busy with his work and has held meetings at three of his churches. At Andrew Chapel he did his own preaching; at Grand Bayou his brother, James Purcell, of the Mississippi Conference, assisted him; Rev. J. F. Dring, of the Sibley circuit, did the preaching at Rocky Mount. He has received quite a number of members during the year.

• • •

At the third quarterly conference of the Simmsboro circuit, Rev. H. J. Boltz and his people seemed very happy. They had had good meetings at each of the churches, and each steward seemed determined on a clean sheet at Conference.

• • •

Rev. N. E. Joyner and the people of Ruston have planned a union tabernacle meeting, to be led by Rev. John E. Brown, general evangelist, and his assistants. A splendid tabernacle has been erected, and the meeting will begin on the 14th of September.

• • •

All the pastors have had good meetings, and each one will report quite an increase in membership. More than 1,000 have been received in the district up to date.

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We might say much of the Sunday school work of the district, but I will confine this note to the Men's Bible class only. On the fifth Sunday in August, all the classes of the district sent representatives to the district meeting at Minden. More than 600 men were present. The program had been arranged, with good music, both instrumental and vocal, and fine speeches. The address of the day was delivered by Hon. H. H. White, of Alexandria, on the "Plan of Unification." Judge White went into details, and in a very clear way laid the plan before us, presenting both sides. A standing vote of thanks was given Judge White.

K. W. DODSON, P. E.

LICENSING COMMITTEE FOR THE NEWTON DISTRICT.

The Licensing Committee for the Newton District is called to meet at the district parsonage in Newton at 10:30 a.m., Sept. 23, 1924. The members of said committee are as follows: Revs. N. B. Harmon, C. H. Strait, H. J. Moore, and S. N. Young. Let all applicants for license to preach and recommendation for admission on trial into the Annual Conference, meet the committee on that date.

L. E. ALFORD, Presiding Elder.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Wesley Ezell, Rocky Springs, Miss., 2; Rev. M. H. Honeycutt, Rayville, La., 2; Vivian Clegg, Enterprise, Miss., 2.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

J. W. LANGLEY was born in Autauga County, Ala., July 5, 1849, and died June 19, 1924. In early life he embraced religion and joined the Methodist Episcopal Church, South. The writer well remembers the happy night when he realized the power of his Lord to save from sin. The writer has been a minister of the gospel more than fifty years, and can truthfully say that the conversion of his brother was one of the brightest he has ever witnessed. We lived as close together perhaps as two brothers ever did in the days of our boy and young manhood. In all those years his walk was so consistent that it ever made us feel that he was the better of the two. His was an active, industrious life. But very little of the results of his toil was spent for his own comfort. Just about the time he reached young manhood mother was left a widow with a large family. He stayed at home, and as a dutiful son did all in his power to make her declining years as comfortable as possible. If brother or sister needed help neither sacrifice nor distance was too great to extend the helping hand. Sympathetic friend of the orphans, he took them under the sheltering protection of his own roof and cared for them until they were able to make their own way. He would discommode himself to accommodate his neighbor. Scrupulously honest in all his dealings with his fellow-men. One of his neighbors, hearing of his death, was heard to say, "No man can say that J. W. Langley ever wronged them out of the worth of a penny." The ideal Christian with him was far above the common walks of men. He believed in the faith once delivered to the saints, the old-time religion. He rests in peace.

His brother,

A. W. LANGLEY.

THE FIRE BROKE OUT!

Dear Mr. Editor: The fires of God's eternal love were rekindled within the hearts of the people of Black Jack community during the past few days as Rev. L. Betterton, of Tremont, Miss., preached for us.

We had a six days' meeting at Black Jack and took in eleven members on profession of faith. About one hundred people reconsecrated their lives to God and about seventeen people said that they would erect family altars.

Brother Betterton had one message, and that was Jesus Christ and him crucified. The people were inspired and uplifted by Brother Betterton's preaching, and they want him to come back and hold another meeting for them.

Yes, the fire broke out and we just let it burn.

Cordially,

WM. L. ROBINSON.

Ashland, Miss.

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IS THERE A WAY THAT IS BETTER?

By Rev. W. F. Henderson, Jr.

The Conference Committee on Evangelism during the past year has been trying to think of some means whereby the work might better be carried on than at the present time. Meeting with the Mission Board, of which we are all a part, early in the year, it seemed to be the consensus of opinion that there should be some way out. There are some charges in the Conference that have been getting $100 or so for a number of years. No one doubts that these preachers who serve these charges need the amount appropriated, and more; but is there any possibility of bettering this condition whereby we might use some of the money for extension of the work, rather than keeping going at starvation wages these old circuits that really are or ought to be self-supporting?

After looking into the matter from almost every angle, it would seem as if there might be one thing that would help, and the more I see of the needs and the opportunities, the more convinced I am that this would help to solve the problem. Something like this: Select the best possible man (or woman), and let there be one or more for each district, who can go to these rural districts, or other places needed, and train our people in evangelistic work, League, Sunday school, daily vacation Bible schools, tithing, etc. If this worker could visit twenty churches each year with some kind of program like this in each district, it would be of untold value, and would develop our country work as nothing else can do.

I have had recent observation of the work of the Presbyterian Church here in Shreveport, which has a young lady who is on the go all the time, and the work of the Presbyterian Church is being carried forward as it has not been done before in the whole of the Red River Presbytery.

She is helping in the establishing of three new churches in and near Shreveport, and going to some old, run-down churches in the country and staying by them till they get on their feet.

I have recently visited and held a meeting at an old country church where we have probably thirty-five young people from 16 to 20, and there is need for leadership in this community that I have seldom seen. These are fine Christian young people, but they do not know how.

I have had two life service volunteers, young ladies, to visit my church and make inspirational talks, that have given my young people a vision that they have not had before. Our Baptist friends are holding B. Y. P. U. and Sunday school institutes, Bible schools, and evangelistic campaigns everywhere. We have a better organization than anybody else on earth; can we not invest more of our missionary, Sunday school, League, and other kind of workers and evangelists in some work of this kind, and make it pay in greater returns for the kingdom than we have ever received before or than in any other way? I believe we have the workers; I believe that the work will pay in greater efficiency, and mean the salvation of our country churches in some instances; and I believe we can have the money, for we seem to get nowhere much under present conditions, and most folk do not mind paying for something when they can get something. I believe that it will mean more for our Methodism than anything that we can do just now.

Brethren, if you have anything better to offer, let us have it.

Cedar Grove, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Melder ct., at Melder, Sept. 14, 11 a.m.
Glenmora Sept. 14, 7:30 p.m.
Hopewell ct., at Hopewell, Sept. 21, 11 a.m.; dinner on grounds.
Elizabeth, Sept. 21, 7:30 p.m.
Alexandria, Sept. 28.
Coushatta, Oct. 5.
Campti ct., at St. Mauriceville, Oct. 12, 11 a.m.; dinner on grounds.
Natchitoches, Oct. 12, 7:30 p.m.
Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rapides ct., at Pineville, Nov. 15, 10 a.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Olive Branch, at Gilead, Sept. 13, 14.
Clinton, preaching, Sept. 14; Q. C., Oct. 5.
Pine Grove, at Pine Grove, Sept. 19, 21; Q. C., Friday, Oct. 17.
Istrouma, Sept. 21.
Pearl River, at St. Tamamny, Sept. 27, 28.
Bogalusa, Sept. 28.
Natalbany, at Pine Ridge, Oct. 4, 5.
Hammond, Oct. 5, 6.
Baton Rouge, First Church, preaching, Oct. 12; Q. C., Nov. 11.
Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greensburg, at Wesley, Oct, 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Zwolle, at Zwolle, Sept. 14, 11 a.m.
Many, at Many, Sept. 14, 7:30 p.m.
Abbeville, at Abbeville, Sept. 21, 11 a.m.
Gueydan, at Gueydan, Sept. 21, 7:30 p.m.
Crowley, at Crowley, Sept. 28, 11 a.m.
Eunice, at Eunice, Sept. 28, 7:30 p.m.
Sulphur, at Sulphur, Oct. 5, 11 a.m.
Lake Arthur, at Lake Arthur, Oct. 5, 7:30 p.m.
Indian Bayou, Oct. 12, 11 a.m.
Rayne, Oct. 12, 7:30 p.m.
Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.

DICKS' MUL-EN-OL

Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.

Then you'll not be sorry.

Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

New Orleans Dist.—Fourth Round.

Carrollton Ave., Sept. 14, morning.
McDonoghville, Sept. 14, evening.
Lydia, Sept. 21.
Rayne Memorial, Sept. 28, morning.
Second Church, Sept. 28, evening.
Bayou Blue, Oct. 4.
Lafourche, at Labadieville, Oct. 5, morning.
Houma, Oct. 5, evening.
Parker Memorial, Oct. 12, morning.
Epworth, Oct. 12, evening.
Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Haynesville, preaching, Sept. 14, 11 a.m.
Bernice, at Bernice, Sept. 16, 2 p.m.
Dubach, at Dubach, Sept. 18, 2 p.m.
Haughton and D., at Haughton, preaching, Sept. 21, 11 a.m.
Chestnut, at Ashland, Sept. 27, 2 p.m.
Winnfield ct., Sept. 28; preaching at Joyce, 11 a.m.; Q. C. at Winnfield, 2 p.m.
Winnfield, preaching, Sept. 28, 7:30 p.m.
Homer, preaching, Oct. 5, 11 a.m.
Gibsland, at Gibsland, Oct. 7, 2 p.m.
Farmerville, Oct. 8, 7:30 p.m.
Marion, at Marion, Oct. 9, 2 p.m.
Cotton Valley, at Cotton Valley, preaching, Oct. 12, 11 a.m.
Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

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Most Modern and Best Equipped Dental Parlors South.

FROM ELLISVILLE, MISS.

Dear Brother Carley: We have had the last of our meetings for the year, and feel that much has been accomplished by these services. Brother J. H. Jolly did the preaching at Moselle; Brother W. H. Lewis, at Ellisville; Brother W. T. Griffin, at Hinton, and Brother H. J. Maddox, at Mount Zion, with one sermon at the latter by the presiding elder, Brother Graves, and two by Brother T. J. Halfacre. The service rendered by these brethren was of the highest type and greatly appreciated by the congregations. Taken as a whole, I believe that I have had the best help this year of any year in the ministry. Accessions to the church have been few, but this has been due to lack of preparation and personal work on the part of pastor and people.

The work of the circuit in general prospers, especially among the young people, and our Epworth Leagues, two of them organized since the Assembly, are very active. We are a long way from our financial goals, but will, by diligent effort, be able to report our Conference collections and Superannuate Endowment fund for the first year paid in full at the Annual Conference.

Sincerely,

J. B. CAIN.

UNIFICATION.

By Rev. P. H. Fontaine.

Dear Brother Carley: I have just read in the Christian Advocate (Nashville) an extract from a very interesting article by Bishop Scott, in which he suggests a third jurisdictional conference.

Now, I have been advocating a somewhat similar, but more comprehensive plan, and it is a good time to consider it; for the present plan, so far as the Methodist Episcopal Church, South, is concerned, is as dead as Hector, and if you doubt it, just wait until the vote is cast to decide it. My plan is to have a confederation composed of all the Methodist churches that wish to join, on the order of our National Government. The United States Senate represented by a general conference composed of an equal number of delegates from every church, and these delegates to be divided equally between clerical and lay. Each church would have its separate polity as at present.

May God direct us.

Bonita, La.

NUXATED IRON

Helps make rich, red blood and revitalize weak nerves

A CAUSE OF WOMEN'S ILLS

WOMEN OFTEN THINK THEY HAVE HEART TROUBLE, INDIGESTION, NERVOUS PROSTRATION, ETC., WHEN IT'S SIMPLY IRON STARVATION OF THE BLOOD.

Many women believe they are weak and nervous as a result of age, worry and overwork; they think that their disturbed digestion, headaches, heart palpitation, shortness of breath, pains across the back, etc., are due to some serious disease instead of the real cause—iron starvation of the blood. This is proven by the fact that when many of these same women take organic iron for awhile all their alarming symptoms quickly disappear and they become strong, robust and healthy. Iron is absolutely necessary to enable your blood to change food into living cells and tissue. Without it nothing you eat does you the proper amount of good—you do not get the strength out of it.

If you are not strong and well do not wait until you go all to pieces and collapse in a state of nervous prostration, but take some organic iron—Nuxated Iron—at once. But be sure it's organic iron and not metallic iron which people usually take and which is made merely by the action of strong acids on small pieces of iron. Organic NUXATED IRON is like the iron in your blood and like the iron in spinach, lentils and apples and it often increases the bodily and mental vigor of weak, worn out women in two weeks' time.

Beware of substitutes. Look for the word "Nuxated" on every package and the letters N. I. on every tablet. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. At all druggists.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Pleasant Grove, at Tilton, Sept. 14, 11 a.m.
Centenary, McComb, Sept. 14, 7:30 p.m.
Meadville and Bude, at Bude, Sept. 21.
Crystal Springs, Sept. 28, 11 a.m.; Q. C., Sept. 29, 7:30 p.m.
Gallman, at Gallman, Setp. 28; Q. C., 3 p.m.; preaching, 8 p.m.
Foxworth, at Foxworth, Oct. 5, 11 a.m.; Q. C., 2 p.m.
Tylertown, Oct. 5, 7:30 p.m.; Q. C., Oct. 6, 7:30 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct, 12, 13.
Adams, at Adams, Oct. 15, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m.; Q. C., 2 p.m.
La Branch st., McComb, Oct. 19, 7:30 p.m.; Q. C., Oct. 20, 7:30 p.m.
Summit and Topisaw, at Summit, Oct. 22; Q. C., 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—

Every church be spiritually quickened,
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Jackson Dist.—Fourth Round.

Satartia, at Mount Olivet, Sept. 13, 14, 11 a.m.
Bentonia, at Bentonia, Sept. 14, 3 and 7 p.m.
Harrisville, at Poplar Springs, Sept. 20, 11 a.m.; Sept. 21, 3 p.m.
Mendenhall, at D'Lo, Sept. 21, 7 p.m.; Sept. 22, 2 p.m.
Flora, Sept. 28, 11 a.m. and 2 p.m.
Madison, at Madison, Sept. 28, 7 p.m.; Sept. 29, 9 a.m.
Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Daleville, Sept. 13, 14.
Meridian, at Poplar Springs, 8 p.m., Sept. 14.
Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Porterville, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Rosehill, at Rosehill, Wed., Sept. 17, 11 a.m.
Montrose, at Montrose, Sept. 13, 14.
Bay Springs, Sept. 14, 3 p.m. and 7:30 p.m.
Forest and Morton, at Forest, Sept. 21, 11 a.m. and 3 p.m.
Harperville and Lena, at Lena, Sept. 27, 28.
North Neshoba, at H. Chapel, Fri., Oct. 3, 11 a.m.
Neshoba, at Coy, Oct. 4, 5.
Philadelphia, Oct. 5, 7:30 p.m. and 8 a.m., Oct. 6.
Chunkey, at Chunkey, Wed. 11 a.m., Oct. 8.
Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a.m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Coalville, preaching during Palmer Creek camp meeting; Q. C. at Bulah, Thursday, Oct. 30, 11 a.m.
Columbia, preaching and Q. C., Wednesday night, Sept. 10.
Columbia Mission, preaching and Q. C. at Hub, Thursday night, Sept. 11.
Gulfport, preaching, Sunday, Sept. 14, 11 a.m.; Q. C., Wednesday night, Oct. 29.
Brooklyn, at Bond, preaching and Q. C., Saturday, Sept. 20, 11 a.m.; preaching; Sunday, Sept. 21, 11 a.m.
Stillmore, preaching and Q. C., at Stillmore, Sunday night, Sept. 21.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Bay St. Louis, Q. C., Wednesday night, Sept. 24; preaching, Sunday, Sept. 28, 11 a.m.
Logtown, preaching, Sunday, Sept. 28, 7:30 p.m.; Q. C., Monday morning, Sept. 29.
Poplarville, preaching and Q. C., Wednesday night, Oct. 1.
Lumberton, preaching and Q. C., Thursday night, Oct. 2.
Carrier, at Byrd's Chapel, preaching and Q. C., Saturday, Oct. 4; preaching, Sunday, Oct. 5, 11 a.m.
Picayune, preaching, Sunday night, Oct. 5; Q. C., Monday morning, Oct. 6.
Moss Point, Q. C., Saturday night, Oct. 12, 11 a.m.
Escatawpa, preaching and Q. C., Saturday, Oct. 11, 11 a.m.; preaching, Sunday, Oct. 12, 3:30 p.m.
Pascagoula, preaching and Q. C., Sunday night, Oct. 12.
Americus, at Salem Camp Ground, preaching and Q. C., Tuesday, Oct. 14, 11 a.m.
Mentorum, at Pine Grove, preaching and Q. C., Saturday, Oct. 18, 11 a.m.; preaching, Sunday, Oct. 19, 11 a.m.
Wiggins, preaching, Sunday night, Oct. 19; Q. C., Monday night, Oct. 20.
Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vancleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round.

Harriston, at Mizpah, 11 a.m., Sept. 14.
Fayette, 7:30 p.m., Sept. 14.
Rocky Springs, at Shiloh, 11 a.m., Sept. 21.
Port Gibson, 7:30 p.m., Sept. 21.
Centreville and Stephenson, at Centreville, 11 a.m., Sept. 28.
Woodville, 7:30 p.m., Sept. 28.
Gloster and Liberty, at Gloster, 7:30 p.m., Oct. 1.
Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ———, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

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Sunday School

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

Virginia Thomas, Elementary Superintendent.

In the Elementary work, we are looking toward Children's Week. This is a very important week in our calendar. One of the greatest problems in our work is to get the cooperation of the home. The observance of this week will help materially in overcoming this problem. Parents will help us when they understand what we are trying to do for their children. The topics this year are of special interest and importance. Training in worship is doubtless the most neglected task of the Sunday school, and the most difficult. Our topics this year are "Children's Worship in the Sunday School," and "Home Atmosphere." Now is the time to begin your preparation for the observance of this week; committees need to be appointed, arrangements must be made, conditions should be studied so as to know just what is the most important "Forward Step" needed. Write Virginia Thomas, Tupelo, Miss., for materials which will help you in getting ready for this very important week. We want to have at least fifty schools to observe this week. Won't you have your school be one of the fifty?

Our Conference year is drawing near a close, another year's work is almost over. If your Elementary departments have adopted a standard and some of the points have been met, will you not write me to come check up your school, so that we may know what has been done and what needs to be done?

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The recent Standard Training School at Amite was the sixth school the General and Conference Boards have put on in our State during 1924. The enrollment of this school was larger than last year. The following preachers were in attendance at the Amite school: Rev. H. N. Brown, presiding elder; J. E. Selfe, Hammond; A. J. Coburn, Kentwood; B. H. Andrews, Amite; B. W. Waltman, Natalbany; J. W. Booth, Ponchatoula, and Jay Coburn, Pine Grove.

The dates for the coming Standard Training School are: Alexandria District, Sept. 29-Oct. 4; Minden School, Oct. 5-10; Shreveport District, Oct. 12-17; New Orleans District, Oct. 19-25.

Rev. O. W. Bradley, Educational District of the Alexandria Standard Training School, which has the honor of issuing the largest number of credits in any school in the State, has written a personal letter to each of the pastors in the district, offering free entertainment to all pastors who will take a credit in this school. Mr. T. W. Holloman, superintendent of the Alexandria Sunday school, will teach a course on the text, "The Methodist Church and Its Work," at this school, and will teach a course in the Shreveport Standard Training School, "The Organization and Administration of the Sunday School."

Mr. L. F. Sensabaugh, Superintendent of Teacher Training of the General Board, Nashville, Tenn., is on the faculty of the New Orleans Training School.

Our Elementary Superintendent, Mrs. R. C. Culpepper, with her six District Elementary Superintendents, is hard at work in promoting Children's Week observance in the local Sunday schools. Mrs. R. H. Harper, chairman of our Conference Elementary Council, is anxious that the leaders in Elementary work hold a State-wide council some time during this fall. Definite information will be given out later.

The monthly report of the Conference Superintendent shows that he has traveled since last Annual Conference 20,189 miles, reaching 17,810 people. He has visited 44 Sunday schools in session, held 91 group conferences and 455 individual conferences on Sunday school work. To do this he has been out of the office 184 days.

The Conference Minutes show that we have 333 Sunday schools, and we all know it is the duty of each school to observe Sunday School Day and send in an offering to the Conference treasurer. The treasurer reports only 52 schools which have sent in offerings up to date.

On the last day of the Houma Standard Training School, many of the students gave a personal testimony as to what the school had meant to them. We quote from one of the pupils who attended this school:

"The Training School has been a mountain-top experience to me. It has encouraged my purpose in life, strengthened my faith, and instilled a greater love in my heart for the masses who can only be reached through and by our great Sunday school organization co-operating in all of its departments with the church."

C. D. ATKINSON,
Conference Superintendent.

ANOTHER WESLEY BIBLE CLASS MEETING.

On the fifth Sunday in August, at Minden, La., there was gathered together one of the finest bodies of men that have ever blessed that city. I have never met a more enthusiastic body of Methodist men. They are full of pep, they want to see things happen, and if secular matters are left out of the way, they will make it happen. These men are getting the work of the church on hearts, and have a desire to make the church the center of attraction. There were hundreds of them who came miles to learn how to make the Bible class in their church a power. They are seekers after knowledge. I trust at the next meeting a program will be worked out that will be of interst in the local church.

Judge White made a great speech, and it was educational, but I heard a great statesman say, "Be careful not to pass on a case until all of the evidence is given." I am sure that in so far as he sees (and he may see all the way) that the case is clear, but I want to hear more evidence. I am for unification if it is right, and I am praying that we are right in this great move.

I don't think that the time is ripe for us to give to the Bible classes the responsibility of the church finances (I am speaking of the Ruston District). We are too young in the work. It is not the policy of our church to place a great responsibility like that upon a child, and the Bible class work in this district is in its infancy. If the leaders of this movement don't watch, they will stunt the growth of the work by overloading while young.

I think that it would be a better policy to have these gatherings for the instruction of Bible class workers in that particular work. It would be better, it sems to me, to have each class to report its work as to method of teaching, social and vocational life; and by this the smaller churches can see the value of organized work. I am convinced that the only way that the country is behind the city in church work, is the proper organization; then it is up to the Bible class workers to put into effect the value of systematic church work.

Brethren, I urge you who are in the lead in this great work, not to place anything upon this body of men until you have them better organized. Why not let men like Brother Brown put spice and pepper in the movement until it gets going; keep out the idea that your motive is to get "money." If the church will get salvation, the finances will care for themselves. I never have to send a steward to see a man that has salvation. Let's make the Bible class movement a power to save men, and when this is done, all the financial troubles will disappear.

J. F. DRING.

A CALL TO OUR SUNDAY SCHOOL FORCES.

By E. B. Chappell, D.D.

At its last annual meeting, April 16, the General Sunday School Board issued a call to the Sunday school forces of the church to unite in a church-wide effort to increase our Sunday school enrollment and the number of our Sunday schools.

In his report to the Board, the General Secretary called attention to the fact that the primary emphasis of the Board in recent years has been the improving of the quality of our Sunday school work, developing a worthy program of religious education, and training leadership through which to make this program effective. It was pointed out that a great success has attended this effort and, therefore, that the time has plainly come when, while carrying forward its educational program, the Board ought to give increased emphasis to reaching the unreached throughout all our borders.

Ten years ago at the beginning of the rapid expansion of our Sunday school work under the enlarged Sunday School Board, it was definitely determined to give first attention to the development of a great program of religious education in the Sunday school. Those who are familiar with what has taken place know how marvelously the Board has succeeded, and will recognize the wisdom of the policy that has been followed.

While there has been a steady growth of Sunday school membership and an ever increasing number of members coming into the church from the Sunday school, at the same time we cannot overlook the fact that there are hundreds of thousands of our proper constituency who are outside the Sunday schools and who are growing up in a spiritual destitution. The Sunday school membership does not yet equal the church membership, though it has been steadily gaining upon it. There are areas in our territory with no Sunday schools and no Sunday school buildings, and there are probably yet a larger number of locations in which the present Sunday school buildings are not adequate to take care of those who ought to attend. The Board therefore feels that there is every reason why the Sunday school forces throughout the church should from this time forth have their attention called to our inescapable responsibility of providing adequate religious instruction and training for that entire body of people for whom our Methodism is responsible.

Accordingly, plans are being projected under the direction of the Board for a church-wide study of the whole problem of reaching the unreached. Surveys will be conducted and the effort will be made to ascertain the extent to which we are failing to reach our people with the Sunday school and to devise the necessary plans for bringing these into the Sunday schools.

This involves a study of the capacity of present buildings and the location and erection of new buildings. It is at once a campaign of intelligent increase in Sunday school enrollment and of improvement and enlargement of Sunday school buildings and a campaign of Sunday school extension providing for the survey of unoccupied areas the organizing of new Sunday schools.

In other words, our program in the past has been primarily one of an intensive nature designed to improve the quality of religious instruction and training. Henceforth it must also make adequate provision for a great extension policy.

In calling the church to this forward move for the Sunday school extension, the Board does so with the conviction that the Sunday school program of to-day is more worthy of being carried to the people than ever before and with the confidence that there never was at any time a larger number of people in any church intelligently prepared to carry on the work of the Sunday school and to bring it within the reach of all the people than are to be found in our own church to-day.

Our Conference Boards and Conference leaders, our pastors, our Sunday school officers and teachers everywhere are called upon to join in this effort to carry the gospel through the Sunday school to the many thousands now unreached.

School Desks,
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School Supplies,
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Evans Wonder Ointment for Itch. Get it at once. Get it for the children. Get it for any one who has this trouble. One to three applications usually cures. $1.00 postpaid.
EVANS PHARMACY,
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666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

VACATION DAYS.

The undersigned has had a very refreshing vacation of about two weeks, and comes back to his work with renewed vigor. As a good start on his vacation he assisted Rev. M. A. Burns in a meeting at Soule Chapel, one of the historic churches of Noxubee County, Miss. For well nigh a hundred years the people of that community have gatherd there from time to time to call upon God. He has never failed them. From this meeting the writer went back to the familiar scenes of a more recent pastorate to find everything going right along. Rev. J. H. Felts is completing a full quadrennium as presiding elder in that territory, and is beginning to wonder where he will be another year. Some other people are wondering, too. One thing is certain, he will move. Brother Broyles was taking his vacation, and his people taking theirs. I had to go to the third church before I found a preacher at home. At night Brother Felts preached a stroug sermon on David. It was good to greet the friends there who for five years toiled with us day and night for the upbuilding of the kingdom.

Following this little visit with Greenville friends, Mrs. Lewis and I had a delightful outing at Muscle Shoals. The Wilson Dam is a wonder. Seventeen million dollars is being spent there on the most colossal dam in the world. The Shoals are the Niagara of the South. The only pathetic thing I saw on that trip was the nitrate plant. The government spent $69,000,000 there during the war, and the whole plant, except the big power house, is standing still. War is an expensive luxury—it is bad from nearly every viewpoint. One of the worst things about war is its politics. Why can't something be done with that great plant that will make the money invested there yield a reasonable income?

Had good crowds last Sunday after being away for two Sundays. Conference will soon be here, and we are tightening our grip for the uphill pull which always comes just before Conference. The outlook is fine here. We hope to have everything in apple pie order for Conference.

E. S. LEWIS.

Columbus, Miss.

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

Getting Up Nights

CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and postpaid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.

L. B. WALKER, 1677 Gateway Station, Kansas City, Mo.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Aberdeen, p.m., Sept. 11.
Eupora and Maben, at Maben, Sept. 14, 15.
Woodland, at Foster's Chapel, Sept. 16.
Tremont, at New Bethel, a.m., Sept. 20, 21.
Fulton, at Fulton, p.m., Sept. 21, 22.
Amory, Sept. 24.
Shannon, at Pleasant Grove, a.m., Sept. 27, 28.
Nettleton, at Nettleton, p.m., Sept. 28, 29.
Greenwood Springs, at Riggins Chapel, Oct. 3.
Buena Vista, at Boone's Chapel, a.m., Oct. 4, 5.
Prairie and Strong, at Prairie, p.m., Oct. 5, 6.
Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Church, Sept. 14, morning, preaching.
Starkville, Sept. 14, night, preaching.
Mashulaville, at New Hope. Sept. 20, 21.
Brooksville, Sept. 21, night.
Starkville, Sept. 23.
Sturgis, at Big Creek, Sept. 27, 28.
Ackerman and Weir, at Ackerman, Sept. 28, night.
Kosciusko ct., at Bethel, Oct. 1.
Kosciusko sta., Oct. 1, night.
Ethel, at Tabernacle, Oct. 2.
Artesia, Oct. 3, afternoon.
Columbus, Central, Oct. 3, night.
Macon ct., at Center Point, Oct. 5, morning.
Macon sta., Oct. 5, night.
Shuqualak, at Shuqualak, Oct. 6.
Caledonia, at Piney Grove, Oct. 7.
Mayhew and Sessums, at Mayhew, Oct. 8.
Cedar Bluff, at Pheba, Oct. 9.
Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Rienzi, at Thrasher, Thursday, Sept. 11.
Guntown, at Guntown, Friday, Sept. 12.
Baldwyn, at Lebanon, Sept. 13, 14.
Corinth ct., at Mount Carmel, Friday, Sept. 19.
Booneville sta., preaching, Sept. 21, 11 a.m.; Q. C., Tuesday, Sept. 23, night.
Iuka ct., at Salem, Sept. 30.
Burnsville, at Chapel Hill, Oct. 1.
Iuka sta., Sept. 28, night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Elbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mocreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Fourth Round.

Water Valley, First Church, Aug. 31, Oct. 10.
Holly Springs, Sept. 7, 8.
Red Banks ct., at Mack, Sept. 7, 8.
Durant, Sept. 10.
Vaiden and West, at Hebron, Sept. 12.
Winona ct., at Bluff Springs, Sept. 13.
Tie Plant ct., at Gore Springs, Sept. 14.
Coffeeville ct., at Gray Rock, Sept. 15.
Poplar Creek ct., at Friendship, Sept. 20.
Sallis ct., at McAdams, Sept. 21.
Pickens and Goodman, at Goodman, Sept. 22.
Kilmichael ct., at Salem, Sept. 28.
Water Valley, Main Street, and Taylor, at Taylor, Sept. 28, 29.
Duck Hill ct., at Chapel Hill, Oct. 3.
Holcomb ct., at Sparta, Oct. 4.
Lamar ct., at Harris Chapel, Oct. 5.
Grenada, Oct. 7.
Paris ct., at Salem, Oct. 11.
Waterford ct., at Lebanon, Oct. 12.
Oxford, Oct. 12, 13.
Abbeville ct., at Cambridge, Oct. 18.
Ashland ct., at Liberty, Oct. 19.
Lexington, Oct. 22.
Winona, Oct. 23.
Ebenezer ct., at Liberty Chapel, Oct. 26.

R. A. TUCKER, P. E.

Greenville Dist.—Fourth Round.

Hollandale, Sept. 14, 11 a.m.
Shelby, Sept. 14, 7:30 p.m.
Evansville and Dubbs, at Dubbs, Sept. 21, 11 a.m.
Duncan and Alligator, at Duncan, Sept. 21, 7:30 p.m.
Lake Cormorant, at Lake Cormorant, Sept. 28, 11 a.m.
Tunica, Sept. 28, 7:30 p.m.
Friars Point and L., at Friars Point, Oct. 5, 11 a.m.
Coahoma and J., at J., Oct. 5, 7:30 p.m.
Clarksdale, Oct. 6, 7:30 p.m.
Boyle, Oct. 7, 7:30 p.m.
Cleveland, Oct. 8, 7:30 p.m.
Shaw, Oct. 9, 7:30 p.m.
Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.

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25,000 women and girls are wanted to earn $10 a week, during spare time only. **Nothing to sell.** Address **Sana-Cutis Co., Box B-32, Sedalia, Mo.**

Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Greenwood Dist.—Fourth Round.

Tutwiler, at Rome, Sept. 21, 11 a.m. and 3 p.m.
Dublin, Sept. 21, 7:30 p.m.
Webb, Sept. 22, 7:30 p.m.
Lambert, at Belen, Sept. 23, a.m. and p.m.
Black Hawk, at Smith's Chapel, Oct. 4, 5.
Sidon, at Cruger, Oct. 5, 3:30 p.m.
Sunflower, Oct. 6, 7:30 p.m.
Ruleville, at Doddsville, Oct. 7, 10 a.m.
Belzoni, Oct. 7, 7:30 p.m.
Inverness, Oct. 8, 10 a.m.
Moorhead, Oct. 8, 2 p.m.
Acona, Oct. 11, 12.
Tchula, Oct. 12, 3:30 p.m.
Indianola, Oct. 14, 3 p.m.
Itta Bena, Oct. 14, 7:30 p.m.
Minter City, at Glendora, Oct. 15, 3:30 p.m.
Schlater, Oct. 15, 7:30 p.m.
Swiftown, at Morgan, Oct. 16, 3:30 p.m.
Carrollton, at ———, Oct. 18, 19.
Greenwood, Oct. 20, 7:30 p.m.
Drew, Oct. 22, 7:30 p.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Coldwater, at Love, Sept 17, 4 p.m.
Hernando, Sept. 17, 7:30 p.m.
Senatobia, Sept. 11, 7:30 p.m.
Batesville, Sept. 12, 7:30 p.m.
Cockrum, at Green Leaf, Sept. 13, 11 a.m.
Pleasant Hill, at Pleasant Hill, Sept. 14, 11 a.m.
Oakland, at Oak Grove, Sept. 18, 11 a.m.
Charleston, Sept. 18, 7:30 p.m.
Shuford, at Mount Olivet, Sept. 19, 11 a.m.
Courtland, at Center Hill, Sept. 20, 11 a.m.
Longtown, at See's Chapel, Sept. 25, 11 a.m.
Crenshaw, at Crenshaw, Sept. 25, 4 p.m.
Arkabutla, at Truslo, Sept. 27, 11 a.m.
Mount Pleasant, at Marshall Institute, Sept. 28, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 9, 11 a.m.
Tyro, at Emory, Oct. 10, 11 a.m.
Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on benevolences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

WHEELER Business College
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"WHEELER STUDENTS GET THE BEST POSITIONS"
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666 quickly relieves Constipation Biliousness, Headaches, Colds and LaGrippe.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

ADVERTISING THE AUXILIARY.

It was seeing a placard poster on a country roadside, advertising a missionary meeting, that led Robert Moffat to become a missionary. As he read the announcement of the meeting there came to him memories of the missionary stories that his mother used to tell him, and he asked himself the question: "Why should not I be a missionary?" The answer was a life spent in Africa.

This fact alone has made me an enthusiast on advertising our missionary meetings. I use posters, the blackboard and the secular press. The posters can be hung in the vestibule or in other conspicuous places where they will attract attention. We can make many kinds of posters—calendar posters, motto posters, topic posters, or posters inviting members to the study circle and advertising meetings or entertainments. What we learn through the sense of sight make a more lasting impression than what we hear. I use the blackboard constantly for a few terse sentences conveying information calculated to arouse interest or to excite inquiry about meetings of the auxiliary, Week of Prayer, entertainments, election of officers, or any other missionary news. The items should always be newsy and brief.

We must be missionary boosters. The men who lead the procession in the commercial life of American cities and towns are the men who never hide their light, who are the largest advertisers, who are before the people constantly with the bargains which they have to offer, and who know the value of publicity. Why, then, do missionary women linger where the moss grows, when it comes to advertising? Why cling to the antiquated ideas of the oxcart period? This is the age of the publicity movement in the avenues of human endeavor. It is the age of printers' ink and progress and of wise men who read the signs of the times and keep in advance of their customers. I am sure that we as missionary workers do not properly advertise our goods.

Some of you will say: "All that takes time." I know from experience that it does take time, but it pays. It takes work, and one doing this advertising will ever get knocks and discouragements. But what of that? The philosophy of life is like a bicycle. It goes well on the level and downhill and over good roads, but with the uphill and mud one must needs get off and push. We are at the pushing time in our publicity work in the missionary society. We need more women to do publicity work. Any one can use the blackboard, or make a poster. These latter can be gotten up at a very small expense by means of a piece of cardboard or cloth, paste, pictures, and a few colored crayons. We should advertise constantly in the daily or weekly press. It is advisable to use the same space all the time. No charge is made for such items. The news should not be given over the telephone, but should be written out plainly and sent direct to the editor.

Such a missionary advertiser is the bearer of good news. She stands at the gate to announce the victories won. She catches the shouts of triumph all along the line and sends them out to the rest of the army. She cheers with the news of the forward movement everywhere.

"The constant drip of water wears away the hardest stone;
The constant gnaw of Towser masticates the hardest bone;
The constant wooing lover carries off the blushing maid;
And the constant advertiser always gets the trade."

YOUTH

THE REVOLT of YOUTH

By STANLEY HIGH

"This book sheds a ray of light on the chaos of the present day. The youth are in revolt. They propose not again to be used as cannon fodder. Theirs now to reason why. It is one of the most enlightening, encouraging and hopeful books that has come to this reviewer's desk for a long time."
—Boston Evening Transcript.

Illustrated.
Price, net, $1.00, postpaid.

THROUGH THE EYES of YOUTH

The Addresses and Discussions at the National Conference of Methodist Students, Louisville, Kentucky, April 18-20, 1924.

One of the most significant and influential meetings in recent years.

Compiled by
HALFORD E. LUCCOCK

"Race, war, industry, missions, public opinion, the church—all are dealt with in this book with an abandon that need leave no doubt as to what the currents of thought are that are flowing through the minds of college young people."
—The Christian Century.

Price, net, $1.00, postpaid.

CHRIST AND THE PROBLEMS OF YOUTH

By JOHN M. VERSTEEG

More and more Youth is becoming an urgent subject of discussion and consideration. This volume is "an essay on the problems of youth rather than a catalog of them." The Presbyterian Advance says that "terse meaty sentences, scintillating and suggestive, abound in this book."

Price, net, 75 cents, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

Activity at Sibley, La.

Dear Sisters: I am a subscriber to the New Orleans Christian Advocate, and enjoy news from the different societies, so thought you would like to hear from us.

We were organized last November with nine members and now have twenty. We are carrying every department of an adult auxiliary. We are trying hard to do the things that are ours to do. We meet every Wednesday afternoon at the church except on the second Wednesday, when we have our mission study in the different homes.

The officers have co-operated with me in trying to make our society one of the best. There are opportunities for a great work here, and as this is our first year in the missionary work we are informing ourselves all we can so we can do greater work.

We have just finished "Woman and Missions," and found it a wonderful book. We are planning to take up a Home Mission book right away.

Through our Social Service Department we have visited and helped the sick and have learned a great deal about child welfare.

I ask your prayers that we may have a real wide-awake society.

Best wishes to all the workers of the missionary societies for our Conference.

MRS. O. T. SLATER,
President Woman's Missionary Society of Sibley, La.

FROM THE SHILOH CHARGE.

Dear Brother Carley: Please allow us space for a brief report from the Shiloh charge.

Our revival at Johns began the second Sunday in August, and closed with the evening service on Thursday following. Rev. L. E. Alford, presiding elder of the Newton District, did the preaching. I am sure that his coming to this church at this particular time was providential. Had he been here as pastor for an entire year he could not have adapted his messages more perfectly to our present needs.

Brother Alford's sermons are profound, yet characterized by simplicity of statement and directness of spiritual appeal. Also they are practical, strongly Biblical, and are based on the old-fashioned views of Bible authorship and inspiration. I feel that our congregation here has been strenthened and helped in every way both by his presence and his timely messages.

Our annual camp meeting at Shiloh church began on Aug. 16, and closed Aug. 24. The preaching was done by Rev. J. O. Hanes, of Birmingham, Ala., one of our general evangelists. Few preachers possess in equal measure with Brother Hanes the native attractions of a noble presence, an expressive voice, and a splendid diction. Add to these a mind stored with the best literature, an interest in humanity, and an unfaltering faith in the inspiration of the Holy Scriptures, and it is easy to see why great crowds greet him at every service.

The visible results of these meetings are: A considerable addition to the membership of the church, a number of reclamations, and heightened enthusiasm on the part of the church in the great concerns of the kingdom. The Lord is wonderfully blessing us here, and we have the devil on the run. Pray for us.

E. H. COOLEY, P. C.

TIRED EYES Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., BRISTOL, VA.

THE RELIGIOUS PRESS.

The Religious Press, the oldest, the most substantial, the most enduring type of national medium.

Never so potent in its editorial influence—never so efficient a vehicle for a worthy business message as right now.

Never so clean—never so keen—never so alive and responsive to the needs of modern publicity.

The Religious Press neither expects, nor invites, business on any ground other than that it makes good and that it can prove its case.

It has the highest political ideals; it is foremost in promoting good citizenship, education; first in establishing and supporting philantbropy.

The most worth-while portion of the religious element anywhere is that which subscribes to the Religious Press.

Where are the great humanitarian movements orgnaized? Among the home-loving, patriotic people who read the Religious Press.

No other publications are held to so strict an accountability for the class of advertising carried, or for the statements made by the advertisers.—Indian Witness.

Before the Centenary, we had not exceeding $150,000 to spend on home mission enterprises, running from Baltimore, Md., to Butte, Montana, and back to Key West, Fla.; the Centenary, if paid in full, will bring us in about $800,000 a year for five years.

The Centenary money collected for Sue Bennett Memorial School has enabled us to erect a high school building in which there is a beautiful chapel, library, laboratory, high school class rooms, and manual arts department.

Grove's Tasteless Chill Tonic
Old Standard Remedy for Chills and Malaria. 60c

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

CHRISTIAN SERVICE ON KYOTO CIRCUIT.

By Mrs. W. E. Towson.

We are under the greatest obligations to the Centenary for the many good things it did for us, and for those it made possible. Would that it had "carried on" the good begun work to its completion. "Ye did run well; who did hinder you?" I have an old Book that I read from every day that has a statement like this: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." But I did not start out to write about the Centenary, particularly, but of some happenings on the work to which we have been assigned.

One of the good things made possible by the Centenary was a great tent meeting of ten days' duration, held in our side yard, and I wish to tell you of just one result: Toyoshima San is the eldest son of a talented artist of the city, and is himself a student of the Kyoto Art School. He was attracted to the services, and attended very regularly. Following the meetings, he attached himself to our Central Church, finally accepted Christ, and was baptized by the pastor and received into the church. We have been able to keep in touch with him, and I wish to tell you some of the results of this 18-year-old youth's conversion. They remind me of the incidents recorded in John 1:40-45.

A little while after his baptism, his mother, whom he had influenced for Christ, was taken ill and died of that dread disease, typhoid fever, leaving her husband, two sons, a young daughter and 9-months-old baby. The mother died while visiting and nursing her own sick mother and sister. During the father's absence and while caring for the baby, at the place of the mother's death, we had the three children to dinner with us, and the Lord gave us a precious season with these motherless ones.

We have followed that day with prayer and visits, keeping in touch with Toyoshima San as best we could. The other day, he brought a friend to see us. We found that he had not only led this chum of his to Christ, but a young man cousin, both having already received baptism. The record of this dear youth's work for Jesus, within a few months of his own baptism, is as follows: His own mother influenced for Christ, with the blessed hope of seeing her in heaven; two young men reached through his direct, personal work, baptized and now in the church; accompanying his sweet little sister every Sunday to Sunday school and with regular attendance at church. This impresses me as a good record for a young Christian of less than a year's experience.

The other day I called at his house to inquire about the little sister, who is ill in a hospital, and to send her some flowers and other remembrances. I had a happy time talking to Toyoshima San and his father, who rather opposes his son's being a Christian. I stayed so long, I forgot myself, and had to go home in the dark. I was received most cordially, and the Holy Spirit gave me wonderful liberty in speaking to the father about his spiritual interests, and in seeking to remove his prejudices to Christianity. I have faith to believe that he will yet be reached for Christ, and be added to the list of Christians in that home. Please pray that it may be so, and that the younger brother, also, may be reached.

BEFORE TWINS WERE BORN

Was Very Miserable. Felt Lots Better After Taking Lydia E. Pinkham's Vegetable Compound

Wyocena, Wisconsin.—"I took Lydia E. Pinkham's Vegetable Compound before my twins were born because my sister used it and recommended it to me. I was so I could scarcely go about my daily work I was in such misery. But after I began taking the second bottle I was feeling lots better. I took three bottles and a half before I was confined and finished the bottle while I was in bed. I got up feeling fine and have taken care of the twins alone ever since. I recommend the Vegetable Compound highly and will sing its praises in the future."—Mrs. IDA GEBHARTZ, Wyocena, Wis.

It is remarkable how many cases have been reported similar to this one. Many mothers are left in a weakened and run-down condition after child-birth, and for such mothers the care of the baby is well-nigh impossible. Not only is it hard for the mother, but the child itself will indirectly suffer.

Lydia E. Pinkham's Vegetable Compound is an excellent tonic for the mother both before and after child-birth. It is prepared from medicinal roots and herbs, and does not contain any harmful drugs. It can be taken in safety by nursing mothers

AGAINST UNIFICATION.

Dear Dr. Carley: Since sending you my little note of June 5, I have been very busy reading, watching, and listening to every move relative to the so-called plan of unification of our church with the Northern church.

I have found many things that surprise and stir my very soul, and I am preparing a series of articles giving twelve reasons why I am opposed to unification. I hope to get these articles before the church during the next twelve months, and I am persuaded that I have education and common sense and religion enough to deal with this matter in a cold fact, common sense, non-offensive way. Some of my reasons for being opposed to this so-called plan I have not seen mentioned in any of our papers as yet.

I noticed in the New York Advocate of Aug. 14 an article written by Rev. John S. Chadwick, presiding elder of Roanoke District, of the North Alabama Conference, that surprised me perhaps more than anything I have yet seen. I know nothing about the Civil War except what I get from history and what my precious mother told me, but I am wondering what Robert E. Lee or General Forrest would have thought if one of their men had crossed the line and posted or tried to post the Union Army as to their movements, and this is exactly what I understand Brother Chadwick has tried to do, as will be seen from the following quotation:

"The Methodist Episcopal Church can help much in carrying to a successful issue the union movement—and will help much. We are counting on an overwhelming vote for union in your Annual Conferences; and since many of these will be held in advance of the meetings of our Annual Conferences, the effect of such majorities will be wholesome. And every anti-union statement and every anti-Southern statement by any of your leaders will be used to strengthen anti-union and anti-Northern sentiment down this way."

Judging from his article one would think that we had about as well quit and say let them have it; but listen, Doctor, he will be the most disappointed man in the South when the last vote of our Annual Conferences in 1925 is counted. For I will tell you, from what I know myself, the Southern Methodist Church will not submit to this plan. Of course we do not expect to get the help of the high critics nor materialistic ideal fellows nor modernists, but thank God they are not in the majority by a long jump.

Sincerely yours,

S. Q. BASS, Local Elder.

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Epworth League

REPORT OF RESOLUTIONS COMMITTEE,

Second Epworth League Assembly, Mount Sequoyah, Fayetteville, Ark.

We, your Committee on Resolutions, beg leave to submit the following report:

1. Whereas, the second Western Epworth League Assembly, Mount Sequoyah, Fayetteville, Ark., has been a great success in every respect, and has exceeded the highest expectations of all who were interested; and,

Whereas, we wish to express our heartiest appreciation to those who have made large contributions toward the happiness of all in attendance, we wish to mention the following:

First—The Rev. Ralph E. Nollner, dean of the Assembly, who has so ably managed the entire workings of the Assembly, even to the minutest detail, and to whom much credit is due for its success.

Second—The faculty and platform speakers, who have rendered inestimable service, in the classrooms, on the playgrounds, and at the Assembly hours and Vesper services.

Third—Superintendent J. L. Bond and the entire management and helpers for their untiring efforts in providing comfortable quarters, wholesome food, and courtesies of every kind.

Fourth—The General and Conference organs for publicity in advertising the Assembly; the newspapers for carrying articles regarding the Assembly, and our own "Sequawker" and the untiring efforts of its editor-in-chief, the Rev. Byron Harwell, and his helpers.

Fifth—The Rev. Mr. Wade and the Leaguers of Fayetteville, who have shown a great spirit of loyalty in making ours a pleasant visit in their city.

Sixth—Barr's Band of Fayetteville, and the Stuttgart Band for their excellent concerts.

2. Whereas, the new Epworth League building has been so valuable to all Assemblies and conferences held at Mount Sequoyah this season; and,

Whereas, it is imperative that this building be completed and paid for, or else remain a reproach on all Leaguers west of the Mississippi River.

Therefore, be it resolved:

First—That the month of September be designated as the time when we shall pay the remainder of our assessments, and have this money in the hand of the treasurer by Sept. 30, 1924.

Second—That the names of those chapters paying their assessment in full be placed on a tablet which will occupy a place in the hall of the new building.

Third—That each of the twelve participating conferences appropriate the sum of $50 for the purpose of beautifying the grounds around the new building.

Fourth—That this Assembly requests the return of the Rev. Ralph E. Nollner for the dean of the Assembly to be held in 1925.

Respectfully submitted,

W. W. HOLMES, Chairman.
FRED ROEBUCK, Secretary.
W. H. BAKER.

Thirty-nine thousand dollars of Centenary money has been used for the purchase of property for Bennett College, Rio de Janeiro.

In one mill center, $500 to the pastor's salary and $1,000 to employ a capable worker, have not only developed a strong church, but have been instrumental in bringing about the expenditure of $250,000 in that community for social benefit.

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FROM BIENVILLE CHARGE.

The work of the brethren who helped us in meetings this summer deserves favorable mention—Revs. R. T. Ware, J. F. Dring, P. W. Wyman, J. M. Boykin and O. E. Sanden.

Most gracious revivals were those conducted by Dring at Bear Creek, and Sanden at Burk Place.

All were delighted with Wyman at Strange. We had to close too soon there on account of other meetings. We can heartily commend him and Sanden as evangelists. Their addresses are Wisner, La., and De Ridder, La., respectively. Ware and Boykin did faithful work, with good results. We report fifty-four accessions to the church.

The pastor was down and out during the month of July; but by the help of the good Lord these brethren put the work over, and that is wonderful.

R. T. PICKETT.

FROM THE SIBLEY CHARGE.

Dear Dr. Carley: If you will permit, I will give a short report of the work here. The Sibley charge is one of the many country charges of the Louisiana Conference with its difficulties and advantages. The meeting at Sibley church was held in the month of June, a union meeting with the Baptist pastor and myself. It was a splendid meeting, with six additions to the Methodist church and one to the Baptist church.

I held my own meeting at Mims, with eleven additions.

Rev. Henry T. Young, of De Ridder, La., assisted me at Pine Grove, and a splendid revival was the result. Henry is a good preacher, and does good work. Harold, his son, was with him, and rendered good service with his trombone.

Rev. Dan F. Anders was with me in the fourth meeting on the charge, and did some good work. In these two meetings we added thirty-five members.

Rev. G. D. Purcell assisted me in my last meting on the charge, with good results, fifteen members being added. Brother Purcell is a good preacher, and does effective work.

Altogether, I feel that the Sibley charge is in good shape—four Sunday schools running well, one that is alive, but not running fast; one Epworth League doing fine work; one Woman's Missionary Society doing good work; a recently organized Wesley Bible class, with all the members of that church (men) as members.

I have assisted in three meetings outside of this charge this summer, and the Lord abundantly blessed in each of them. Forty-two members were added in the three meetings. I was with Pickette at Bear Creek; eighteen were added there. It was a great revival, with the old-time grove meeting and shouting in the camp. I was with Purcell at Jamestown, seven were added there. This is a mission point, and I think that it would be well to consider a missionary appropriation for that place. The membership is small and the possibilities are great. I was with Purcell at Rocky Mount. This was a great meeting, with seventeen additions, and the church wonderfully strengthened.

This has been the most fruitful year of my ministry, and I trust that I may be of more use to the church and instrumental in leading many souls to God. Brethren, pray for me.

J. F. DRING, P. C.

Holding Institute, at Laredo, Tex., has been able to erect a new dormitory for girls and reconstruct the boys' barracks with the Centenary money that has been paid to date.

At Point au Chien, thirty miles from Houma, La., a neat church, well painted, and a loyal congregation mark another Centenary achievement.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Longstreet, preaching and Q. C., Sunday, Sept. 14.
Bayou La Chute, preaching, Sunday, Sept. 21, a.m.; Q. C. in Shreveport, Tuesday, Sept. 30, 3 p.m.
Mooringsport, preaching, Sunday, Sept. 21, p.m.; Q. C., Wednesday, Nov. 5, 7:30 p.m.
Shreveport ct., at Powhatan, Tuesday, Sept. 23, p.m.
Logansport, preaching and Q. C., Sunday, Sept. 28.
Grand Cane, preaching, Sunday, Sept. 28, p.m.; Q. C., Thursday, Oct. 23, p.m.
Greenwood, preaching, Sunday, Oct. 5, a.m.; Q. C., Wednesday, Oct. 22, 7:30 p.m.
Belcher, preaching, Sunday, Oct. 12, a.m.; Q. C., Tuesday, Oct. 21, p.m.
Pelican, Q. C., Saturday, Oct. 19; preaching, Sunday, Oct. 20, 11 a.m.
Mansfield, preaching, Sunday, Oct. 19, 7:30 p.m.; Q. C., Thursday, Oct. 30, 7:30 p.m.
Pleasant Hill, preaching and Q. C., Sunday, Oct. 26.
Claiborne, Q. C., Monday, Nov. 3, 7:30 p.m.
Ida, preaching and Q. C., Sunday, Nov. 2.
Oil City, preaching, Sunday, Nov. 2, 7:30 p.m.; Q. C., Tuesday, Nov. 4, 7:30 p.m.
Cedar Grove, Q. C., Thursday, Nov. 6, 7:30 p.m.
Plain Dealing, at Concord, Sunday, Nov. 9.
Bossier City, preaching, Sunday, Nov. 9, p.m.; Q. C., Nov. 10, p.m.
Texas Avenue, Q. C., Tuesday, Nov. 11, p.m.
Mangum Memorial, Q. C., Nov. 12, p.m.
Noel Memorial, Q. C., Nov. 13, p.m.
First Church, Q. C., Nov. 14, p.m.
Vivian, preaching and Q. C., Sunday, Nov. 16.

R. H. WYNN, P. E.

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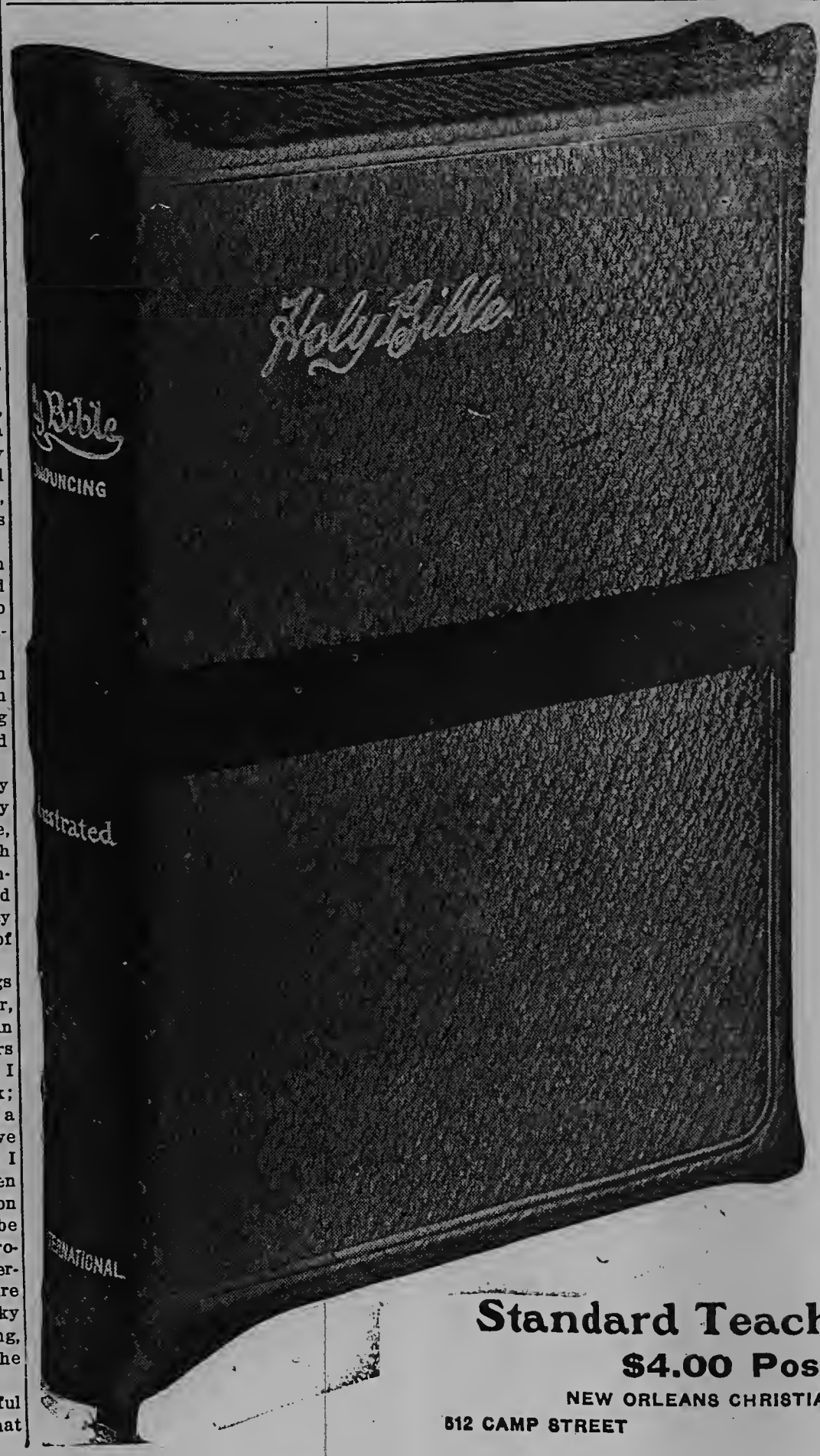

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3580.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 18, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CENTURY OLD—CENTENARY COLLEGE.

On Sept. 25, Centenary College, Shreveport, La., will enter upon the work of its one hundredth session. This is a momentous event in the history of Christian education, not only in Louisiana, but in the nation—for it is not often that we are called upon to note such a significant happening. A hundred years of Christian education by an institution owned and controlled by the Methodist Episcopal Church, South—what an achievement and what a record of faithful service through the vicissitudes of time!

As is altogether fitting, preparations are being made to celebrate in an adequate way this significant event. President Sexton has sent out a call for a full attendance of the alumni and former students of the institution on this historic occasion; representatives of other educational institutions in this section have been invited; all the presiding elders of the Louisiana Conference, the members of the Board of Education, and other interested and loyal preachers and laymen are expected to be present; a program of compelling interest, including addresses by Bishop Sam R. Hay, Senator Robinson, of Arkansas, and others, has been prepared. Louisiana in particular, and the nation in general will be given the opportunity to become familiar with a history that is thrilling, heroic, tragic, glorious—and an opportunity such as has rarely confronted those who are interested in the making of men and the establishment of a civilization that will bless humanity for ages to come.

Another century of success to Centenary College!

CONFERENCE TIME NEAR.

The North Mississippi Conference will convene at West Point, Miss., Oct. 29, Bishop W. N. Ainsworth presiding; the Mississippi Conference will convene at Canton, Miss., Nov. 5, Bishop Ainsworth presiding; the Louisiana Conference will convene at Crowley, La., Nov. 19, Bishop Sam R. Hay presiding. The recitation of these dates brings forcibly to mind the fact that within a few weeks the work of the Conference year will have come to a close and reports as to progress will be in order. Fortunate the preacher and happy the people to whom Bishop Ainsworth's expressive phrase, "level columns," can be applied. A full financial report is not necessarily the true measure of a successful year's work—but in most cases where a good year's work has been done tho financial obligations of the church have been met in full. The recital on the Conference floor of gracious revivals and a large ingathering is inspiring; but when that recital is followed by the statement that the pastor's salary and the collections for the benevolences are considerably behind, there is just a little wonder as to how these things can be. There is still time to do great things by earnest determination and hard work.

GOLDEN RULE SUNDAY.

The observance of any one Sunday as International Golden Rule Sunday, as is planned for Dec. 7, 1924, is, to the minds of some people, a work of supererogation. Ought not every Sunday—in fact, ought not every day—to be marked by manifestations of the Golden Rule? Of course the answer is, "Yes;" but the Golden Rule needs practical application, in order that it may become a rule of life rather than an unused theory. The designation of Sunday, Dec. 7, as "International Golden Rule Sunday," with the relief of the orphans in Bible lands as the specific application of the Rule, will not only sharpen our minds with reference to the general principles of the beautiful maxim of the Master, but will also give us the opportunity to put into practice what we are accustomed to preach. It is a beautiful, a Christian thing, to save the lives of the sons and daughters of other nations made orphans by war, persecution, famine, and disaster.

A STRANGE SATE OF AFFAIRS.

The sentence to life imprisonment of the two youthful Chicago murderers, wealthy, of high social position, college graduates, after their plea of guilty, on the ground maintained by their counsel that they were not insane but mentally diseased, has brought about a strange state of affairs, it seems to us, in the administration of justice to criminals. The case presents no difficulties to those who are definitely and conscientiously opposed to the infliction of capital punishment on any grounds; but the law of Illinois provides for the infliction of such punishment. The defendants in this case, through their attorneys, entered a plea of guilty to a crime for which capital punishment is provided, admitted that the circumstances of the crime were substantially correct as published by the newspapers; yet the plea was made by counsel, and sustained by the judge, that the mental state of the defendants was such, short of insanity, as to justify a penalty less than death. The atrocity of the crime itself was alleged as proof of a diseased mentality. The only conclusion we can draw from the decision is that the principle has been established in criminal jurisprudence that the more atrocious the crime, the less likely it is that full criminal responsibility has been incurred. We shudder to think of what the application of this principle will mean to the administration of justice throughout the land.

THE COST OF CHURCH PAPERS.

One of the unsolved problems of the church is the circulation and maintenance of its periodical literature. Perhaps the papers of the M. E. Church, South, are as well established and as well supported as those of any other church; yet, as is well known to those who have to do with their management, there is a constant struggle to "make ends meet." In this connection, that we may not feel that ours is a peculiar situation, we take the following from a recent issue of the Central Christian Advocate, published at Kansas City, Mo., one of the best known and most widely circulated organs of the Methodist Episcopal Church:

"The church has not taken kindly to the mounting deficits in the Advocates, and the late General Conference crystallized that feeling into mandatory instructions. This is not to be wondered at, since the total deficit for the quadrennium had mounted to $522,252.47.

"The deficits in the Epworth Herald ($101,598.90), the Methodist Review ($28,615.12), the Christian Apologist ($45,135.86), brought this deficit up to $697,602.35; and on top of that, the subsidies to our Italian, Swedish, Philippine, Hawaiian, Spanish, etc., foreign languages made the final total deficit $767,346.10, or three-quarters of a million dollars.

"This aggregate seemed staggering. And it is. And were this the beginning and end of the matter, it might bury the Advocates, crushing out of existence the highest type of official church press Christendom has ever exhibited. And it may be done yet.

"But there are two phases of the question to be considered. The first is the temporary nature of this avalanche of costs. During the quadrennium preceding this last quadrennium with which we are now concerned, the Western Christian Advocate, for example, came to General Conference showing a net balance of profit of $7,847.54. But it came up to Springfield showing an increase of cost of $48,498.74; and the Northwestern, which had made a profit of $5,902, had a change of $65,321 to the bad, and came up to Springfield in company with the rest of the family only a little under $60,000 in the red. The New York Advocate went from a deficit of $21,246 in the preceding quadrennium to $132,196 in the last, an increase of $110,949.57. The Central rose from a deficit of $14,000 in 1916-19, to the crushing sum of $101,362 in 1920-23. And yet in all this contrast, the editorial end was kept at the very minimum, the soaring costs appertaining alone to the cost of production. This is temporary. Already the **decensus averno** is stayed. We look for a better country, not like Abraham when he went forth by faith alone, but like Abraham plus, because the better times are already coming through the front gate."

The editor of the Central, in discussing the situation and endeavoring to find the solution of the difficulties confronting the publications of the Methodist Episcopal Church, says the need is "more subscribers." We agree with him.

New Orleans Christian Advocate

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FROM THE DECATUR DEN.

By Rev. S. A. Steel, D.D.

The Memphis Special eastward. Forty miles an hour through the lovely East Tennessee country. I had just had breakfast, and was in my seat reading Bishop Denny's "Minority Report." By the way, whether you are for or against unification, you ought to read this document. No wonder Judge Candler wanted to "drap it" at the General Conference. It is a hot poker for the unificationists. A tap on my shoulder. I looked up, and there stood Bishop Mouzon, the champion of unification on our side. He caught me in the very act of reading Denny's report, which courtesy obliged him to hear at Chattauooga. I invited him to be seated, and then we had a talk that lasted four hours, and made me forget the mountains and the vales of the enchanted land. It takes something very interesting to make me do that. I found Bishop Mouzon a good listener, as well as a good talker. The more I know of some folks the less I like them; the more I know of Mouzon the better I like him. That is a mighty good sign that he is genuine. Much that we talked about was in the freedom of private conversation, and not for publication, of course; but I trust that I do not transgress propriety when I set down a few impressions I got while riding with this bishop. I hope he won't object, but if he does, and will ask my pardon, I'll grant it.

First, Bishop Mouzon has religion. Haven't all bishops got religion? No, sir, some are ecclesiastics. But I mean Bishop Mouzon has what we Methodists call Holy Ghost religion. You can't tell by the way a man preaches whether he has religion or not; but when you talk face to face with him for several hours, and it just leaks out, you know it is in there. Bishop Mouzon, as chairman of our Commission on Unification, is exposed to severe criticism, and the archers have shot at him, and I am afraid some have wounded him through misunderstanding him. He needs a great deal of grace to bear with composure the arrows of criticism. In a certain town where I was pastor once, a near neighbor was the distinguished Confederate General, Stephen D. Lee. In the same town lived a notorious demagogue, who was General Lee's opponent in politics, and bitter and unscrupulous in his manner of opposition. He stooped—no, he did not have to stoop, it was his natural level—to the vilest misrepresentatiou, and his bucket was always full of mud. Yet he posed as a zealous Methodist when the Methodist conference met there; then he was a good Presbyterian when the synod met there; and an enthusiastic Baptist when the convention met. I was sitting with General Lee in the church one morning during the convention, when a man came up, and said: "General Lee, I have glorious news for you this morning." "What is it?" Lee asked in his quiet way. The General was a devout member of the Baptist Church. "So and so," meaning the demagogue, "was at the mourner's bench and professed religion last night. I know you are happy to hear of his conversion." "No," said General Lee, "if that is true, it is sad news to me." The man looked dumbfounded, and said: "General, you astouish me." "Yes," said Lee, "it is sad news; for if that is true, it has bankrupted the grace of God to save him, and the rest of us have no hope!" So while Mouzon, I think, has a good case of religion, let's pray for him. He will need our prayers. When Lee invaded Penusylvania, a committee of Quakers came to General Hill's headquarters, and asked if they would be allowed to use the prayer for the President of the United States in their service within the Confederate lines. "Why, certainly," said General Hill; "do all you can for him. I know of nobody who needs to be prayed for more than the President of the United States." I know of nobody who ueeds to be prayed for more than a Southern Methodist who favors unification. May the Lord opeu their eyes to see the precipice to which they are leading us.

Again, Bishop Mouzon has beeu misunderstood, and, I hope unintentioually, uisrepresented on some points. I myself set him down as a modernist, but he is not. On the coutrary, I found him as sound as a dollar. He may be morc lenieut than I am toward moderuists, for I have very little patience with such foolishness; but he is himself "orthodox." Again, he has been misunderstood as being in favor of unification at auy price. I had him down that way myself. But this free and easy talk with him convinced me that he holds as firmly as I do to our Southern ideals and traditions. The difference between us at this point is that he is willing to trust the Northern Methodists, and I am not. I might be willing to trust the select group they have ou their Commission with whom he hobnobs; but not the Northern General Conference. No, sir! Bishop Mouzou admits that the plan is imperfect and will have to be modified; but he thinks that however it may bc modified to be made workable, our interests will be safeguarded. I don't think so. At any rate, I want to know how it is to be amended before I go into it. Better know some things before it is too late to rectify them if they don't suit. "Ice cold lemonade! Ice cold lemouade! One glass for ten eents. Two glasses for a nickel," cried a boy at a picnic. A man approached and saw two big buckets of ice cold lemonade. "You say this is ten ceuts a glass, and this is two glasses for a nickel? Give me the two glasses." The boy dipped out the refreshing drink, and the man drank the two glasses of lemonade. "Now," he asked, "how is it that you sell two glasses out of this bucket for a nickel, and charge a dime for the other?" "This is the bucket the puppy fell in," said the little fellow. "Ice cold lemonade! Iee cold lemonade!" Bishop Mouzon is calling out: "Unification lemonade! One glass for ten cents. Two glasses for a nickel." I want to know before I deal, which bucket the puppy fell in. I think we had better reject this loose plan because it is loose. If they once get this loose rope over our neck, then will eome the bridle, then the saddle, then the spur. Somebody now will say, "Steel has gone over to Bishop Mouzon's side." No, I haven't. I'm going to fight him to a finish on unification; but I would rather be defeated in a fair fight than to win by unfair methods. Bishop Mouzon is amply able to take care of himself, though a bishop he is unable to correct false statements about himself. I understand that in Africa the only people who use polsoned arrows are the pigmies. Soon after General Lee took charge of the presidency of Washington College, one of the professors spoke in very bitter terms in his presence of Geueral Grant. Contrary to his uniform manner, General Lee showed much feeling, and said with deep earnestness: "Professor, if you ever speak disrespeetfully of General Grant again in my presence, your connection with this institution or mine must end." That is the way brave men contend. Bishop Mouzon takes his position as the appointed leader of the unification movement on our side seriously, and he is a leader to be feared. He is planning, I think, for a general assault all along the line. Be ready for them when they come. Send for the minority report. Bishop McMurry ridicules it, which is a sure sign that he can't answer it. Send for Bishop Candler's leaflets and mine. Load your gun to the muzzle and shoot straight; for it is a life and death issue now, and Southern Methodism expects every man to do his duty in this solemn hour. I'm having a good time, and no reason to want to go, but I love my church so much that I would rather die than see her perish by this policy of peaceful absorption. Strike and strike hard; but don't hit below the belt.

Decatur, Ala.

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: I have a feeling that Egypt is a very difficult land for the western mind to interpret, and particularly so at this time when the rabble of the cities seem to be more or less intoxicated on account of their newly achieved freedom from England. Beginning at Kantara, we were greeted with a patriotic chant in Arabic, which we continued to hear until we were well outside the harbor at Alexandria. The immediate occasion for this outburst of patriotic enthusiasm was the shooting of the Premier by an Egyptian student. So far as I could learn, the demonstration was anti-British. If it had been in our own country, I would not hesitate to say that it was an instance of misguided enthusiasm, and calculated in every way to be productive of mischief.

We passed through Goshen at night, and made our first stop at Cairo, the capital of Egypt. In the newer part, Cairo is modern and beautiful. The streets are wide and well paved, and many of the stores would do credit to the cities of our own land. But the old city reflects the Egypt of two thousand years ago. There one finds old and disreputable looking mosques, and all the indications of superstition, poverty, and unproductiveness, and in all the religious rites and symbolims an uncertainty bordering upon hopelessness.

The first place which we visited was the museum. It was much like the Egyptian sections of our own great museums. The difference was that here we found a whole museum devoted to the antiquities of the land. So far as that exhibit was concerned, they were living in the days of ancient Thebes. There was not a thing to help one to believe in the destiny of the Egypt of to-day. There were the treasures from the tomb of Tut-Ankh-Amen, which one could not view without being impressed with the genius and skill of the artisan of ancient Egypt. The couch, the chest, and the throne chair would reflect credit upon the taste and the workmanship of any cabinet-maker to-day.

Our next excursion was to the Pyramids—those mute symbols of immortality which stand upon the border of the desert. No man can reflect upon the cost of these colossal piles without a feeling of admiration for the daring of the builder. But after all, to what purpose was this great sacrifice? The very name of the builder is a legend, while the pyramid remains to proclaim the vanity and the folly of the ancient kings whom the years have caused to be almost wholly forgotten. Near the great Pyramid stands the Sphinx, half-buried in the sand. His Washington-like locks abide, but he speaks no message to the passing throng. The Nile, the Pyramids, the museum, and the obelisk on the site of the ancient city "On," the daughter of whose priest was the wife of Joseph, are the principal attractions of Cairo for the tourist.

Here I left the party with which I had been connected, and struck out alone. My first excursion was to Luxor and the valley of kings. Here in this ancient capital of Egypt is a richness of treasure of which I had not the faintest conception. The tombs of the kings, the Colossi of Thebes, the temples of Karnak and Luxor connected by the avenue of ram-headed sphinxes surpass anything that I had imagined in connection with the antiquities of Egypt. But I shall not go more into detail.

Two things impressed me on this trip. The first was that the real builders of these magnificent tombs and temples lived in mud huts. Thebes in the days of its glory appears to have been a city of mud huts. The other thing that

impressed me was that from the very environs of Cairo to Luxor the inhabitants are still living in mud huts. There is nowhere a sign of progress. Their methods of agriculture seem to be as primitive as they were in the days of the Exodus. It would seem to be impossible to be so near to the tides of progress without showing it, but is true.

Of ancient Egypt I would make one observation. By every token it was a land of hungry hearts. The tale is told in all the art and architecture of the land. Along with a portrayal of vindictiveness toward their enemies, and a brutality that chills the blood of the refined, there is the universal and unfailing appeal to Ammon-Ra for immortality. They inscribed it upon every obelisk, it is chiseled upon the ruins of their splendid temples, and it was cut and carved, painted and engraved upon the sarcophagi in which their bones were to rest.

But Egypt is a land that has lost its crown. Whether or not it can ever recover it, is a matter in the keeping of the years to come. But nowhere does one see signs of a renaissance which give promise or even hope for the return of the golden scepter which was broken and lost.

W. L. DUREN.

REFERENDUM.

By H. Walter Featherstun, D.D.

A plea for a referendum on the unification question is made by some who oppose the proposed plan; and some who favor the plan have been led by the seeming fairness of the plea to favor it. If I were a Baptist, I might be impressed by this plea; for while the Methodist ecclesiastical polity is as truly democratic as is that of our Baptist brethren, yet, while theirs is a democracy of the referendum type, ours is a democracy of the representative type. In the Methodist Church all legislation is by a General Conference composed of equal numbers of lay and clerical delegates elected by the Annual Conferences—the lay by the lay members of the Annual Conference, and the clerical by the preachers. A referendum, while no more democratic, is not the Methodist way, and would require an act of the General Conference to make it of binding force.

A referendum is not the best way, we Methodists think. In an election for a national president, a great many good citizens do not cast ballots; and I am sure that in many referenda in Baptist churches very many do not vote. If we were to hold a referendum on the unification question, it would be so; for very many of our best members are not greatly concerned about unification. They would quickly and hotly resent any attack on any fundamental Methodist doctrine; but the matter of unification is not of this kind. Where the pastor is intensely interested, either for or against, and talks much and earnestly about it, a majority will probably follow him—otherwise they will remain generally indifferent about it, and in a referendum would vote as they generally do in the church conference, very scatteringly. Nothing can be accomplished by this referendum controversy.

Brother John Smith is opposed to the unification plan, and wants to vote against it. Being an intelligent layman who owns and reads the Discipline of his church, he knows how he can vote and have his vote duly counted. He and his like-minded brother in the church, Walter Jones, talk it over, and one is elected to the district conference—or both. At the Annual Conference of 1925, one vote, at least, against unification is cast. Brother Smith wins and is happy, or loses and is sweetly submissive. He has voted the Methodist way. All of us who vote at all do it that way. I was not a delegate at Chattanooga or at Hot Springs, but I voted through our Mississippi Conference delegates for unification—I did it representatively; and I hope to do it at the Conference of 1925 directly, and when the final vote is counted I shall be happy or sweetly submissive. Being a Methodist and a Christian, I cannot do otherwise. I see no good to come out of an illegal referendum.

The church has already spoken through her only authoritative body. The General Conference asks the church, through her Annual Conferences, to ratify her action. It is very evident that they will do so. Let every Southern Methodist think as he or she is inclined, and say what he or she pleases; but let us "keep sweet," and in the end be happy or sweetly submissive, and dedicate life to a grander Methodism, trusting in the Christ who prayed (John xvii. 20-23) for unification—who still prays as he did (Rom. viii. 34; Heb. vii. 25).

AT THE PRISON CONGRESS IN SALT LAKE CITY.

By Rev. H. S. Johns, Chaplain Louisiana State Penitentiary.

I.

It has been the writer's distinguished honor to represent the Louisiana State Penitentiary and the State of Louisiana, by appointment of the General Manager and Governor, for a number of years, visiting all the prineipal cities of the North and East, but this year the Prison Congress was held in Salt Lake City, Utah, Aug. 15-21.

By appointment of our General Manager, Hon. H. C. Pitcher, and a commission issued by His Excellency, Hon. H. L. Fuqua, Governor, I set out Aug. 11, and by easy stages via St. Louis, Pueblo, Colorado, and thence across the Rocky Mountains, I reached my destination the day of the opening, Aug. 15.

Along the route many things attracted attention. The width of the Mississippi River at St. Louis had long been a disputed matter in conversation with friends. Some said it was as wide there as at New Orleans, others said, half. I found the latter to be more correct. There are four iron and steel bridges across the river there, and they are each of three spans, with the necessary approaches. With 200 feet to the span, one would conclude that the river is only 800 feet wide at extreme high water.

One thing that struck me very forcibly is the fact that the great Eads bridge, built about 1880, is still the same in strength and beauty. It looks as though it could stand an age.

No sign of drought, with which the South and Southwest is suffering, is visible from Cairo up, and on west as far as Pueblo, Colo.

I crossed the State of Missouri from east to west, and that State certainly has a fine crop of corn and other products. Out of Kansas City not much was seen, as darkness set in, and the Pullman sped on through lovely Kansas, as much as I desired to see the State which prohibition has made so famous. Waking up next morning, we were climbing the ridges, gradually working up the eastern slopes of the Rockies. By 10 o'clock the tops of the lower ranges were in sight, then Pike's Peak to the north of Pueblo hove in sight.

Getting out of Pueblo that night, I had the extreme good fortune of passing through the Royal Gorge under a full moon. This narrow "gully" piercing the sides of the Rockies, washed out by the Arkansas River, thousands of years running, glistening in the moonlight, was a scene never to be forgotten. This gorge is fully 1,000 feet deep, and extends for about fifteen miles. Returning, I saw it by daylight when the train stopped, and we all got out and viewed the spectacle.

Passing on the next day, we passed through the Utah desert, climbed the Watsatch range, viewed the coal mines, and descended into the Utah valley (first settled by the Mormons in 1847), all in broad daylight.

The Utah valley may be described as that part of the State of Utah first settled, and is approximately 100 miles long, and from seven to ten miles wide, entirely circled by mountains, with small mountain streams running during most of the year. It runs almost from the southeast to the northwest, and is of surpassing fertility under irrigation. A small stream rises far to the south out of the mountains and runs down the valley, forming a lake some twenty-five miles long, and eight or ten miles wide, then another river rises out of this lake and flows to Great Salt Lake, which is a dead sea and 22% salt.

When Brigham Young, with his first company of Mormons, arrived through one of the canyons and gazed up and down this valley, he exclaimed: "This is the spot. Here we shall found our Zion!"

This was indeed a new Palestine, with its striking resemblance to the Palestine of Bible history.

It was the intention of Brigham Young to name the fresh water lake "Galilee," and the river "Jordan." However, they were so busy that the original name of the lake—Utah survived, but the overflow from the lake to the salt sea was named "River Jordan," by which it is known now.

The altitude of all this section is from 4,000 to 5,000 feet above sea level.

The valley is irrigated by mountain streams and springs running around the shoulders of the hills, and by gravity canals conveyed along and spread out wherever needed. Then the Lake Utah, which is nearly 500 feet above the site of the city, fifty miles away, may be utilized in cases of necessity. Then the canyons are dyked up, and vast reservoirs of water are thus provided. Yet the direct water supply for Salt Lake City is at present greatly menaced, owing to scarcity of rainfall and snows for the past year.

The population at present in the State of Utah is said to be 80% Mormon and the remainder "Gentile." Yet it is related on the authority of the warden of the State Penitentiary (a Gentile) that the Mormons furnish only 20% of the prisoners, and never a bandit or highwayman.

This may be explained by the fact that the Mormons are "highly" religious and instruct their children accordingly. However, the claim is made that the undertow of "Gentile" influence is having its effect. This may be explained by the fact that most of the "Gentile" element are after "business" and not religion.

More anon.

SIX BEST SELLING BOOKS DURING JULY

At Three of the Leading Stores of the Methodist Book Concern.

The following lists will be of interest as indicating the new publications which are being demanded by the religious reading public (works of fiction are purposely excepted):

New York.

Living Together, McConnell; Five Present-Day Controversies, Jefferson; Why I Believe in Religion, Brown; A Casket of Cameos, Boreham; How to Teach Religion, Betts; Making a Personal Faith, McDowell.

Cincinnati.

One Hundred and One Hymn Stories, Price; Church Music and Worship, Harper; A Casket of Cameos, Boreham; Beyond the Moon Gate, Honsinger; Present Tendencies in Religious Thought, Knudson; The Reason in Faith, Flewelling.

Chicago.

One Hundred and One Hymn Stories, Price; Is God Limited? McConnell; Church Music and Worship, Harper; Five Present-Day Controversies, Jefferson; A Casket of Cameos, Boreham; Why I Believe in Religion, Brown.—Western Christian Advocate.

TO PASTORS AND PARENTS.

Will you please send me the names of any Methodist young ladies who will attend the Mississippi State College for Women this year? Our Central Church is located just across the street from the college, and is fostered by the Mississippi Conferences for the purpose of ministering to the students. I will be glad to be of any service to your young ladies, and our church will be glad to serve them in any way.

DEL LONGGREAR, Pastor,
Central Church, Columbus, Miss.

MILLSAPS COLLEGE.

I have just returned from the thirty-third opening of Millsaps College. It was a propitious opening, that, to the writer, was the occasion of feelings of both joy and sorrow. The joy of it lay in the fact of the renewed interest the citizenship of the city of Jackson is showing in this great institution. The sorrow of it lies in the fact that there was brought to the mind of this scribe the consciousness of the fact that practically all those who made the establishing of Millsaps College possible and those who were first connected with the institution have passed into eternity. Thirty-one years ago, this September, I matriculated at Millsaps and began my college career, to which I had been looking forward for years.

Within the past few weeks, Dr. Key, the president of Millsaps, made a timely and great address before one of the organizations of the city of Jackson. In that address he showed, among other things, what Millsaps College should mean to the city of Jackson and how that city can add to the greatness of that institution that is perhaps doing more for the spiritual, moral, and cultural uplift of the citizenship of Jackson than is any other one institution. I am sure that it was as the direct result of that address that the Chamber of Commerce of Jackson undertook the important business of having the students of the college met at the depot in autos and carried out to the campus of the college. At the opening exercises this morning, addresses of welcome were happily made to the student body in behalf of the city of Jackson and all her churches. It makes the heart of an old alumnus of Millsaps glad to see the good people of Jackson showing such a great interest in Millsaps.

As I see it, we Methodists of Mississippi have a great institution in Millsaps College, to which we should all give our financial support and our patronage. I am longing to see the day when the Methodists of Mississippi, as a whole, will show the same interest in Millsaps that was in evidence on the part of the Methodists of Jackson to-day. I am sure we would have to travel many, many miles before we could find a better location, better surroundings, or a better faculty than we have in Millsaps College.

Here's hoping that this session will be the best, so far, in the history of the institution!

J. TILLERY LEWIS.

Sardis, Miss., Sept. 10.

REV. J. H. ROGERS—A MEMOIR.

Rev. John Harbard Rogers was born June 19, 1860, and departed this life at 12:10 a. m., Saturday, July 11, 1924, aged 64 years and 22 days. Funeral services were conducted in the First Methodist Church at Tahlequah, Okla., Sunday, July 12, 1924, by Rev. E. H. Casey, presiding elder of the Muskogee District. Brother Casey was assisted by W. E. Garrison, pastor of the Tahlequah church; W. L. Broome, F. O. Shanks, J. D. Gilliam, J. D. Cunningham, and Brother Williams, pastor of the Christian church at Vian. The body was laid to rest in the Tahlequah cemetery.

Brother Rogers was the third son of G. W. and Martha Rogers. He was a native Mississippian, having been born near Booneville, Miss. He was converted at an early age and united with the Methodist church at Blythe's Chapel, a country church of the early day. He grew to manhood under strong Christian influences, and was licensed to preach in October, 1888. He was admitted on trial into the North Mississippi Confernce at Macon in December, 1891; ordained deacon by Bishop Granberry at Corinth in 1892, and elder by Bishop Key at Aberdeen, December, 1898.

Brother Rogers served the following appointments: 1891 as supply, Iuka circuit; 1892, Corinth circuit; 1893-4, Poplar Creek circuit; 1895, Stewart circuit; 1896-7, Walthall circuit; 1898-99, Elzy circuit; 1900-1, Paris circuit; 1902-3, Pittsboro circuit; 1904-5, Boyle circuit; 1906, Jonestown and Belen; 1907, Longtown. In the fall of 1907 he was transferred to the Oklahoma Conference; 1908, Sallisaw station; 1909, Carter Avenue, Ardmore; 1910, Marietta; 1911, Davis. At the close of the year he was transferred from the West Oklahoma Coufereuce, iuto which he had fallen by the division, to the East Oklahoma Conference. 1912-13, Boswell and Soper; 1914, Checotah; 1915, Roff aud Mill Creek; 1916-17, Chelsea; 1918, Wewoka; 1919, Kingstou; 1920-21, Braggs and Gore; 1922-23-24, Vian.

On Sept. 16, 1880, he was united iu holy wedlock with Miss Willie Alice Ophelia Gresham, of Booneville, Miss. No Methodist preacher was ever blessed with a more heroic, devoted, and self-sacrificiug companion. To this union were born four sons and three daghters. The youngest daughter, Mamie, preceded her father to the better land by ahout nineteen years. The wife and mother, and six children, grown to manhood and womanhood, survive him: Rev. James W. Rogers, pastor of the First Methodist Church, Lake Village, Ark., in the Little Roek Conference; Rev. Ben F. Rogers, student pastor of the State University, Gainesville, Fla., Florida Conference; Charles L. and Fletcher H. Rogers, drnggists of Tahlequah, Okla.; Miss Gertrude, a teacher in the Sapulpa, Okla., high school, and Mrs. Leslie G. Smith, Fort Worth, Tex. Other members of the family surviving him are three brothers and two sisters: Rev. W. F. Rogers, pastor of the Methodist church at Holeomb, Miss., North Mississippi Conference; J. M. Rogers, Booneville, Miss.; J. J. Rogers, Red Bay, Ala.; Mrs. J. D. Chase, Halcut, Miss., and Mrs. Anna Cunningham, of Baldwin, Miss.

Brother Roger's heart was as tender as that of a little child. The current of sympathy that ran through his soul was broad and deep. In him the poor, the widow, the orphan, and the outcast, had a friend; and the discouraged, the afflicted, and the hereaved had a comforter. These elements drew men to him and held them as friends. His soul was transparent. No secret design or unworthy motive was harbored there. No suggestion of hate, no disposition of jealousy, no shadow of suspicion lurked in his breast. Wherever he was sent he went gladly and worked for his church and for his Master. The main secret of his life was his strong faith in God and his rich personal experience. A great and good man has peacefully fallen on sleep. We miss him, but shall see him again

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

W. L. BROOME.

Oklahoma City, Okla.

A LINE OF HISTORY AND EXPERIENCE FOR THE CONSIDERATION OF THE UNIFICATIONISTS.

By Rev. H. W. May.

A repetition of history is not an unusual thing. The return of the season and the harvest are not more certain than the return of many things that are governed by the laws of the human mind and human ambition. The man that refuses to be taught hy the history of yesterday and denies the experience of his fellow to-day is not to be followed, hut avoided.

Experience is an invaluable thing. Upon it great emphasis is placed in all forms of business life, and in spiritual things there is nothing that can take its place.

I did not start out to write notes on a prayer meeting talk, hut to relate an experience and to pen a line of history. Some men will understand and be profited thereby. Some will refuse to understand, and try to apologize, by the oft-repeated statement that conditions will remove difficulties, and hring about harmony and brotherly affection, hy reason of association. I cannot believe that magnanimity and brotherly affection can be the product of an association where contention and unlawful invasion have been the ahiding history of the Methodist Episcopal Church, now desiring unification. No such union will survive. It means the multiplication of friction.

The want of magnanimity upon the part of the Methodist Episcopal Church, aud its failure to recognize the inheritance and lawful rights of the Methodist Episcopal Church, South, are facts of history that are well known, and will not be forgotten by many of our long-suffering people. The history of yesterday will be repeated to-day wherever opportunity presents itself, is my candid opinion, based upon former association and transactions with the officials of the Methodist Episcopal Church.

Bishop W. A. Candler was in charge of the Louisiana Conference when some of the history I now write was in the making. In 1913 Bishop Mouzon appointed me presiding elder of the Alexandria District to represent him. Said district is situated iu the very heart of Louisiana—the field to which Richmond Nolley was assigned and in which his ashes rest, the land in which his name is more fragrant than the flowers, and sweeter far thau the richest perfume. I found the field white unto the harvest and was casting my sickle in, but to my surprise aud sorrow deep, I received a letter one day from Bishop Candler announcing a complaint that Bishop Thirkield was making of me for disregarding the occupancy of the Methodist Episcopal Church, and trespassing upon his field. My surprise was as great as my sorrow was deep, but I went on with my work and cared for our own. I failed then and still fail to understand how a bishop of the church that has its boundaries fixed and the boundaries far removed from the Louisiana territory could make such a complaint as that of trespassing in the very heart center of this good State.

I looked into the history of those sections where the Methodist Episcopal Church was investing funds through its Boards of Missions and Church Extension and discovered that the majority of the people were our Southern people, and many had united with the Methodist Episcopal Church without any knowledge of history, purpose or plan, of the Methodist Episcopal Church to possess the very heart of Louisiana. I found in one of the largest and most rapidly growing towns in that district, namely, Oakdale, that our people some years before my day had raised sufficient funds to build a modest little chapel without knowing until the day of its dedication that it was not to be the property of the Methodist Episcopal Church, South, and its affairs administered by our bishops and their representatives. In another district, uamely, the Lake Charles, the following line of history was made: Some of the laymen of the Methodist Episcopal and the Methodist Episcopal Church, South, discussed and hoped for union of the two Methodist churches, Methodist Episcopal and Methodist Episcopal Church, South. The matter was referred to me, the presiding elder of the district at that time, aud I was requested to see the property of the Methodist Episcopal Church. I saw it and found it to be good, quite as good, if not better property, than ours. Said Methodist Episcopal Church was erected in a few squares of where our Broad Street Church has been doing its work, and doing it well, for more than a half century. My information is that the bishop in charge of the Methodist Episcopal Church in Louisiana looked into the situation of uniting the two churches, and it is quite reasonable for me to suppose that the question of who is who was asked. The union did not take place. Again when the Noel Memorial Church in Shreveport was passing through a very unpleasant experience as to who would own and control that valuable property, my information is the district superintendent of the Methodist Episcopal Church and the bishop performed a part in the matter that was calculated to complicate, irritate and prolong the unsatisfactory situation. The donor, the late Mr. Noel, in loyalty to the Methodist Episcopal Church, South, finally passed it into our hands, and there it is to-day. The bishop in charge of the Methodist Episcopal Church in Louisiana in conversation with me claimed magnanimity in this matter of the Noel

Memorial Church and insisted upon my vacating some fruitful territory I was planning to possess as reward for his magnanimity. His magnanimity was a magnanimity seen through magnifying glasses, and his unagnanimous spirit was minimized in my eyes by the stubborn fact of his impossibility to possess said Noel Memorial Church.

If the late Dr. J. M. Henry could speak to us to-day of his experience with the officials of the Methodist Episcopal Church in the city of New Orleans, the chapter would be complete.

Experience is a valuable asset, and upon it Methodism has placed strong emphasis, and still insists upon experimental values as a stronghold of her testimony. "What we have felt and seen, with confidence we tell and publish to the sons of men the signs infallible."

My good friend, Bishop Monzon, in an argument favoring unification, employed an incident in the life of Charles Lamb to establish a fact he claimed will result in affection by reason of acquaintance and association. My brother Monzon's argument fails when viewed in the light of history and experience. A plan of unification that has, and possibly forever, divided our church in hope and heart beginning with the general superintendents, then elders, pastors, laymen, does not appear to me to be a plan that can possibly bring two large bodies like the Methodist Episcopal and the Methodist Episcopal Church, South, together in hope, harmony, success and affection. A division of our own household does not prophesy to me a spirit of union with a neighbor. Sentiment is one thing and facts are another. History ignored does not guarantee a harmonious future, but points to an entanglement that will bring regret. A plan that does not provide for the men who pay the bills and hold our property in trust, to express themselves concerning this matter of unification, but alas, denies the right, cannot possibly result harmoniously. Will the brethren favoring unification take these things into consideration and beware of flattering overtures? Will they call to mind the old Italian proverb, which is as follows: "He that caresses thee more than is wont to do has already deceived thee or is about to do so!"

Tallulah, La.

PUT NAMES ON THOSE CHURCHES.

Dear Dr. Carley: Did you ever take a long trip through the country in an automobile? That's my hobby. I generally take my vacation in that way. I can't think of anything better than to tuck my family in a Ford car and get out on the open road. It gives a busy man a fine opportunity to have a real visit with his family and to chum with his children.

This summer we drove through the wonderful Ozarks, covering a distance of a thousand or twelve hundred miles. We passed through many villages, towns and cities, and through great stretches of some of the most beautiful country I ever saw. Our rule of travel was: "Six days going—not too fast—seeing and enjoying everything, keeping our minds and hearts open for the flood-tides of beauty in God's out-of-doors; one day, Sunday, stopping for Sunday school and for the preaching of the Word, for worship with the people of God."

Some time I may have more to say about this wonderful trip. What I want to say now, is this: I had difficulty in finding a Methodist church. I had this difficulty not only in the country, but in the cities as well. Don't understand me to say that there were no Methodist churches along the way I journeyed. There were many, perhaps more than any other church, but they were not named. Many churches I saw had no name, sign or symbol to indicate what kind of churches they were. Some of these churches were in Louisiana. Inquiry revealed the fact that many of the people in the immediate community didn't know the name of the church. Certainly no stranger knew. It seems to me that every Methodist church ought to have its name in a prominent place where every passer-by can see it. When I go traveling, and am a stranger away from home, "Methodist Church" looks mighty good to me.

Tell all the preachers and Methodist folks in Mississippi and Louisiana to put the name on their churches, with the name of the pastor. The sign ought to be attractive—the work well done. It will leave the impression that the folks who worship in this church are proud they are Methodists. I am.

W. W. HOLMES.

Shreveport, La.

NO TIME FOR JESTING.

By David Rankin Barbee.

At the called General Conference, held in Chattanooga early in July, three members of the Southern Commission on Unification submitted a very able report in which facts of history and irrefutable argument were arrayed to show the utter unwisdom of the proposed plan of unification.

That minority report is a really great document, containing, as it does, a condensation of history which every loyal member of our church should wish to have preserved and defended. That it is unanswerable is attested by the fact that no one has attempted to answer it. Never before, that I am aware of, has such a singular tribute been paid to a report by its opponents.

Recently, however, Bishop W. F. McMurry, whom I have long esteemed and for whom I inherited an affection that is one of the sacred things in a man's life, has published through the papers of the church an article which purports to be a review of the minority report, but which is really a rather unseemly attack upon Bishop Denny, who read the report to the General Conference.

In his article Bishop McMurry does not question a single fact nor refute any part of the argument contained in the minority report. He does little more than print a poor effort at ridiculing one of his colleagues, who is his elder in years, his equal in earnest piety and his superior in those graces of intellect and scholarship which characterize really great men.

Of course, he expresses his dissent from the minority report, and seeks to bolster his position by saying the General Conference agreed with him. But when one remembers who composed that body, and what influences dominated its major faction, its agreement with Bishop McMurry, or Bishop McMurry's agreement with it, signifies very little.

The great history of Southern Methodism which Bishop McMurry seems to wish to ignore and to deprecate is such that the church at large will not agree to have it heclouded or undervalued. It is too sacred to be treated lightly.

To the making of some of that history the honored father of Bishop McMurry contributed no little, and the good bishop will be fortunate if the chapter in his own life which he is now writing by his daily deeds, will be as creditable to him as the record his dear father made is honorable to him.

No man, or church, or nation can afford to ignore or despise the history of the past. And one who thinks lightly of the history made by his ancestors is likely to be disesteemed by his posterity.

Bishop McMurry may have brought himself to think that the history he derides as "dust and ashes" is worthless; but he will find it pulsates with living principles which will never die.

It matters not whether one is, in this controversy, for or against unification, to every loyal, self-respecting Methodist of the South, the minority report is a document to be studied with care and preserved. It is a calm and dignified statement which one may well keep for reference in the years to come as well as for careful consideration in the present. Every adult member of our church should procure a copy and read it and keep it for future use. It is a remarkable paper, pervaded by an elevated spirit which cannot be too highly commended. Certainly it cannot be treated with contempt as Bishop McMurry would have it treated.

In the treatment of such matters the good bishop is quite out of his depth. His penchant is joking, and handling history, so far as my knowledge of him goes, is not his forte. He has many friends throughout Southern Methodism who hang their heads in sorrow over his unseemly and undignified assaults on his colleagues. I number myself among these.

New Orleans, La., Sept. 4, 1924.

MEMBERS VOTED AT ORGANIZATION.

Dr. Carley: Privately, in discussions on "unification," I stated that in 1844-1846 the members voted and instructed the delegates to the Louisville convention, 1846, giving their almost or really unanimous desire for the organization of the Methodist Episcopal Church, South.

Those to whom I spoke doubted the historic correctness of my contention. I ask the privilege of saying through the Advocate (as they are readers of the paper), that if they will read pages 104-107 of "History of the Organization of Methodist Episcopal Church, South," published in 1845 by John B. McFerrin, M. M. Henkle, A. L. P. Green, F. F. Pitts, and John W. Hanner, and also on page 151, those to whom I spoke will realize I spoke advisedly—not at a venture.

The delegates requested all the churches in all the Conferences to vote and advise. And their consent and desire to organize the Methodist Episcopal Church, South, were by an overwhelming majority.

I thank you for your editorial and your "democratic" spirit.

Give direction to the idea—that each Annual Conference of 1924, by resolution, request every pastor in some definite month of 1925—early in the year—take the vote of each church, of all the members from 21 years of age up.

PAYTON A. SOWELL.

FREE TITHING LITERATURE.

Also an Offer of 500 Per Cent Profit Guaranteed or Your Money Refunded With 10 Per Cent Interest.

The offer to send free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers, Contrasted," to furnish one copy of each to every member of the official boards of his or her church, to the presidents and secretaries of the Women's Home and Foreign Missionary Societies, to the officers of the Epworth League, Christian Endeavor, Baptist Young People's Union or other young people's society, and to the Sunday school superintendent and teachers, is hereby extended to Nov. 1.

With every shipment will be enclosed a partnership contract card in which we agree to guarantee a profit of 500 per cent for the Master's work on all the money the other partner invests in the circulation of the Layman Company tithing literature in his, her, or their home church during one year from date of signing the contract, or all the money paid during the year will be refunded with 10 per cent interest.

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THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago, Ill.

LICENSING COMMITTEE, RUSTON DISTRICT.

The Licensing Committee for the Ruston District is called to meet at the Arcadia Methodist church, Sept. 30, 1924, at 2 p. m. The committee consists of Revs. R. W. Tucker, H. W. Ledbetter, W. C. Childress, and A. J. Gearheard.

Let all applicants for license to preach and recommendation to the Annual Conference for admission or readmission meet the committee.

K. W. DODSON, P. E.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

WHEN A MAN'S A MAN HE DOES NOT QUIT IN A PINCH!

A real man proves himself in the midst of a struggle. The Special Effort for Superannuate Endowment is a testing period. Preachers who put up their hands in the face of difficulties and say "It can't he done," are not the kind of men our fathers were. The builders of Methodism had the fighting spirit, and they could not he stopped. If their sons will have the same determination for the success of the Superannuate Movement, the ten million endowment fund will be raised.

"'I can't,' is a foolish expression—
'Tis really a coward's confession.
Somehow or other it always comes hack
Stealing the good things we already lack,
Bringing us nothing but trouble and care,
Leaving us hopelessly sunk in despair.
But there's never a day
When the world can say
That a man's not a man if he dare!

"'I will" is a wonderful blessing,
A heart full of courage expressing.
Somehow or other it brings us success,
Fills us with joy that we cannot repress,
Gladdens our friends, makes their burdens more
light.
Places a star in our crown ev'ry night.
For there's never a day
When the world can say
That a man's not a man if he'll fight!"

THE TIDE IS SURELY COMING IN.

By the time these lines appear in print the total amount paid on quotas by all the charges will he close to $700,000. This statement is made on the basis of the present daily receipts. If your charge is doing its part in this good work, you have reason to rejoice. But if not, I should think that you would find it very difficult to he comfortable. Some day we will celebrate a notable victory achieved in the Special Effort in behalf of the church's worn-out preachers, and it will be an unhappy day for the preacher who cannot join in the fun because he did not do his part to get the victory.

Come on, everyhody, and let us push the $700,000 total to date up to the million mark! Many charges have in hand Special Effort money, hut are waiting to have more in hand before remitting to the Board. Remit what you have and send the other when you get it. Let us avoid lost motion. We ought to have one million dollars by Oct. 1, 1924.

PUT ON YOUR SPECTACLES AND READ.

Recently the editor of one of the Conference organs urged the people to read this page. He said: "It is not dull stuff. It may carry the facial appearance of dryness, hut as you read your eyes will brighten." Thanks, hrother, even though your compliment carries the "facial appearance" of doubt. Whatever may he your opinion of other things on this page, you must admit that there is no "dull stuff" in the following:

Williams, Northwest, Portland, Rev. William Pierce, pastor; total assumed quota, $331; amount remitted, $66.20.

Hutchins, North Texas, Dallas, Rev. T. H. Browning, pastor; total assumed quota, $1,300; amount remitted, $260.

Colorado Springs, Denver, Denver, Durango, Rev. C. A. Waterfield, pastor; total assumed quota, $2,813; amount remitted, $650.

Hyde Park (Tampa), Florida, Tampa, Rev. Felix R. Hill, Jr., pastor; total assumed quota, $1,000; amount remitted, $400.

Morristown Station, Holston, Morristown, Rev. S. B. Vaught, pastor; total assumed quota, $3,500; amount remitted, $700.

Taylor Street (Newport), Kentucky, Covington, Rev. H. M. Massie, pastor; total assumed quota, $1,209; amount remitted, $257.

Paris, Kentucky, Maysville, Rev. O. B. Crockett, pastor; total assumed quota, $2,700; amount remitted, $613.90.

St. Joseph Circuit, Missouri, St. Joseph, Rev. G. W. Meek, pastor; total assumed quota, $987; amount remitted, $250.35.

Darlington (South Charleston), Western Virginia, Charleston, Rev. P. E. Thornburg, pastor; total assumed quota, $635; amount remitted, $145.60.

Nightbert Memorial (Logan), Western Virginia, Huntington, Rev. F. E. Jenkins, pastor; total assumed quota, $3,300; amount remitted, $660.

Hanson, Louisville, Henderson, Rev. G. W. Pangburn, pastor; total assumed quota, $760; amount remitted, $248.25.

Martinsville, Virginia, Danville, Rev. W. B. Jett, pastor; total assumed quota, $2,000; amount remitted, $400.

First Church (Gainesville), North Georgia, Gainesville, Rev. W. P. King, pastor; total assumed quota, $3,420; amount remitted, $700.

Greenville Circuit, Louisville, Owensboro, Rev. J. F. Hill, pastor; total assumed quota, $800; amount remitted, $421.

Duntyn Station, Memphis, Memphis, Rev. F. H. Peeples, pastor; total assumed quota, $5,000; amount remitted, $1,913.

Germantown, Kentucky, Maysville, Rev. J. M. Mathews, pastor; total assumed quota, $1,350; amount remitted, $359.

Westport Church (Kansas City), Southwest Missouri, Kansas City, Rev. W. A. Tetley, pastor; total assumed quota, $3,620; amount remitted, $782.

Franklin, Tennessee, Murfreesboro, Rev. R. H. Hudgens, pastor; total assumed quota, $2,839; amount remitted, $367.80.

Fairview, Western Virginia, Fairmont, Rev. I. S. Tyler, pastor; total assumed quota, $2,235; amount remitted, $474.25.

Appleton City, Southwest Missouri, Sedalia, Rev. W. W. Garrett, pastor; total assumed quota, $1,120; amount remitted, $235.50.

Carrollton Avenue (New Orleans), Louisiana, New Orleans, Rev. W. L. Doss, Jr., pastor; total assumed quota, $3,000; amount remitted, $978.24.

Baker, Louisiana, Baton Rouge, Rev. J. T. McVey, pastor; total assumed quota, $1,500; amount remitted, $301.50.

Hanes, Clemmons, Western North Carolina, Winston, Salem, Rev. J. C. Cornett, pastor; total assumed quota, $1,300; amount remitted, $577.

Palmes Chapel, Alabama, Mobile, Rev. E. R. Webber, pastor; total assumed quota, $170; amount remitted, $34.

Reedy, Western Virginia, Parkersburg, Rev. C. G. Worrell, pastor; total assumed quota, $1,000; amount remitted, $344.40.

Eolia, Missouri, Mexico, Rev. B. L. Holcomb, pastor; total assumed quota, $1,760; amount remitted, $352.

Bowling Green, Missouri, Mexico, Rev. W. T. May, pastor; total assumed quota, $770; amount remitted, $163.

Troy, Missouri, Mexico, Rev. J. W. Kimbrell, pastor; total assumed quota, $2,567; amount remitted, $812.50.

Fairfax and Rupes Grove, Missouri, St. Joseph, Rev. O. E. Lockbart, pastor; total assumed quota, $1,776; amount remitted, $489.

Marvin Memorial (St. Joseph), Missouri, St. Joseph, Rev. J. E. Baker, pastor; total assumed quota, $1,732; amount remitted, $346.40.

Oak Cliff (Dallas), North Texas, Dallas, Rev. A. L. Scales, pastor; total assumed quota, $6,000; amount remitted, $1,258.51.

Paintsville, Western Virginia, Ashland, Rev. J. R. Mullens, pastor; total assumed quota, $2,000; amount remitted, $400.

First Church (Charleston), Western Virginia, Charelston, Rev. B. P. Taylor, pastor; total assumed quota, $5,625; amount remitted, $1,842.

Billingsley Memorial (Fairmont), Western Virginia, Fairmont, Rev. J. S. Jenkins, pastor; total assumed quota, $3,240; amount remitted, $765.

Arlington (Nashville), Tennessee, Nashville, Rev. J. T. Blackwood, pastor; total assumed quota, $1,300; amount remitted, $260.

Myrtle Point, Northwest, Portland, Rev. H. M. Branham, pastor; total assumed quota, $300; amount remitted, $60.

Hartford, North Carolina, Elizabeth, Rev. N. C. Yearby, pastor; total assumed quota, $2,360; amount remitted, $532.

Mexico Circuit, Missouri, Mexico, Rev. J. T. Mitchell, pastor; total assumed quota, $1,500; amount remitted, $300.

Bland Street (Bluefield), Holston, Bluefield, Rev. J. A. Bays, pastor; total assumed quota, $11,100; amount remitted, $2,700.

Hamburg, Missouri, St. Joseph, Rev. E. K. Christle, pastor; total assumed quota, $650; amount remitted, $208.

Mount Pleasant, Tennessee, Mount Pleasant, Rev. B. F. Isom, pastor; total assumed quota, $12,886.35; amount remitted, $2,850.

Shackleford, Virginia, Rappahannock, Rev. J. E. Brooks, pastor; total assumed quota, $1,762; amount remitted, $599.50.

Brooks Memorial (San Antonio), West Texas, San Antonio, Rev. H. L. Dupree, pastor; total assumed quota, $398; amount remitted, $87.

Peach Creek, Western Virginia, Huntington, Rev. E. H. Barnett, pastor; total assumed quota, $2,000; amount remitted, $400.

Marietta Station, North Georgia, Marietta, Rev. R. C. Clecker, pastor; total assumed quota, $3,500; amount remitted, $1,210.12.

Hardin, Missouri, Richmond, Rev. H. A. Showmaker, pastor; total assumed quota, $2,600; amount remitted, $525.65.

Be sure to make all remittances on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

Additional land has been purchased at Colegio Irene Tolman, and a modern school building is in process of erection at the cost of $32,500 (Centenary).

The Home Circle

THE SUNBEAMS' SONG.

By Margaret E. Sangster, in the Christian Herald.

This is the song that the sunbeams sing,
As they flutter over the street—
"Life for us, is eternal spring,
And the ways of life are sweet;
Where we dwell there are rainbow gleams,
And mists that are fine as lace;
And the rare perfume of a thousand dreams—
And the smiles from each cheery face!"

This is the time the sunbeams hum,
As they sparkle and skip and glow—
"All of the joy of Life's to come,
For we, who are sunbeams, know!!
Don't waste pleasure in dim regret—
Time goes as the sunlight goes,
At the evening time when the grass is wet,
And the night dew lies on the rose!"

This is the prayer that the sunbeams say—
As they pause in some lonely place—
"Life may be splendid and kind and gay,
If folk live by the Father's grace—
God, who has made us of deathless gold—"
(Ah, they sparkle and gleam and glow—)
"Makes happiness for all hearts to hold,
For we, who are sunbeams, know!"

VIRGINIA'S SURPRISE PARTY.

"Deary me! deary me! such a worry as I'm in!" exclaimed Granny Mullen, Virginia, who was crossing the Mullen farmyard, having waded up the brook, paused at the back door, and called out anxiously:

"What kind of trouble is it, granny?"

Startled, the little old lady slammed to her oven door, and came out on to the porch.

"Trouble enough with the children having a party this afternoon and I promising to make the little cakes and the cream puffs. Now the hens have stolen a nest in the haymow, and I'm too stiff-jointed to climb the likes of that."

A party! Virginia loved parties, and she had not been invited to this one. She hadn't lived in the village many weeks, but why should they have left her out? She felt a lump in her throat, and she remembered that she had caught the boys and girls whispering together often that week at school. When they had seen her coming they had run away laughing.

"Well, I'm sorry, but there won't be any party to-day. I can't make little cakes and cream puffs without eggs!" commented Granny Mullen, the cake woman.

All the village came to Granny Mullen to have their wedding cakes and Christmas cakes made, and no one ever thought of having a party without having Granny Mullen making the sweets.

Suddenly Virginia laughed out loud. Why couldn't she climb the haymow and hunt the eggs? But it wasn't her party, and she hadn't been asked. Still, it was too bad to spoil a party just because there weren't any eggs in the pantry when there were plenty in the haymow.

"Give me a basket, granny, and let me climb the haymow." offered Virginia.

"Bless your heart, honey, think you can? I was afraid I couldn't get them till grandpa came home to-night," Granny Mullen answered, taking down from a nail a little red basket.

Virginia, with the basket clutched in her fingers, skipped across the barnyard to the stable. A cackling hen flew out through the open doors as she ran across to the haymow. How would she ever get on top? Her bright eyes searched the dim barn; then catching sight of a ladder half-buried in hay, she saw that it led straight to the top.

Very slowly, one step at a time, for Virginia was not used to ladders and haymows, she crawled up rung upon rung. A little breathless, she dropped into the depths of the sweet-smelling hay. Shaking the hayseed out of her hair, she stumbled forward, searching for nests. Ah! here were two eggs, and here another nest with more, and still another nest, and another. She soon had a dozen—surely enough eggs to make cream puffs for the party. Now she must get down.

Suddenly she leaned over the edge and looked across the barn. She could not climb down the ladder and carry the basket of eggs. She had used both her hands in climbing up. Away in the opposite corner the hay was heaped in a mound on the floor, and built clear to the mow where she stood. What fun it would be to slide down! But the eggs would smash all to pieces.

Perhaps if she packed the soft hay all around them they might not break. So she took them out and, wrapping each, laid them back in the basket. Then she put more hay on top.

Squatting on the edge of the mow, with the basket held firmly in her dimpled hands, she slipped easily over the side. She felt as if she were sinking, sinking; then suddenly she came to a stop. She was on the barn floor and half buried in the mound of hay.

With a funny little shake she scrambled to her feet, and ran out of the barn to the farmhouse. Granny Mullen unpacked the eggs laughing happily.

"Thanks, deary," she exclaimed, "and I hope they give you a good share of the little cakes at the party."

But Virginia could not even smile in response, for she had not been invited to the party.

It was late in the afternoon, as she snuggled up in the crab-apple tree, half asleep, that she heard mother calling excitedly:

"Ginnie, Ginnie, Ginnie, come quick! Somebody is here to see you."

Her eyes all starry, Virginia ran to the garden, and there, all dressed in their Sunday best, romped the boys and girls of the village. They were laughing at her surprised face, and calling for games. Mother was spreading a snowy cloth, under the trees, and a little girl in blue was counting out Granny Mullen's cream puffs.

"Ginnie, Ginnie! did we surprise you?" chorused the children.

Virginia laughed aloud. The party had been for her after all, and just suppose she hadn't hunted the eggs in Granny Mullen' haymow?—Exchange.

HOUSE CAT ADOPTS WILD BOB KITTENS.

Two baby wild bob cats adopted by a blue house cat, belonging to Mr. and Mrs. G. A. Frank, of 315 South Twenty-first Avenue, Phoenix, Ariz., are thriving in domestic conditions under the nursing care of their foster mother.

The baby wild cats were found by the Frank family one Sunday on an outing in Paradise Valley—about sixteen miles from Phoenix. The eyes of the kittens had not yet opened, and they were brought to the Phoenix home of the family where the house cat, which was nursing two of her own baby kittens, immediately adopted them. The baby wild bob cats are now eight weeks old, play with visitors just as any ordinary house cat does, and are already as large as their nursing mother. The Franks were compelled to dispose of the two little house kittens in order to give the bob kittens enough food. The foster mother fights for her adopted kittens just as if they were her own when a strange dog ventures near.—C. R. Bernetzke in Our Dumb Animals.

THE SEARCH.

"I took a day to search for God,
And found him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw his footprint in the sod.

"Then suddenly all unaware
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard his voice upon the air.

"And even as I marveled how
God gives us heaven here and now—
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

"At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of his robe
Where the last fires of sunset burned.

"Back to the world with quickening start
I looked and longed for any part
In making saving beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart."

SPECIAL OFFER

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TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

WM. B. REILY & CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is ss good as a written receipt. When renewai is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Lucy Page Gaston, General Executive of the Anti-Cigarette League, died recently.

Mrs. P. W. Alley, of Ruston, La., has been a subscriber to the Advocate for 36 years.

The Christian Observer, of Louisville, Ky., has just completed one hundred and eleven years of continuous publication.

Two Chinese girls, direct from China, will attend Whitworth College as students this year. A girl from Honduras will also be in attendance.

Rev. W. W. Holmes and family, of Shreveport, La., made an automobile trip through the Ozark Mountains this summer.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, is reported to be seriously ill in a hospital in Baltimore.

Collier's, The National Weekly, has inaugurated a national movement to bring about moral training in the public schools of the United States.

Dr. L. H. Murlin, president of Boston University, has been elected president of Depauw University to succeed Dr. George R. Grose, elected a bishop at the Springfield General Conference.

Under the energetic leadership of the pastor, Rev. Del Longgrear, the Central Methodist Church, Columbus, Miss., has put on a successful campaign to pay the church debt. Congratulations!

The approaching session of the Holston Conference, to convene in Knoxville, Tenn., Oct. 1, will mark the centennial of that body. Elaborate preparations are being made to celebrate the event.

Pastor and people are happy at Moss Point, Miss. The Conference year is drawing to a close with everything in good condition, indications pointing to the best report for many years. Rev. J. Early Gray serves the church there.

The death was reported recently of Adam Willis Wagnalls, one of the founders and for many years president of the publishing firm of Funk & Wagnalls Company, at the age of 81. He was at one time a Lutheran minister.

Rev. Julian S. Duncan, formerly of Pickens, Miss., is happily situated in his new field of labor, Rio de Janeiro, Brazil, and is enjoying the work to which he has been appointed. His address is: Rio de Janeiro, Brazil, Caixa Postal 454.

The American Prison Association, which met in Salt Lake City this year, will hold its 1925 meeting in Jackson, Miss. The annual meeting is attended by from 500 to 800 delegates. Rev. Frank Moore, a Methodist preacher, is president of the Association.

Rev. and Mrs. George G. Yeager, of Rose Hill, Miss., announce the marriage of their daughter, Natie Elesta, to Mr. Frederic Amis Russell on Saturday evening, Sept. 6. The Advocate extends all good wishes to the happy young couple.

The Methodist parsonage at Horn Lake, Miss., was destroyed by fire about 2 o'clock on the morning of Sept. 5. The pastor, Rev. H. N. McKibben, and his little daughter were occupying the house alone, and they awoke barely in time to save their lives.

Rev. L. W. Cain, our pastor at Franklinton, La., paid the Advocate office an appreciated call on Wednesday of last week. He is completing his fourth year in this splendid appointment and reported that the charge is in better financial condition than ever before.

Rev. N. G. Augustus, pastor of the Sherman charge, North Mississippi Conference, requests us to announce that Bishop W. N. Ainsworth will dedicate the Bethel church on Thursday, Sept. 25. Former pastors and presiding elders are invited to be present. The editor of the Advocate appreciates greatly an invitation also to attend.

The newly elected officers of the famous Big Brothers' Class, Greenville, Miss., are: president, Price Massey; vice president, E. H. Cason; secretary, S. T. White; treasurer, Baskin Dottery; editor, Waddy West; assistant editor, Mrs. J. N. Beckwith; teacher, M. E. White; assistant teachers, Judge Percy Bell, Mr. Shields.

Dr. Henry Felgar Brooks, pastor of the Capitol Street Methodist Church, Jackson, Miss., has issued an attractive folder giving the program of events, including sermon topics and prayer meeting subjects, from the first Sunday in September to the meeting of the Annual Conference, Nov. 5. The program presents an appealing bill of fare.

Rev. I. H. Sells, our pastor at Harrisville, Miss., requests us to announce that Bishop W. N. Ainsworth will dedicate the new church at Harrisville at 11 o'clock a.m., Sept. 27. A previous statement to the effect that the dedication would take place Sept. 25, was an error. A cordial invitation is extended to all who are able to do so to attend the dedication exercises.

The recent sudden death of Mrs. Lucius Lampton, of Magnolia, Miss., brought great sorrow to a large circle of friends and acquaintances. Her death, following closely upon that of her husband a short time ago, has added heavily to the grief of her family and loved ones. The Advocate extends sincere sympathy to those who are in sorrow.

Mr. and Mrs. P. M. Elmore, of Durant, Miss., celebrated their golden wedding anniversary on Sept. 10. Rev. W. P. Barton, long since gone to his reward, officiated at their marriage on Sept. 10, 1874. Mr. Elmore was formerly mayor of Durant, and is an active member of the Methodist Church. The Advocate extends hearty congratulations to the happy "young" couple.

Rev. John W. Ramsey, of Laurel, Miss., recently held an excellent revival meeting at the Hebron church, on the Waynesboro charge, Mississippi Conference, which resulted in the addition of six fine young men and women to the membership of the church. The pastor of the charge, Rev. R. A. Sibley, is doing a good work, and is loved by his people.

In the appointments of the Kentucky Conference, recently held, we note the following, of interest to their many Louisiana and Mississippi friends: Dr. U. G. Foote, formerly of the Louisiana Conference, is appointed to Crestwood, in the Shelbyville District; Rev. Roy H. Kleiser, formerly of the Mississippi Conference, is appointed to Park Church, Lexington, in the Lexington District.

Rev. Jno. L. Sutton, Superintendent of the Mississippi Children's Home Society and a member of the Mississippi Conference, spent last Sunday at Laurel, Miss., with the pastor, Rev. J. R. Jones, and the good people of the First Methodist Church. He was especially impressed with the work of the young people in the church—the Junior and the Senior Epworth Leagues and the Sunday school. Brother Jones is in great favor with the people.

The Bay Springs charge, Mississippi Conference, has had a successful year's work. There have been 132 additions to the church, making a net gain of 113 members. One new church has been organized and building erected, another church has been re-roofed and painted, and extensive improvements have been made on the parsonage. Rev. Paul H. Grice is the pastor of this charge.

Miss Ladye Nelson Boykin, daughter of Rev. and Mrs. J. M. Boykin, Jonesboro, La., was married to Mr. William Reed Bell, Jr., of Murphysboro, Tenn., at 3 o'clock Thursday afternoon, Sept. 11, in the Methodist church at Jonesboro, the father of the bride officiating. Mrs. Bell is a beautiful and accomplished young woman, a graduate of Mansfield Female College; Mr. Bell is prominent socially and in a business way in Murphysboro, where the young couple will make their home. The Advocate extends all good wishes to these happy young people.

Rev. Henry T. Young, our pastor at De Ridder, La., will enter the general evangelistic work, under appointment by the bishop, after the approaching session of the Louisiana Conference, and will be open for engagements after Dec. 1. Brother Young is chairman of the Committee on Evangelism and Secretary of the Board of Missions of the Louisiana Conference, and has been fruitful in evangelistic work. His address for the present is Box 786, De Ridder, La., where those interested may address him.

We take the following interesting item from an exchange: "The Douay version of the Bible, the Catholic version, according to the Boston Transcript, sells to the amount of $40,000 a year. The sales for the Catholic prayer book amount to $2,500,000 a year. As the Roman Church claims 17,000,000 adherents in America, we can guess that many of them do not own a Bible. The difference between the sales of Bibles and prayer books throws light on the religious emphasis of the church."

On Sunday, Sept. 7, a class of 14 were received into the Methodist church at Woodville, Miss., on profession of faith, besides several by certificate. This was partly the result of a revival meeting held in the courthouse, in which the five Protestant denominations of the community united. Other churches also had accessions. Rev. Milligan Earnest, an evangelist of the Church of the Disciples, did the preaching. Rev. H. G. Hawkins, pastor of the Methodist church, was chairman of the revival committee.

It is gratifying to the many friends of Miss Stella McGehee, daughter of Mr. H. B. McGehee, of Woodville, Miss., and granddaughter of the late Bishop Charles B. Galloway, to know that she has achieved great success in the field of literature. She is a member of the staff of the Washington Evening Post and allied papers throughout the

country, owned by Mr. E. W. Scripps. At present, Miss McGehee, with other members of the staff, is the guest of Mr. Scripps on a cruise in the private yacht, "The Ohio", to the Virgin Islands, the Madeira Islands, Spain, Italy, and Greece.

SUGGESTIONS FOR THAT REFERENDUM.

By Arthur Madison Shaw.

Of course, that referendum thing can't be done; but I'm for it. The "constitution" is supposed to have determined how the unification vote shall be taken; but what is the constitution between friends? Our representatives have been elected to represent us upon the supposition that they were capable and worthy to do so. But we can easily cast them aside in a matter of this kind. The General Conference has specified the manner of procedure; but why should we obey the General Conference? Let's have the referendum.

With certain provisos! If we are to have a minimum age limit, let us also have a maximum. If that splendid army of young Methodists below the age of twenty-one are to be ruled out, let us rule out those above forty-five! Why refuse suffrage to the "young man in his non-age" and grant it to the "old man in his dotage?"

Again, I am for the referendum on condition that the issue be debated by representative advocates of each side, before every congregation in Southern Methodism. Brother Jernigan of Arkansas had a referendum before a vast throng of forty-one, and it was unanimous against unification. But Brother Jernigan debated both sides himself! I should like to have Bishop Mouzon meet Bishop Candler on the hustings, and Bishop Cannon, Moore, or McMurry meet Bishop Denny, Dr. Carley meet Dr. Meek; and I'd like to "take on" Dr. Sam Steel myself. It would be so easy. Then I should insist that representatives of both sides be present in each congregation on election day—to watch the returns.

Finally, I am for it, provided that the vote of the majority be accepted as decisive. Democracy is majority rule. The only sane reason for demanding majorities of two-thirds and three-fourths of our representatives on a constitutional question is to make sure that the vote really represents the will of a majority of all the people. When the people vote directly, there is no sense in allowing a minority, however large, to thwart the will of the majority. I am confident that if the matter is made clear to all our people, five-sixths of them will vote for unification: but there is no earthly or heavenly reason why a popular election should not be decided by a simple majority.

So, if Methodism wants to "scrap the constitution", ignore the law, make of the General Conference a "forgotten man", and go in for a speech-making, wire-pulling, passion-stirring political campaign; I'm for it—on the above-named conditions. Fortunately, Methodism doesn't!

Oakdale, La.

PLACES FOR GOD.

David was a man who, with all his faults, cared for God. This feeling was not simply a politic solicitude for the rights of Deity but was also a sincere craving for personal fellowship with the Great Spirit who is over all things. In the one hundred and thirty-second Psalm this pious sentiment comes to ardent expression. In the caption to the Psalm found in the King James Version (and these quaint prefaces or summaries are generally worth reading) it is said: "David in his prayer commendeth unto God the religious care he had for the ark." David vowed that he would not give sleep to his eyes, or slumber to his eyelids—the seeming tautology here has the force of an Hebraic reiteration for emphasis—until he had found a place for the Lord, and a habitation for the mighty God of Jacob.

Many now are the places which different men have sought to find for God. Only the atheist seeks to put Jehovah out of his own universe. All normal natures and healthy minds concede the Deity a function and a species of control in nature and in human affairs. Even primitive men have a vague impression of their Creator, or at any rate of higher spirits, and go about to erect memorial stones, or to establish shrines—high places which in too many instances become low places ethically—in recognition, more or less consciously, of God's right to be there. A place was found for the ark, even if for a long time but a movable habitation, and it was David's son, if not David, who was instrumental in founding a glorious temple, which was then the wonder of all the earth. Jehovah's name was there, and with that, in its time and way, he was much pleased. Other temples came later—and there were also the shadowed shrines of pagan Greece and Rome—but none of these meant so much to God as the magnificent shrine on Mount Zion.

Still God is seeking a place for himself on earth. Once a little Babe sought to find a tiny place in a Judean hamlet, but had to rest beside the beasts of the stall. Later that Babe, grown to man, did not have so much as a rented apartment in Jerusalem, much less in Galilee. Yet there are many particular places all over the world to-day which bear the name of Christian, and serve as the local hostelries of heaven. Some of these are ornate cathedrals, stately Gothic churches, or fine modernized institutional plants, while others are barn-like meeting-houses, crazy shacks, rude conventicles in the forests, or huts by the shores of Pacific atolls. It must be almost with amusement that God regards the awkward attempts of men to worship him, but we are sure it is with an infinite pity that he looks upon the mixture of motives which lead many to dilute genuine worship with tawdry draperies or operatic spasms. But with all this the indispensable requirement is that man should find a place for God in his own soul. The song for the modern David is, "There is room in my heart, Lord Jesus, there is room in my heart for thee!" Our Maker seeks to make a holy place out of a consecrated human will. Are we willing to take him in?—Zion's Herald.

THE PASSION FOR PEACE.

The world is creating a passion for peace. The heat of it can be felt in almost every avenue of life. Men are thinking it, dreaming it, speaking it, writing it, and demanding it. The peoples of the world are tired and sick of the most diabolical thing that preys among men. They have called it "war," and enshrined it with idealism. They have even gone so far as to justify it in the interests of peace. They have sought to turn the greatest war in the history of humanity into being understood as the great, final culminating, clashing, crashing war against war.

This is where we stand to-day. The world must have peace. It has made this decision with much deliberation. It has not deceived itself into believing that all men have become idealists, and that covetousness has forever departed from the ends of the earth. It is not blind to the fact that if a nation is wealthy and has holdings, these will be coveted. It is not blind to the fact that those who have must protect their possessions, for those who have not are prone to rise and seek to take them away.

The thing that the world is sick of is the military spirit, the military attitude, that brazen pomp which once marched among the civilians of some of the nations and with thrown-back shoulders and extended chest, and upturned chin, and curled lip, paraded as though it owned the earth, rattling the saber, caring naught for good will, or peace, or weakness, or consideration. This is the spirit of which the world is tired. It is always against peace. It ever plans war. It promotes conflicts. It builds armies, it constructs navies, it erects powder plants, and fosters deadly explosives. It turns the genius of the race toward the invention of destructive instruments of carnage. It is the great enemy of civilization, culture, and enlightenment. Against this the passion of our souls burns like fire.

In our heated discussions of the subject let us not forget that when in a passion we are not likely to interpret our thought accurately. We have a passion for peace. This must not be made to spend itself with a few flourishes of the pen or a few discussions from the forum. It must be properly interpreted, lest we do the spirit of peace harm, lest we misunderstand our own motives.—Western Christian Advocate.

IT MUST NOT PASS.

Never has there been so much agitation in this country in behalf of peace. The different denominations of Christians have issued definite and emphatic pronouncement against war. In one of the best books of the day Will Irwin, famous war correspondent, shows up the horrors and inconsistencies of the thing. Everywhere, except in the Congress of the United States, the slogan is that of a "Warless World." Mothers are praying for it, churches and religious bodies pass resolutions favoring it and yet war preparations are going on in our country nevertheless.—Baptist and Reflector.

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. . . . The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.—Charles R. Brown.

The Centenary greatly stirred Japanese Methodism, leading to large gifts and a "double-the-membership" campaign.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. H. Giles, Kurthwood, La., 7; Miss Emily Cook, Crystal Springs, Miss., 2; Rev. Wesley Ezell, Rocky Springs, Miss., 2.

WANT TO TEACH PIANO MUSIC.—Graduate in piano and literary work from Port Gibson Female College, Port Gibson, Miss. Member of the Methodist Church. Any one interested can address Miss Minnie Price, Box 93, Rochelle, La. Can give references.

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to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lntz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JESSE T. RIGGAN was born in 1847, in Splung community, Monroe County, Miss., where he lived his entire life of seventy-seven years. He was converted when yet a child, joined the Methodist Episcopal Church, South, and ever remained a loyal, consecrated member of the same. Not a more Christian man can be found than Brother Riggan. He was as methodical in church life, home, and community life as the best of men. When a question of any progress came up, all knew where "Uncle Jesse" stood. Yes, true blue, and loyal through and through. He walks no more among men, but the noble Christian life of unselfishness will live in his community and loved ones for generations to come. He fell asleep Aug. 14, 1924. The day following, after the funeral service from the residence, the body was tenderly laid to rest beneath a wilderness of earth's sweetest and loveliest flowers. He leaves to mourn his departure an affectionate wife, five daughters, and three sons. Children cannot more clearly see Jesus through father than could these dear sons and daughters. Yes, we miss him; but, thank God, it is possible for all to go to him. Brother Riggan has gone home to God to receive a robe of righteousness and a crown of life eternal.

His pastor,
WALTER M. HESTER.

In Vaiden, Miss., Tuesday, Aug. 5, 1924, the sweet spirit of MOLLIE FULLILOVE TILLMAN took its flight from earth to heaven. We who are left can but wonder at God's mysterious providence, for the home is no more or longer the same place, and the best, the center of all, is gone. The father is bowed in grief and the children crushed. Another link has bound them to heaven. She lived near or in Vaiden all her life, and all who knew her loved her. She was a devoted member of the Methodist church from girlhood, and loved the Master's service. She was a regular attendant at church, and was faithful to her vows. Her home abounded in hospitality, and her pastor and ministers were ever welcomed and graciously entertained by her. She was a loving wife, a devoted mother, a faithful friend—even servants testified to her kind and gentle ministry. Educated at Brookhaven, Miss., and Jackson, Tenn., two Methodist institutions of learning, she was fitted to grace her home, and to be a worker in her church. She leaves a husband; two sons, Charles, of Vaiden, and T. R. Tillman, of Rochester, New Hampshire; two daughters, Mrs. L. A. Bankston, of Tallulah, La., and Miss Addie B., of Vaiden, and one grandson, Tillman Bankston. She was ill some months, but always patient and uncomplaining. She was resigned to His will, and passed away testifying to His love and mercy. By her life and example all her family and friends look forward to a reunion around the great white throne, where sorrow and partings are no more.

A FRIEND AND OLD SCHOOLMATE.

BROTHER C. S. LAND has been a citizen of Vivian for many years. His life was such that he won to himself friends without number. He was a true believer in holiness and practiced what he preached. He was converted in early manhood, and afterwards his attention was directed to the experience of perfect love, and he earnestly sought and claimed the experience of entire sanctification. He so lived before men that none could doubt the sincerity of his heart. I have never seen a more beautiful life, a holier man than Brother Charley Land. Not only his children, but his neighbors and friends, rise up and call him blessed. His presence was an inspiration to the preacher and congregation. His "Amens" were constantly heard; he was not ashamed for the world to know where he stood. He was never heard to complain one time during his long siege of sickness. In speaking of his death he said: "I have no will in the matter, the Lord's will is my will." I doubt if his closest associates ever discovered the bounds of his patience or the depths of his love. He leaves a wife and five children, two brothers and two sisters, and a host of friends to mourn their loss. After services conducted from the Methodist church, by R. T. Ware, I. T. Reams, W. A. Freeman, Mrs. Mary Pardue and several of his lifelong friends spoke words to his memory, and his remains were laid to rest in the Vivian cemetery. May the blessings of God rest upon each bereaved one.

R. T. WARE.

Vivian, La.

DAVID PARKER TUNNELL, son of Rev. Stephen Tunnell, was born Feb. 7, 1831, and passed to his heavenly reward, May 24, 1924. He was happily married to Mrs. Martha A. Woods. One daughter, Carrie—now Mrs. Robert E. Leech—came to bless their home. For a number of years Uncle Parker, as he was familiarly known, made his home with his daughter in Texarkana, Tex. Though the greater part of his life was spent in the Piney Grove community, Lowndes County, Miss., he did not complain that it seemed best for him to spend the closing days of his life in the Lone Star State. Out in the Piney Grove community his name is still like the aroma of sweet perfume. No man ever more thoroughly stamped his name upon a community than Uncle Parker did upon this community. He joined the Christian church in Columbus, Miss., in 1878, under the ministry of Rev. Knowles Shaw. Nearly all of Uncle Parker's relatives were Methodists, and the Piney Grove church always received his cordial and faithful support through all the years just as though he was the main member. His home was a haven of rest for the poor, tired pilgrim, and his heart was large enough to hold a generous feeling for every good cause that appealed for aid. His sky was clear, there was no fear. He met his Pilot face to face, and all was well.

E. S. LEWIS.

Columbus, Miss.

RESOLUTIONS.

Whereas, God, in his all-wise providence, has seen fit to take from our midst MRS. C. R. THOMPSON, who died at her home in Olive Branch, Miss., and was buried in the Blocker cemetery from the Methodist church in which she was a member; and,

Whereas, in her death this society and church have lost a member who will be greatly missed, for never did a servant of the Lord work more gladly in his vineyard—nothing was too difficult if the Master needed her; and,

Whereas, God alone knows of the many acts of kindness she performed throughout her beautiful, noble life; therefore, be it resolved:

1. That the world was made better and brighter because of the influence of this sweet, pure life.

2. That we extend our most sincere sympathy to the bereaved loved ones and commend them to the care of him "who doeth all things well."

3. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and a copy placed in the minutes of the Woman's Missionary Society.

Signed by: Mrs. R. M. Silvertooth, Mrs. W. R. Dye, Mrs. F. A. Schwam, committee.

Adopted: Mrs. W. T. Woods.

IN MEMORIAM.

Three thousand years ago when Abner, who had espoused the cause of Saul, was slain in battle, King David, though an enemy to this man, asked this question: "Know ye not that there is a prince and a great man fallen this day in Israel?"

When, on April 24, 1924, the angel of death knocked at the home of J. A. Allman, and the soul of the wife and mother was wafted into the presence of its Maker, a similar question was asked, not by one man alone, but by each and every individual who knew and loved this good woman, "Know ye not that a Christian mother has gone to abide in the presence of God forever?"

MRS. LISSA HAVENS ALLMAN was born at Vancleave, Miss., Sept. 29, 1873, the eldest daughter of Rev. and Mrs. J. H. Havens. Her father's home was a house of prayer, and her beautiful Christian life was, after all, but a natural outgrowth of this Christian environment.

In 1903 she was united in marriage to Mr. J. A. Allman. Four children blessed this union. One of these, Jessie, preceded the mother to the Glory World. Mrs. Allman united with the Methodist Episcopal Church, South, in early life, and remained a consistent member until her death. Her religion was the religion of service, and service cheerfully rendered. She was broad in her sympathies, tender in her affections, true in her devotion, and was always ready to do her full part, and do it well. Though she fell when her friends seemed to need her most and when able to serve those friends best, let us remember the Lord doeth all things well, and that she is now clothed in immaculate glory, awaiting the coming of those who were near and dear to her.

May the Divine Master comfort the bereaved ones and may this sorrow bring them into closer touch with him, "whom to know aright is life eternal."

J. W. BROOM.

FROM FRANKLINTON, LA.

Dear Dr. Carley: It was truly a great pleasure to have as guest in our home two or three days last week our good friend of many years, the Rev. James H. Felts, of the North Mississippi Conference, and presiding elder of the Greenville District. He is too richly endowed with special gifts not to be used when available. Taking advantage of his visit, I used him two nights, to the delight and profit of my people. They will not soon forget his characteristic sermon-lecture, "Seeing Things," and sermon, "Puncturing the Gas Bag." This is his twelfth year on districts in his Conference. He has a wonderful vocabulary, carries his audience, eagerly listening, with him, and is a profound exponent of the Word.

L. W. CAIN.

Franklinton, La.

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CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE AT MOUNT SEQUOYAH.

By A. C. Millar.

The Conference, at Mount Sequoyah, near Fayetteville, Ark., under the direction of the Commission on Temperance and Social Service, concluded its sessions Monday, Aug. 4, 1924.

Bishop James Cannon, Jr., chairman; Dr. J. H. Light, Secretary; Mrs. W. A. Newell, Dr. Comer M. Woodward, Dr. R. L. Russell, and Mr. G. L. Morelock, of the Commission, were present.

As it was a delegated conference, the number in attendance was not large, but a fine group of earnest men and women were present. Their regular and enthusiastic attendance at every session, morning, afternoon and evening, attested their interest and gave every promise of intelligent and helpful leadership in those Conferences and churches from which they came.

The program, under the direction of Dr. Woodward, of Southern Methodist University, focalized around the Christian Home, and included such topics as, Founding, Maintenance, Perpetuity, and Disintegration of the Home, and embraced the Care of Children, the Education of Children and Young People in Sex Relations, Proper Training for Home Partnership, Care of Delinquent and Underdeveloped Children and Youth, and Protection of Children from Commercialized Toil and from Commercialized Amusement. The program further included a Study of Race Relations, particularly in our part of our country, the Enemies of the Home, with special reference to prohibition and its foes, Religion in the Home, and the Scriptural Basis and Spiritual Connotations of Temperance and Social Service.

The corps of speakers, each an expert in his special subject, included: Mrs. W. A. Newell, superintendent of Temperance and Social Service of the Woman's Council; Dr. J. W. Edson, educational associate of the American Social Hygiene Association; Bishop James Cannon, Jr.; Dr. J. S. Seneker, professor of Religious Education, School of Theology, S. M. U.; Dr. H. I. Gosline, director of Child Guidance Clinic, Dallas; Dr. George B. Mangold, director Missouri School of Social Economy, St. Louis; Dr. Carrie Weaver Smith, superintendent Girls' Training School, Gainesville, Tex.; Dr. W. W. Alexander, secretary Inter-racial Commission. All of these gave wise and helpful addresses. Dr. Light, in his illuminating expositions of Scripture and application to present-day problems, rendered a very distinct service by showing that God deals not merely with the individual but with society, and that we have a genuinely social gospel to proclaim. Dr. Light's messages were of peculiar value to the preacher in helping him to orient himself in our complex civilization. The practical messages of all the speakers were fully appreciated, and the audience now realize as never before that our Commission on Temperance and Social Service is meeting a real need.

The following excerpt from a report in the Texas Christian Advocate by its gifted editor, Dr. P. E. Riley, who was present, gives a fair idea of the work of the Commission: "It is not unlikely that to the majority of people the idea back of the Commission on Temperance and Social Service is a bit hazy. The cause of temperance has so long and so prominently been before the eye of the public that it is not improbable that to most folks it would seem that the full force of the Commission is being delivered at that point. Just here the Commission is rendering a great service, and in this one particular it is doubtful if there is any one man who is doing more than Bishop James Cannon, Jr. He is chairman of the World League Against Alcohol, and is rendering distinguished service in that capacity as well as in many other ways. As one of the speakers on the program, in making reference to Bishop Cannon's large service, said: 'It is doubtful if there is a man in America—unless it be John R. Mott—who is chairman of so many executive committees of the great interdenominational movements as is Bishop Cannon.' . . . In addition to the large contribution which the Conference is making to the cause of temperance and prohibition as just indicated, the whole program of social service has to do with things which lie at the very roots of our civilization. The home, the child, its welfare, education, equipment and preparation for life—in short, all the social and economic problems which enter into our life as organized and carried on are brought into review in such a conference, and those plans and programs which have proved most helpful in the solution are brought forward. In a word, from a superficial observation it would seem that the whole purpose of social service is to preserve what is best in our civilization and to bring in a more Christian social and industrial order. The individualistic gospel has been preached heretofore almost solely—and as a matter of fact it is the essential fundamental—but we have missed a large and highly important phase of the gospel if we neglect the social gospel. It, too, deserves to be preached, and when preached and practiced results of the finest sort obtain. There should be no confusion of these two phases of the gospel. An undue emphasis on the processes and results of the social gospel is likely to create the impression that God is left out of the account. But when it is remembered that He is the starting point in the whole matter, and that following every truly great revival of religion have come social reforms, it is quite evident that the preaching of the social gospel will be attended with gracious results. At least these are the impressions coming to one who sat faithfully through the days of the session of the Conference, and it is his opinion that the holding of this Conference on Temperance and Social Service will be the beginning of an epoch in this section."

The Conference adopted the following resolutions:

"We congratulate the Methodist people of this part of the church on the splendid achievement and still larger promises involved in this bold adventure in religious inspiration and training for Christian leadership inaugurated here on this beautiful mountain summit, and expect from it an increasing contribution to the progress of the kingdom of our Lord here, and whithersoever its expanding influence may be felt, and that we greatly appreciate the courtesies extended and the comforts provided by the management during our stay.

"2. That we urge our people everywhere, by personal influence and their votes, to stand boldly for every

(Continued on Page 11.)

SUFFERED MANY YEARS WITH FEMALE TROUBLE

PE-RU-NA LIKE A GIFT FROM HEAVEN

Mrs. Katie Scheffel, R. F. D. No. 5. Lowell, Ohio

"I have been suffering for years with female trouble. Was operated on five years ago. It relieved me some but I did not regain my strength. Two years later was taken sick and bedfast several months. I treated a long while without much relief. I was discouraged, my mind affected, so nervous I could neither eat or sleep and unable to do anything.

We tried several doctors but one after another gave up my case as hopeless. Finally a good friend advised me to try Pe-ru-na. I did. It relieved me almost immediately. Your medical department said I was suffering from chronic catarrh of the system. I began taking your medicine in March, 1914, and continued until August. I took ten bottles of Pe-ru-na and three bottles of Man-a-lin and felt like a new person. Your medicine seemed like a gift from Heaven. It was like coming from darkness into light.

We have used your medicine since for coughs, colds and grip with good results. We will always keep it on hand. I weigh twenty-five pounds more than I ever did, eat and sleep well and can do a good day's work. Everybody says I look fine. Even the doctors are surprised. I cannot thank you enough and will always recommend Pe-ru--na to sufferers from catarrh."

MRS. KATIE SCHEFFEL.
R. F. D. No. 5, Lowell, O.

Mrs. Scheffel is only one of many thousand women in the world, who owe their present health to Pe-ru-na. The record of this medicine is a proud one as Pe-ru-na has held the confidence of both sexes for fifty years or more.

If your trouble is due to a catarrhal inflammation in any organ or part of the body, do like Mrs. Scheffel. Try Pe-ru-na. Insist upon having the original and reliable remedy for catarrhal conditions. You won't be sorry.

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Do You Jump When the Door Slams ?

Well Known Hospital Physician Says These Are Some of the Danger Signals of Exhausted Nerve Force—What To Do

One of the most terrible of all human ailments is exhausted nerve force. It weakens all the vital organs of the body and as a result all kinds of alarming symptoms may appear. Some people get nervous indigestion, pains over the eyes, in the heart, and across the small of the back; in others the first symptoms are mental instead of physical—sleeplessness, worry over trifles, or inability to concentrate on your work.

The nervous mother is upset by her children, squabbles with her husband, has frequent fits of the "blues" and bursts into tears over the smallest troubles. In such cases it is worse than useless to waste time taking stimulating medicines or narcotic drugs; the starving nerve cells must have nerve food which is supplied by the blood. Any physician will tell you that if the blood supply were cut off from any nerve in your body that the nerve would die.

If you have any of the symptoms of nerve force exhaustion, you should at once take steps to enrich your blood. This can be quickly and most effectively accomplished by the free use of Nuxated Iron, which not only increases the activity of the blood making organs, but feeds true red blood food directly to the blood itself and thereby helps to create millions of new red blood cells.

The discovery of organic iron as contained in Nuxated Iron is one of the most valuable red blood making scientific discoveries since the creation of modern medical science, and its effect in helping to create new nerve force and revitalize worn-out, exhausted nerve cells is sometimes most amazing.

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Sunday School

LOUISIANA CONFERENCE TEACHER TRAINING ITEMS.

Number of credits issued in 1921, 78; in 1922, 254; in 1923, 640; in 1924, 728 up to date.

There are still four more of our largest Standard Training Schools to be held in 1924.

The records show diplomas this year have been issued to the following persons:

George A. Wilson, Sam Carter, Consuelo Martinez, Minnie Moseley, David Billeiter, Corene McCormack, Nancy Jane Matthews, H. P. Wall, M. A. Walsworth, Mrs. O. L. Tucker, Rev. H. L. Johns.

Several of our workers have been awarded the blue seal this year. Rev. H. L. Johns has been awarded the gold seal recently, which gives us three Sunday school workers in Louisiana with the gold seals, Miss Cora Perkins, formerly of New Orleans, and Mrs. F. L. Alstyne, of New Orleans, being the other two.

At the end of the fourth session of the New Orleans Standard Training School, Oct. 19-25, we prophesy there will be a large number of our Sunday school workers who will be awarded the gold seal.

Rev. B. H. Andrews, the Educational Director of the Amite Standard Training School, writes: "We closed out our school on last Friday night with fifty-nine certificates awarded, and three trying for office credit. The enrollment and general morale of the school were splendid. The attendance was off about twenty-five or more. I feel that another year it will be much better attended." The above school issued six credits to preachers in this district, which is about the same number receiving credits at the Houma Standard Training School.

The Alexandria School will no doubt have the largest number of ministers enrolled. Already there are nine who are planning to attend the school. Most of the preachers attending the Alexandria School will take the course, "The Methodist Church and Its Work."

Rev. W. C. Childress, the Educational Director of the Minden Standard Training School, Oct. 5-10, writes: "The bulletins are in the press and will send you one when I get them. Have also ordered the books. We want to make it a great school." The instructors of this school are as follows:

Bible, Rev. R. H. Wynn; "The Sunday School," Prof. D. B. Rawlins; "Principles of Teaching," Mrs. J. M. Henry; "Pupil Study," Prof. J. E. Stephens, of Grenada College.

The Shreveport Standard Training School, Oct. 19-25, should have the largest class of Sunday school superintendents ever taught in Louisiana Methodism. The Board of Managers of this school have secured one of the outstanding Sunday school superintendents of Louisiana, Hon. T. W. Holloman, of Alexandria, who has been superintendent for twenty-three years. He has taught this course in two former Standard Training Schools. I hope the slogan of this school will be, "Every Superintendent in the Shreveport District in the School of 1924."

C. D. ATKINSON,
Conference Superintendent.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Where are the three schools in the Conference that are ambitious enough to work under the "A" type of the Program of Work? Let us see if we have three buildings in the Conference that are adequate for doing the highest class of religious education. Write me if you care to undertake this project. It may be easier to do a big task than it is to do a lesser one.

During the next six weeks a greater part of the time will be devoted to the checking up of those schools that are using the "B" or "C" type of program. I know of nothing we need to do that will be of more help in forming Christian character and of building the kingdom than this of enlarging and intensifying our work.

The following letter, with the omission of place and names, may be of interest to many who like the perfectly natural and sincere:

"Dear Brother Gladney: Please send me examination questions on 'Organization and Administration of the Sunday School.' What are the names of the other books that belong to this course? I wish you could visit my class now. The children have improved wonderfully. The membership has grown so I think I'll have to get me a helper. Eight or nine of them have gotten Bibles and have learned all the books of the New Testament, the Beatitudes and several more passages. Most of them joined the church during the meeting. We have begun our screens, but don't have them ready for use yet. Our superintendent doesn't give us any encouragement, but with Brother Pastor's help I think we'll get the chains. Visit us again some time. Your visit meant lots to some of us. Thank you for the questions and any other information you can give us. I have the book borrowed and thought I'd take the exam while I have it.

"YOUR FRIEND."

The first week in the month I had the pleasure of teaching in a Standard Training School held at the Seashore Camp Ground for the benefit of the schools on the Gulf Coast. The school was inaugurated by Rev. O. S. Lewis, pastor at Biloxi, and Miss Laura White, one of the noble women of the Biloxi church. Brother John Chambers, Conference Superintendent of Sunday Schools of the Mississippi Conference, did the work of two men to make things go. Here is one man with a burning zeal for the coming of the Kingdom of God. This coast section is the beauty spot of the State. It is largely controlled by the Roman Catholics. The Baptists are erecting a large and modern building as a nucleus for their growing work. When one looks around and sees what other churches are doing and what the devil has already done, he cannot help but wonder what has become of the wise and heroic leadership of Methodism. The opportunity that challenges our church to-day will soon slip beyond our reach and we shall have to retire from the most beautiful section of our State. Sound religious education may not be the only thing that is needed to win and hold this coast country for our church, but I am sure we need to do vastly more of this kind of evangelizing than is being done at present. John Chambers and his co-workers have planted the seed that will surely bring forth an abundant harvest. But good men, true men, men of God, why don't you help these fellows train your leaders so they can be used of God more effectively in establishing the kingdom more fully on the Gulf Coast?

In Japan, at the beginnig of the Centenary period, there were seven missionaries; to-day there are fifteen.

ALL ELECTION ARGUMENTS SETTLED.

Authoritative Campaign Guide Just Issued at Washington.

Washington, D. C., (Special).—One of the most useful documents ever got up has just made its appearance. It supplies information needed by all citizens that come up in a national campaign; tells how a president is elected; how a third party may throw election into congress; resume of party platforms, candidates, electoral vote of States; full data about past elections—nothing partisan; facts and figures enabling you to settle all campaign disputes.

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FROM THE MENDENHALL AND D'LO CHARGE.

This charge is having a good year, and will make a creditable showing at Conference. All services of the churches are well attended. The two Sunday schools, under the efficient leadership of Prof. M. Ball and C. D. King, are doing good work. One of the outstanding features of the charge is the prayer meeting. In addition to the two mid-week prayer meetings, we have five prayer league meetings each Sunday afternoon, which have been in operation for over two years with unabated interest. At Mendenhall, Brother H. O. Middleton has charge of the men and Sister Middleton the women. The average attendance of men is about thirty-five; the women not quite so many. At D'Lo, Brother C. D. King has charge, with an average of over one hundred in attendance; the women about half as many. The boys are in charge of C. Thompson, with an attendance of about eighteen. These leagues let nothing interfere with the prayer service, but go out at other times and hold services in the towns and country places. These leagues are undenominational, but loyal to the church.

Two revival services have been held on the charge this year. The meeting at D'Lo was held in July, and, at the request of the church, was conducted by the pastor. Sixteen united with the church—two by letter and fourteen by vows. The church rallied to aid the pastor, and was much blessed by so doing.

We have just closed a ten days' meeting at Mendenhall. Rev. Earl B. Moll and Rev. W. H. Bering, as singer, conducted the services. Brother Moll preached the old-time doctrine of repentance and faith with Holy Spirit power. And as a result, the altar of the church was crowded from time to time with people seeking to get right with God. Many persons in the churches of the town knew the joy of salvation for the first time, while others who had wandered away returned. Nineteen united with the church—one by letter and eighteen by vows.

The pastor will commence a meeting in the country, Sept. 7, after which he will give his time to the closing up of the year's work and prepare for Conference.

J. L. GREENWAY, Pastor.

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FROM HORN LAKE, MISS.

Dear Brother Carley: I had planned to report the meetings on my charge, but ere I got it off, we were overtaken by fire, and lost everything, and have been so upset since that time that I have neglected to write.

The Horn Lake parsonage burned the 5th inst., about two o'clock in the morning. My baby girl, 11 years of age, and myself were at home alone, and the house was practically ready to fall when we awoke, and made our narrow escape.

Now the meetings: I was assisted at Horn Lake by Rev. A. C. McCorkle. He did some splendid preaching, and was loved by everybody. Brother E. M. Shaw was with me at Endora, and his preaching was greatly appreciated. Brother C. L. Rogers helped me at Hines' Chapel, and endeared himself to the people with his splendid expositions of the word of God. Last, Brother E. Nash Broyles was with me at Poplar Corner, and kept the congregation charmed for almost two weeks. The results were that we had 24 accessions to the church, and the church is in much better shape than when we began.

I am apprehensive that the loss by fire will make the financial report on assessments shy, but we will do our best. H. N. McKibben, P. C.

SOME SUPERLATIVES OF PEARL RIVER AVENUE REVIVAL.

1. The largest crowds two Sunday nights that any one remembers ever to have seen at the church.
2. The largest day crowds came regularly that have been noticed in the history of the church.
3. The largest financial contribution of any meeting ever held in the church.
4. Three of the largest contributors were converts of the meeting—joining the church on profession of faith.
5. The largest number of accessions to the church during any revival in the history of the present pastorate.
6. The clearest and most ringing testimonies I ever heard all the way through the series of testimony meetings.
7. The happiest and most hilarious crowd during the collection the last Sunday morning of the meeting the writer ever saw.
8. The heartiest and most Christ-like co-operation on the part of the East McComb Baptist Church this pastor ever saw, both by pastor and people.
9. The happiest and most earnest crowd of men gathered in the after-meetings each night for testimony, suggestion, and prayer I ever saw for the meetings to continue two weeks.
10. The largest attendance at Sunday school the last day of the revival in the history of the church.
11. The best attended prayer meetings with the ladies, young people, and children, prior to each evening service, of any meeting I have ever been in.
12. The best behavior, as a whole, of any meeting ever held in the church—thanks to those who do nothing else but behave, and for Officer J. P. Clark, who was constantly and faithfully on the job.
13. The largest average attendance upon all the services that any one remembers, and this attendance with a meeting at Summit and Pisgah the first week, and the tent meeting in South McComb beginning a week before ours started and running until ours closed. But the Pearl River Avenue meeting date had been changed twice because of other meetings in town, and the last date was set two months before any of the above mentioned meetings were.
14. At this writing, as I think of the meeting and what God did for us and what he is going to continue to do, surely, this is the happiest pastor in town. The conversions were so bright! Men's faces shone with a heavenly luster as they told about their conversion. Others gave glowing testimonies of receiving the baptism with the Holy Spirit. Many were marvelously revived as the refreshing showers came from the presence of the Lord. I covet everybody's prayers.

In holy love,

J. A. WELLS.

FROM HAZLEHURST, MISS.

My Dear Dr. Carley: My good people gave me a vacation, and gave me the privilege of selecting the time to take it. August, I spent holding meetings with the pastors of Homewood, Wesson, at Beauregard, and Matthew's Chapel, on the Bayou Pierre charge.

I found many royal-hearted people in the bounds of the Homewood charge, and with them and their wide-awake pastor and his most accomplished wife, I spent two weeks of service that I have some reason to believe contributed to the good of the kingdom. Brother Cooper stands in high favor with his people, and has found a warm place in their hearts, and is rendering a great service for the kingdom. The friends I made there will remain as an asset of real riches in the years to come.

Purcell stands at the top with his royal-hearted flock, and the attendance at Beauregard gave evidence that he has his hands on the situation. They brag of having a preacher second to none, and, aided by his most accomplished wife, the work at Wesson is in as fine a condition as could be with material conditions a little low.

A week with the Matthews Chapel folks gave me a good chance to help Brother Beasley out, and add several fine young people to the church. I found these people a royal-hearted and delightful community to labor with.

Last Sunday was the first for the fall season. We had fine congregations at the morning and evening services, and received three fine young people into the church. We had a most helpful communion service at 11 a. m.

While the heat was somewhat oppressive, I feel as if I spent a more profitable vacation than if I had gone off to some place, rested, slept, "lazed around," and spent the means necessary to have lived for nothing.

Our community is looking forward to the time, in next month, when we are to have Brother Hogg with us. You know this town claims Brother Hogg as their boy, and this is done regardless of denomination. His mother lives with his sister in this town, and we hope to have the greatest meeting in the history of Copiah County.

Our church was thrown into a deep shadow Tuesday at the death of Sister Jennie Newton, one of God's elect. Her life at Barlow for many years was an increasing benediction of love and power to old Rehoboth church, and since she moved to this town her light has shined in every department of the church and community life. Assisted by Rev. J. T. Leggett, of Main Street, Hattiesburg; Brother Fred Sartin, pastor of the Barlow charge, and Dr. S. C. Caldwell, pastor of the Presbyterian church here, and Rev. F. A. Grimes, superannuate preacher, who lives in this town, and a lifetime friend of Sister Newton, we laid her to rest beside her husband yesterday at 11 a. m. in the Rehoboth churchyard.

W. H. SAUNDERS.

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MARRIED.

At the Methodist parsonage in Batesville, Miss., last Sunday evening at 6 o'clock, by the pastor of the Methodist church, the Rev. W. M. Young, MR. ARNOLD BONNER and MISS GLADYS GRACE HAY, were united in holy wedlock. The young people were of Sardis, Miss., and will make Sardis their future home.

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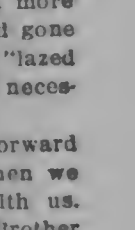

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BIBLES PUT IN JAIL AT RAYMOND, MISS.

Dear Brother Carley: An unusual service was witnessed by local court house officials and others, Tuesday, Aug. 19, at 4 p. m. The occasion was the presentation of Bibles and Red Letter Testaments, to be placed in the various cells of the jail here, by the Junior Bible Circle.

This is an organization of the younger boys and girls of the community for Christian training and service, and is made up of all denominations.

The following program was rendered:

1. Song, "Junior Bible Circle."
2. Prayer, by Rev. H. N. Alexander.
3. Talk, by Rev. S. C. Rushing.
4. Presentation of the Bibles and Testaments on behalf of the Circle by Mr. Alexander.
5. Response, by Mr. Robert Russell, who, with Mr. Ben Broom, received the Bibles for the jail.
6. Placing the books in the cells by the young people.
7. Closing prayer by Mr. Rushing.
8. Song, "Win Them One by One," by the Circle.

This Circle was organized something like a year ago by Brother E. B. Moll and his singer, Brother Mangum.

I am snre they will be glad to know that although they have passed on, as the "ships that pass in the night," their work is living and growing.

There are about twenty-six young people in this organization, besides some "big" brothers and sisters who uphold and encourage them.

MISS MAMIE DIETRICH.

AN OPEN DOOR.

The life that is lived in steady contemplation of God is not only firm and roomy, but is characterized hy daily enlargement. Every day the Lord opens doors to the consecrated life. Words that hitherto had no meaning throw open their doors and unveil their wealth. Promises, that have hitherto been under lock and key, fling their doors ajar and invite us to partake of their treasure. We don't know just where we shall find the open door. Sometimes a lowly service confronts us. We discharge the humble task, and in the act of obedience we find we have passed through an open door into an enlarged concepton of "the inheritance of the saints in light." In the old castle at Edinburg the way to the crown jewels leads through a very humble doorway and through a very dingy and circuitous passage. The humble doorway of common duties is frequently the way to the room where God keeps his jewels. The Lord is ever giving us new opportunities, fresh chances, that day by day we may grow in grace and in the knowledge of him. It is his will that we should grow daily in finer discernment, richer affection and more hrilliant hope.—Selected.

CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE AT MOUNT SEQUOYAH.

(Continued From Page 11.)

movement pertaining to social and moral betterment and emphasize the obligation and duty of our men and women to demand appropriate laws and more adequate penalties for willful violations.

"3. That we assure our people everywhere that in spite of the noisy and persistent opposition of the liquor traffic and its friends, the enforcement of the prohibition laws is growing increasingly vigorous and successful—the harder the squeeze, the harder the squeal.

"4. That we congratulate the Legislature of Arkansas upon its approval of the Child Labor Amendment, giving the representatives of all the people in Congress assemhled the right to protect children from undue and hurtful commercialized toil, and express the hope that other States may ere long follow this wise and humane lead.

"5. We insist that our statesmen find a way or devise a method for the permanent abolition of that intolerable international nuisance, war, and we look with decided questioning upon either the wisdom of or the necessity for the so-called defense test ordered by our War Department in this time of profound peace at home and acute sensitiveness ahroad—a movement without precedent in our history."

Little Rock, Ark.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Hopewell ct., at Hopewell, Sept. 21, 11 a.m.; dinner on grounds.
Elizabeth, Sept. 21, 7:30 p.m.
Rapides ct., at Holloway, Sept., 27, 10 a.m.
Alexandria, Sept. 28.
Coushatta, Oct. 5.
Campti ct., at St. Mauriceville, Oct. 12, 11 a.m.; dinner on grounds.
Natchltoches, Oct. 12, 7:30 p.m.
Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Olive Branch, at Gilead, Sept. 13, 14.
Clinton, preaching, Sept. 14; Q. C., Oct. 5.
Pine Grove, at Pine Grove, Sept. 19, 21; Q. C., Friday, Oct. 17.
Istrouma, Sept. 21.
Pearl River, at St. Tamamny, Sept. 27, 28.
Bogalusa, Sept. 28.
Natalbany, at Pine Ridge, Oct. 4, 5.
Hammond, Oct. 5, 6.
Baton Rouge, First Church, preaching, Oct. 12; Q. C., Nov. 11.
Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greenshurg, at Wesley, Oct, 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Abbeville, at Abbeville, Sept. 21, 11 a.m.
Gueydan, at Gueydan, Sept. 21, 7:30 p.m.
Crowley, at Crowley, Sept. 28, 11 a.m.
Eunice, at Eunice, Sept. 28, 7:30 p.m.
Sulphur, at Sulphur, Oct. 5, 11 a.m.
Lake Arthur, at Lake Arthur, Oct. 5, 7:30 p.m.
Indian Bayou, Oct. 12, 11 a.m.
Rayne, Oct. 12, 7:30 p.m.
Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—Fourth Round.

Oak Ridge, Sept. 14.
Sicily Island, Sept. 21.
Bastrop, Sept. 28, 11 a.m.
Mer Rouge, at Collinston, Sept. 28, 7:30 p.m.
Chatham, at Frantom, Oct. 5, 11 a.m.
Eros, at Eros, Oct. 5, 7:30 p.m.
Crew Lake, at Girard, Oct. 12, 11 a.m.
Winnsboro, Oct. 12, 7:30 p.m.
Tallulah, Oct. 15, 7:30 p.m.
Lake Providence, Oct. 16, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 19, 11 a.m.
Ferriday, Oct. 19, 7:30 p.m.
De Siard, Oct. 26, 11 a.m.
Columbia, Oct. 29.
Oak Grove, Nov. 2, 11 a.m.
Epps, Nov. 2, 7:30 p.m.
Monroe, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Bonita, Nov. 9.
Calhoun, at Wilhite, Nov. 12, 11 a.m.
Rayville, Nov. 14, 7:30 p.m.
Mangham, at Little Creek, Nov. 16, 11 a.m.
Gilbert, Nov. 16, 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Lydla, Sept. 21.
Rayne Memorial, Sept. 28, morning.
Second Church, Sept. 28, evening.
Bayou Blue, Oct. 4.
Lafourche, at Labadleville, Oct. 5, morning.
Houma, Oct. 5, evening.
Parker Memorial, Oct. 12, morning.
Epworth, Oct. 12, evenlng.
Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Dubach, at Dubach, Sept. 18, 2 p.m.
Haughton and D., at Haughton, preaching, Sept. 21, 11 a.m.
Chestnut, at Ashland, Sept. 27, 2 p.m.
Winnfield ct., Sept. 28; preaching at Joyce, 11 a.m.; Q. C. at Winnfield, 2 p.m.
Winnfield, preaching, Sept. 28, 7:30 p.m.
Homer, preaching, Oct. 5, 11 a.m.
Gibsland, at Gibsland, Oct. 7, 2 p.m.
Farmerville, Oct. 8, 7:30 p.m.
Marion, at Marion, Oct. 9, 2 p.m.
Cotton Valley, at Cotton Valley, preaching, Oct. 12, 11 a.m.
Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

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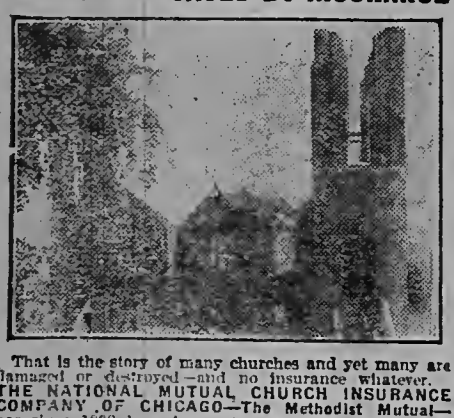

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Prevents and Relieves

Malaria-Chills and Fever-Dengue

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Meadville and Bude, at Bude, Sept. 21.
Crystal Springs, Sept. 28, 11 a.m.; Q. C., Sept. 29, 7:30 p.m.
Gallman, at Gallman, Setp. 28; Q. C., 3 p.m.; preaching, 8 p.m.
Foxworth, at Foxworth, Oct. 5, 11 a.m.; Q. C., 2 p.m.
Tylertown, Oct. 5, 7:30 p.m.; Q. C., Oct. 6, 7:30 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct, 12, 13.
Adams, at Adams, Oct. 15, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m.; Q. C., 2 p.m.
La Branch st., McComb, Oct. 19, 7:30 p.m.; Q. C., Oct. 20, 7:30 p.m.
Summit and Topisaw, at Summit, Oct. 22; Q. C., 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—

Every church be spiritually quickened,
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Broad Street, Sept. 21, 7:30 p.m.
Hattiesburg, Court Street, Sept. 21, 11 a.m.
Silver Creek, at Hathorn, Sept. 28, 11 a.m.
Sumrall, Sept. 28, 29, 7:30 p.m.
Hattiesburg Main Street, Oct. 5, 11 a.m.
Prentiss, at Carson, Oct. 8, 11 a.m.
Williamsburg, at Santee, Oct. 9, 11 a.m.
Ellisville, at Moselle, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 12, 7:30 p.m.
Taylorsville, at Hebron, Oct. 14, 11 a.m.
Heidelberg, at Philadelphia, Oct. 15, 11 a.m.
Eucutta, at Goodwater, Oct. 16, 11 a.m.
Collins, at Collins. Oct. 19, 11 a.m.
Magee-Sanatorium, at Magee, Oct. 19, 20, 7:30 p.m.
New Augusta, at New Augusta, Oct. 21, 2 p.m.
Leakesville, at St. Ellen, Oct. 22, 11 a.m.
Lucedale, Oct. 22, 7:30 p.m.
Lucedale ct., at ——, Oct. 23, 11 a.m.
Mount Olive, at Mount Olive, Oct. 23, 11 a.m.
Avera, at Avera, Oct. 28, 7:30 p.m.
Richton, at Richton, Oct. 29, 7:30 p.m.

W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Harrisville, at Poplar Springs, Sept. 20, 11 a.m.; Sept. 21, 3 p.m.
Mendenhall, at D'Lo, Sept. 21, 7 p.m.; Sept. 22, 2 p.m.
Flora, Sept. 28, 11 a.m. and 2 p.m.
Madison, at Madison, Sept. 28, 7 p.m.; Sept. 29, 9 a.m.
Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street. Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Meridian, Seventh Ave., at Sageville, Sept. 21.
Meridian, Central, 8 p.m., Sept. 21.
Portervlle, Sept. 28.
Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 21.
Mathervlle, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord. Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Forest and Morton, at Forest, Sept. 21, 11 a.m. and 3 p.m.
Harperville and Lena, at Lena, Sept. 27, 28.
North Neshoba, at H. Chapel, Frl., Oct. 3, 11 a.m.
Neshoba, at Coy, Oct. 4, 5.
Philadelphia, Oct. 5, 7:30 p.m. and 8 a.m., Oct. 6.
Chunkey, at Chunkey, Wed. 11 a.m., Oct. 8.
Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work, for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Coalville, preaching during Palmer Creek camp meeting; Q. C. at Enlah, Thursday, Oct. 30, 11 a.m.
Gulfport, preaching, Sunday, Sept. 14, 11 a.m.; Q. C., Wednesday night, Oct. 29.
Brooklyn, at Bond, preaching and Q. C., Saturday, Sept. 20, 11 a.m.; preaching, Sunday, Sept. 21, 11 a.m.
Stillmore, preaching and Q. C., at Stillmore, Sunday night, Sept. 21.
Bay St. Louis, Q. C., Wednesday night, Sept. 24; preaching, Sunday, Sept. 28, 11 a.m.
Logtown, preaching, Sunday, Sept. 28, 7:30 p.m.; Q. C., Monday morning, Sept. 29.
Poplarville, preaching and Q. C., Wednesday night, Oct. 1.
Lumberton, preaching and Q. C., Thursday night, Oct. 2.
Carrier, at Byrd's Chapel, preaching and Q. C., Saturday, Oct. 4; preaching, Sunday, Oct. 5, 11 a.m.
Picayune, preaching, Sunday night, Oct. 5; Q. C., Monday morning, Oct. 6.
Moss Point, Q. C., Saturday night, Oct. 12, 11 a.m.
Escatawpa, preaching and Q. C., Saturday, Oct. 11, 11 a.m.; preaching, Sunday, Oct. 12, 3:30 p.m.
Pascagoula, preaching and Q. C., Sunday night, Oct. 12.
Americus, at Salem Camp Ground, preaching and Q. C., Tuesday, Oct. 14, 11 a.m.
Mentorum, at Pine Grove, preaching and Q. C., Saturday, Oct. 18, 11 a.m.; preaching, Sunday, Oct. 19, 11 a.m.
Wiggins, preaching, Sunday night, Oct. 19; Q. C., Monday night, Oct. 20.
Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vaneleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round.

Rocky Springs, at Shiloh, 11 a.m., Sept. 21.
Port Gibson, 7:30 p.m., Sept. 21.
Centreville and Stephenson, at Centreville, 11 a.m., Sept. 28.
Woodville, 7:30 p.m., Sept. 28.
Gloster and Liberty, at Gloster, 7:30 p.m., Oct. 1.
Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ———, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

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So Ill Husband had to do the Work. Completely Restored to Health by Lydia E. Pinkham's Vegetable Compound

South Bend, Indiana.—"I was all rundown, tired out, and had pains in my back and bearing-down pains. I was so sore I could hardly drag myself around and was not able to do a bit of housework. My husband worked all day in the shop, and then came home and helped me at night. The doctors said I had female weakness, and there was no help but to be operated upon, and of course that would cost us a great deal. My husband heard about Lydia E. Pinkham's Vegetable Compound at the factory and one night he stopped at the drug store and bought me a bottle of it. I had begun to think there was no help for me, but I took three bottles of it and now I feel like myself once more. The price for three bottles wasn't so much as the doctor had charged. I cannot praise Lydia E. Pinkham's Vegetable Compound enough."—Mrs. DORA OSBORNE, 430 Sherman Avenue, South Bend, Ind.

Women troubled with female weakness should give Lydia E. Pinkham's Vegetable Compound a fair trial—now. For sale by druggists everywhere.

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The Infants' and Children's Regulator
Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.
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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

GROUP DISTRICT MEETING FOR THE VICKSBURG DISTRICT.

For the convenience of the delegates in different parts of the district, there will be held "Group District meetings" of the Woman's Missionary Society, of the same character, at Natchez, Sept. 16, and Vicksburg, Sept. 19.

Lunch will be served at the respective churches at noon. The afternoon session will begin at 1:30, at which time different phases of the work will be discussed by the delegates from the several auxiliaries in the district.

The evening session will begin at 7:30 o'clock. Mrs. H. L. McCleskey, Conference president, and Mrs. B. W. Lipscomb, cultivation secretary, from Nashville, will have charge of the services at this hour.

Each auxiliary is urged to send delegates to these meetings, as this is an opportunity that none should miss.

Send names of delegates to the Natchez meeting to Mrs. R. E. Bost, Natchez, Miss., and the Vicksburg meeting to Mrs. G. P. Fant, 2309 Washington Street, Vicksburg, Miss.

MRS. T. B. COTTRELL,
District Secretary, Woman's Missionary Society, Vicksburg District.

ACTIVITIES AT MERRYVILLE, LA.

Rev. Henry T. Young, evangelist, of De Ridder, La., ably assisted by the local pastor, Rev. S. D. Howard, is conducting a revival meeting at the Methodist church. The meeting is starting with much interest, and very good crowds.

Mrs. D. W. Smith has again taken full charge of the Young People's Missionary Society, Mrs. G. W. Norwood resigning. Their social meeting for the month of August was very charming, and about sixty young people were present. Messrs. Luther Newton and Millard Bell were hosts, and the party took place at Anacoca Beach. Barbecue refreshments were served.

The Woman's Missionary Society held their regular social meeting for August on Thursday afternoon, with a very good crowd in attendance. Mrs. V. H. Fuller gave a very interesting stewardship program. Sandwiches and iced tea were served at the church.

The regular business and program meeting was held Monday, Mrs. J. N. Dees, president, again acting. Mrs. Dees has been absent for several weeks on account of her husband's severe illness. Thirty-nine visits were reported by the visiting committee, and various other visits and supplies. Those participating in the program were Mrs. I. J. Smith, Mrs. V. H. Fuller, Mrs. J. M. Grady, Mrs. G. W. Norwood, Mrs. John Zom. Mrs. J. B. Sanders gave interesting excerpts from the Bulletin. Mrs. G. B. Smith resigned as Superintendent of Publicity, and Mrs. Mary Roberts was elected in her place. The next study taken up to be "Ming Kwong—City of the Morning Light," by Mary Ninde Gamewell, which book is proving a very delightful study of China.

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DISTRICT MEETINGS, WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE.

Brookhaven District—Brookhaven, Sept. 17.

Jackson District—Jackson, Sept. 18.

Hattiesburg District—Hattiesburg, Sept. 23.

Meridian District—Pachuta, Sept. 24.

Newton Dist.—Philadelphia, Sept. 26.

Seashore District—Wiggins, Sept. 29 and 30.

Vicksburg District—Natchez, Sept. 16.

Vicksburg Dist.—Vicksburg, Sept. 19.

Mrs. B. W. Lipscomb, Home Cultivation Secretary in charge of organization, will be present at these meetings.

MABEL L. PORTER,
Corresponding Secretary of Mississippi Conference.

FROM MYRTLE, MISS.

Dear Brother Carley: We have had a splendid year on the Myrtle charge.

We had an unusually good meeting at this place. We used the district tent and had Rev. W. M. McIntosh to do the preaching. He gave us fine sermons throughout the eleven days he was with us.

About twenty new members were added to our church, seven to the Baptist church, and quite a number of family altars were pledged. Mrs. McIntosh did a great work among the young people, and Mr. Homan, the singer, added a great deal to the meeting in leading the song services.

We have held several other good meetings on the charge, and have added forty-nine members to our church during the year.

On last Friday Brother Randolph held our fourth quarterly conference. This conference was well attended, and finances are in very good condition.

Resolutions were offerd by the conference commending Brother Randolph's spendid work on the district during the past four years. Our people love him and appreciate thoroughly the fine service he has rendered to the church in the capacity of presiding elder.

The Myrlte people are a good people to live among, and we feel it has been in many ways an unusually good year, and that God has wonderfully blessed our efforts in his cause.

J. L. NABORS, P. C.

If we remembered the kindnesses that came our way as long as we remember wounds we would have less wounds.—Exchange.

THE YOUNG MEN'S CLASS.

By Arthur H. Van Voris, in the Christian Herald.

Some two years ago there came to our town Mr. Hawkins, a bright young college man, who was to hold the position of sales and efficiency engineer in a local manufacturing plant, and it wasn't long before plans were under way for the organization of a real men's class in our Sunday school.

It was Mr. Hawkins' idea to organize the class as though it were a manufacting plant, for here was something which most young men would be interested in, just at that age when many of them were starting their business careers. He drew up his working plan on large sheets of drafting paper which, when pasted together, made a chart some four feet square. On it was laid out the entire working organization.

Some of the officers, which were plotted in black show-card ink on this sheet were: President, vice president, secretary, treasurer, sales manager, advertising manager, works manager, floor superintendent, efficiency engineer, shipping clerk, file clerk, and so on down the list.

We next worked out a letter which was sent to each prospective member on the Thursday before the opening Sunday. This letter explained in brief our idea and plans for the new class, and assigned a position to each young man.

Our work that evening brought very ample rewards the following Sunday morning, for we not only had each position covered, but some fellows had brought a room-mate or a friend, and we started out with a fine working basis for the class.

A part of each session was given over to this management business and discussion, and the rest to the study of a special series of lessons which Mr. Hawkins worked out each week. I remember that we started with Bible heroes and occasionally we were able to bring in a development right along the line of our organization—for instance, it was shown how Paul was one of the greatest salesmen the world has ever known.

To insure a regular attendance, each class or organization position meant a weekly duty to perform, a report to make, or something of the sort, and at the end of each month promotions and bonuses were distributed. Records were kept on this large drafting paper each Sunday, and it was extremely worth while to see the interest those boys had in watching the perfect attendance marks grow in length along the individual attendance line on that sheet. They actually seemed jealous of them.

The novelty of the plan appealed to them, and there were times when we had at least twice as many members as we could possibly invent reasonable positions for in the organization.

Four thousand six hundred and thirty-seven dollars (Centenary) has been sent for the equipment of Colleglo Americano, Porto Aelgre, Brazil.

The Centenary has collected and paid out $18,751,830 as of Nov. 30, 1923.

MALARIA CONTROL IN THE UNITED STATES.

"The present general campaign against malaria in the Southern States of the United States may be said to have started in 1917, in and about the many army camps scattered from Maryland to Texas. Naturally the work inside the camps was done by the army, and that in the environs by the United States Public Health Service, which enlisted, so far as possible, the assistance of the State and the local communities. With the close of the war this particular effort stopped. As a war measure it had been carried out regardless of expense; the cost was invariably high, and sometimes where the camps, for strategic reasons, were located in regions where the control problem was especially difficult, it was very high. The hesitation of smaller and poorer communities to undertake the work was easily understood.

"Previous reports have told of the pioneer work of the International Health Board in malaria control, beginning in 1916. By a series of demonstrations, it was able to show that malaria control need not be expensive, but that an average community can virtually rid itself of the infection at a per capita cost of from $0.45 to $1 a year, provided a careful preliminary survey is made to define the particular local problem. When adequate control measures have once been established they can be maintained from year to year at a much lower per capita cost. The results of the demonstrations were brought to the attention of State health authorities, and an ever-increasing number of projects have been undertaken by the community or county, the State, the United States Public Health Service, and the International Health Board.

"For malaria prevention, as for public health work in general, the county is a better administrative unit than the town, since county organization makes for greater stability and continuity of effort. During the past year the Board's work has been carried out on a county basis. Wherever possible the control campaign is directed by the county health officer, with the advice and assistance of the State health officer and his staff. During the year, seventeen new counties undertook anti-malaria campaigns in addition to those previously organized."—Bulletin, Rockefeller Foundation.

Twenty-eight thousand seven hundred and fifty dollars (Centenary) has been appropriated from 1920 to 1923 for the equipment and running expenses of Bennett College, Rio de Janeiro.

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"Textile Center of the South."

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3581.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 25, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MISCELLANEOUS REFLECTIONS CONCERNING UNIFICATION.

1. A good many readers of the church press are becoming somewhat fatigued with the voluminous discussions that are going on in practically all the papers, if we may judge hy expressions that have come to us from various sources. The weariness is not confined either to the pros or the antis, hut is more or less general. The feeling seems to be that there are other matters of vital importance that are not being given as much attention as they deserve. We confess we are somewhat in sympathy with this general feeling; hut we have not the slightest disposition to curtail discussion of the most momentous issue that has confronted the church in its whole history. So long as the discussion is carried on within proper limits hy those of our own constituency, we will endeavor to find space for their contrihutions. We make no engagements concerning articles originating outside our patronizing territory.

2. We deprecate what seems to he a growing tendency to inject harsh personalities into the discussion of unification. This tendency is manifesting itself, we fear, on hoth sides of the controversy. The question has come to us in such way—through action of succeeding General Conferences and of succeeding Commissions on Unification—as to make it a question of policy and not of persons. The merits and demerits of the plan itself are the things to be discussed—not the personality of those advocating or opposing it. It is as clear as anything can be that equally good men and women are to be found on hoth sides. There are extremists on both sides, too. But the mere fact that a man favors the plan is no sign that he is radical, unsafe, disloyal, any more than the fact that a man opposes it is proof that he is reactionary, narrow-minded, prejudiced. The calling of harsh names, the impugning of motives, the reflecting upon the sincerity of an opponent or the calling in question his sanity, has never been considered a high form of argument. Abuse never defeated a good measure or carried a had one.

3. A good deal has been made of the fact that the pending plan of unification does not propose a name for the united church or submit a complete constitution, and this has been used by its opponents as an argument against its adoption. This line of reasoning appears to us to have little weight. We dare say many a firm has been formally organized, many a corporation legally constituted, only after the contracting parties had gone carefully over what was to be included in the articles of agreement, the selection of the exact firm or corporation name and the drawing up of the binding articles being left to a subsequent but definitely fixed time when all these matters were to he attended to. The pending plan definitely enumerates the conditions upon which unification shall take place and provides that the Joint General Conference shall put into effect "the provisions of the plan of unification agreed upon." The Revolutionary War was fought and won and the Articles of Confederation were in effect before the Constitution of the United States was formulated and adopted, or even before the name of the new nation was agreed upon.

4. Some objection has been made to the powers of the Judicial Council as provided for in the pending plan of unification. It must he admitted that the Council is given great power—hut it would he a useless hody without it. If there is to be any authoritative review of the acts of the General Conference or of either Jurisdictional Conference or of the Connectional Boards, that review must he made by a hody fully empowered. The united church, however, is protected against tyranny of the Council hy the provision that it shall be composed of an equal number of members elected by each Jurisdictional Conference; hy the provision that it can review the acts of the General Conference or of the Jurisdictional Conferences or of the Connectional Boards only upon appeal of one-fifth of the members of those bodies or upon the appeal of a majority of the bishops; by the provision that its right to act on its own motion is made subject to such rules and regulations as may be determined by the General Conference; and by the provision that all its decisions shall be made by a majority of the total membership of the Council. If the united church is to have a "Supreme Court" at all, we cannot conceive of a better arrangement than the one proposed.

5. A few people, more or less, seem to fear that the adoption of the pending plan of unification will result in the immediate and widespread dissemination of doctrines that are contrary to our established and existing standards of doctrine. This fear is based upon the assertion that heresy is widely prevalent in the Methodist Episcopal Church—an assertion unsubstantiated by any concrete charge and conviction so far as we know—and the assertion that Jurisdiction No. 2 would become infected with the unorthodox teaching. This fear does poor justice to the fixed faith of the Methodism of the South, and it leaves out of account the First Restrictive Rule—"The General Conference shall not revoke, alter or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." Under the pending plan, the doctrinal integrity of Jurisdiction No. 2 will be as well protected as is the doctrinal integrity of the Methodist Episcopal Church, South.

6. The Negro question seems to be the most disturbing element in the discussion of the pending plan of unification. Many of those who oppose the adoption of the plan do so on the express ground that it does not protect the South in its well-considered, long-established, and definitely-settled attitude on the relations of the two races. It is our firm conviction that the plan does not disturb this attitude. The Methodist Episcopal Church, South, is a white man's church, and Jurisdiction No. 2, as provided for in the plan, will remain a white man's church. No power on earth can make it otherwise. If the plan itself provided otherwise, and if by any possible stretch of the imagination it could he conceived of as having been adopted by both churches, still Jurisdiction No. 2 would he a white man's church. Plan or no plan, there will be no social intermingling of Southern white people with Negroes, either in the church or any other sphere. The Southern white people know this, the Negroes know it, and the Methodist Episcopal Church knows it. In the united church, Jurisdiction No. 1 may adopt what attitude it pleases; it will not affect or disturb Jurisdiction No. 2. But the plan itself recognizes, and provides for the maintenance of this attitude. The method by which the Negro is excluded from Jurisdiction No. 2 is legal, specific, and unmistakable. It was so understood and so accepted by all who had to do with the making of the plan. The Negro is not mentioned by name, to be sure; but so far as we recall, the Negro is not mentioned by name in the Constitutions of Louisiana and Mississippi—but by these Constitutions he is legally, specifically, and unmistakably excluded from participating in State political activities. The two Negro bishops of the Methodist Episcopal Church will be bishops of the united church—under the limitations of paragraph 3 of Article VI. Indeed, all the bishops of the united church are affected by that limitation, so that it is not a subterfuge, nor is it discriminatory.

The meeting of the bishops, including the two Negro bishops, to organize and to arrange for the superintendence of the work after the union shall have been consummated, does not in any sense mean a meeting upon terms of social equality. It is a business meeting pure and simple—not a social gathering. To be sure, it is composed of Christian gentlemen, who will comply with all the requirements of Christian courtesy, but it is a business meeting nevertheless. It is no unheard-of thing for white men and Negroes to meet together in a business way in the very heart of

(Continued on Eighth Page.)

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LETTER FROM BISHOP DENNY.

My Dear Brother: Enclosed is an address delivered hy Bishop A. W. Wilson to the Joint Commission on Methodist Federation in Chattanooga, Tenn., in May, 1911. A few copies of this address were printed for the use of the members of the Commission on Unification, which met in Baltimore in Decemher, 1916; hut the address has never, to my knowledge, been published. The Chattanooga Suggestions, those to which Bishop Wilson referred, can he found in the 1914 Journal of our Gencral Conference. Those Suggestions differed widely from the pending plan of unification in many points, especially in that all overlapping of the several Regional Conferences therein provided for was excluded, and also in that there were to he no Negro hishops bearing definite relation to the work of white people.

A month after the death of Bishop Wilson, Bishop Hoss, in the meeting of the Commission in Baltimore, paid a tender tribute to Bishop Wilson. Bishop Cranston, chairman of the Methodist Episcopal Commission, then said: "I am glad that Bishop Hoss has taken the time he has occupied in speaking. It reminds me of the day in Chattanooga when Bishop Wilson, overcome by his infirmities, was ahout to leave us. As he stood leaning on his cane he gave us as patrlarchal an admonition and exhortation as I ever heard."

Our preachers and people will he glad to read this address. The words of that great and wise bishop are peculiarly appropriate and applicable at this time. I hope you will give this short letter and enclosed address a placc in your paper.

Truly yours,

COLLINS DENNY.

Address Dellvered by Bishop A. W. Wilson.

As I may not be ahle to attend all the mcctings of this Joint Commission, I will state at this time my views upon the question hcfore us. I am not much concerned ahout the mere question of authority to act on matters coming before us at this meeting. There is not much to he done here for which great authority is required. We are merely to recommend and we do (not) need large authority for that. The final action in the case must depend not upon the General Conferences only but upon the entirc church. I am looking more to that than to anything else. We do not want to do anything that will threaten the integrity of the church on any side.

I am afraid of these experlments. I have always been. I have noted the history of them. I have no personal ohjection whatever to the plan here proposed. I believe myself, as I said in Baltimore, that the best thing for all of us would he to get rid of the vexations and local worryings and to remain as we are and help each other instead of hindering one another.

I do not have difficulty in recognizing the Methodist Episcopal Church as my church. I preach for them as I preach for my own people. I advise with them whenever they come to see me. I have no hesitancy in doing the same thing for the Methodist Protestant Church. Their form of government and the way they go makes no more difference to me than the local differences in my own church. We ought to have religion enough to work with one another instead of hindering one another.

We have had a very sad history. I do not like to refer to it. In a part of it I was myself involved, but I have never changed my mind on the questions then at issue. We are not wedded to any church form in this world any more than to any national or municipal form. Change is bound to come and will continue till we reach the finality of all things. Whatever plan we adopt we shall see a great many changes within the next generation or two. I am not wedded to any particular forms. I prefer the Methodist Episcopal Church, South, not because of its splendid organization or methods of work, for they in the course of years must change, as they have changed even in the period of my episcopal service. But its history and success have justified the place it has taken in the brotherhood of churches, and whatever changes may take place in it should occur in the regular course of Providential adjustment. There is nothing entire or permanent in any physical or earthly sanctuary. The cosmic idea compels recognition of the fact that change is ever going on. If we are simple children of the faith, we will think of God as working the changes and bringing to pass the hest results out of them.

We can move in the lines proposed in this report without detriment to any church. I very gravely doubt whether it will he accepted by any of the three churches involved. It may be, but I shall not be sorry if it shall (not) be. Prejudice, as you call it, prevails to a large extent among the ordinary people. There are multitudes of people everywhere who do not know anything of the issues involved. When you talk of incorporating them with any other church, they feel very much as if they were heing surrendered hand and foot to their enemies. You cannot get that feeling out of them. I have no doubt if you should accept a plan of organic union such as is proposed here, there are five hundred thousand Methodists in the Methodist Episcopal Church, South, who would either go to other communions or organize an independent Methodist Church. I do not want any such results. I do not want to lose our people. I want them to remain in perfect sympathy with us in all our work, and feel that what we have done has been done for their advantage and the best interests of the Kingdom of God. If anything can produce that sort of feeling among them, it will save them from disaffection. There might possibly he a plan worked out of actual federation with four or five sections united in their general interests and hound together by a general council. I am not particular about names. We must look below the surface of things and prejudice and special church connections and separate organizations. We pride ourselves upon them. The Methodist Episcopal Church has done a momentous work. Our own church has done a work not surpassed in Protestant history. The Methodist Protestant Church deserves credit for its Methodist faith and practice. But after all, the main question lies heyond this. What do the hest interests of the Kingdom of God require? Will any of them or all of them be made better by change? If not, we had better revert to the old situation and work along as best we can with all the difficulties incident to it. If we are going to improve the condition of things by the plan proposed, then all right, and we should thank God for the opportunity given us. I am very much of a conservative and progressive at the same time. I hold to the past with all the energy of my nature. I have talked with fathers and have know some of them personally that could go back to the days of Asbury. I cherish the memory of them and their great heritage. I glory in the past of the church. It has been a powerful (wonderful) history. Methodism has and continues to have a powerful influence upon the nations of the earth. At the same time I know that we cannot reproduce the race of fathers. We cannot bring up a generation of that sort again. We may bring up men with a great grasp upon the various phases of the Kingdom of God. We may bring up men more experienced in managing the material interests of the Kingdom of God. We may bring up a class of men representing higher scholarship. But I say, and I do not say it unhappily, we cannot reproduce those old men with their solid faith in God and with their mighty determination and their great devotion to Christ and their ability to point out the way of conquest of the world. We can carry along their work and possibly upon higher lines.

Sometimes we are led to be boastful of our gains. Would to God that we were "a thousand times so many more than we are," and that our people were men and women of solid faith and true piety, and not people who have simply taken upon themselves the Methodist name and then dishonored it by an utter disregard of Christ and his gospel.

I am saying by way of personal allusion that it was a sore thing for me to break away from the old connection back in the sixties. The warmest friends I had were on your side of the line. Some of them were exceedingly bitter in their views and utterances. But I thank God the day came when the old affection was restored. I do not think a man of them was lost. They have been in my fellowship and affection in the course of a score of years. We consulted together as the evening shades came on and our hearts became tender to old-time friends, and it was delightful to enter into this old-time fellowship. It was hard for me to part from such friends. I believe that I did the only thing possible for the salvation of our Methodist Church in the times and territory with which we had to do. By our action we have saved tens of thousands of Methodists to the Kingdom of God who otherwise would have wandered away and been lost. In all that time I have never put a stone in the way of my brethren of the other church. I have not hindered them and have simply done the work I was forced to do by the conditions under which I was placed. I have done no proselyting. No member of your church has been won away by any solicitation of mine. The end of my journey is not far off. This whole thing, when it goes through, will be sung in requiem over my grave, but I shall have no part in the final result. I have no concern about that, hut I am concerned about the churches. I do not want a failure on the part of either of them. It would be hard for me to know that any part of our Methodism had failed to spread Scriptural holiness through the lands of the earth.

We need not fear to consider this report. If we come to an agreement, we can thank God for that much of unity among Methodists and can report to our General Conferences, and they will not take action in this matter without first presenting it to the church as a whole—laymen and laywomen, our Annual Conferences. The whole business will have to be submitted to the judgment and conscience of every member of the church. Whenever this proposed union shall have been effected, whatever it shall be, and the consensus of opinion throughout the entire church shall he back of it, I predict it will be the best product of ecclesiastical statesmanship and of personal and denominational religion ever known. We have had bitter quarrels and bitter antagonisms and we have come out of them all, and we sit here together before God and exchange greetings and fellowship, and nobody is hurt after all. But he cautious. Remember that you are to deal with people who do not know the situation and cannot know it. This matter must he put into such shape that all our people shall appreciate it and come to work at it heartily. I pray God may guide you in all your deliberations and cause the work of the Commission to add glory to his name and effectiveness to our beloved Methodism.

HOW HAS MISSISSIPPI ANSWERED THE HOSPITALIZATION CALL OF JESUS?

By Charles C. Jarrell, General Secretary, General Hospital Board.

Jesus told the story of how a big-hearted man hospitalized as best he could a wounded fellow-traveler. He drove the story home to the conscience of his interlocutor and said: "Go and do thou likewise."

The words of the Eternal One (the Logos) have eternal value. He says to-day (pointing to the sick and wounded), "Go and do thou likewise." That means, "Care for the sick. If you cannot heal them as I did, hospitalize them as the (Good) Samaritan did." He said the same thing to the Twelve; again, to the Seventy; again to the company who witnessed the Ascension; and in the Judgment Scene he included hospitalization among the issues of life and death:

Mississippi's Answer.

What has Mississippi said to this command of Jesus? The answer must be made in hospital beds. Jesus says, "Go and do thou likewise." Mississippi answers, "one hospital bed to every 1,222 human beings." These figures exclude hospitals for the insane and for convalescents, and were taken from Modern Hospital Year Book, 1920. God forbid I should reflect the least on the magnificent commonwealth of Mississippi or on its splendid people when I say there are forty-seven States, one district and the territorial possessions which have a higher ratio of hospital beds to population than has Mississippi. Has the Methodist church (from the heroic days of Tobias Gibson down) been failing to give the gospel of Jesus to that State? Have Methodist leaders—bishops, presiding elders, editors, pastors, all—preached something else than Jesus preached? or have they omitted in their preaching the part of Jesus' message which they did not care to present? or did they present the whole gospel and have they partially failed to get it understood?

The same Lord who said, "Go, preach, teach," said also, "Heal," with the same authority and with equal, if not greater, emphasis.

The Methodist Hospital at Hattiesburg is struggling under heavy difficulties, but submitted to the last Annual Conference a remarkable report. May I quote three short paragraphs?

"We have had a wonderfully successful year so far as patronage is concerned, and our collections have exceeded the operating expenses, thereby enabling us to spend the amount of $1,871.50 for repairs and apply $2,000 on bonded indebtedness.

"We have cared for nine hundred and twenty-two house patients during the year ending Nov. 1, 1923, which is one hundred and fifteen patients in excess of the preceding year, at an increase of expense of operating the hospital of $1,504.99; however, expense of operating the hospital for the year ending Nov. 1, 1922, was $3.94 per patient per hospital day, while the expense of operating the hospital during the year ending Nov. 1, 1923, was only $3.68 per patient per hospital day, showing a decrease in expense for operating hospital for the year ending Nov. 1, 1923, or 26 cents per patient per hospital day.

"The collections on campaign subscriptions have been very small insomuch that we fear that the Methodists within the bounds of the Mississippi Annual Conference are indifferent to a great opportunity. Therefore it has been necessary for the trustees to borrow $2,900 in order to meet the maturities on the bonded indebtedness of the hospital."

How long shall Mississippi Methodism confront Mississippi's need with such an indifferent gesture?

The General Hospital Board, under authority of the General Conference of 1922, created the Golden Cross Society as an annual enrollment for educating our people and inaugurating movements looking towards a great hospitalization advance.

The Golden Cross Society is the Methodist church expressing itself in the ministry of healing. It is auxiliary to the General Hospital Board. It is the method authorized by the General Conference for raising funds for the hospital work of the church. It can be used for erecting and maintaining hospitals, and especially for the treatment of the sick poor.

It is not a society requiring formal meetings in the local church. It is simply an annual enrollment to be carried out from Thanksgiving to Christmas, though members may enroll at any time. It is designed to confront each man, woman, and child in the church, together with the friends and adherents of the church, annually, with the opportunity and the obligation to enroll in this movement for the care of the sick in hospitals under the direction of our church. Coming annually, it is a cash enrollment and the Golden Cross button is given to each member on the payment of the amount named for the grade of membership taken. These grades of membership are as follows:

Juniors	$ .25
Student	.50
Adult	1.00
Active	5.00
Supporting	10.00
Sustaining	25.00
Service	50.00
Comrade of the Golden Cross	100.00
Life member	500.00
Life patron	1,000.00
Knight of the Golden Cross	10,000.00

Very few churches in either of the Mississippi Conferences last year even so much as presented this cause. The three weeks following Thanksgiving are devoted to the ministry of healing, and proper programs should be presented in every church in the State and an opportunity given to the people to enroll in the Golden Cross.

The Golden Cross Society is simply the Methodist Episcopal Church, South, in the uniform of a trained nurse, down on her knees following the example of her Lord, washing the feet of the sick and the afflicted.

In the golden heart of Methodism in a golden hour of opportunity, the vision of the Golden Cross Society has come as a divine inspiration. Jesus said, "Go, and do thou likewise."

TRAVEL LETTER FROM DR. W. L. DUREN.

Dear Dr. Carley: Leaving Alexandria on the "Vienna," one of the fastest and most luxurious boats of the Mediterranean, we were soon landed at Brindisi. My first objective was Naples. Here I had just time enough to visit the ruins of Pompeii and take a look into the crater of old Vesuvius. The ruins of Pompeii lack the grandeur and magnificence of the other great ruins, but they show more of the real life of the people. In the hour of destruction there was not time to set the house in order, so the spade of the archaeologist simply exposes them to the gaze of the world as they were on that fateful day. How little did they dream that the world would read their infamies in cold realities which could admit of no denial! The story of ancient Pompeii is soon told. It is self-indulgence, sensuousness, and shamelessness of such a variety that it is small wonder that a righteous God should have abandoned it to the fury of the volcano.

Vesuvius was in quite a state of eruption while I was there. As we approached the crater we could hear a sound as of muffled canonading. It was the deep explosions that sent bits of rock hurtling into the air, while a stream of red-hot lava poured over the rim of the inner cone. It was a sight never to be forgotten, but one utterly impossible of description. I doubt not that one morning in the future we may read that the life of Naples has met the fate of ancient Pompeii.

My next stop was at Rome, the city beside the Tiber. My mind went back to the days when I wrestled with that civilization in the Latin classics. There were the ruins of the Forum and the Coliseum, which spoke eloquently of the mournful and melancholy drama of the Caesars. There was the old Appian Way, which seemed still to echo the hoofbeat in the procession of Rome's conquering heroes who brought with them the trophies of their victorious conquests.

Alas, the Rome of those days sleeps in the dust with the broken monuments of her greatness. I visited St. Peters, which no speech can describe to those who have not seen it for themselves. The Vatican museum is a wonderful collection of the art treasures of all lands. The story of the tragic sufferings of the early church is mournfully depicted on the gloomy corridors of the Catacombs. And overlooking the arch of Septimus Severus is the Mamartine prison, where St. Paul is said to have been incarcerated, and from which he sent forth a number of his epistles. It is a sort of cave in the rock, and might well have served such a purpose, but somehow I failed to feel the spell of his great apostolic spirit there. But for all the tragic history and the change which has been wrought, Rome is still a wonderful city.

After nearly two days in Rome, I journeyed on to the north, stopping for dinner in Florence. It was hard not to tarry in Florence, for we felt the charm of Savonarola. But our schedule was otherwise. Passing through Milan in the early morning, we looked out at the great cathedral in the distance. We could see only the fretted and many-pointed spire which was crowned with the gilded statue of the Virgin; but it was a splendid sight. All day long we were passing through the Swiss Alps. Much of the time we were in great tunnels, and out of these midnight dungeons we would dash under the dazzling brilliance of a snow-clad peak. It was truly a glorious day that brought us past the picturesque Italian lakes and through Switzerland's eternal fortresses into beautiful and sunny France.

Two days in Paris are just enough to make one feel profoundly sorry for the short-sightedness that gave it such sparing consideration in planning a trip. I visited the Louvre, Versailles, the Pantheon, the Pantheon de la Guerre, Notre Dame, St. Chapelle, Tomb of Napoleon, Trocadero, and many other places. The further I went, the greater was my regret to leave Paris. To my mind, it is the most beautiful and the most consistently built city in the world, and despite its sins it holds a charm which I have not found anywhere else.

London was the last stop before my face should be turned homeward. It is in many respects like New York, and in some respects it is to me the least likeable of all the places I visited. To begin with, I had a hotel that might set one against any place that would offer its hospitality. Then I reached there on a rainy Sunday, which was followed by a "bank holiday," and when you add to all this the crests and cockney of the English, you certainly have a nut to crack. But I had a profitable time regardless of the handicaps. The British Museum, with the Alexandrine Codex and the Rosetta Stone among the hundreds of thousands of exhibits, the Tower of London, Westminster Abbey, St. Paul's Cathedral, and City Roads Chapel, with any number of lesser shrines, could not fail to grip the earnest heart. And the British are a great people, whether their ways fit us or not.

The holiday is over and my face is set toward home in that Empire of the West whose flag will ever be dearer and more beautiful for the experiences and contrasts of the lands beyond the old Atlantic.

W. L. DUREN.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Those of you who expect to come in your cars, please write me a card. It will help in placing you for entertainment.

Our trains reach Canton from Jackson, one in the forenoon, two in the afternoon, others late at night. We will meet all day trains.

Will the presiding elders please send me the names of any who will be here for admission or ordination that are not serving work? I have the names of the delegates, taken from the Advocate after district conferences were held.

We are looking forward to your coming with pleasure. Let us pray for a great Conference.

Canton, Miss. W. M. SULLIVAN, P. C.

OPENING OF THE METHODIST HOSPITAL AT MEMPHIS.

Dear Dr. Carley: It was our pleasure on Tuesday, Sept. 16, to be one of more than 20,000 visitors who inspected our magnificent new Methodist Hospital in Memphis, Tenn., which was that day formally opened to the public. Right royally, and with just pride, did Dr. Henry Hedden, the efficient superintendent, and Brother L. H. Estes, the alert secretary, aided by the entire official staff, keep "open house" to the admiring throngs from 9 o'clock in the morning until near midnight.

Congratulations, happiness and thanksgiving were the order of the day. Especially happy were those of us who have been interested in the hospital movement from the heginning, and closely associated with the enterprise as Conference representatives and members of the Board of Commissioners. Who can douht that it was a glad hour to that elect layman and Christian philanthropist, John H. Sherard, in whose heart the hospital idea was born? Or to that princely pair of Memphis Methodists, John R. Pepper and L. M. Stratton, whose time and business acumen have been unstintedly devoted to the solution of the financial burdens and difficulties incident to huilding the hospital.

To many of us it seemed, as we vlewed it for the first time in all its architectural perfection and scientific completeness, a heautiful and happy dream come true. And yet we knew, as has since been so truly said in an edltorial in the Commercial Appeal, that: "The opening of the new Methodist Hospital in Memphis is not the realization of a dream. It is the culmination and reward of intelligent, systematic, religious effort that began a quarter of a century ago."

All this we saw materialized, realized and memorialized in the new Methodist Hospital: The answer to numberless prayers; the splendid trlumph of faith and perseverance over countless ohstacles and difficulties; the consummation of long-cherished hopes, and the ample reward of unselfish lahor and sacrifice on the part of a group of determined, consecrated laymen and ministers who have given themselves in unwavering devotion and service to the hospital ldea, during the long years. In it we saw epitomized, also, the enthusiasm, the vision, the sacrificlal service of Christian womanhood. For it is an historical fact that the first $1,000 raised for the great institution was subscribed hy and collected from the Woman's Home Mission Society of the North Mississippi Conference, under the leadership of the beloved Mrs. Clemmle Short, of Como, Miss.

When the Home and Foreign Misslonary Societies were united under the Woman's Missionary Council in 1911, this fund passed into the hands of the North Mississippi Conference Missionary Society, to be applied to the establlshment of a memorial room whenever the building enterprise was completed. That happy day has arrived, and the Methodist Missionary workers of North Mississippi are the proud possessors of a room of their very own; ln whlch there shall go on, through all the years to come, the hlessed ministry of healing inaugurated hy the Divine Physician of the souls and bodies of men.

Woman's love and generosity were evidenced also hy the donation of the initial supply of llnen for the hospital, made by the Woman's Conference Societies of the Memphis, the Arkansas, and the North Mississippi Conferences.

The hospital secretary, Rev. L. H. Estes, lnforms me that something more than $4,500 of the total $5,000 assessment for linen has heen sent in as cash and supplies of linen. The Memphis Conference Society is in the lead in these contributions, with North Mississippi crowding the Arkansas Conference Soclety for second honors.

In this contest of "good works" North Mississippi's banner "must not suffer loss." Hence I am closing with an earnest appeal to every auxiliary within our Conference hounds that falled, for any reason, to ohserve "Linen Shower Day" on June 18, to raise their quota immediately. Do not wait to arrange a helated shower. Collect the cash and send it direct to Secretary L. H. Estes, Methodist Hospital, Memphis, Tenn. Report the amount contributed to our Conference Superintendent of Supplies, Mrs. Susie Thomas, Starkville, Miss., to he credited to your auxiliary.

Are there not some of the stronger societies that will increase their quota, even yet? Our own small group here doubled its assessment.

I'm praying that the women of North Mississippi Methodism may be second to no group in generosity and loyal devotion to our hospital interests.

Let every Methodist man and woman of our Conference, take occasion when in Memphis to visit the hospital. In every case the impression will be that of the Queen of Sheba on the occasion of her visit to the court of King Solomon: "The half had not heen told me."

Yours cordially and joyfully,

MRS. J. M. WYATT,

Representative of the North Mississippi Conference Missionary Society on the Hospital Board.

MILLSAPS COLLEGE OPENING.

When the registrar announced one morning during the second week of the college year that three hundred and forty students had matriculated at Millsaps College this year, he remarked that this represented the largest numher that had ever matriculated at this institution in any one year. It means that about fifty more students have enrolled at Millsaps the first two weeks of this year than had enrolled the first two weeks of last session.

A number of improvements are to be seen on the campus. An arrangement has heen put through that places four new class rooms at the service of the instructors. This will he of much help in meeting the emergency caused hy the large increase in attendance at the college. Preparations are heing made for huilding the new library. This huilding will occupy a prominent place on the State Street side of the campus. When the building has heen finished and the improvements made to the adjacent part of the campus, this will be one of the most attractive portions of the college property.

As the number of young women has increased in the college, it has become more and more apparent that there must he a dean of women at Millsaps. This need has heen met, and Mrs. Wilson, who has been secured for this office, is already impressing herself upon the students hy her cultured and accommodating manner.

College Night was held Monday, Sept. 15. The college chapel was so crowded that more than a score of people had to stand in the rear of the auditorium. There was much enthusiasm and good fellowship manifested as the various features of the occasion went off.

Over fifty men are practicing on the athletic field each afternoon as the foothall season approaches. Coach Zimoski is loath to make predictions, but he does not hesitate to say that prospects for the foothall team are brighter than ever this fali.

In the columns of the Advocate mention has already been made of Dr. Walker, who takes the chair of Education at Millsaps this year. There is a new instructor ln the Rellgious Education department. Prof. J. T. Hooker, of Boston University, becomes Associate Professor of Religious Education at the college this fall. His recommendations are impressive and he has made a splendid impression since arriving at the college.

The increase of enrollment has added to the lahors of the first week, hut things are straightend out and everything is functionlng with regularity. All appearances indicate that Millsaps College is entering upon the most splendid year of her notable history.

REPORTER.

Fifty thousand dollars Centenary money has been used to buy a splendid piece of property for Colegio Eliza Bowman, Cienfuegos.

DID MEMBERS VOTE AT ORGANIZATION?

A careful reading of pages 104-107, also page 151, of the "History of the Organization of the Methodist Episcopal Church, South," by John B. McFerrin and others, to which Brother Payton A. Sowell refers in the Advocate of Sept. 18, indicates that the delegates from the Southern Conferences, before they left New York in 1844, addressed a public appeal to the "ministers and members" in the Southern territory and that numerous "primary meetings" and quarterly conferences passed resolutions which sustained the course of the Southern delegates and demanded a new organization for the South. The Conferences evidently sought to represent the sentiment of their constituency in their resolutions calling for the convention of 1845. These facts seem to be the basis for the assertion of Brother Sowell that the members voted.

A careful reading of the history, however, at least as far as these particular passages are concerned, fails to give evidence of anything like a formal referendum vote on the subject of the separation. What seems to have really happened is that the people in many communities, either through their quarterly conferences or through special meetings of the congregation, expressed their sentiments, which were almost unanimously in favor of carrying out the plan of separation. The application, if any, of this fact to the present situation is that any church, through its quarterly conference or general church meeting, under the inalienable right of petition, is at liberty to express its sentiment on the subject of the proposed unification, but does not suggest the existence of any legal method for a general and formal referendum.

Indeed, under our constitutional provisions, such a referendum would he entirely unfair unless it could be held in such a way as to bind the vote of the Conferences to follow the majority vote of such referendum. Otherwise, in case a majority of the membership should declare in favor of the plan, one more than one-fourth of the Conference membership could defeat the will of the majority of the church. The precedent sought in the history of 1844-46, however, is not established.

W. WINANS DRAKE.

New Orleans, La.

STIMULATING RELIGIOUS LIFE IN OUR METHODIST HOMES.

By Prof. C. A. Bowen.

This is one of the most pressing problems now confronting our church. We have diagnosed the situation, and now we are in earnest fashion seeking the cure. We know that no single remedy will bring the cure about. Our homes are afflicted with a disease that is as complicated as the modern life we live. We are seeking various ways of dealing with the situation.

One of these ways which our church is making use of is the observance of Children's Week at some time during the months of September or October. During Children's Week we propose to visit the homes where there are children under 12 years of age. The purpose is to get better acquainted with the parents and show them how the Sunday school needs their help in teaching religion in the home. Some time during Children's Week we want to get the parents to meet together in order that the Sunday school workers can get them to take some definite step forward in the matter of co-operating with what the church is doing for the children.

Now this is one of the very important matters facing us this fall. If we are deeply interested in getting hold of the children in our churches and getting them taught religion, we will get to work and do something to help forward the observance of Children's Week. By writing to the Conference Sunday School Superintendent you may secure directions that apply to putting on this program either in the town churches or in the circuit churches.

Millsaps College.

BISHOP McMURRY AND "THAT MINORITY REPORT."

By Rev. J. T. Leggett.

My good friend, Bishop McMurry, seems a little perturbed over the invasion of his Episcopal District by a little pamphlet entitled, "Minority Report."

In an article published in the New Orleans Christian Advocate, Aug. 28, 1924, he takes a fling at Bishop Denny for his unethical performance in presenting this document to the General Conference "under the guise of a 'Minority Report.'"

His angle of approach makes it difficult to determine which he objects to more, Bishop Denny's "performance" or "the minority report." If the fling is at Bishop Denny's performance in presenting that report to the General Conference, there is a way out. But if the objection is to the minority report, that document is before the church on its merits, and I do not blame my good friend for being afraid of it. Why this effort to divert the minds of people of our great church from the main issues involved in the pending question by citing the performance of one man as questionable? That a man of Bishop Denny's culture and knowledge of parliamentary usage should so far forget himself as to appear before the General Conference of the church with "a carefully prepared speech with all kinds of stuff in it," and offer it "under the semblance of a mere minority report," and that, too, in violation of commonly accepted ethical principles, is reprehensible, if true. Fortunately, the facts are against it.

Now, I hold no brief for the defense of Bishop Denny. He is amply able to take care of himself, but in justice to Bishop Denny and the church at large, I desire to say, "that minority report" is not Bishop Denny's report. It is the report of the minority of the Commission appointed "for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission." The fact that Bishop Denny wrote the report no more detracts from its merit than if another number of the Commission had written it. Bishop Denny was the logical man to write the report, since he has been a member of the Commission from the beginning and is familiar with the entire history of negotiations between the two churches. The report as written by Bishop Denny was turned over to the other members of the minority with the frank suggestion that we deal with it according to our best judgment. He urged that if the report did not meet with our approval we revise, rewrite, or reject it as a whole and begin de novo.

After a careful reading of the report we cut out several paragraphs, and inserted two or three short paragraphs written by another member of the minority, after which it was adopted as the minority report of the Commission on Unification. That Bishop Denny appeared before the General Conference as a bishop of the church "with a carefully prepared speech, with all kinds of stuff in it, legal lore, history and everything else," is the unkindest cut of all. Bishop Denny read the report by request, and in his own right as one of the Commissoners on Unification.

If the minority Commissioners had a right to report at all, that right carried with it the further right of stating our objections to the plan of unification adopted by the majority of the Commission, and of giving our reasons for our objections. The length of the report is not material. The fact that the report covered forty-two pages instead of one, cannot logically be used to discredit the facts which it contains. To be sure, it was killed in action by a majority vote of the General Conference, but, like many other vital issues involved in this unification movement, it would not stay dead. It has resurrection power in it. It stands before the church to-day vocal with warning of danger ahead of us.

I would suggest that Bishop McMurry keep a copy of it on his desk for reference, so that when his mind gets confused on the main issues involved in this unification question, it may serve to clarify it. If this minority report, freighted with facts which the church can ill afford to brush aside, should unduly tax the mind of my good friend and he should "feel the need of diversion in the way of something fresh and up-to-date," I suggest that be procure a copy of "Why I am a Christian," by Dr. Frank Crane.

Hattiesburg, Miss.

TO THE PASTORS AND MEMBERS OF THE METHODIST CHURCH, CORINTH DISTRICT.

When the Annual Conference meets at West Point, Oct. 29, our reports will be made showing the final results of the year's work. The time is short—only about six weeks—but much can be done in that short time if we will it so.

We have had some very fine revival meetings in the district this year. It looks now as if we will have the greatest ingathering that we have had in several years. Let us push the revival campaign until every church has had a revival. It is not too late yet for a revival meeting in your church if you have not had it. We have two district tents.

The Epworth League work has gone forward steadily for the past few years. Four years ago there were only four Epworth Leagues in the entire district. There are now twenty. We ought to have more.

The Sunday school work is encouraging for the most part. Not only do we have a greater number of them, but the quality of the work done is very much improved since we have had the five Standard District Training Schools, with the more than four hundred credits given.

There have been ten new churches and eight new parsonages built during the quadrennium, in the Corinth District. Others are being planned. Let the building go on.

All the charges in the district have accepted the quota for the Snperannuate Endowment fund. Quite a number have paid the first year's quota. Let every church pay at least its quota before the Conference year closes. Comparatively, the Corinth District has made a good showing on the Centenary and Christian Education, but many pledges remain yet unpaid. Let us see that we meet our obligations here. The need is great. The good women have wrought well. The number of Woman's Missionary Societies has grown from eighteen four years ago to thirty-five, and the amount of their contributions has been doubled. If our men were as active as our women, something worth while would take place in the Corinth District.

What about the benevoiences or Conference collections?

Now is the time for every pastor and member to get busy. So much depends on the payment of these sacred funds. Let the pastor make a diligent canvass of every member of his charge, where the amount is not included in the budget, and collect the last dollar on these assessments. It has been done. It can be done. Let us all work as well as pray for level columns at West Point, Oct. 29.

At the close of the third quarter, the amount paid on salaries was in advance of last year. Some churches have paid in full to date. Others are behind with the salary. Let every member pay as the Lord has prospered and blessed him. Let the stewards see that the pastor's salary is paid in full. Let us make it 100 per cent. "The laborer is worthy of his hire."

These four years have been pleasant ones to us. The prachers and people have been uniformly kind. We are thankful for their hearty cooperation. May the Lord's blessings be upon you. "We are laborers together with God."

Your friend and brother,

JOSEPH B. RANDOLPH, P. E.

AN OPPORTUNITY TO HELP.

Dear Advocate: On Thursday night, Sept. 11, Brother H. N. McKibben, our pastor at Horn Lake, Miss., lost everything by fire. Among other things he lost a library that cost him $2,400. He and family saved almost nothing. He and his little 12-year-old daughter came near being burned in the fire.

The good people of Horn Lake charge have been good and thoughtful of Brother McKibben and family. They had $1,000 insurance on the parsonage, but $400 of this amount goes to the Church Extension Board. The trustees of the charge are planning to buy another home for the pastor and get everything in shape for the comfort of the pastor and family right away.

In view of the fact that Brother McKibben lost practically everything, I think it would be a good and brotherly thing to do for our preachers to send him a donation of a few dollars to help him in carrying the added burden that is his as a result of the loss. Brother Luter, of Hernando, mentioned Brother McKibben's loss to a few of our Methodists of Hernando, and sent a donation of $10 to Brother McKibben. This was greatly appreciated both by them and by me. If any one feels inclined to help in this good cause, it will be greatly appreciated.

J. TILLERY LEWIS, P. E.

TO THE PASTORS, CENTENARY TREASURERS AND SUBSCRIBERS.

Dear Co-workers: There was recently mailed from this office to all the pastors and Centenary treasurers a letter calling attention to the necessity for collecting THREE MILLION DOLLARS BY JANUARY 1, 1925, in order that our missionaries may be kept in the field.

The Mississippi Conference was given a minimum quota of $20,000, and I wrote to each pastor and treasurer suggesting a minimum amount to be collected on their unpaid pledges, and if this is done, we will easily have our $20,000. It needs to be done, and can be done; so, therefore, let's do it.

If every treasurer will make a personal appeal to those in arrears with an explanation of the need, I feel sure we can collect more than the $20,000. I have had some very encouraging reports and letters and some of the churches have already paid the amount requested. This kind of co-operation will cause us to succeed.

A few of the pastors have not replied to our letter asking for the names of those on their charge who really know God, and who really pray. I know you are busy, but please give us these names and addresses—not many.

Thanking you, we are,

Yours for service,

W. D. HAWKINS,
Field Secretary-Treasurer.

"ANOTHER CHURCH PAID OUT."

To-day's mail brought a check from Mr. R. Leon Bass, Centenary Treasurer, for the final payment of the Centenary pledge of Midnight Church. I am sure it will be quite a pleasure to the pastor, in reporting other finances, to report the Centenary pledge at Midnight also paid in full.

There are a number of other churches that, if they would make just a little effort, could also pay out in full. WHO WILL BE NEXT?

W. D. HAWKINS,
Field Secretary-Treasurer.

O LITTLE MOTHER OF MINE!

Sometimes in the hush of the evening hour,
When the shadows creep up in the west,
I think of the songs that you used to sing,
And the boy that you lulled to rest—
The wee little boy with the tousled head
With its hair so silky and fine—
And I wonder if sometimes you long for that boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the face,
The years have altered the form and the face,
But his heart is unchanged by time,
And still he is only the boy of old,
O little mother of mine! —Selected.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

AND WHO ARE THESE WITH SAD FACES AND EMPTY HANDS?

The meeting of an Annual Conference is mostly an occasion when preachers rejoice together over victories won. It is true the brethren stand around in groups discussing the hardships of the year, but such conversations generally end with glowing reports of things accomplished notwithstanding the difficulties. No preacher ever expects to win without a fight. He would rather have a victory after a struggle, for then it is sweeter and more satisfying. Nothing so thrills a visitor at an Annual Conference as does the reports of the preachers on how they "hit the line" in order to make a "touch-down."

But at every Annual Conference there is a small group of preachers who appear unhappy and uncomfortable. Their faces are sad because their hands are empty. They tell you about the "Situation" in charges where they worked, and say: "No man on earth could have succeeded under such conditions." Undoubtedly there are "situations" that are exceedingly difficult to manage, and we must not be too critical of men who have had to face them. However, I still believe that a way can be found to do what ought to be done.

THIS MOVEMENT CALLS FOR REAL FIGHTERS.

The Special Effort for Superannuate Endowment was projected at a time when the church was somewhat weary from hard campaigning for other causes. It was the last on the list of three great financial movements. It called for contributions from people who had made pledges for other causes which they had not been able to pay. It started when the economic conditions were not promising. Being a movement that the church has persistently postponed throughout her history, it was not an easy matter to make the people understand that the time for launching it had actually arrived. In the face of all this I am sure my readers will agree that its success is wholly dependent upon red-blooded fighting men who are determined to see it through.

The passion of my soul burns with enthusiasm toward adequate Superannuate Endowment. The thing is with me day and night. I believe there are enough preachers and lay members in our great church who feel as I do on this subject to guarantee its success. Therefore, my brothers, let us press closer together, set our jaws tighter, roll our sleeves further up, and with the lock-step of Trojan soldiers go forward to win!

THE HAPPIEST HOURS OF THE WORKING DAYS.

At the offices of the Board of Finance we have six mail deliveries every week day. Each day is crowded with much important work which demands close attention. But oh what jolly good fun it is when the postman comes around! Just to sit at the desk and open the envelopes and watch the checks come out! Every one has its own story to tell, and it is always fit to engage the attention of a king. How proud we are of the senders of these checks. How we honor the charges that have done their bit. So it is that these hours of mail delivery carry us with loving appreciation to every section of the church to express our gratitude to those who have proved themselves faithful to the task. Acknowledgment is now given of charges that have paid one-fifth or more of their total quotas, as follows:

Hughes Chapel, Kentucky, Covington, Rev. J. M. Baker, pastor; total assumed quota, $935; amount remitted, $265.

London, Kentucky, Danville, Rev. W. R. Johnson, pastor; total assumed quota, $2,105; amount remitted, $427.

Hartford, Louisville, Owensboro, Rev. T. T. Frazier, pastor; total assumed quota, $1,785; amount remitted, $418.55.

St. Luke (Augusta), North Georgia, Augusta, Rev. J. J. Copelan, pastor; total assumed quota, $1,200; amount remitted, $340.

Gauley Bridge, Western Virginia, Charleston, Rev. C. H. Kelly, pastor; total assumed quota, $1,200; amount remitted, $240.

St. Paul (Parkersburg), Western Virginia, Parkersburg, Rev. Paul S. Powell, pastor; total assumed quota, $3,304; amount remitted, $1,968.10.

Pearl Street (Macon), Missouri, Hannibal, Rev. William Lewis Meyer, pastor; total assumed quota, $1,870; amount remitted, $374.

Holland, Central Texas, Georgetown, Rev. L. D. Boatman, pastor; total assumed quota, $825; amount remitted, $250.

Huntsville Station, Missouri, Fayette, Rev. Ward M. Baker, pastor; total assumed quota, $1,526; amount remitted, $305.20.

Mexico Station, Missouri, Mexico, Rev. F. C. Tucker, pastor; total assumed quota, $3,025; amount remitted, $605.

Stevensville, Northwest, Montana, Rev. George Reid, pastor; total assumed quota, $1,020; amount remitted, $210.

Andrews, Northwest Texas, Lubbock, Rev. J. R. Williamson, pastor; total assumed quota, $250; amount remitted, $50.

Blue Springs, Southwest Missouri, Kansas City, Rev. W. S. Butts, pastor; total assumed quota, $1,320; amount remitted, $389.50.

Gilliam, Southwest Missouri, Marshall, Rev. L. Orr, pastor; total assumed quota, $1,665; amount remitted, $467.35.

McKendree, Tennessee, Nashville, Rev. H. B. Trimble, pastor; total assumed quota, $5,034; amount remitted, $2,378.65.

Falmouth, Kentucky, Covington, Rev. B. C. Gamble, pastor; total assumed quota, $1,400; amount remitted, $321.

Jenkins, Kentucky, Lexington, Rev. R. N. Bush, pastor; total assumed quota, $1,500; amount remitted, $300.

Helena, Kentucky, Maysville, Rev. G. M. Ralney, pastor; total assumed quota, $1,000; amount remitted, $200.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $3,899.75.

Broadway (Columbia), Missouri, Fayette, Rev. M. T. Haw, pastor; total assumed quota, $4,000; amount remitted, $805.10.

Paris Station, Missouri, Fayette, Rev. R. S. Kenaston, pastor; total assumed quota, $1,090; amount remitted, $240.

Clarence, Missouri, Hannibal, Rev. W. N. Giddens, pastor; total assumed quota, $2,000; amount remitted, $432.70.

Shelbyville Circuit, Missouri, Hannibal, Rev. S. E. Hoover, pastor; total assumed quota, $1,980; amount remitted, $396.

First Church (Abilene), Northwest Texas, Abilene, Rev. W. M. Pearce, pastor; total assumed quota, $3,500; amount remitted, $750.

Highland Park (Dallas), North Texas, Dallas, Rev. Umphrey Lee, pastor; total assumed quota, $4,500; amount remitted, $900.

Brunswick, Missouri, Chillicothe, Rev. W. P. Wynn, pastor; total assumed quota, $2,000; amount remitted, $442.

St. John (Augusta), North Georgia, Augusta, Rev. W. L. Pierce, pastor; total assumed quota, $5,000; amount remitted, $1,100.

Ironton, Patterson, St. Louis, Farmington, Rev. G. Kelly Robinson, pastor; total assumed quota, $1,017; amount remitted, $203.40.

Warrensburg, Southwest Missouri, Sedalia, Rev. T. H. Hichman, pastor; total assumed quota, $1,625; amount remitted, $325.

Fulford and Pompano, Florida, Miami, Rev. E. H. Crowson, pastor; total assumed quota, $1,500; amount remitted, $314.88.

Magnolia, Little Rock, Camden, Rev. W. T. Wilkinson, pastor; total assumed quota, $3,000; amount remitted, $1,000.

Gallatin, Missouri, Chillicothe, Rev. W. J. Wilcoxon, pastor; total assumed quota, $1,665; amount remitted, $396.

Florida, Missouri, Hannibal, Rev. E. Y. Ginn, pastor; total assumed quota, $900; amount remitted, $214.75.

Lumberton Circuit, North Carolina, Rockingham, Rev. N. L. Seabolt, pastor; total assumed quota, $1,050; amount remitted, $210.

De Soto, St. Louis, Farmington, Rev. W. J. Velvick, pastor; total assumed quota, $1,750; amount remitted, $350.

Trinity (Charleston), South Carolina, Charleston, Rev. F. A. Buddin, pastor; total assumed quota, $2,320; amount remitted, $804.25.

Lexington, Southwest Missouri, Marshall, Rev. W. T. McClure, pastor; total assumed quota, $2,775; amount remitted, $791.03.

Slater, Southwest Missouri, Marshall, Rev. A. R. Faris, pastor; total assumed quota, $2,220; amount remitted, $444.

DON'T BLAME ME FOR YOUR MISTAKES.

I am very human in that I sometimes blunder. When I do, you should jerk me up by the short hairs. But if you blunder don't pull my hair. For instance, many preachers get after me for not publishing their charges when they pay one-fifth or more of their first year quotas. In practically every case of this kind we examine the Advocates and find that we made good but the preacher failed to read his Advocate that week!

Also, I have been telling you over and over to send all payments on quotas direct to the Board of Finance, Security Building, St. Louis, Mo., and to use the book of remittance forms in making remittances. But some continue to remit without the form, and they often send the money to some other source. All this causes confusion and lost motion.

Some of you who collect money on your quotas this year won't find it credited in the Minutes of your Annual Conference. Then you will go after me with sharp criticism, but you will be to blame for the failure because you did not get the money to us in time to be included in our report on the Conference year's work.

Colegio Palmore, Chihuahua, has received $13,297, Centenary, for running expenses and equipment.

Instituto Macdonell, Durango, has received for current expenses and equipment $9,582.

The Home Circle

A BOY THAT WOULD NOT GIVE UP.

About forty years ago I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there a little ragged boy, not over 12 years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

He turned to go out, and even opened the door, but closed it again and came back.

"I've got sixty cents," said he—"could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school and I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new one."

"It will do just as well, then, and I will have eleven cents left toward buying some other books. I am glad they did not let me have one at the other places."

Years later I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage; then came a terrific storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates all practical seamen of the first class; but after pumping for one whole night and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel, receiving thanks and blessings of the passengers as they passed down the gangplank. As I passed he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him that I was not aware that I had ever seen him until I stepped aboard his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir. William Haverly."

"I am he, he said. "God bless you."

And God bless noble Captain Haverly.—Young Folk's Weekly.

CAMP WINNITOGUS.

By Thelma Roberts.

Ethel Taylor and Marjourie Ford climbed on the train, chose a seat and arranged their baggage. There were bundles of blankets and all shapes and forms of hand-bags, for the girls were on their way to Camp Winnitogus.

Before the whistle blew every member of the Red Star Club was seated and every one was talking gaily.

After getting off the train at Gainesburg, they climbed into trucks and were off to the camp! Once in sight, they began to lay plans and select partners to play tennis.

All afternoon the jolly crowd played croquet, tennis and basketball, and swam. Toward sunset, every one set out to gather dry sticks and limbs for a campfire.

After supper in the "mess hall," they gathered around the fire to toast marshamllows and talk.

Early in the morning every one was about assigned work, and Ethel and Marjourie stopped under a live oak long enough to talk a while.

"Do you know," said Ethel, "the Dansaw Club from the camp across the way wants to enter a swimming contest with us?"

"Yes, and I'm dying to be in it," Marjourie answered, "but I'm afraid I can't swim far enough. I just give out."

"Well, so long—we'd better be about our work, but we'll see that you are in the meet."

Every one was practicing hard, and every afternoon Marjourie and Ethel went to the swimming pool to race. Ethel usually came in first, although Marjourie followed close behind.

After lunch on Wednesday evening Miss Reams, one of the hostesses, called out the contestants' names.

Marjourie glanced drearily at Ethel, for her name was not called out.

"You'll be in the tennis tournament anyway," comforted Ethel, "so keep up the camp spirit."

"I hope you'll win, Ethel, even if I can't try," said Marjourie, trying to keep back a tear.

On the day of the meet, all the girls from both camps sat around the edge of the pool in their bathing suits, ready for a plunge right after the contest, when, just as a girl from the next camp was about to win in one of the events, the girl next to Marjourie jumped in her excitement and fell in the water, which at that place was over her head.

Marjourie looked down at the white face and outstretched hand. Suddenly she found herself slipping in behind the girl and she swam furiously toward her.

The girl, in her effort to keep above the water, grabbed at Marjourie and pulled her under.

No one seemed to notice the girl until Marjourie was finally dragging her out. After bringing her back up to the bank and working with her a few minutes, she came through all right.

Then again the races became as exciting as ever. The contestants seemed not even to have noticed the accident that was taking place scarcely one hundred feet away.

Marjourie cheered heartily when Ethel won in the final race.

The loving cups for winners of the different events were to be awarded after supper.

Just as the girls lined up and started into the "mess hall," a delivery truck drove up and the boy brought all the loving cups. After supper, all were so excited they could hardly wait, but finally Miss Reams arose and delivered the cups amid the cheering and clapping of hands

When all the cups had been delivered but one, every one looked up in amazement, for all the winners had received their reward.

That one seemed to be an extra cup, but Miss Reams did not think so, for, with a smile, she said: "This last cup goes to Marjourie Ford for her bravery."

And Marjourie, with a smile on her face and joy in her heart, stepped forward to receive the tall silver loving cup.

AMUSING

"Take him out and shoot him," said Judge Creed to Officer Levi A. LeCain of the Massachusetts Society for the Prevention of Cruelty to Animals in the Municipal Court this morning. The judge was referring to a horse belonging to Jacob Fruman of 104 Spruce Street, Chelsea, which Fruman had a moment before been found guilty of driving when unfit for labor, but the defendant, misconstruing the sense of Judge Creed's words, thought that the death sentence had been pronounced upon himself.

Sputtering in a mixture of English and Yiddish, he voiced a protest at the verdict and when assured by court officers that it was the horse and not himself that was to be shot, sat down in his chair with a thud and mopped his brow in relief.

—Boston Transcript.

Centenary funds have given Brazil 70 churches, 21 parsonages, and a splendid publishing plant.

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

FOR

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TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ANNUAL MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in reguiar annual session in the office of the Advocate, 512 Camp Street, New Orleans, La., at 10 o'clock a.m., Thursday, October 16, 1924.

JNO. F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1924.

PERSONAL AND OTHER NOTES.

Lois, the eldest daughter of Rev. and Mrs. Lee R. Sparks, Winnsboro, La., has entered Mansfield College; Robert, the only son, is a student at the Seashore Camp Ground School.

A revival meeting began in Central Methodist Church, Columbus, Miss., on Sept. 14, with Rev. John W. Robertson doing the preaching. Rev. Del Longgrear is the pastor.

Rev. Payton A. Sowell, an honored superannuate member of the Tennessee Conference, who makes his home at the Seashore Camp Ground during the summer, has returned to Lawrenceburg, Tenn., for the winter.

Rev. Earl B. Moll, Mississippi Conference evangelist, has an open date of two weeks in October, caused by a cancelled engagement. Brother Moll can be reached at McHenry, Miss., by letter or telegram, until Sept. 28.

Rev. Osmond S. Lewis, wife and daughter, of Biloxi, Miss., paid the Advocate office a highly appreciated call recently while passing through the city. The editor greatly regrets being out of the office at the time of their visit.

The "Big Brothers," Greenville, Miss., recently gave the names of ten young men and women of Greenville who are attending various colleges. It is interesting and inspiring to note how many of them are active workers in the church.

St. Mark's, our great mission plant in New Orleans, will be formally dedicated on Monday evening, Oct. 13. Bishop Sam R. Hay will deliver the address. Bishop Hay will preach at Rayne Memorial Methodist Church at 11 o'clock on the Sunday preceding.

Saturday, Oct. 11, is "Work Day" for the Louisiana Methodist Orphanage, and the next day—Sunday—is "Harvest Day." Every Methodist church in Louisiana should have a part in the magnificent work this institution is doing. Let us not forget the orphans.

We learn from "Methodist Matters," the weekiy bulletin of the Central Methodist Church, Columbus, Miss., that a new book by Rev. Thos. H. Lipscomb, our pastor at West Point, Miss., will soon come from the press. It will be called, "Cavaliers of Truth."

The pastor, Rev. Geo. H. Thompson, has planned for a revival meeting at Crystal Springs, Miss., beginning on Oct. 5 and continuing through Oct. 19. The pastor will do the preaching, and Miss Mollie Stockard, of Meridian, Texas, will lead the singing and conduct services for the children and young people.

Rev. J. H. Shumaker, Secretary of the Methodist Benevolent Association, has recently been made General Agent for the National Mutual Church Insurance Company, for the Southern Methodist Church. The Southern Church carries insurance of more than $9,000,000 in this company.

Rev. H. L. Johns, Cedar Grove, La., writes: "We have begun our revival campaign in Cedar Grove with Brother Leon I. McCain leading. Rev. Otis Spinks is the song director. Indications are good for a good meeting. We are to have a two-weeks' campaign, Sept. 14-28. We ask the prayers of our brethren in this work."

The report of Rev. Chas. Assaf, Syrian missionary of the Mississippi Conference, for the month of August shows that he has been active and successful. He has held 18 services during the month in which 101 people joined the church. The mimeographed copy of the report which we received was too indistinct for us to gather all the details.

A community revival was conducted in Yazoo City, Miss., recently, beginning on Sept. 14, in which the preaching was done by the pastors of the city—Drs. A. F. Watkins, Albert Martin, W. J. Caldwell, Webb Brame. The services were held in the Presbyterian church. The music was in charge of Mr. Alvin H. Doty.

The Licensing Committee of the New Orleans District met at the district parsonage on Tuesday evening of last week and licensed two fine young men to preach—Robert A. Cross, Jr., of Parker Memoriai Church, a sophomore in Centenary College, and Fred W. Campbeli, of St. Mark's, a student in the New Orleans High School.

Mr. Chas. S. Staples, son of the late Rev. C. F. Staples, of the Louisiana Conference, paid the Advocate office an appreciated call on Monday of last week. The associations of the days when he was a student in Centenary College were pleasantly renewed. Mr. Staples holds an important position in Shreveport, La., with a large financial institution.

In this week's Advocate appears an obituary of Mrs. Sarah Eliza Diffenwierth, wife of Rev. J. M. Diffenwierth, of Williston, Fla. Brother Diffenwierth is a local preacher, whose father was a charter member of the Louisiana Conference. He refers, in his letter, to the fact that he used to sit under the ministry of McTyeire, Keener, Parker, Carter, and other great men of that day.

Rev. T. F. King, pastor at Jeanerette, La., was a visitor to New Orleans recently. On Sunday morning and evening, Sept. 14, he filled the pulpit at McDonoghville, preaching at the morning hour and delivering an address, "The Meaning of Protestantism," at the evening hour. He greatly pleased his congregations. Brother King is the young Englishman who joined the Louisiana Conference last year.

Rev. W. J. Ferguson, pastor of the First Methodist Church, Gulfport, Miss., passed through the city on Friday of last week, en route home from Bogalusa, La., where he had assisted Rev. Elmer C. Gunn in a meeting. The attendance upon the services was good, increasing from the beginning. There were six additions to the membership of the church, and the church as a whole was blessed. Brother Ferguson modestly declares that he is pastor of the greatest church in the Mississippi Conference.

Mr. H. Wynn Rickey, son of Rev. and Mrs. H. W. Rickey, Natchitoches, La., and Miss Sarah Brandon, daughter of Judge and Mrs. Gerard Brandon, Natchez, Miss., were married recently, the father of the groom officiating. Mr. Rickey is a young man of brilliant mind and scholariy attainments, being an honor graduate of Tulane University. He is Acting Professor of French at Louisiana College, Pineville, La. The Advocate extends hearty good wishes to the fine young couple.

We regret not being in the office when Rev. Claude K. Smith, our pastor at Pineville, La., called one day this week. He has recently held a meeting at Pleasant Grove, in which 31 adults joined the church on profession of faith, 28 children were received, and there were 13 reclamations. The work at Pineville prospers, and a fine work is being done in the Government Base Hospital at that place—24 young men have professed conversion within the past three months. The sum of $9,000 has been raised for a new church at Pineville.

We take the following from the Southern Reporter (Sardis, Miss.), of Sept. 19: "Rev. J. A. Randolph rather took many of his congregation by surprise last Sunday morning when he announced that he did not expect to be in Sardis another year, and that he expected to retire from the work of a regular pastor. We understand that in all probability Brother Randolph will be located at Nashville, where he will be connected with Sunday school and educational work, for which he is so eminently qualified. He will leave Sardis with the regrets of the entire community, regardless of denominational lines."

Rev. J. L. Neiii, of the Mississippi Conference, Superintendent of our Czecho-Slovakia Mission and President of the Bibiical Seminary in Prague, will sail for the United States on Oct. 11. Joseph Dobes, son of one of the missionaries, is coming with him to enter the Seashore Camp Ground School. Brother Neiil will remain in the United States until April, 1925, assisting in the collection of the Centenary pledges. Mrs. Neill and Neliy will spend the winter in Bruxelles, where Neliy will enter a French school. It will be a great joy to Brother Neill's many friends in the home land to welcome him after his magnificent work abroad.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: D. R. Newton, Kokomo, Miss., 2; Mrs. E. T. W. Pond, Ethel, La., 2; Rev. B. F. Jones, Edwards, Miss., 2; Rev. J. D. Wroten, New Albany, Miss., 2; Rev. L. M. Sharp, Jackson, Miss., 3; Rev. J. T. McVey, Baker, La., 2; Rev. J. L. Greenway, Mendenhall, Miss., 12.

MISCELLANEOUS REFLECTIONS CONCERNING UNIFICATION.

(Continued from First Page.)

the "Old South"—indeed, it is an everyday occurrence in stores, banks, offices.

7. The pending plan of unification seems to us to have so many excellencies, to provide so adequately for the needs of the situation, to lead so directly to a tremendous strengthening of the Protestant forces of the world by the union of the two great branches of Methodism, that we favor

its adoption. We know, quite as well as anybody else perhaps, that it must be adopted or rejected by the members of the Annual Conferences. But we believe that the entire membership of the church ought to have the opportunity of registering their will in connection with the whole matter. It is not a question merely of a legislative enactment; it is a question that involves organic changes as to name, constitution, rolationships—all that enters into an ecclesiastical allegiance. It is not enough to say that our law provides for no such reference to the membership; no such fundamental change was contemplated in the organization of the church, and the law could not provide for an unthought-of situation; surely a method could be devised now by which the members of the church could vote on tho plan. One newspaper of national circulation is conducting a poll of 15 million voters with reference to their choice in the presidential election; surely a great church could devise some means for getting the opinion of two or three million people. The vote of the membership could not be legally binding—but it would have tremendous advisory significance. If the Methodist Episcopal Church South, is not a democratic church, it ought to be more so than it is. We stand upon the fundamental principle that the people who have made possible what the church is to-day ought to have a voice in what it shall be to-morrow. We believe a large majority of the members of the church are in favor of the adoption of the pending plan of unification—and we should like to hear them say so. If they are not in favor of it, we should like to know that, too.

THREE IMPORTANT BOOKLETS.

Dear Dr. Carlcy: In the interest of the work of our church, I wish to call your attention to three booklets recently published, and ask you to please give them somo notice in your columns. They deal with architectural requirements for church and Sunday school buildings, and are described and designated as types A, B, and C.

In our religious education program, practically all of our buildings may thus be classified. Into which of these classes any building fails is determined largely by the size of the congregation and Sunday school, the means available for building, the particular location, local conditions, etc. As may be gathered from a little study of these booklets, our purpose is to set forth clearly the essential requirements of a correct arrangement in each of these three types of buildings. Hence we do not introduce elevations or perspectives, as any particular treatment of the exterior is a matter of architectural taste and choice. The floor plans, although they have been used for practical building purposes, are used here simply to illustrate the principles and requirements set forth. Floor plans on other lines can bo used successfully. Any well studied plan can be planned to meet our requirements.

It is of special significance that these booklets represents the work of the Joint Commission created by the General Conference, as outlined in a preface to each booklet, and that this Joint Commission is made up from the two boards—the Board of Church Extenson and the General Sunday School Board. These booklets were prepared for the press, and all illustrations made by the department of architecture of the Board of Church Extension. However, the two Boards co-operate in handling the building program.

We are striving continually to improve our church and educational facilities as well as the architecture itself. We are convinced beyond question that a better arrangement of plan and a better design of building can be secured for the same money, if the right approach is made. Our new booklets indicate a great many steps in making that approach. Tho importance of having pastors and congregations get in touch with us at the very outset cannot be over-stressed, for by so doing much delay and unnecessary work can be avoided. Prospective church builders will be furnished with suggestive plans without charge.

Yours sincerely,

H. M. KING, Architect.

(These booklets will bc sent on application to the Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky., or to the Sunday School Board, 810 Broadway, Nashville, Tenn.—Editor.)

CHESTERFIELD AND PAUL.

To those useful witnesses, whose remains show the difference between the happiness of those who obey and those who disobey the law of God, may be added the testimony of two who had fulfilled their years. The first was the polished, the witty, the elegant and admired Earl of Chesterfield, who tried every source of earthly enjoyment, and, at the end, makes this acknowledgment.

"I have seen," says he, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and, consequently, know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas, those that have not experienced always overrate them. They only see their gay outside, and are dazzled at the glare.

"But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candies which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience.

"When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality. But I look upon all that is passing as one of those romantic dreams which opium commonly occasions; and by no means do I desire to repeat the nauseous dose for the sake of the fugitive dream.

"Shall I tell you that I bear this melcanholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it, becanse I must bear it, whether I will or not! I think of nothing but killing time the best way I can, now that he has become my enemy. It is my resolution to sleep in the carriage during the remainder of the journey of life."

The other person was Paul, the Aged. For Christ and the salvation of those for whom Christ died, Paul "suffered the loss of all things;" and this is the record of his course: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and that which cometh daily upon me, the care of all the churches.

"We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, bnt not destroyed. For though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

And as the time drew near when he was to be "offered up," and he looked back on the past course of his life, these are his words of triumphant exultation: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give."

To this testimony of tho experience of mankind may be added that of scripture: "Whoso trusteth in the Lord, happy is he! The fear of the Lord, that is wisdom, and to depart from evil is understanding. Wisdom is better than rubies, and all the things that may be desired are not to be compared to her. Her ways are ways of pleasantness, and all her paths are peace. Keep sound wisdom, so shall it be life to thy soul. Then shalt thou walk in thy way safely; and when thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet."

And thus the Redeemer invites to his service: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."—Miss Beecher.

THE TEST OF CIRCULATION.

One rough-and-ready test of any book is how many readers it has won.

In days when each copy had to be made by hand, scribes multiplied only such works as were in demand. We can judge how far a book is popular by the number of its manuscripts which have come down to us. To take a single example, the plays of Aeschylus survive in about fifty manuscripts; but of the New Testament we possess over four thousand Greek manuscripts, more or less complete, besides eight thousand Latin manuscripts of the Vulgate version.

The earliest book to be printed in Europe was the Latin Bible, and one hundred editions of it appeared during the first half century of printing.

The most popular modern English author is Charles Dickens, and it has been computed that, since "Pickwick" appeared, twenty-five million copies of his books have gone out into the world. But during the four years of the World War the Bible Society alone circulated forty million copies of the Scriptures. Since the society was founded, in 1804, it has sent out two hundred and ninety-three million volumes.

One Book is always in constant demand, and far outsells every other volume published. As an American bookseller said: "You may talk as you will of your multitudinous editions of popular novels, but the Bible leads them all, year in and year out."—British Weekly.

Colegio Irene Tolman in Matanzas has received $1,350 for running expenses during the Centenary years.

In the old days they used to anoint a king with oil; but we doubt if the practice will be popular hereafter.—Columbia Record.

Congress has still another fruitful field for investigation if it should take up the matter of the Ivory Dome.—Honolulu Star-Bulletin.

The soul must be filled before it can overflow to others. It must seek God and receive from him if it is not to remain empty or shallow.—Selected.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SISTER MARY J. LEWIS (nee McPherson) was born Dec. 13, 1856, at Rose Hill, Jasper County, Miss. Her life was dedicated to God in holy baptism by the pastor of the Methodist church and her saintly parents shortly after birth. On reaching the age of 12 years, she joined the Methodist church. On April 10, 1878, she was married to Brother W. B. Lewis. To this union were born twelve children: S. B., Dan, Tully, Bernis, and Brame (boys); Mrs. A. V. Reynolds, Mrs. Carl Reuter, Mrs. C. C. Reed, and Miss Willie. Three children died in infancy. Her saintly spirit was emancipated from its terrestial body and turned loose on the domains of a boundless eternity to ascend to meet its God, just as the sun was rising on the beautiful morning of Sept. 4, 1924. Her remains were carried to Pleasant Grove cemetery, where, after a solemn service conducted by the writer, assisted by Rev. T. M. Ainsworth, it was gently placed in an earthly resting place beneath a mighty cloud of flowers placed over the grave as a token of the high esteem in which she was held, who once inhabited the body that there awaits its transforming into the celestial in the first resurrection. Sister Lewis was a Christian and ready to go. It was my privilege to be her pastor two years, and I can say with great joy she was a great character. But few human beings have I ever known quite so meek and Christ-like in life.

GEORGE G. YEAGER,
Pastor, Methodist Episcopal Church, South.
Rose Hill, Miss.

MRS. SARAH ELIZA DIEFFENWIERTH was born in Claiborne County, Miss., March 12, 1848; was married at the home of her father, Mr. T. H. Freeland, Jan. 24, 1871, to Rev. J. M. Dieffenwierth, and from Largo, Fla., went to heaven May 17, 1924, aged 76 years, 3 months and 5 days. To this union were born eleven children, four of these having preceded her to the heavenly home. The seven remaining on earth are: Thomas Freeland, Leonard Augustin, Steven Howard, Daniel Dulaney, William Beall, Mrs. M. C. Weeks, and Miss Elvira Nelson. Of these, Daniel Dulaney is a member of the Florida Conference, and Leonard Augustin a minister of the Church of God in California. Sister Dieffenwierth was reared a member of the Presbyterian Church, but united with the Methodist Church after her marriage. They moved to Largo, Fla., Nov. 12, 1881, where they lived until the Conference established Southern College at Sutherland. They then moved there to educate their children. This great task completed, they returned to Largo. Sister Dieffenwierth was a consistent and thorough Christian. It was a great pleasure to her to attend all church services, although for many years during the latter part of her life she was often deprived by sickness of this sacred privilege. Another Christian grace in which she excelled was charitableness. She was a cheerful giver—she and her husband were tithers. Her husband's younger brothers and sisters remember with gratitude her thoughtful kindness when they came here, motherless children, from their Louisiana home. It was the writer's pleasure to be her near neighbor and pastor a few years at Sutherland. As her pastor, he found her to be a sweet-spirited, faithful Christian, one of God's saints on earth. A veritable mother in Israel is gone, a ripened sheaf for the heavenly harvest. God signally blessed her home during a long, useful career of more than half a century. Eternity alone can reveal what such a home has done for this country and the world. May the children and grandchildren continue the work. Our own broken heart goes out in deepest sympathy with her lonely, sorrowing husband and bereaved children. May the Heavenly Father abundantly minister to each one of his infinite tenderness, grace and comfort.

R. F. HODNETT.

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A GREAT TENT MEETING, JACINTO CHURCH, BURNSVILLE CIRCUIT.

One of the greatest and most far-reaching revivals ever held in this community came to a close at old Jacinto Friday night, Sept. 12.

Rev. J. A. George, our pastor at Ripley, Miss., did the preaching, and the tent was crowded to its capacity night after night to hear the heart-searching and powerful messages brought by this servant of God, who preaches the old-time gospel. Brother George does not depend upon sensationalism or emotionalism for results, but he emphasizes the fundamentals of our faith—a Divine Savior who made a blood atonement for the sins of a fallen race; an eternal burning hell as the certain doom of sinners who reject Christ; a real personal devil who seeks to deceive and destroy men; and a real heaven as the home of all who follow Christ.

The whole community was stirred deeply; fifty-one members were added to the Methodist church; seven gave their names for membership in the Baptist church; a union prayer meeting and an Epworth League were organized; two babies were baptized, and all the finances for the year were met in full.

It has indeed been a great meeting. Our revival begins at Burnsville, Sept. 14. Rev. A. L. Davenport, of Kossuth, Miss., will do the preaching.

W. T. BAZZEL,
Pastor, Burnsville Circuit.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Rapides, ct., at Holloway, Sept., 27, 10 a.m.
Alexandria, Sept. 28.
Coushatta, Oct. 5.
Campti ct., at St. Mauriceville, Oct. 12, 11 a.m.; dinner on grounds.
Natchitoches, Oct. 12, 7:30 p.m.
Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Pearl River, at St. Tamamny, Sept. 27, 28.
Bogalusa, Sept. 28.
Natalbany, at Pine Ridge, Oct. 4, 5.
Hammond, Oct. 5, 6.
Baton Rouge, First Church, preaching Oct. 12; Q. C., Nov. 11.
Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greensburg, at Wesley, Oct. 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Crowley, at Crowley, Sept. 28, 11 a.m.
Eunice, at Eunice, Sept. 28, 7:30 p.m.
Sulphur, at Sulphur, Oct. 5, 11 a.m.
Lake Arthur, at Lake Arthur, Oct. 5, 7:30 p.m.
Indian Bayou, Oct. 12, 11 a.m.
Rayne, Oct. 12, 7:30 p.m.
Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—Fourth Round.

Mer Rouge, at Collinston, Sept. 28, 7:30 p.m.
Chatham, at Frantom, Oct. 5, 11 a.m.
Eros, at Eros, Oct. 5, 7:30 p.m.
Crew Lake, at Girard, Oct. 12, 11 a.m.
Winnsboro, Oct. 12, 7:30 p.m.
Tallulah, Oct. 15, 7:30 p.m.
Lake Providence, Oct. 16, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 19, 11 a.m.
Ferriday, Oct. 19, 7:30 p.m.
De Siard, Oct. 26, 11 a.m.
Columbia, Oct. 29.
Oak Grove, Nov. 2, 11 a.m.
Epps, Nov. 2, 7:30 p.m.
Monroe, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Bonita, Nov. 9.
Calhoun, at Wilhite, Nov. 12, 11 a.m.
Rayville, Nov. 14, 7:30 p.m.
Mangham, at Little Creek, Nov. 16, 11 a.m.
Gilbert, Nov. 16, 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Rayne Memorial, Sept. 28, morning.
Second Church, Sept. 28, evening.
Bayou Blue, Oct. 4.
Lafourche, at Labadieville, Oct. 5, morning.
Houma, Oct. 5, evening.
Parker Memorial, Oct. 12, morning.
Epworth, Oct. 12, evening.
Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Chestnut, at Ashland, Sept. 27, 2 p.m.
Winnfield ct., Sept. 28; preaching at Joyce, 11 a.m.; Q. C. at Winnfield, 2 p.m.
Winnfield, preaching, Sept. 28, 7:30 p.m.
Homer, preaching, Oct. 5, 11 a.m.
Gibsland, at Gibsland, Oct. 7, 2 p.m.
Farmerville, Oct. 8, 7:30 p.m.
Marion, at Marion, Oct. 9, 2 p.m.
Cotton Valley, at Cotton Valley, preaching, Oct. 12, 11 a.m.
Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round.

Logansport, preaching and Q. C., Sunday, Sept. 28.
Grand Cane, preaching, Sunday, Sept. 28, p.m.; Q. C., Thursday, Oct. 23, p.m.
Greenwood, preaching, Sunday, Oct. 5, a.m.; Q. C., Wednesday, Oct. 22, 7:30 p.m.
Belcher, preaching, Sunday, Oct. 12, a.m.; Q. C., Tuesday, Oct. 21, p.m.
Pelican, Q. C., Saturday, Oct. 19; preaching, Sunday, Oct. 20, 11 a.m.
Mansfield, preaching, Sunday, Oct. 19, 7:30 p.m.; Q. C., Thursday, Oct. 30, 7:30 p.m.
Pleasant Hill, preaching and Q. C., Sunday, Oct. 26.
Claiborne, Q. C., Monday, Nov. 3, 7:30 p.m.
Ida, preaching and Q. C., Sunday, Nov. 2.
Oil City, preaching, Sunday, Nov. 2, 7:30 p.m.; Q. C., Tuesday, Nov. 4, 7:30 p.m.
Cedar Grove, Q. C., Thursday, Nov. 6, 7:30 p.m.
Plain Dealing, at Concord, Sunday, Nov. 9.
Bossier City, preaching, Sunday, Nov. 9, p.m.; Q. C., Nov. 10, p.m.
Texas Avenue, Q. C., Tuesday, Nov. 11, p.m.
Mangum Memorial, Q. C., Nov. 12, p.m.
Noel Memorial, Q. C., Nov. 13, p.m.
First Church, Q. C., Nov. 14, p.m.
Vivian, preaching and Q. C., Sunday, Nov. 16.

R. H. WYNN, P. E.

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Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.
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GOOD MEETINGS IN MISSISSIPPI.

Dear Dr. Carley: As I have seen no report of the meetings we recently held in Mississippi, and since I think the readers of the Advocate are always interested in reading of victories won in His name. I am sending you the following:

On the evening of Aug. 8, Rev. J. L. Sells, pastor of our First Church, McComb City, preached the opening sermon of the camp meeting at the historical old Felder or Topasaw Camp Grounds. The mere statement that Brother Sells preached is enough to those who know him. This meeting continued for one week. The writer preached three times each day, excepting two afternoons, when Brothers Weems and McCormack preached. Brother McCormack also rendered excellent help as song leader. He and his three brothers deserve special mention for quartet music. I have McCormack sized up as one of our coming men. Let us pray that his health may be completely restored. Among other visiting brethren who rendered assistance by their prayers, testimonies, etc., were: Rev. H. M. Ellis, of Brookhaven; Revs. J. A. Wells and A. S. Oliver, of McComb City; Rev. L. J. Snelgrove, of Adams; Rev. I. R. Kelly, of Sales City, Ga.; also Rev. Mr. Thompson, who is pastor of the Presbyterian churches at Magnolia and Summit, and is a son-in-law of Brother Kelly. Wish I could remember the names of other brethren who attended and whose kindliness and real Christ-like spirit were manifested in so many ways, all of which was so helpful. Of course the faithful pastor, Rev. J. E. J. Ferguson, was always on hand, with his congeniality. Brother Ferguson is a fine fellow to work with; we are all the more convinced of this after being with him last year, when we did all the preaching at this same camp meeting. We rejoiced to find his wife's health greatly improved. They are serving a loyal people, who have stood by them during their severe illness and trials.

Results? Well, of course, we all know that eternity alone will tell of all the good accomplished along any line of work that is really for Christ and his gospel. Eighty or more professed conversion, hundreds expressed desire for living more consecrated lives. One morning at the close of the 11 o'clock service we felt led to call for testimonies, and while Brother Tom Ferguson was testifying, he stated, among other matters, that it was at this altar seventeen years ago he first felt the call to preach, and yielded to that call. At the close of these testimonies we called for volunteers for life service, and four fine young men and four fine young women came forward and consecrated themselves to the Great Head of the church to be used where he leads them.

The attendance was better still this year than last, and there was more evidence of a real revival spirit. This, we were told, is largely prevailing through that great State, and is attributed largely to the result of the Gipsy Smith campaigns being held throughout the State. A conservative estimate placed the number attending on the Sabbath of the meeting at 4,000, and the big tabernacle was full every night and afternoon. Of course these people never thought of such a thing as charging a gate fee (this statement is made with all due respect for those who charge admission fees for people to a place of worship), yet all helpers were well paid, and a free-will offering was taken the last night of the meeting for the pastor.

We greatly appreciate the kindly, Christian hospitality shown us by all whose invitations we had the pleasure of accepting, especially that of our good friend and brother, Will Griffin, and his good wife, in whose home we were entertained the last night.

A week later we held another meeting with the same pastor, this time at the Pisgah Church, in the opposite direction from Summit. Here the house was crowded, and many stood near the doors and windows to hear. Sinners professed conversion, backsliders were reclaimed, eight or more pledged themselves to erect family altars, and there were many evidences of a real revival. Of course the good, old-time Christian hospitality was much in evidence here, too. Rev. Mr. Thompson, above referred to, rendered much help at this place by preaching the opening sermon on Sunday before we arrived, and while the pastor was engaged in a Presbyterian-Methodist revival at Summit, where our good Brother Kelly was doing the preaching. Talk about real, solid, old-time Methodist theology, Kelly has it.

Well, I fear I have already imposed on your liberalness of space, and will close, stating that it's fine to be back home, and I want to send some news of progress from the Winnsboro charge soon. We have some of the best people on earth here, and they have been exceedingly kind and considerate of their unworthy pastor during the year.

Fraternally,

LEE R. SPARKS.

Winnsboro, La.

WHY YOU NEED IRON—

To make you strong and "brainy" and put the power into your blood to overcome disease germs

The food you eat contains carbon. When your food is digested it is absorbed from the intestines into the blood. When the carbon in your food comes in contact with the oxygen carried by the iron in your blood, the carbon and oxygen unite and by so doing they give off tremendous energy, thereby giving you great force, strength and endurance. Without iron your blood carries no oxygen and without oxygen there is nothing to unite with the carbon in your food, so that what you eat does you no good—you do not get any strength from it—It is like putting coal into a stove without a fire. You cannot get any heat unless the coal unites with the fire.

The strongest weapon with which to prevent and overcome colds, pneumonia, kidney trouble, rheumatism, nervous prostration, in fact almost any disease or disease germs is plenty of good rich, pure blood, strength, energy and endurance and the greater energy carrier in the body is organic iron, not metallic iron which people usually take, but organic iron like the iron in spinach, lentils and apples, and like the iron contained in what is known as organic Nuxated Iron, which may be had from almost any druggist. Nuxated Iron often increased the strength, energy and endurance of weak, nervous, rundown folks in two weeks' time.

It has been used and highly recommended by former United States Senators, Members of Congress, Judges of U. S. Courts, many physicians and prominent men.

Over 4,000,000 people are now using it annually. Satisfactory results are guaranteed or the manufacturers will refund your money. Sold by all druggists in tablet form only.

NUXATED IRON
For Red Blood, Strength and Endurance

FROM SALLIS, MISS.

Dear Brother Carley: Some time has passed since I have written to the Advocate. Since I have finished my revivals, I will tell you and the readers of the Advocate about them.

I started at Shrock the fourth Sunday in July. We had a warm revival. Every one seemed to get a great blessing. While we had only one accession to the church, the membership was greatly revived. The first Sunday in August I went to Spring Grove. The Lord was with us in great power. We had the "old-time religion" manifested here. Many were reclaimed, sinners were converted, and there were twenty-nine accessions to the church on profession of faith and baptism, and eight by letter. We closed this meeting with an afternoon service on Thursday.

The following Sunday I began my meeting at Zemuly. We held an eight days' meeting. The Lord again blessed us and was with us with great power. Sinners were converted, and backsliders reclaimed; the church was greatly revived; there were seventy-four accessions to the church on profession of faith, and several were converted who have not yet united with the church. I did all the preaching at each of these places, and the Lord was with me, and to him belong the praise and the glory.

On the fourth Sunday we were at McAdams. Brother W. N. Duncan did the preaching in great earnestness and zeal. He was at his best. Every one enjoyed and appreciated his sermons. He preached the gospel in its purity and simplicity. The church was greatly revived, and there we had three accessions to the church.

The fifth Sunday, Brother T. H. Lipscomb came to us at Sallis, bringing us some great sermons, full of truth, and a gospel of love. He gave us six days of good, sound gospel preaching. Again we had a revival, and Sallis will feel the effect of this meeting in the days yet to come. We had two accessions to the church.

We appreciate the good work which these two able men did for us on the Sallis charge. We always feel uplifted by the association with them. We pray God's blessings upon them.

The meetings being over, we are now winding up our work and getting everything in shape for Conference. We hope to have a good report.

R. G. A. CARLISLE.

REPORT OF THE PASTOR TO THE ANNUAL CONFERENCES CONCERNING SUNDAY SCHOOLS IN 1924.

By A. L. Dietrich.

One of the important things every pastor has to do in preparation for the Annual Conference is the gathering together of statistics from the various organizations in the church and putting them in suitable shape for report to the statistical secretary at the Annual Conference.

For a number of years the writer has had, among his other duties, the preparation of the statistical tables for the annual Yearbook of the General Sunday School Board. The examination year after year of the Conference Journals, or Minutes, reveals a lack of uniformity and what appears to be a certain amount of guess work in making up the statistics that appear in the reports; hence he is taking the liberty of offering a few suggestions concerning the making up of the reports, so far as they relate to the Sunday school statistics.

The first item called for on the blank is "Number of schools." Every Sunday school, the superintendent of which is appointed by one of our pastors or elected by a quarterly conference, should be reported as a Southern Methodist Sunday school, no matter what literature is used in the school. Schools that may have suspended meeting for a period ("gone into winter quarters," as it is frequently expressed) should be included in the report. Schools that have gone out of existence during the year should not be included.

As to the "Number of officers and teachers," care should be observed in several directions in order that an accurate aggregate may be arrived at. We have a total of some 16,000 Sunday schools. Inaccuracy or guesswork with regard to any considerable percentage of them shows in the aggregate very large. "Number of officers and teachers" should include all the teachers of all the departments, care being observed to see that no one individual is counted twice. For instance, he should not be counted once as an officer and once as a teacher. Care should be observed to see that subordinate officers who may also be carried on the roll of some class in the school are not counted twice (once as an officer and once as a pupil). The pastor, in making up the total of officers and teachers for his circuit or station, should count himself as one of the officers of the Sunday school on the charge, but he should be counted only once, no matter how many schools he may be pastor of. Officers of classes should not be included under this heading, as their names should be carried and counted on the rolls of the classes of which they are officers.

As to the Cradle Roll and Home Department members, the superintendents of these departments should see to it that their membership rolls are kept up-to-date and accurate and that a correct statement of their membership is reported to the pastor either directly or through other officers of the Cradle Roll and Home

(Continued on Page 13.)

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WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

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For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

It has been some time since I have had a letter in the Advocate. The press of duties has made it impossible.

The Biloxi Training School was a success in every respect. The attendance was larger than we looked for, and the percentage of credits was good. We hope, with the help of the rest of the folks, to make this a very large and progressive gathering of Sunday school workers for this part of the Conference. Nowhere have we received a better support in our efforts.

The Vicksburg school had the largest percentage of units to the enrollment of any school we have held so far. The attendance was good, but the enrollment was not what we expected. Each teacher in this school did exceptionally good work. We are really proud of the loyal workers of Vicksburg. If we began to name them, we would run the risk of leaving out those who ought to be named. Their kindness personally and loyalty to me and the work is always an inspiration and a help.

Two matters that should have been attended to long, long ago—Sunday School Day and Children's Week.

Sunday School Day: 25 of our 170 pastors' names are ready for the Sunday School Day Honor Roll. It looks like a small per cent to me. Can this not be made better?

Our Sunday School Day offering last year was $2,176; our offering this year is only $1,324.25. There is a difference of $851.75. WE NEED THIS MONEY. Nobody can tell how bad we do need it. Our finances will be OK if we can get into the Treasurer's hands by the first of October $200, and get into his hands by the first of November $600. If you have Sunday School Day money, please send it in. If you have not held the Day, won't you please take a collection and send it in? We need the money. Out of 428 Sunday schools, we have received offerings from 155. Think what a small amount it will take from the rest if they will rally and send in an offering.

Children's Week: A certain number of schools have been selected in each district to observe Children's Week. Several schools that were not selected are holding this Week. No one is prohibited. If you care to do this work, please send for the material.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The neglecting of Children's Week is almost equivalent to forgetting the children. Only twenty schools have ordered literature from Miss Virginia Thomas for this purpose. The halfway observance of the week will help train leaders, stimulate indifferent parents to help the teachers, get new members, and do some piece of work that will help the entire church. From the present until the 1st of June Miss Virginia Thomas will be at the University of Mississippi. Her address is Box 152, University, Miss.

Let all teachers of children 4 and 5 years of age remember that no lesson material for such children has been provided except Beginner Graded lessons. Order the following: One Beginner Teacher's Text Book No. 1, and as many Beginner Lesson Stories, No. 1, as you have children in your class. The Olivet Picture Card is not intended as lesson material. It is only to amuse the child. Please do not order these cards as long as you live. The children cry for bread, will you give them a stone?

The institute conducted by Miss Thomas and Mrs. Howorth at Macon was well attended and was a distinct success. These institutes never fail to encourage the workers and stimulate them to go forward in their work. We need not less than seven district elementary superintendents in the Conference to do this type of instruction. May the Holy Spirit call as many as are needed. He does call, but they fail to answer.

The past week I checked up Coahoma, Jonestown, Sherard, Gunnison, and Clarksdale. Jonestown had covered seven points; Coahoma, five points; Sherard, five points, and have each of the other points partially covered. The teachers and officers at Sherard have been awarded fifteen units in the standard course during the last nine months and are taking other courses. The school at Sherard is continually making progress because the teachers are studying. The leaders must lead to a definite goal, and they must have the ability to lead, or else they must slide backward, go in a circle, or shoot off in the wrong direction. Each one of the schools visited promised to take up the neglected work and go forward.

If every superintendent in the Conference would take the pains to have the schools commit the aim of the school and repeat it in concert until it was familiar to every one, it would stimulate the school to greater endeavor in all the work. The next best thing is to call attention frequently to the aim, and check the school once a month or at every meeting of the Worker's Council. This is simple, but very effective. Just try it and report the results.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The New Orleans Sunday School District has quarterly meetings. Most of the other districts in our Conference have only annual meetings. The date for the next district meeting for the New Orleans District is October 9, at First Church. Secretary of this District, Mr. H. P. Wall, writes: "I checked four schools last week and five so far this week, three Wednesday night. The attitude of the pastors, superintendents, and workers towards the checking has been splendid. They have all set their faces towards the goals set for standard schools."

Sunday, September 28, will be observed as Promotion Day in many of our schools in Louisiana. No doubt several of the schools that have not taken an offering for the promotion of the Conference Sunday school work, will do so on this day.

One of the latest leaflets issued by the General Sunday School Board is, "The Adult Department in Sunday School Organization." Most of us know something about the value of the organized Bible class, but this leaflet will give us a clearer idea of the value of the organization of the Adult Department.

Our Annual Conference will be honored this year with a visit from the General Sunday School Secretary, Dr. John W. Shackford, of Nashville.

We helped to organize recently a Sunday school in an old country church near Alexandria, named Pleasant Grove. This church has been abandoned as a preaching place, but with the coming of the Sunday school they will no doubt take on new life. There were over 50 present last Sunday.

We are sending five small seals to the Carrollton Avenue Church. This school was recently checked by the District Secretary, Mr. H. P. Wall. Two of our Elementary workers, Mrs. R. C. Culpepper, of Alexandria, and Mrs. R. H. Harper, of New Orleans, have been recently approved to check up the Elementary Department work in the Sunday schools. We hope by the end of the year to have several Elementary Departments checked by these workers.

The second Saturday in October is "Work Day" in our Conference for the Orphans, and the following Sunday is "Harvest Day." We hope each Sunday school will observe these two days.

The Shreveport Standard Training School opens Monday night, October 13. A preliminary meeting for organization, enrollment, and classification of that school will be held Sunday, October 12, at 3:30 p. m.

One of the most active District Superintendents of Missionary Edu-

(Continued on next page.)

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

A MAN WHO BECAME FAMOUS

Doctor R. V. Pierce, whose picture appears above, was not only a successful physician but also a profound student of the medicinal qualities of Nature's remedies, roots and herbs, and by close observation of the methods used by the Indians, he discovered their great remedial qualities, especially for weaknesses of women, and after careful preparation succeeded in giving to the world a remedy which has been used by women with the best results for half a century. Dr. Pierce's Favorite Prescription is still in great demand, while many other so called "cure-alls" have come and gone. The reason for its phenomenal success is because of its absolute purity, and Dr. Pierce's high standing as an honored citizen of Buffalo is a guarantee of all that is claimed for the Favorite Prescription as a regulator for the ills peculiar to women.

Send 10c. for trial pkg. to Dr. Pierce's Invalids Hotel, Buffalo, N. Y.

"nothing else like it since Harold Begbie's 'Twice-Born Men'"
REVIEW AND EXPOSITOR.

ADVENTURES IN EVANGELISM

By EDMUND THICKSTUN

Since Harold Begbie's "Twice-Born Men," no volume of stories of the power of the Gospel in the lives of men has appeared of such absorbing interest as this. There are some stories in the book that ought to be added to the repertoire of all those who strive to the saving power of Christ. Evangelists, evangelistic pastors, and all personal workers will welcome this contribution to the subject which lies so close to the heart of evangelical Christianity and will read it through at one sitting, so absorbing is the interest and so delightful the style.—Review and Expositor.

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MacDONELL FRENCH MISSION SCHOOL, 1924-25 TERM.

The first week of school, Sept. 8-12, has been one of happy, bustling activities at the MacDonell French Mission School.

The girls and boys began coming in by the Thursday before, and continued arriving through Monday, thirteen eager, wide-awake boys, and seventeen girls, very much alive, if you please.

On Sunday afternoon a new girl came in accompanied by her entire family, ten strong, from father to tiny year-old baby, completely filling a truck, borrowed for the occasion.

The first meal, Sunday night's supper, under the wonderful big trees back of the dining hall, made everybody feel friendly and at ease. Then all attended the night services at the Houma church, and were soon after happily dreaming. Monday morning school opened and lessons were assigned, and the first chapel exercises were led by our pastor, Brother McCoy; then, in the afternoon, work schedules were mapped out and started, while Monday night a social time, with refreshments, was enjoyed to make the last-comers feel at home.

Except for the fact that three new teachers had to get things in hand, and one of the last year's force was disabled by sickness during the whole week, thus throwing double duty on the other workers, by the end of the first week everything was moving with schedule regularity. Happier, more eager youngsters it would be hard to find, and the new matron says she has never seen such capacity for hiding away food of every description, especially bread.

All our old students have returned except two, one of whom was married during the summer, and the other one has not yet been able to get back. There are four new boys and three new girls with us. We do ask the earnest prayers of all our friends back of our work here for the Master, that God will give us wisdom and grace to do his will in all things for these young French folk. In the face of the State Superintendent's recent figures on Louisiana's position as to illiteracy in our nation, stating that Lafourche Parish has only 40%, and Terrebonne only 54% white educables in school attendance, the desperate need of the work of such a school comes home to us with a new force, and we gather courage to go on with the fight against ignorance and sin.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

"WHAT DID YOU DO?"

When the Princess Alice, an excursion boat, was sunk on the River Thames, there were about seven hundred women and children drowned. At the inquest, one man said that he saw a mother struggling in the water, with a little baby in her arms. She was calling for help. He said as she went down she held her little baby up above her head as high as she could, thinking that some one would rescue it. She rose again, and again, and went down for the third and last time, still holding her little baby above her head.

The judge said: "Well, what did you do?" The man said: "I did not do anything." The judge asked: "You saw that woman struggling in the water, with a little baby in her arms; you saw her sink down, holding the little baby above her head, and yet you did not do anything?" Men jumped to their feet, and he was hissed and driven from the courtroom.

There is going to be another inquest some day. You and I might be there, and the question may be asked

(Continued on Last Page.)

REPORT OF THE PASTOR TO THE ANNUAL CONFERENCES CONCERNING SUNDAY SCHOOLS IN 1924.

(Continued from Page 11.)

Department. These officers should be included among the number reported as officers and teachers.

Perhaps as important an item as the pastor has to report to the Annual Conference is that under the heading, "Total enrollment in all departments of the Sunday school." This should include all those reported as officers and teachers, Cradle Roll members, Home Department members and everybody else connected with any department or class in the Sunday school. The number so reported should represent the actual number of persons belonging to the Sunday schools of the charge in any way at the time the report is made to the Annual Conference.

Careful investigation should be made in order that the item on the report blank calling for "Number of Sunday school pupils who have joined the church during the year" shall be an accurate statement, no guesswork. It is the judgment of the writer that a considerable number of Sunday school pupils are received into our churches every year and are not counted among the number carried in the reports turned in to the Conference because in very few places are records kept so as to clearly show this fact. The pastor and superintendent depend largely upon memory. The most fertile field the church has for recruiting of its membership ranks is that of the Sunday school, and after the officers and teachers, including the pastor, have worked faithfully and zealously all the year the results of their efforts in pupils added to the church should appear on the records.

Another item that is important is the correct report of the amount of money raised in the Sunday schools for missions. If our church, or any other church for that matter, is ever to be thoroughly missionary in spirit and practice it will be because the members of that church were instructed properly and trained carefully during the days of childhood and youth, and the Sunday school is the place where the church is doing that now. Perhaps one of the best ways that we can judge what is being done in the way of instruction in this respect is through the amounts that are contributed to missions in the Sunday schools. Therefore all the money raised in the Sunday school for missions, either as specials or on regular accounts, should be reported. In this connection the amount of money reported as raised for missions in the Sunday schools should agree with the account that is turned over to the treasurers of the several Mission Boards and funds of the church. Money raised for missions should not be used for purposes that are not missionary. The educational value of the effort to instruct is largely lost if the money that is contributed as a result of that effort is used for any other purposes.

The total amount of money raised in the Sunday schools should be accurately reported. It is nothing but right and just to those who have contributed it that a full and accurate report be made at the end of the year and due credit given through its publication in the regular statistical report.

The writer has observed what he believes to be considerable improvement in the reliability of the statistics appearing in the Conference Journals during the last two or three years, and believes that through the exercise of proper care and attention on the part of each pastor our statistical records can be made just as reliable as those of a bank or other business house.

In view of the fact that the General Sunday School Board is sponsoring an active membership campaign this fall through which it is hoped to increase quite materially the Sunday school enrollment of our church, it is essential that at the beginning records should be as clear and that proper count should be kept of enrollment in order that at the end of the year it may be definitely ascertained whether worth while results have been achieved by the effort put forth in the membership campaign.

Nashville, Tenn.

School Desks,
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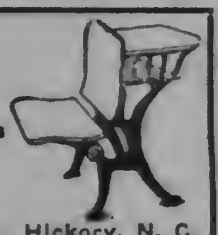

Southern Desk Co., Hickory, N. C.

SUNDAY SCHOOL.

(Continued from Page 12.)

cation is Mrs. S. J. Beene of the Ruston District.

Sunday School Offering by Districts—1924.

Monroe	$177.69
New Orleans	158.67
Alexandria	153.90
Ruston	133.00
Lake Charles	98.93
Shreveport	92.80
Baton Rouge	91.28
Total	$906.27

NOTICE TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS OF NEWTON DISTRICT.

As Newton District Superintendent of Missionary Education, I am taking this means of asking the pastors of this District to co-operate with me by sending me the names and addresses of their Sunday school superintendents, as I have addresses of only a few.

I have been Missionary Superintendent for over a year, and have written to a number of pastors, and have received only three replies, these coming from Philadelphia, Forest, and Bay Springs.

I most earnestly solicit the co-operation and help of both pastors and superintendents, for without this, little can be accomplished in this important work. Mrs. ROY MAPP.

Montroso, Miss.

ALL ELECTION ARGUMENTS SETTLED.

Authoritative Campaign Guide Just Issued at Washington.

Washington, D. C., (Special).—One of the most useful documents ever got up has just made its appearance. It supplies information needed by all citizens that come up in a national campaign; tells how a president is elected; how a third party may throw election into congress; resume of party platforms, candidates, electoral vote of States; full data about past elections—nothing partisan; facts and figures enabling you to settle all campaign disputes.

This little Election Guide is put out by the Pathfinder, a wonderful weekly magazine that three million people read. This paper gives an unbiased digest of national and world affairs. Chuck full of the kind of reading you want. Send 15 cents for this splendid periodical on trial three months—13 fine weekly issues—including Election Guide and full account of campaign and election. Send the 15 cents to The Pathfinder, 26 Langdon Sta., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

One of the great Centenary enterprises for Brazil was the erection of a new church building in the city of Piracicaba.

PAIN IN RIGHT SIDE
Indigestion, Gas, Colic, [illegible] I tried [illegible] even 2 operations failed to help [illegible] tell you about PEPTO. MADELINE E. UNGER, Department E-8, 22 Quincy Street, Chicago, Illinois.

KUNJU'S MOTHER.

By Mrs. W. T. Reid.

The worker lies stricken; one of the brave women of Korea is doomed to work no more. Paralysis and a stroke are the sequel of a bad attack of flu this winter, and Ugami is obliged now to lie down indefinitely, cut off in the midst of her usefulness by the disease inflicted by an overtaxed heart on the body and brain that have worked too lavishly and generously. It is the punishment of the toiler who gives himself for others.

She is in her daughter's home, Kunju. For her, Ugami sacrificed all her earnings, only keeping herself alive, and Kunju is an example of what an unselfish Korean mother can make of her daughter. She is young, attractive, equipped with the culture and technical requirements that make her a good kindergarten teacher. In that profession she has an assured position and steady income at Holston Girls' School. About six years ago, Kunju was married according to Korean custom, and married well, her husband being a relative by marriage of Kital, the pillar of the church in Songdo, contractor and the missionaries' business friend. Kunju thus became well connected and enjoys a pleasant and cultured social circle.

During the last two years, Kunju lost both her husband and father-in-law. She has two little boys who are quite attractive, and always clean and nicely dressed. There are no husband's relatives to share the house, so it belongs to her, and it is a very good one, which has four rooms, woodshed, kitchen and all conveniences, and there is an outer yard which surrounds the house, and that in turn is outlined by a hedge. Thus double privacy is provided, which is the Korean's ideal.

With those who live from hand to mouth in one room of course the ideal is sadly violated, and we all know ideals depend on money to support them.

I have been to see Ugami. Of course Kunju loves her and will do her best to make her life endurable, but how much is the question. She is young, she may marry again, the two babies are her chief concern. These things take their place in the scales against Ugami, who is now a burden to herself, and she is worrying now that she cannot "work."

The husband who abandoned Ugami long ago came back in recent years, when she had regular work and a roof over her head in the hospital yard. He condescended to share the roof, the warm floor and the rice, but that is all. Like many other Korean men, he feels no obligations. He had money at one time, but spent it on dancing girls. He has no money now but a tiny dole of wages for literary work he does downtown. He is one of the Korean men who is passing with the old Korea. He is between the "close up" and "fade away." He exists, that is all, so he is negative.

I cannot probe into the intimate reasons why Ugami has to work; there are reticenses which lie in the way when love and money are discussed. We took her word for it and promised her an old stove and I was becoming active in getting up a bakery trade for her, which she might carry on at home, for she is a good cook. Several Korean gentlemen were interested, for so many of them would like to buy foreign food.

Thus disappointment will often check the best efforts, and we must resign ourselves to the inevitable.

Songdo, Korea.

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THE OLD CHURCH BELL.

By Margaret E. Sangster, in the Christian Herald.

The old church bell is silent, now,
Forgotten, cast aside,
And from the hurried, daily life
A something sweet has died.
A something subtle and remote,
That yet told, every hour,
That heaven is a garden place
Where love is all a-flower.

The old church bell once rang for joy,
And once it rang for pain,
Its message sang across the town
Like cooling, summer rain.
It gave a promise and a prayer,
It spoke of swift release—
It murmured through the clouds of war,
And thrilled, at last, to peace!

It touched the town in times of fear,
Of want and agony—
It made God's message very clear,
There was no mystery
In its clear voice, there was no doubt,
Its song brushed care aside—
It whispered to the weary ones,
"His love is deep, and wide!"

The old church bell lies grimed with dust,
Folk pass it, heedless, by—
And yet it still tells, silently,
Of love that cannot die.
It tells of service and of faith,
That, nothing daunted, live,
And if its voice might speak, I know,
It would chime, "I forgive!"

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Shannon, at Pleasant Grove, a.m., Sept. 27, 28.
Nettleton, at Nettleton, p.m., Sept. 28, 29.
Greenwood Springs, at Riggins Chapel, Oct. 3.
Buena Vista, at Boone's Chapel, a.m., Oct. 4, 5.
Prairie and Strong, at Prairie, p.m., Oct. 5, 6.
Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation hy a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Sturgis, at Big Creek, Sept. 27, 28.
Ackerman and Weir, at Ackerman, Sept. 28, night.
Kosciusko ct., at Bethel, Oct. 1.
Kosciusko sta., Oct. 1, night.
Ethel, at Tabernacle, Oct. 2.
Artesia, Oct. 3, afternoon.
Columbus, Central, Oct. 3, night.
Macon ct., at Center Point, Oct. 5, morning.
Macon sta., Oct. 5, night.
Shuqualak, at Shuqualak, Oct. 6.
Caledonia, at Piney Grove, Oct. 7.
Mayhew and Sessums, at Mayhew, Oct. 8.
Cedar Bluff, at Pheba, Oct. 9.
Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Iuka ct., at Salem, Sept. 30.
Burnsville, at Chapel Hill, Oct. 1.
Iuka sta., Sept. 28, night; Q. C., Sept. 29, 9 a.m.
Kossuth ct., at Pleasant Hill, Friday, Oct. 3.
Silver Springs, at Elbethel, Oct. 4, 5.
Belmont, at Belmont, Oct. 7.
Mantachie, at Mantachie, Oct. 8.
Blue Mountain, at Brownfield, Friday, Oct. 10.
Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mocreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Fourth Round.

Kilmichael ct., at Salem, Sept. 28.
Water Valley, Main Street, and Taylor, at Taylor, Sept. 28, 29.
Duck Hill ct., at Chapel Hill, Oct. 3.
Holcomb ct., at Sparta, Oct. 4.
Lamar ct., at Harris Chapel, Oct. 5.
Grenada, Oct. 7.
Paris ct., at Salem, Oct. 11.
Waterford ct., at Lebanon, Oct. 12.
Oxford, Oct. 12, 13.
Abbeville ct., at Cambridge, Oct. 18.
Ashland ct., at Liberty, Oct. 19.
Lexington, Oct. 22.
Winona, Oct. 23.
Ebenezer ct., at Liberty Chapel, Oct. 26.

R. A. TUCKER, P. E.

Greenville Dist.—Fourth Round.

Lake Cormorant, at Lake Cormorant, Sept. 28, 11 a.m.
Tunica, Sept. 28, 7:30 p.m.
Friars Point and L., at Friars Point, Oct. 5, 11 a.m.
Coahoma and J., at J., Oct. 5, 7:30 p.m.
Clarksdale, Oct. 6, 7:30 p.m.
Boyle, Oct. 7, 7:30 p.m.
Cleveland, Oct. 8, 7:30 p.m.
Shaw, Oct. 9, 7:30 p.m.
Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Greenwood Dist.—Fourth Round.

Lambert, at Belen, Sept. 28, a.m. and p.m.
Black Hawk, at Smith's Chapel, Oct. 4, 5.
Sidon, at Cruger, Oct. 5, 3:30 p.m.
Sunflower, Oct. 6, 7:30 p.m.
Ruleville, at Doddsville, Oct. 7, 10 a.m.
Belzoni, Oct. 7, 7:30 p.m.
Inverness, Oct. 8, 10 a.m.
Moorhead, Oct. 8, 2 p.m.
Acona, Oct. 11, 12.
Tchula, Oct. 12, 3:30 p.m.
Indianola, Oct. 14, 3 p.m.
Itta Bena, Oct. 14, 7:30 p.m.
Minter City, at Glendora, Oct. 15, 3:30 p.m.
Schlater, Oct. 15, 7:30 p.m.
Swiftown, at Morgan, Oct. 16, 3:30 p.m.
Carrollton, at ———, Oct. 18, 19.
Greenwood, Oct. 20, 7:30 p.m.
Drew, Oct. 22, 7:30 p.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Longtown, at See's Chapel, Sept. 28, 11 a.m.
Crenshaw, at Crenshaw, Sept. 28, 7 p.m.
Arkabutla, at Truslo, Sept. 27, 11 a.m.
Mount Pleasant, at Marshall Institute, Sept. 28, 11 a.m.
Sardis ct., at Davis Chapel, Oct. 4, 11 a.m.
Horn Lake, at Hind's Chapel, Oct. 9, 11 a.m.
Tyro, at Emory, Oct. 10, 11 a.m.
Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on benevolences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference .....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

POLICY OF GREENWOOD DISTRICT EPWORTH LEAGUE.

1. We urge that each League have a written policy and that the League follow the policy faithfully when adopted.

2. We would suggest that in making out a policy the League make it to suit the local conditions, and practical. Make the program fit the field with the program.

3. Furthermore, we would suggest that each League consider the value of the study of the doctrines peculiar to Methodism, and that each League study to some extent the history of our church.

4. We urge that all Leagues carry out the Standard of Efficiency, hold the Council and business meetings with regularity each month, and a program of wholesome entertainment and recreation be arranged for the year.

5. Have a simple and practical plan, and work out the plan.

Adopted by the Greenwood District Epworth League Institute, Greenwood, Miss., Sept. 12.

JUNIOR LEAGUE GIVES PLAY.

The Junior Epworth League of the McDonoghville Methodist church, under the direction of Mrs. F. B. Hill, gave a Japanese play last Friday on the parsonage lawn. It was thoroughly appreciated, and the program was filled in with travel post cards and snapshots taken by the pastor and his wife on their recent trip to Europe. A machine lent by the Harcol Company, of New Orleans, displayed the views on a screen. Forty dollars of the net proceeds were donated to the amount needed for the superannuate fund.

By request, the play was given by the Junior League to the inmates of the Algiers Naval Station. The large auditorium was filled with men who fully appreciated the visit. The naval staff say that when the McDonoghville Leaguers visit the station there is no need to heat up a crowd to listen, as they know some good, enjoyable program is in store.

F. B. HILL.

HAVE YOU HEARD ABOUT IT?

One of the latest demonstrations of the fact that Leaguers do things well and in a strictly up-to-date manner, is the October number of the Epworth Era, which is written largely by the Leaguers themselves. This is strictly a Leaguers' number—"nuff" said. You know it is good and is something of which every one of us should be justly proud.

Some of its other interesting features, aside from the fact that most of the articles are written by the Leaguers, are the Epworth Cross, a new department containing new ideas and suggestions for handling the various work of your chapter more efficiently. The Era pays for all material which it accepts for publication in this department. Send in some trial plan of yours; if adopted, it will mean a check for you, and your helpful suggestion is passed on to the other fellow. All Leaguers are invited to help make this department one of the best.

Listen to this: "A Missionary Play, complete," is another interesting feature for the October number. Use this play for your own League entertainment. It is a "hit." This issue will contain a list and review of all the Mission Study books. You will want to see this list of books and learn of their contents.

Now last, but in no wise least, is another department of the Era, and it's a "hummer." Here's the name—"Cracks from a Dumb Bell, by the office Dumb Belle." You will be surprised at the large number of "dumb Bells" in this world when you read this page. All kinds of "dumb bells" are contributors to this page, big, little, old, young, fat, lean, and some just plain "dumb bells"—and "dumb belladonnas," too.

Send in your jokes and cracks for this page. $5 will be paid for the best joke, $2 for next best, and $1 for third choice. You can ring one of these choice. You can ring one of these prizes. Try it and convince yourself.

The flowers of knowledge are not gathered in one big bunch, but rather plucked from the garden of life one at a time.—Exchange.

SUFFERED SINCE YOUNG GIRL

Words Failed to Express Benefit Received from Lydia E. Pinkham's Vegetable Compound

Greenville, Texas.—"Words cannot express how much good Lydia E. Pinkham's Vegetable Compound has done for me. Every month I would have cramps and headache, and I felt like I was freezing to death. I suffered in this way from the time I was a young girl, and all the doctors said was 'operation.' For months I had a tired, sleepy feeling all day, and when night would come I would be so nervous I couldn't stay in bed. Our druggist recommended the Vegetable Compound to my husband and he bought four bottles. I have taken every one and I think I have a right to praise your medicine."—Mrs. J. B. HOLLEMAN, 2214 E. Marshal Street, Greenville, Texas.

For fifty years Lydia E. Pinkham's Vegetable Compound has been used by women from girlhood through middle age.

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FROM BYHALIA, MISS.

Dear Brother Carley: On the night of last Easter Sunday, Rev. John W. Robertson, of our Conference, came to our help at Byhalia, and for ten days gave us some stirring messages. He did not fail to attack sin as sin, and made clear what he was talking about. It is said, "a hint to the wise is sufficient," but if that is true, then many are not wise when it comes to preaching, for it takes plain facts, repeated and repeated again, to stop some things. Those things most common among church folks, some church folks are seemingly satisfied not to heed the gospel of Christ, or ever seem to think that they may be in the way of any one. If a hint should face them, they will say, "O well, there is no harm in this," and, as Robertson said, to make folks understand he is talking about them, yes, their own sins, he reminded them it became necessary to strike often in the same place, until they are aware he means for them to know they are the offenders. A thing practiced among them became a target, and although it was engaged in often before the meeting, it has since waned and seems no more, and it is a joy to us all.

At an early stage of the meeting a Young People's choir was organized, and although some rebuff came to it, there were enough resolute young ladies who felt the need of its life and interest in its progress to organize a weekly practice, which was continued until after a few weeks, when Mrs. Charlie Partee came home from Biloxi, and was asked to take charge of the choir, which she did with much interest, and not only taught the young ladies who played, but also the young men on the cornet and saxophone, the music; but also voice as well, to the whole membership of the choir. All the young people of all three of the churches of the town are members, and work in perfect union, and seeming delight. It is a great treat to hear them sing, and I am safe in saying there is no better in our country than this choir.

Our thanks are greatly due Mrs. Partee for her great interest and loyalty shown our young people in this great kindness, which is a gratis work; but its value is of great worth to our town, and should have the highest place in our worship, for who among us can excel them? They sing every Sunday morning for our Sunday school, that is the Methodist part of them, and it has proved a drawing card to our church in this capacity.

Our meeting at Fountain Head was begun on the fourth Sunday in July, and was limited to one week, as other neighborhood churches followed as an old custom for many years. But the Lord was with us, and the people co-operated, and it seemed they became reconciled to the fact that they were willing for the pastor to do his own preaching, as I heard no complaint against it. I baptized seven into the church, organized a weekly prayer meeting, some new family altars were erected, and an Epworth League was begun, which seems to be full of interest and good progress.

At Emory, we began on the second Sunday in August, and again limited as at Fountain Head, we were busy, with God's help and the co-operation of the folks here, so that the few days were greatly filled with rich blessings from our heavenly Father's bounty. I baptized four here, and received one by letter into the church. We have several family altars, organized a weekly prayer meeting, and the people seem happy, and I am sure I am. God has greatly blessed us this year, and we are happy because we know it. To him be all the praise.

H. M. YOUNG, Pastor.

Sixty thousand dollars of Centenary money was invested in Collegio Centenario, Santa Maria.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 13.)

us: 'What did you do, what did you do when you saw men, women and children go down?'" Will we, like this man, say: "I did not do anything," and be driven from the presence of God, or will it be said of us, as of Mary of old, "she hath done what she could?"

—G. A. Perkins,
Of the American Bible Society.

AT THE CAPITAL OF A CHRISTIAN NATION.

"Sunday Parties in Capital Gain in Favor," reads the headline on a society page. The news printed beneath shows that everything, from dinner parties to dancing parties, is being given by persons who are presumed to be respectable, but who are not respectable enough to show respect for one of the distinctive Christian Anglo-Saxon institutions, the Sabbatical day of worship and rest.

Dancing parties in high circles at Washington on Sunday are a disgrace to those who participate in them. The excuse given for this is that they may squeeze in all the society functions they can before Lent! To keep Lent they dishonor the Christian Sabbath, because it is more fashionable to keep Lent, and rapidly becoming less fashionable to keep the Sabbath. We are glad to say that, so far as the society news discloses, none of our government officials have lent their presence to these affairs.

In France, for example, they hold their elections on Sunday. But, then, look at France! It is probably no mere coincidence that the nations freest from the world blight to-day are those nations which have reverently observed the first day of the week.—The Watchman-Examiner.

We American Christians had better observe well how we regard God's holy day!

CHURCH INSURANCE.

The National Mutual Church Insurance Company, of Chicago, Ill., has appointed Rev. J. H. Shumaker, of Nashville, Tenn., as general agent, southern department, to represent the company for the Methodist Episcopal Church, South.

Mr. Shumaker is well known to all Southern Methodists as the general secretary of the Methodist Benevolent Association since its organization, twenty-one years ago. The "Methodist Mutual," as it is called for short, had as its first agent for the Southern department Rev. J. J. Lafferty, D.D., of Virginia. After his death, Judge Wilhur F. Barclay, of Louisville, Ky., was appointed, and at his death his widow, Mrs. Alice Hargrove Barclay, succeeded to the agency. Since her death, which occurred a few months ago, the company has secured the services of Mr. Shumaker, who will conduct the affairs of the Agency from the offices of the Methodist Benevolent Association, 808 Broadway, Nashville, Tenn.

As evidenced by the numerous inquiries coming to the Methodist Benevolent Association, our Methodist people have long wanted Nashville to be headquarters for a dependable insurance company for fire insurance for Methodist churches, parsonages and property.

Both the "Methodist Benevolent" and the "Methodist Mutual" are entirely mutual, are not stock companies, have no special agents, make no personal profit, carry on their business by correspondence, give insurance at cost; the Methodist Benevolent, Life, Annuity and Casualty for the members of the Southern Methodist Church; the Methodist Mutual insures against fire, lightning and windstorm for the Methodist Episcopal and the Methodist Episcopal Church, South, on Methodist churches, parsonages and other church property, and ministers' libraries, and homes of our people who build and sustain our plants.

The Methodist Mutual was incorporated by order of the General Conference of the Methodist Episcopal Church of 1896. It carries, at this time, about $70,000,000 of insurance on church property, over $9,000,000 of which is carried on the property of the Southern Methodist Church.

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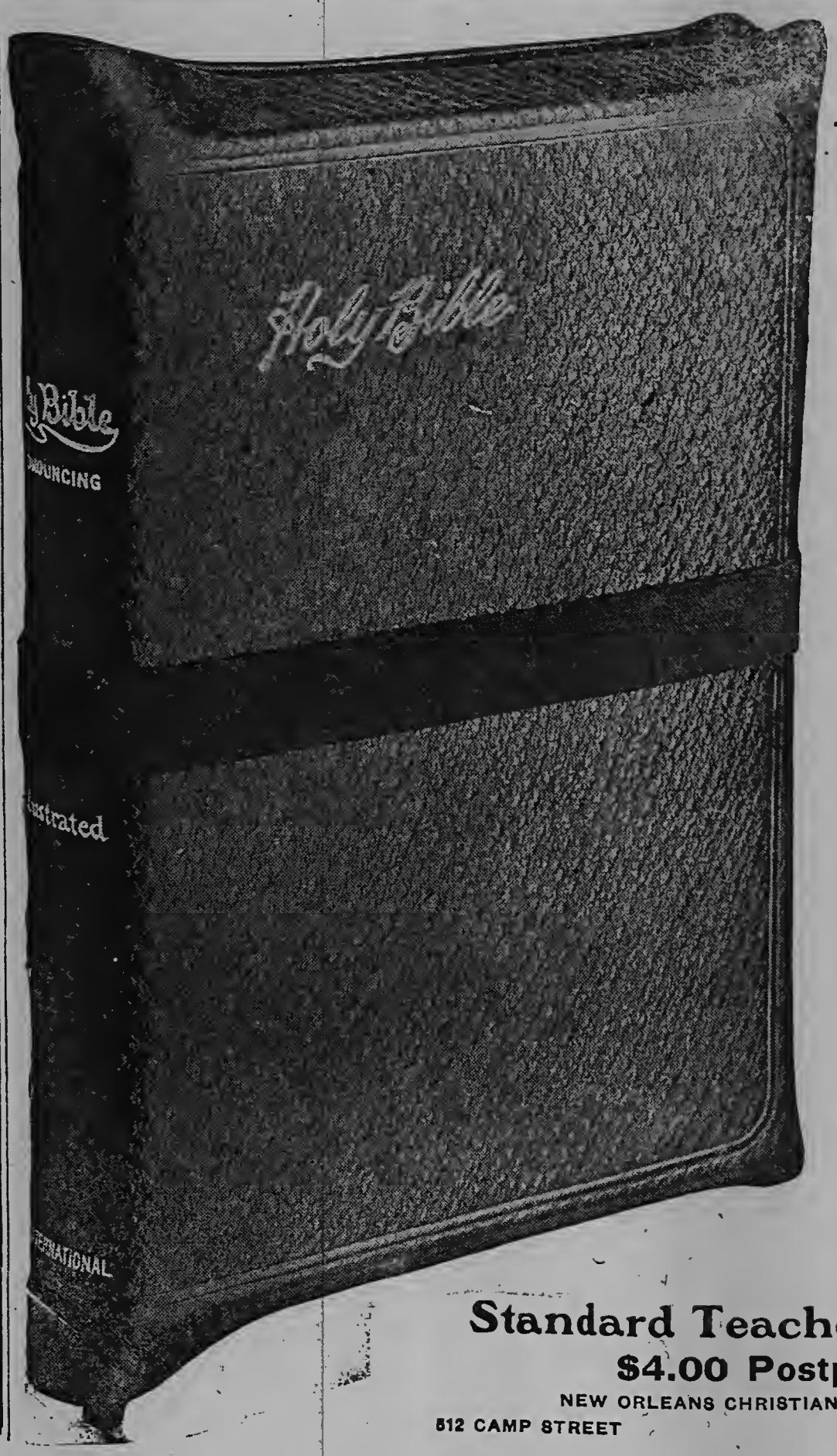

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CHRISTIAN ADVOCATE

Vol. 71—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3582.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 2, 1924. CHAS. O. CHALMERS, Manager.

Editorial.

OPENING OF THE ONE HUNDREDTH SESSION OF CENTENARY COLLEGE.

The formal opening exercises of the one hundredth session of Centenary College, Shreveport, La., were held on Thursday, Sept. 25. The following program was carried out:

College Chapel, 10 a.m.

Music—By Centenary College Band, Prof. S. D. Morelock, director.

Hymn—"Holy, Holy, Holy."

Scripture Reading—By Dr. C. C. Selecman, President, Southern Methodist University.

Prayer—Dr. H. T. Carley, President of the Conference Board of Education, and editor of the New Orleans Christian Advocate.

Song—"America."

Presentation of the Faculty—By President George S. Sexton.

Greetings from the City of Shreveport—Mayor L. E. Thomas.

Greetings—Dr. John L. Scales, President of the Board of Trustees.

Address—"Education," President J. H. Reynolds, of Hendrix College.

Reading—By Miss Annie Edwards Barcus, Instructor of Expression, Centenary College.

Address—By Dr. Stonewall Anderson, General Secretary of the Board of Education.

Song—"Alma Mater."

Benediction—Bishop Sam R. Hay.

College Dormitory, 1 p.m.—Luncheon, (Alumni, Trustees, Conference Board of Education, other guests; Rev. W. D. Kleinschmidt, President, Alumni Association, presiding.)

Invocation—Dr. R. H. Wynn.

Greetings from visiting college representatives. (President Selecman, Southern Methodist University; President Reynolds, Hendrix College; President Bratton, Mansfield College; Dr. J. M. Sullivan, Millsaps College. Telegrams and letters from President Dinwiddie, of Tulane University; President Stephens, Southwestern Louisiana Industrial Institute; President Workman, Henderson-Brown College; President Williams, Galloway College, and others.)

Address—"Our Opportunity," Bishop Sam R. Hay.

Alumni Address—Dr. J. M. Sullivan.

Automobile ride over the city, 2:30 p.m. (Compliments of the Shreveport Chamber of Commerce.)

Football practice game, Centenary field, 4:30 p. m.

College campus, barbecue, 5 p.m.

Invocation—Bishop Sam R. Hay.

Address—Mr. R. T. Moore.

Solo—Mrs. F. T. Whited.

Introduction of speaker of the evening— By Senator Joseph E. Ransdell.

Address—By Senator Joseph T. Robinson, of Arkansas.

Address—"The Centennial Celebration," President George S. Sexton.

The formal program given above is but an indication of the interest manifested in this momentous event in the life of a historic institution. The people were there—great numbers of them from the city of Shreveport, from neighboring communities, from all over the State of Louisiana, and from other States. The spacious chapel, in which the opening exercises were held, was crowded to its capacity, and those who arrived late had to be content with standing room. The campus was covered with automobiles, reminding the alumni and former students of the "Old Centenary" at Jackson, La., of the days when the campus was similarly crowded with vehicles—but in those days with carriages, buggies, and wagons. Mingling with the visitors was a host of students just entering upon the work of the one hundredth session—more than 300 of them already enrolled, with others constantly arriving. It is the confident prediction of President Sexton that the attendance for this session, including that of the summer term, will exceed 500.

There was nothing connected with the occasion to suggest the feebleness of old age; on the other hand, there was an atmosphere of joy, of hopefulness, of eager anticipation of greater things yet to be. The president, the members of the faculty, the student body, the visitors were eager, expectant, enthusiastic. To be sure, there was a feeling of solemn and reverent appreciation of the noble history of the century-old institution; but people were thinking and talking of the century to come, rather than of the one that has passed.

There is no getting away from the fact that Centenary College has made a great contribution to the life of Louisiana and Mississippi, and, in a general way at least, to even a larger constituency. In a day when educational institutions were all too few, Centenary was recognized as a great center of learning, and it drew students from hundreds of miles around. Some of these students became known throughout the nation, and many of them achieved distinction within more limited areas. As is well known, Jefferson Davis and Judah P. Benjamin at one time attended its classes; and a great multitude of men who made their mark in the ministry, in the professions, and in business received their education in its classic halls. Measured by what it has actually done, Centenary deserves to be ranked with our greatest colleges.

There is no getting away from the fact, either, that Centenary is entering upon—has already entered upon—a new era of greatness. Its growth within the past five years is perhaps without parallel in the educational history of the nation. After a period of readjustment in its new location, during which it almost seemed at times that it could not weather the storms of financial adversity, it has arrived at a period where the outlook is altogether encouraging and inspiring. At one time, as was so aptly said by President Scales of the Board of Trustees, about all those who were directly related to the institution could do was to "stand fast," and hope for the coming of a better day. It is to the everlasting credit and honor of those upon whom thus rested heavy responsibilities that they did stand fast; it was they who made possible the notable achievements of the present and the greater possibilities of the future. They have won for themselves an imperishable place in the history of religious education in Louisiana—they are among the founders of the "Greater Centenary."

But due credit to those who have gone before does not detract from the credit due the present president, Dr. George S. Sexton, for the marvelous results he has accomplished within the few years he has been at the head of the institution. By his complete consecration to the task to which he was called, by his indefatigable efforts, by his financial genius, by his unfailing optimism, by his ability to make friends for the cause of Christian education, he has added hundreds of thousands of dollars to the endowment fund, added several buildings, largely increased the equipment, enlarged and strengthened the faculty, and brought the student enrollment to a point where

(Continued on Page Eight.)

CENTENNIAL OF CENTENARY.

By Rev. S. J. Davies.

One hundred years of service,
One hundred years of toil—
Our Alma Mater liveth,
Through travail and turmoil.

Old Centenary College,
Sits proudly on her hills,
Dispensing truth and knowledge,
And destiny fulfills.

Her star of hope still shineth,
O'er fields of glory won;
No loyal son repineth,
Nor counts the task yet done.

More grandeur and more glory,
Lie hid in years before,
Her past is but a story,
What Time yet holds in store.

Her classic halls aboundeth
With youth and maidens fair,
Whose hurrying feet swift soundeth
To scale her altar-stair.

Old Mother, dear, we greet thee,
On this, your natal day;
May all great blessings meet thee
Forever and for aye!

New Orleans Christian Advocate

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MY PRAYER.

By Aubrey Wooton.

How excellent, Almighty Lord, is thine own matchless name;
To-day and yesterday thou art forever just the same;
Thou hast a lien upon my life that I can never pay,
But let me work it out, O, Lord, in my own humble way.

I'm sorry for these sins of mine, forgive, O, Lord, forget;
I want to prove my gratitude, if thou wilt let me yet;
I come to pay thee homage, Lord, let me thy servant be,
And dedicate and consecrate my life anew to thee.

Thou art the Author of my gifts, I give thee all the praise,
For thou hast been so good to me, and in so many ways;
I thank thee for thy blessings, Lord, thy mercy and thy care,
Be with me now and evermore—this is my humble prayer.

Harlow, Miss.

A NEW EMPHASIS UPON CHURCH ATTENDANCE.

By Charles L. Goodell, Secretary, Federal Council's Commission on Evangelism.

To further the spirit of worship and devotion, many denominations are uniting to stress the period from Oct. 5 to Easter as a period of emphasis on Church Attendance and Enlistment for Church Membership. The first Sunday in October is to he observed as Rally Sunday, this date being suggested by the Federal Council of the Churches because it had already been decided upon by more than one denomination. On that date it is recommended that from all our pulpits a message be sent forth, by lips that burn with the ardor of it, which shall remind the people that man does not live by bread alone but by every word that proceedeth out of the mouth of God. It will be a challenge to the ministers of America to realize that a waiting community is hanging upon their word, not asking simply for a human message, but inquiring, "Is there any message from the Lord?" They do not want to see a little man and hear only a human message; they want to hear a message from the heart of God and see Jesus only. A service that meets this need will arouse the dullest heart and bring back to the careless and indifferent the challenge which they felt in the days when life was young and holy impulses filled their souls.

One of the methods especially urged in this movement is a systematic plan in the local churches for the friendly visitation of the entire community by Christian men and women whose hearts the Lord has touched. These visitors will welcome back those who have been away during the summer, will urge those who have become indifferent to the church to return, and invite those outside into its fellowship. In many cases they are to go out two by two, as the first seventy were sent, and they will have the same note of achievement as that which gladdened the Master's heart.

In the days when the open saloon filled the land—a day which, thank God, our children can hardly remember—there used to be a sign over the side door, "Family Entrance." Let us take that sign off the saloon and put it on the church door. Let the children and the old folks walk into the house of God together. Let them fill the family pew as in the old days. It will give us a sense of solidarity—a sense of united purpose—in spiritual things, of which we have been losing sight.

It is easy for men to drift, to go with the crowd, to travel in the line of least resistance, to do the things which require least of purpose and conviction. So it has happened that in the winter it was too cold to go to church; in the summer it was too hot; in the spring it was too wet; and the golden days of autumn challenged men to the golf links and the fields. So the days passed and the sense of worship and of duty atrophied and life was one round of the secular with no touch of uplifting forces to break the sordid ties of a selfish life.

It is to challenge the average man that this movement is being put on foot by those who love the church. The church of God ought to be the dearest place on earth to any man, outside of his own home. If he had any Christian training at all, he himself was dedicated to God in his infancy. At the altars of the church he took the most solemn pledge which human lips can utter, and when he chose the dearest heart on earth to be his own, he stood with her at the altars of the church and asked the benediction of God, at the hands of God's minister, to rest upon the new life; and when his own little children came, if he had not utterly forgotten the training of his youth, he also dedicated them to God. And if, in the passing of the years, the orange blossoms changed to immortelles and the wedding march to a funeral dirge, he halted his dead for a little time at God's altar before he carried the sacred dust to God's acre. One would think that a church consecrated by such memories would be a dear and sacred thing, and that no man would turn from it unless direst necessity forced him to.

Here is an institution connected with the most sacred things of life. Let us make men see that they cannot shirk it or ignore it without being incalculably poorer for such slight. The greatest of scientists lost his love for music and poetry because he ignored them, and any man who plays fast and loose with the holiest things of the soul will grow poorer and poorer thereby in those values which are infinitely greater than those current in the market place.

Now, as of old, men will find the answer to prayer in a changed countenance. Life seems different with the eternal in view. Many a man in God's sanctuary has felt the iron leave his soul, and the breath of new hope and cheer has brought him solace and stirred him to nobler life. Can anything be bigger business than the cultivation of such an attitude in the minds of men?

The response which is coming to this special effort of the churches is most heartening. Many of our governors, judges, educators and financiers have already sent articles expressing their conviction of the importance of the church and its services. One of the great Chicago papers has been publishing through the last few days successive messages from the great leaders of American thought—full-page advertisements, which have been gladly paid for by those who realize the importance of this movement and wish to help it forward. Messages from Washington, Lincoln, Wilson, Roosevelt, Harding and Coolidge have been sent out under their portraits, and others are to follow. Thus millions of people are listening to the driving conviction which moved the lives of the men who made America what it is.

Messages are being put into the hands of pastors throughout the country on such themes as "Has the Church a Place in Your Life?" "The Builder of Better Lives," "Why Attend and Support the Church?" "The Church Our Home," "The Church Indespensable to Human Welfare," and similar topics. The secretaries of Federations of Churches in the various cities are joining heartily in this concerted movement.

If the church is to be a church for democracy, it must show itself democratic. Its invitation must be to all sorts and conditions of men; it must know no high and no low, and it cannot be indifferent to anything that concerns humanity. Its Master was a lover of men and he went about doing good. He exhorted men to seek first the Kingdom of God and his righteousness, and the church that is to be his interpreter to men must have his passion and his yearning to bless and serve. It is this thought which is behind this whole movement to bring the people under the influence of a Gospel that is athrob with human interest and spiritual power. It will not stop with a "Go to Church Sunday," it will go on for Tuesday and Wednesday and every other day of the week and of the month, a great movement which shall reach its culmination on Easter Day and still go forward to deepening convictions of spiritual things, marking, please God, a new day in the history of his church.

MEMBERSHIP PLANS FOR SOUTHERN METHODIST SUNDAY SCHOOLS THIS AUTUMN.

By Rev. John W. Shackford, D.D., Secretary, General Sunday School Board.

What Jesus said of the institution of the Sabbath, that it is made for man and not man for the institution, is true of every institution, of every plan, of every program. Loyalty to Jesus Christ means loyalty to his brethren and to his little ones. The church must never forget this. Its teaching, its preaching, its organization, its methods are all that folks may come into the fullness of the life that is in Christ.

No church in America has a finer Sunday school program than our own. Nowhere are there signs of more earnest effort to make the Sunday school all that it ought to be. In no church are there so many officers and teachers devotedly trying to equip themselves for the service which the church has committed to their hands. But all of this has its central purpose in the pupil, and this means not only the pupil who is in the Sunday school, but also the pupil who ought to be in the Sunday school and is not. To be sure, we must first attempt to do our duty by those who are already members of the Sunday school, yet the Christian church can never stop short of trying to reach the last man, the last woman, and the last child.

It is true that our Sunday school growth has shown an encouraging increase during recent years. But has this increase been what it ought to have been? What of the vast numbers of spiritually destitute and religiously illiterate boys and girls growing up all around us? That is the problem that stares us in the face wherever there are unshepherded multitudes. At the sight of them the heart of the Master is moved to compassion. With little children growing up who are denied their spiritual inheritance, can we be content, even though our own Sunday school is first-class in every way?

It is this problem of the unreached that the General Sunday School Board is seeking to place upon the conscience of our workers everywhere. We are saying to our army of faithful Sunday school workers, "Lift up your eyes and look on the fields that are white but neglected."

The organized Sunday school will not find it a difficult task to survey its community and discover those within its reach who ought to be brought into its membership. Nor will it find it in any wise impossible through personal influences of one sort and another to reach most of those who are discovered and to bring a large proportion of them into the membership of the Sunday school.

It stands to reason that this must be done not only thoroughly but wisely. Provision must be made for those who are brought in and care must be taken not to embarrass the Sunday school work that is already under way by bringing in large numbers who cannot be assimiliated into the organization. On the other hand, provisions must be made to enlarge the organization, to select and equip teachers who can take care of new classes, and to distribute new members with such care as to prevent deterioration of the work already being done while the proper service is rendered to the new recruits.

During the last few years followiug the rapid increase in membership at the close of the war, many of our Sunday schools have been busily occupied with the effort to assimilate and develop the pupils already enrolled. It is not unlikely that in many instances there has not meanwhile been the proper effort to enlist new members. In the opinion of the General Sunday School Board, the time has come to call special attention to the need for increased emphasis upon ingathering, and, to urge our pastors, our superintendents, and all of our Sunday school workers to give due consideration to the importance of this matter. The Board suggests that plans be made for this membership campaign, proper surveys taken, that the Sunday school organization be strengthened to take care of the possible increase, that there be provided if necessary additional room in which to house new members, and that a thoroughgoing and persistent effort be made to bring into the Sunday school those for whom the local school is properly responsible and to take care of them in the school and assimilate them as rapidly as possible into the work and life of the school.

Let us see that this movement for an increased enrollment in our Sunday schools is carried forward with thoroughness and vigor. Let us bear in mind that this campaign for new members has large significance, not only for the future strength of our Sunday schools, hut also for the future increase in our church membership, as well as for the strengtheniug of all the lines for which the church stands.

We must not he coutent to reach thirty or forty or even fifty per cent of the people and teach them the things of Christ. If we are to build a Christian civilization and establish the foundations of a triumphant Kingdom of God, we must not be content with anything that stops short of reaching all the people and teaching them the things of Christ Jesus.

Those who are interested in plans for Sunday school membership increase should write to the General Sunday School Board for special pamphlet literature giving practical suggestions for the campaign.

AT THE PRISON CONGRESS IN SALT LAKE CITY.

By Rev. H. S. Johns, Chaplain, Louisiana State Penitentiary.

Mormonism is a spectacular religion—spectacular in its origin; spectacular in the visions of Joseph Smith, the founder; the plates of gold; Smith's desire to run for the presidency of the United States in 1844, his ambitions, etc., all appeal to certain people.

Salt Lake City is a spectacular city, with the widest streets and longest blocks of any city in the world; its magnificent temple, which cost $4,000,000; its tabernacle, seating 10,000 people, and its great pipe organ, the largest in the world.

Then other buildings might bo mentioned—the executive building for the president of the church, trimmed inside with transparent onyx, which, it is said, cost $10,000.

Delegates were invited to call on President Huber J. Grant, and in a party of ten or twelve I called one morning. The president happened to be out, but his secretary was the pink of politeness, and handed to each one a short history of the Mormon church, from the first visions of Joseph Smith as a mere boy of 15, to the present time. It was quite interesting.

Of course, most of the delegates visited the tabernacle, and saw all the sights, had rides, and also an opportunity to float in the great salt lake, all free. For myself I declined the swim in the lake, as the weather had turned quite cool, and I was willing to take the word of the others about floating in the briny water. To see was sufficient.

The Prison Congress was instructive, entertaining, and enthusiastic. It is good to he a prison worker, and assist in salvaging human souls. In spite of fearful crimes committed, it is evident that but for humane and religious work in prison, more crime would be committed.

Having been elected at Boston the president of the Chaplains' Section, it fell to me to prepare the program for the general session of Sunday night. The general session is when all the sections unite in a general program. Each section had a general session, as well as its own section meetings. My program for Sunday evening, Aug. 17, was an address hy Dr. Hastings H. Hart, of New York City, on "Reforming the Criminal," and an address by Rt. Rev. Arthur W. Moulton, Episcopal bishop of Utah, on "Breaking Bands." They were both great addresses.

The sermon for Sunday morning of the Prison Congress was a double-barreled affair, a sermon hy Rev. Dr. Klein, of the Methodist Episcopal Church, and Apostle Richards, of the Mormon Church. Dr. Klein was very brilliant, oratorical, and pleasing; the sermon by Apostle Richards was plain, slowly delivered, and full of truth, aiming to state that the cure of crime lies in reaching the children. He said most children are either marred or made by the time they are 8 years old.

Perhaps the most telling address made at the Congress was delivered by Hon. Mrs. Mabel Walker Willebrant, Assistant Attorney General, of Washington, D. C., on "Co-ordination of Effort in Crime Reduction." She represented the prosecution of offenders in illegal rum and opium traffic, and the way she flayed those who tried to sidetrack her by irrelevant questioning was delightful.

Altogether, the session was one of the best I ever attended. Besides myself, Mrs. Dr. Maud Loeber, of New Orleans; Prof. G. C. Gill, Superintendent of the Reform School of Monroe, La., and Miss Charlotte MacLeod, of Lake Charles, La., social worker, attended.

Rev. J. L. Sutton, of Jackson, Miss., was also in attendance, who captured the next session for Jackson, Miss., and I take this method to invite all the ministers and social workers of our section to plan to attend in October or November, 1925.

Rabbi Moses L. Sedar, of Aliston, Mass., Jewish Welfare Chaplain for Massachusetts, was elected president of the Chaplains' Association for the next year. Dr. Frank Moore, Superintendent, New Jersey Stato Reformatory, Rahway, N. J., was elected president of the Prison Congress for the next year. He is a former minister of the Methodist Episcopal Church (perhaps still in orders), who took up prison work many years ago, and has found it "worth while."

SEASHORE CAMP GROUND.

By Payton A. Sowell.

When one is "on the grounds," and sees the beach, the trees, the highway, the electric cars, hears the hand-clapping of the waves, and the messages of good cheer coming in from the Gulf stream, it is easy to think, "surely this is none other than the house of God." And when in the face of every child and adult, he sees "peace" written, some way he believe these are the "children of God." Yet, when 500 miles separate from the place, it is as easy to see all this in the smoothness and artistic flow, as if it were a dream.

On the grounds, every day is as Sunday. Still, there is one day of the seven that is thoroughly marked and differentiated from the other six—and on the Camp Ground that day is **Sunday.**

The past summer seemed fuller and richer in good things than for many years. It is true, nothing will, for a few years yet, hide or obliterate the memories of the "good old camp meeting days"—days of Keener, McFerrin, Jones, Matthews, Marvin, Carter, Parker, and hundreds of as worthy preachers, who stood as ambassadors, in those vanishing years. And so a few yet can see the faces of the saints of long ago, from New Orleans, Mobile, and the interior of Mississippi, as they sang and prayed here.

With the early days of June came the Divinity School, conducted by Dr. Carley. Though disappointments came because certain men could not be present, there has scarcely been a better session or finer sermons and lectures.

The camp meeting came with its appointed hour, and Elder Roberts' heart was gratified at good results.

Through many quiet Sunday mornings there came, while the sea sang on, unpretentious hours of sincere worship. Every man who spoke seemed to have been closeted with some "invisible instructor," who gave him the message to deliver from the pulpit where the "giants" of other times had stood.

The bell every Sunday morning called the quiet dwellers on the ground to Sunday school, where Mrs. (Dr.) Brown conducted the program for over a hundred people.

At the evening hours on Sundays scores of children and elder persons watched the clocks, and listened for the bell, that they might not miss Mrs. Brown's inimitable "Story Hour"—and many were the happy faces and pleasant words at the close of these "story hours."

Every child was ready at the word of Mrs. Brown, to sing or speak; to them the hours came slowly to that evening hour.

Lawrencehurg, Tenn.

WHY I BELIEVE WE OUGHT TO REACH 250,000 ADDITIONAL SCHOOL MEMBERS WITHIN THE NEXT TWELVE MONTHS.

By J. R. Pepper.

First—Because 250,000 and more are ready to he reached if the proper effort is put forth in the communities where the unreached are.

Second—Because if the Sunday school and church does not reach the great numbers yet unreached, some other agency will reach them, and quite probably for evil rather than good purposes.

Third—Because, in reaching the yet unreached, scores of communities would be actually transformed from places of vice and temptation to youth, to scenes of constructive service to God and ministry of good to fellow-men.

Fourth—Because the participants in such service would find many surprises of success and blessing to their own lives that would minister encouragement to continuous effort.

Fifth—Because the added strength to the Sunday school and church would impress non-members in any community with the earnestness of those engaged in such work, and in the end win many to the cause hy the very impact made by such large and increasing force.

Sixth—Because it will enable many a Sunday school, on account of increased financial ability, to secure equipment and methods hitherto unknown; and project its work far beyond anything yet undertaken.

Seventh—Last and most important of all, because the Lord has plainly commanded his teachers and preachers to reach every creature everywhere with his saving gospel message, and we will fail to keep holy covenant with him if we do not seek with much earnestness the last one that can be reached in every community.

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives warmth of joy which turns winter into summer.—Howard Crosby.

THE CENTENARY OF CENTENARY COLLEGE, SHREVEPORT, LA.

By Rev. Frank B. Hill.

An announcement was made to the members of the Louisiana Annual Conference, held at Bogalusa, La., that next year, 1925, the centenary of our college at Shreveport would be celebrated. This year, 1925, will also be the centenary year of the establishment of Methodism in New Orleans. It is of the college that I wish to write.

My interest in the college really began with my appointment as pastor in charge to Jackson, La., in 1920. Of course I responded before that to appeals made, that if there were any prospective pupils in my charge, I would round them up. And I did so with all the earnestness I could, using one argument above any other. I knew little about the faculty at that time, but I did know Dr. R. H. Wynn and his wife. And the argument I used was that any pupil sent to Centenary College under the supervision of Dr. Wynn would be safely guarded as far as morals and Christian education went. I always think the face a pretty reliable index of disposition and character; I am no flatterer, but sincere in saying that I never looked into Dr. Wynn's face without being convinced he was not only a scholar, but possessed every trait required of a Christian gentleman. I used the same argument with Mansfield College and friend Bobbit. I knew more about Mansfield College than Centenary, because I had visited Mansfield at that time oftener, preached there, and addressed the college students twice. I can use the same argument to-day with Dr. George Sexton and Mrs. Sexton, as I know them best of all those mentioned.

But to return to Jackson, La. The parsonage there, first used by the parents of the honored editor of the New Orleans Christian Advocate, where Henry T. played and romped as a little boy, overlooks the grounds of old Centenary College. You can see the ruined building from the parsonage front gallery; but the professors' houses (now pulled down) were directly opposite. The street on which the parsonage stands runs parallel with the college grounds. The students christened that street with the name of "Silk Stocking Avenue." They say it combined the fashionable Rotten Row of England, the Fifth Avenue of New York, and Deauville of France. The fair sex of the town and ladies' college pandered to their vanity and natural instinct to promenade up and down that street, a sort of dress parade, to the delight of themselves and the male students of the college. The college grounds comprise seventy acres of land, contain a million feet of pine lumber, and such pines as make the Pelican pines of Sam Steel as matches in comparison. If the buildings were utterly demolished and the bricks sent to Baton Rouge to supply the demand of building that is going on there, those bricks would be worth $50,000. Dr. Clarence Pierson is my authority for these figures.

I have nothing to say about the transfer of the college from Jackson to Shreveport. In visiting the homes of my church members, I listened with delight and interest to stories they told of those wonderful college days, when four hundred students attended the church services.

Jackson at that time was peopled with the most refined, cultured families of the South. A very few members of those families are left there today. There is still Mrs. Schwing; though she is very frail, she is as sweet and gracious as ever, and still retains her wonderful gift of music. Some members of the Toombe family are there. Mr. Toombe, who used to keep the bakehouse and sell delicious pastry and candy to the students, walks daily to and fro from his home to town. Dr. and Mrs. Holcombe died last year. Hon. David Pipes still has a beautiful home on the avenue. Mr. Richardson has gone to live at Beauregard, making himself very useful in our church at Alexandria. Mr. Toombe has told me of many an escapade indulged in by the students, and their love affairs. Dr. Lutz, Tug Atkinson, and Nick Joyner can tell a lot more. I believe two of the Pharr brothers found good wives from the belles of Jackson. I know W. Roumaine, jeweller, of Baton Rouge, and his son, Ben, also went to Jackson for their life partners. The Dudley brothers' livery stable came in very usefully in those days. Uncle Bob Austin and his wife regaled me with stories of visiting bishops and the great men of our church and what delightful services were held there. Mr. Henry Pond, of Ethel, La., was one who could tell me of scenes he remembered in the big auditorium on commencement and graduation days. Mr. Henry Pond taught Greek at the college when he was very young; he was an orator, as many can testify, and though to-day he is very frail in body and infirm, his voice is one of the clearest, musical and charming enunciation that is peculiar to our Southland. (Mr. Pond has died since this was written.—Editor.)

I often rambled over the college grounds, climbed the broken staircase, at great risk, into the auditorium, and allowed my imagination to people the platform with those eloquent speakers they told me about, the crowded house, and eager listeners. Sometimes brother ministers called at the parsonage, inviting me to accompany them to see the ruined college, most of them old students. Here, says one, was my bedroom; here our class studied; here is our dining-room; there professor so and so lived, etc. It was all so interesting, yet sad. I began to feel it a very sacred place, haunted with sacred memories, and associated myself with the place in a strange way.

Then there was the burial ground of many Confederate soldiers adjoining the college. Uncle Bob Austin and Henry Ponds were my chief historians of Civil War days, not forgetting that sainted lady of Gurley, La., Mrs. Martha Gayden, whose colonial home was the center of exciting incidents. Just for a brief time I incurred the displeasure of a few persons in preventing the auditorium from being used as a dance hall. It was too sacred a place in my estimation to be thus desecrated. In justice to those who were annoyed, I wish to say they came to me before I left Jackson to tell me I was right in my protest.

The education campaign was started during my stay in Jackson, and at the Annual Conference I did a bold thing in asking the bishop, during the education discussion, to invite those members present who were associated with Old Centenary College to stand. Without disparaging any minister or laymen of our church, I was surprised to find that many of the most prominent ministers and laymen stood up. And yet on consideration I was not really surprised, because wherever I went, city or town, and was asked where my charge was, and answered Jackson, so many would say, "I was a student at Jackson in Old Centenary College."

And now the interest is focussed on Shreveport. It has been my privilege and honor to number amongst my friends in that city Judge W. G. Banks, whose guest I have been four times. I mention this because I select W. G. Banks, Jr., as one of the finest specimens of young manhood that the present college is moulding into a Christian citizen. I have plied him and his visiting school fellows with questions about his college, and their replies confirm my own personal testimony after visiting the college twice, under the present management, seeing the wonderful additions to the building, the re-organized faculty, and the curriculum set forth. I know we have a college safe for our people to send their children to. The success already achieved under Dr. George Sexton and the Divine help is an augury for far greater things. I pay this humble tribute with every good wish for continued success.

McDonoghville, La.

CHOOSE YOUR MODEL.

By Rev. H. M. Ellis.

"Then came to Him the mother of Zebedee's children, worshiping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou?" (Matt. 20:20, 21.)

This mother makes a most diplomatic approach to Jesus to accomplish her high ambition for her two sons. It looks as if it had all been thought through and thoroughly planned out. So far as she and the two sons could work it, it was executed to a nicety. The three approach Jesus in the most approved and fervent manner, not only greeting but worshiping Him—to make a good impression and dispose Him to favor them. Then, in her most winning and compelling manner, the fond mother said: "I want you to do a certain thing for me." Surely He will answer, "Why, of course. What is it?"

But, no. He will not pledge Himself to an unstated request. He must know the full import of the pledge He makes before it can be intelligently and conscientiously given. So, with a kindly, but not to be trifled with, and instant response, he demands: "What wilt thou?" There is intelligence inquiring for the evidence, and there is conscience in its judgment seat. And there is supreme example for the intelligent and conscientious.

It was Herod, drunk with wine and inflamed with passion, who could rashly pledge, with an oath, to a mere dancing girl to give her whatsoever she might ask; and, in spite of Herod's "sorrow," the head of the saintly and heroic John the Baptist was soon passing around the banquet hall to furnish a new thrill to wicked Herodias and the other revelers. (Matt. 14:6-11.)

Brother, you who are honestly considering your vote on the proposed undeveloped and blind unification plan, with no constitution to examine, no adjustment of differences, no abatement of the causes of friction, no assured end of hurtful and un-Christian competition nor of the sinful squandering of God's money therein—merely postponing putting off the necessary and inevitable settlement of all these till the pledge has been given, the compact sealed, the bonds welded—choose your model. Whom will you follow—the intelligent, cautious and conscientious Jesus; or the rash, impulsive and brutal Herod?

Brookhaven, Miss.

MY EXPLANATION.

By Rev. S. A. Steel, D.D.

"My Dear Dr. Steel: Your article in the New Orleans Christian Advocate pained me beyond measure. Many of your friends are shocked at your abject surrender. I cannot understand how you could bring yourself to write such an article. When I compare your recent utterance with your former articles it is hard to understand just what you mean. I think you owe it to your friends to give us an explanation."

That is a letter from a friend whose good opinion I value, taking me to taw for taking up for Bishop Mouzon. Well, this is my explanation: I oppose mesures, not men, and am resolved that this unification discussion shall not make me blind to the merit of those whom I oppose. I've made no "surrender" at all, much less an "abject" surrender. But I am fighting, not Bishop Mouzon, but his policy of unification. I always liked the benevolent old lady who was always saying something kind about even people she did not like. "Grandma," said her little grandson, "I believe you would find something good in the devil." "Yes," she replied, "my son, if you will be as industrious as the devil, you will get along." I'm hunting for the good in folks, and I find a whole lot in Bishop Mouzon, wrong as I think he is about unification. The Lord may have made me little, but it is up to me not to be mean. I am camping at Galatians 6, 1. It is a sunny spot; a refreshing fountain flows there, and birds of paradise sing in the trees that grow there. The truth is I am too near heaven to let this conflict sour my spirit. I hope my disappointed friends will pray for me that I may remember Paul's statement: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Any charge that knowingly misrepresents an opponent is a poisoned arrow, and honorable warfare forbids the use of such weapons.

Decatur, Ala.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

Dear Brethren: I wish to call your attention to plans for a great ingathering of new pupils in our Sunday schools.

The work has been mapped out along the lines of systematic ingathering rather than high pressure methods. To this end all of the Central Office Staff has been enlisted in preparing material for pamphlet and periodical use. Already this matter is beginning to appear, and will continue to do so more and more from now on to the close. We are wishing to give particular emphasis to such matters as the following:

1. A careful survey of the inner conditions of the school for the purpose of seeing whether additional pupils could be cared for if secured. If they can, then the conditions of the present organization should be studied to see if strengthening is needed at any point.

2. A community survey should then be made for the purpose of discovering systematically the unreached people. This survey should be analyzed and the facts studied. The information should be arranged so that it will be easy of access and then the facts should be distributed to the respective groups of classes into which the prospective members would naturally go if they should unite with the school.

3. Rally Day should be appropriately observed in October, and invitations to prospective new members painstakingly extended.

4. Efforts should be made to associate Methodist members of union schools with some Methodist organization, even though they are enrolled only as associate members.

5. Particular care should be made by pastors to report accurately all Sunday school members within their charges.

We now have approximately 2,085,000 members in the schools of our church and approximately 2,400,000 church members. Should we not make these equal within the next two years?

Enlist Louisiana's share of the more than 400,000 Methodist church members not now enrolled in Methodist Sunday schools.

Your helpful co-operation will be appreciated.

Yours sincerely,

W. S. HOLMES, Chairman,
Louisiana Conference Sunday School Board.
Baton Rouge, La.

CONFERENCE ENTERTAINMENT.

West Point will very cordially welcome the North Mississippi Conference on Oct. 29. A folder will be printed in advance and mailed to every member and delegate, containing information of interest—list of all ministers and lay delegates, with local hosts and addresses, welcomes from the city and churches, railroad schedules, and a brief outline of the Conference program. This instead of cards usually sent out.

Any who expect to come in cars will please notify the pastor-host at once. It will help in placing the guests, and a few might thereby find entertainment for their wives also, if willing to be placed in easy reach of the Conference by automobile.

Brides of not more than twelve months' heavenly bliss in ministerial fellowship will be welcome, and homes will be provided for such if notification is sent at once. Our theory is that a bride ought to attend her first Annual Conference as a kind of honeymoon; but beyond that we cannot go in making provision for other than the actual members of the Conference and those officially connected therewith. We regret this, but such restriction is universally recognized as necessary. All are of course welcome to attend all the sessions of the Conference.

West Point is enthusiastic over receiving you, and looks forward with pleasure to your coming. May great blessing attend you, and abide long after you have gone forth again into the great harvest field.

THOS. H. LIPSCOMB, P. C.
West Point, Miss.

CLEARING THE WAY.

It was the crowded avenue of a great city. A large limousine passed quickly by. "Gee, I wisht I was him!" remarked a street urchin, as he noted the result of wealth in its luxurious environment.

I happened to know the history of the man who drew this remark. I knew that he had once been very poor. He had worked for any wage at any job. He always sought to do the best that he knew how. He liked to finish things—in the right style. Those were the days when he cleared the way.

Honor and glory always seek out the fit. But it takes the sweeping away of many things to bring us to solid ground.

The clearing-away process is tedious, back-bending, and quite thankless. But it is not only necessary, but essential. Continents must first be cleared by the pioneers. Ground must be broken by the heavy-armed diggers and drillers before the great structures of commerce are able to open their life to the world.

Clear the way for your better self! It may blister your hands and furrow your brow; but clear the way.

There is work in every part of every day that must first be cleared away before that which is more important may be tackled and done.

There is work for us all. But there is nothing more important at the start of days—and of life itself—than to clear the way for that which we hope we shall some time be and do.—Selected.

The Centenary has sent out 274 new missionaries in four years, lacking but 25 of doubling our force.

The Sunday School MEMBERSHIP CAMPAIGN CALLS YOU!

DO YOU KNOW THAT THERE ARE NOW APPROXIMATELY 165,000 SUNDAY SCHOOL OFFICERS AND TEACHERS IN THE SUNDAY SCHOOLS OF OUR DENOMINATION?

DO YOU KNOW THAT THERE ARE 2,086,000 SUNDAY SCHOOL MEMBERS?

DO YOU KNOW THAT THERE ARE 16,700 SUNDAY SCHOOLS?

AND DO YOU KNOW THAT

THERE ARE ABOUT 700,000 METHODIST CHURCH MEMBERS NOT IN THE SUNDAY SCHOOLS OF OUR CHURCH?

THERE ARE NEARLY THREE THOUSAND CONGREGATIONS IN THE METHODIST CHURCH WHICH ARE WITHOUT SUNDAY SCHOOLS?

THERE ARE TEN MILLION PEOPLE IN THE SOUTHERN STATES NOT ENROLLED IN ANY SUNDAY SCHOOL?

THERE ARE NOT LESS THAN THREE MILLION WHITE BOYS AND GIRLS AND YOUNG PEOPLE FOR WHOM WE ARE DIRECTLY RESPONSIBLE WHO ARE NOT NOW REACHED EVEN IN A NOMINAL WAY?

AND DO YOU KNOW THAT

THERE ARE IN YOUR OWN COMMUNITY MANY PEOPLE WHO LOGICALLY BELONG TO YOUR OWN CHURCH WHO ARE NOT NOW ENROLLED?

THERE ARE MANY OF YOUR OWN CHURCH MEMBERS WHO DO NOT ATTEND THE SUNDAY SCHOOL AT ALL?

AND DO YOU KNOW THAT

WE NOW HAVE A SPECIAL EFFORT TO REACH THE UNREACHED AND TO TEACH THE UNTAUGHT?

WE HAVE SPECIAL CLASSES FOR EVERY AGE AND SPECIAL LESSONS ADAPTED TO EACH GROUP?

YOU CAN HELP TO MAKE YOUR SCHOOL BETTER BY ATTENDING?

For further information, address: Rev. C. D. Atkinson, Alexandria, La.; Rev. John C. Chambers, Jackson, Miss.; Rev. R. H. B. Gladney, Sardis, Miss., or M. W. Brabham, Director, 810 Broadway, Nashville, Tenn.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

THE STREET OF BY AND BY LEADS TO THE HOUSE OF NEVER.

You cannot go any place as long as you put off starting on the journey. The way to accomplish a task is to begin it. The quicker one starts toward an appointed goal, the sooner one can expect to arrive. The Special Effort for Superannuate Endowment is not an exception to the rule. You cannot raise your quota for the first year or any year without a special effort.

ANNUAL CONFERENCE SPECIAL EFFORT HEART THROBS.

Up to Sept. 1, 1924, the Annual Conferences had paid on their Special Effort quotas as follows: Alahama, $13,952.54; Arizona, $877.70; Baltimore, $670.25; Central Texas, $10,451.25; Denver, $2,573.96; East Oklahoma, $5,592.02; Florida, $33,062.61; Holston, $26,923.72; Illinois, $3,023.76; Kentucky, $26,698.18; Little Rock, $11-219.20; Louisiana, $24,144.44; Louisville, $33,-709.07; Memphis, $12,830.95; Mississippi, $14,-757.97; Missouri, $24,553.14; New Mexico, $1,-732.42; North Alahama, $14,041.26; North Arkansas, $11,957.11; North Carolina, $32,474.23; North Georgia, $29,111.86; North Mississippi, $12,287.04; North Texas, $24,620.88; Northwest, $2,429.27; Northwest Texas, $6,583.91; Pacific, $8,623.90; St. Louis, $19,426.67; South Carolina, $11,939.58; South Georgia, $11,188.29; Southwest Missourl, $30,505.83; Tennessee, $33,593.58; Texas, $6,-782.12; Upper South Carolina, $16,435.56; Virginia, $37,972.82; West Oklahoma, $5,488.99; West Texas, $26,327.95; Western North Carolina, $16,-167.70; Western Virginia, $26,232.83; Brazil Mission, $10; Congo Mission, $270; Japan Mission, $185; Belgian Mission, $55.93. Total, $631,485.49.

Since Sept. 1, 1924, the Annual Conferences have paid enough more on their quotas to push the grand total received in cash hy the Board well over $700,000.

THEY CARRY HIGH THE STREAMING FLAG.

Hundreds of charges throughout the church have won a notable victory by paying one-fifth or more of their total quota the first year. Those doing this good thing have been puhlished on this page from week to week. It is easy to write ahout thelr accomplishments, but words cannot describe the joy which thrills them as they march up to Conference with the Forgotten Man flag of victory streaming in the hreezes.

Moran, Northwest Texas, Abilene, Rev. W. B. McKeown, pastor; total assumed quota, $1,392; amount remitted, $384.

Earliugton, Louisville, Henderson, Rev. D. L. Vance, pastor; total assumed quota, $1,620; amount remitted, $493.47.

Logtown, Mississippi, Seashore, Rev. T. H. King, pastor; total assumed quota, $2,000; amount remitted, $2,410.27.

Memorial Church (Lynchburg), Virginia, Lynchhurg, Rev. R. H. Potts, pastor; total assumed quota, $4,291; amount remitted, $1,502.85.

St. Paul's (Orangehurg), South Carolina, Orangeburg, Rev. T. G. Herbert, pastor; total assumed quota, $4,320; amount remitted, $1,446.

Lawson, Missouri, Richmond, Rev. E. W. Bartley, pastor; total assumed quota, $1,960; amount remitted, $392.01.

Shaw Avenue (St. Louis), St. Louis, St. Louis, Rev. J. O. Ensor, pastor; total assumed quota, $3,250; amount remitted, $672.50.

Thomasville, South Georgia, Thomasville, Rev. P. W. Ellis, pastor; total assumed quota, $4,050; amount remitted, $810.

Lawrenceburg, Tennessee, Mount Pleasant, Rev. H. B. Blue, pastor; total assumed quota, $2,047; amount remitted, $410.

Saxon, Upper South Carolina, Spartanburg, Rev. M. B. Patrick, pastor; total assumed quota, $1,100; amount remitted, $220.

Pace Memorial (Richmond), Virginia, Richmond, Rev. H. W. Davis, pastor; total assumed quota, $3,200; amount remitted, $1,000.

Max Meadows, Holston, Wytheville, Rev. L. D. Mayherry, pastor; total assumed quota, $1,750; amount remitted, $350.

Providence, Louisville, Henderson, Rev. J. T. Rushing, pastor; total assumed quota, $1,639; amount remitted, $327.80.

Main Street (Hattieshurg), Mississippi, Hattiesburg, Rev. J. T. Leggett, pastor; total assumed quota, $4,725; amount remitted, $1,662.41.

First Church (Tampa), Florida, Tampa, Rev. H. F. Tolle, pastor; total assumed quota, $4,068; amount remitted, $1,266.05.

Pocahontas, Holston, Tazewell, Rev. F. B. Shelton, pastor; total assumed quota, $2,260; amount remitted, $452.

Messick Memorlal (Louisville), Louisville, Louisville, Rev. J. H. Nicholson, pastor; total assumed quota, $2,178; amount remitted, $750.

Bates City, Southwest Missouri, Marshall, Rev. N. M. Dowdy, pastor; total assumed quota, $1,221; amount remitted, $244.65.

Alderson, Baltimore, Lewisburg, Rev. E. W. Aaron, pastor; total assumed quota, $2,289; amount remitted, $500.

Potosi, St. Louis, Farmington, Rev. George Walker, pastor; total assumed quota, $1,111; amount remitted, 222.20.

Gary, Holston, Bluefield, Rev. W. H. Harrison, pastor; total assumed quota, $2,666.67; amount remitted, $647.59.

Richton, Mississippi, Hattiesburg, Rev. M. M. Black, pastor; total assumed quota, $2,500; amount remitted, $507.75.

Richmond, Missouri, Richmond, Rev. Robin Gould, pastor; total assumed quota, $3,060; amount remitted, $612.

Heber Springs, North Arkansas, Searcy, Rev. O. C. Lloyd, pastor; total assumed quota, $1,368; amount remitted, $539.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor; total assumed quota, $4,000; amount remitted, $3,700.

Covington, North Georgia, Oxford, Rev. J. M. Tumlin, pastor; total assumed quota, $2,700; amount remitted, $540.

Centenary (St. Louis), St. Louis, St. Louis, Rev. C. W. Tadlock, pastor; total assumed quota, $5,500; amount remitted, $1,150.

Central (Kansas City), Southwest Missouri, Kansas City, Rev. M. N. Waldrop, pastor; total assumed quota, $12,401; amount remitted, $8,257.

Young's Chapel (Kansas City), Southwest Missouri, Kansas City, Rev. N. A. Goode, pastor; total assumed quota, $1,450; amount remitted, $290.

Wyandotte Circuit, Southwest Missouri, Kansas City, Rev. G. D. Noland, pastor; total assumed quota, $1,210; amount remitted, $242.04.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor; total assumed quota, $3,450; amount remitted, $1,859.44.

West Market Street (Glenwood), Western North Carolina, Greenshoro, Rev. J. H. Barnhardt, pastor; total assumed quota, $5,004; amount remitted, $1,567.

Claiborne (Shreveport), Louisiana, Shreveport, Rev. W. F. Henderson, pastor; total assumed quota, $200; amount remitted, $40.

Grand Prairie, North Texas, Dallas, Rev. M. H. Head, pastor; total assumed quota, $2,100; amount remitted, $421.

Columbia, Louisville, Columbia, Rev. R. L. Sleamaker, pastor; total assumed quota, $1,219; amount remitted, $246.

Fulford and Pompano, Florida, Miami, Rev. E. H. Crowson, pastor; total assumed quota, $1,500; amount remitted, $355.85.

Davy, Holston, Bluefield, Rev. C. C. Balley, pastor; total assumed quota, $2,000; amount remitted, $400.

First Church (Lexington), Kentucky, Lexington, Rev. G. R. Combs, pastor; total assumed quota, $3,384; amount remitted, $1,079.

Emporia, Virginia, Petersburg, Rev. B. T. Candler, pastor; total assumed quota, $2,595; amount remitted, $940.

Oakville Circuit, West Texas, Beeville, Rev. Richard K. Heacock, pastor; total assumed quota, $575; amount remitted, $130.75.

Mangum Memorial (Shreveport), Loulsiana, Shreveport, Rev. Ellis Smith, pastor; total assumed quota, $1,800; amount remitted, $360.

Trinity (Tallahassee), Florida, Tallahassee, Rev. J. O. Grogan, pastor; total assumed quota, $5,000; amount remitted, $1,196.75.

Mexica, Central Texas, Corsicana, Rev. W. B. Andrews, pastor; total assumed quota, $5,500; amount remitted, $1,650.

San Juan and Epworth (Tampa), Florida, Latin, Rev. L. Oser, pastor; total assumed quota, $50; amount remitted, $10.

East Hill Avenue (Knoxville), Holston, Knoxville, Rev. Clyde Fristoe Watkins, pastor; total assumed quota, $570; amount remitted, $114.

Westport Church (Kansas City), Southwest Missouri, Kansas City, Rev. W. A. Tetley, pastor; total assumed quota, $3,620; amount remitted, $847.

Wellington, Southwest Missouri, Marshall, Rev. E. F. Dillon, pastor; total assumed quota, $1,440; amount remitted, $291.

Richland Springs, West Texas, Lampasas, Rev. C. C. McKinney, pastor; total assumed quota, $1,000; amount remitted, $200.13.

Be sure to make all remittances on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

MEANING OF WORDS.

Keep a watch on your word, my friends,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees they have terrible stings.
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning
Or fall on the heart like lead.

Keep them back if they're cold or cruel,
Under bar and lock and seal;
The wounds they make, young people,
Are always slow to heal.
God guard your lips and ever
From the time of your early youth,
May the words you daily utter
Be the words of beautiful truth!

—Selected.

JACK'S DAY OFF

By Kate S. Gates.

"Thank goodness, school is over for this year!" said Jack Graham, tossing his books down on the piazza floor. "I'm tired of studying. I only wish I hadn't a blessed thing to do all vacation but just have a good time."

"You have never seemed particularly overworked to me," said Uncle Jack dryly.

"Probably you folks do not think I do anything," replied Jack impatiently, "but somebody is usually wanting something every other minute. Dad wants me to mow the lawn, I have to go after the milk and do a hundred other errands for mother and Sue. The garden has to be hoed every few days. Oh, there are a million things I have to do!"

"You certainly are badly treated, but how about yourself, don't you ever call upon the family to help you in return?"

"Why, no—that is, only once in a dog's age for some little thing," answered Jack complacently.

Mother looked up from her sewing.

"Jack," she said quietly, "if I promise you that not one of the family shall call upon you for anything, will you agree in return not to expect or ask any favor of any of us?"

"Do you mean I wouldn't have to mow the lawn, or do errands, or—anything?" asked Jack, eagerly.

"We will not call upon you for a single thing; only remember you are not to ask for anything to be done for you either."

"It's a bargain," shouted Jack. "Glory be, but won't I have one gorgeous time of it! When do we begin? And how long does it last?"

"We will start to-morrow morning, and I will leave it to you to say how long we will keep it up."

Accordingly, the next morning when Jack heard the rest of the family getting up, he smiled and turned over for another nap.

"Isn't this simply great!" he said to himself.

About 10 o'clock he walked leisurely down to the dining-room to find all signs of breakfast removed. "Make me some toast and cook me an egg, will you please, Nora?" he asked, going to the kitchen door.

"You forget your agreement, don't you, Jack?" asked mother, who was passing through the hall. "I guess you will have to forage for yourself."

Jack foraged, but the result was not quite satisfactory. "Guess I'll go over to Dick's and play tennis awhile" was his next thought. "My but isn't it glorious not to have anything to do! Oh, Sue," he called from the head of the stairs a minute later, "sew a rip in my sweater up for me, will you please?"

"I would, only mother said we were not to ask anything of you, nor you of us," was Sue's reply.

"Bother!" muttered Jack as he went out the house.

"Oh, say, mother," said Jack, as he finished his dinner, "put me up one of your nifty little lunches will you? Some of us are going over to Shaker Pond this afternoon, and we will be sure to want to eat."

"I am sorry to refuse, Jack, but you know we have agreed not—"

Jack did not wait for her to finish, but rushed off, slamming the screen door after him, and was not seen again until tea-time.

In the evening some of the young folks gathered on the lawn, and presently Jack came rushing up to Uncle Jack.

"May we use your radio, please? There's a concert over to the Country Club and we want to listen in."

"Sorry, old man, but you know we have agreed to go it alone—for the present."

Jack's face crimsoned. "Nothing doing," he said briefly to his friends.

Jack was the first one up the next morning and had the lawn mowed before breakfast.

"Any errands you want done after I get the milk?" he asked. "And, by the way, yesterday was not exactly a howling success—as far as I was concerned, anyway. So, if you don't mind, we will call that agreement off, and you can all call on me when you like. I'll be no end glad to have you."

"Thank you, Jack," said his mother with a loving smile, "and remember we shall be glad to have you call on us freely."—In Zion's Herald.

"NUMBER ONE."

"He is a Number One boy," said grandmother proudly, "a great boy for his books. Indeed, he would rather read than play, and that is saying a good deal for a boy of 10."

"It is, certainly," returned Uncle John; "but what a pity it is that he is blind!"

"Blind!" exclaimed grandmother. And the Number One boy looked up, too, in wonder.

"Yes, blind, and a little deaf also, I fear," answered Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why, the Number One boy himself," said Uncle John. "He has been occupying the one easy-chair in the room all forenoon, never seeing you or his mother when she came in for a few moments' rest. Then, when your glasses were mislaid, and you had to climb upstairs to look for them, he neither saw, nor heard anything that was going on."

"Oh, he is so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If Number One is not blind or deaf, he must be very selfish, indeed, to occupy the best seat in the room, and let older people run up and downstairs while he takes his ease."

"Nobody asked me to give up my seat or to run on errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing Number One, better run out and play with other boys, and let grandmother enjoy the comfort of her rocker in quiet."—Church Progress.

THE PERSEVERANCE OF GREAT MEN.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed, it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An eminent foreign savant once called upon Dr. Wallaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries; then the doctor took him into a little study, and, pointing to an old teatray on the table, containing a few watch-glasses, test papers, a small balance, and a blow pipe, said, "There is all the laboratory I have." A burnt stick and a barn door served Wilkie in lieu of pencil and canvas; and Benjamin West made his first brushes out of the cat's tail. Watt made his first model of the condensing steam engine out of an anatomist's old syringe; whilst Rittenhouse, the astronomer, first calculated eclipses on the plow handle.

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

FOR

5 COUPONS FROM

LUZIANNE COFFEE

AND 98 CENTS IN CASH

TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

WM. B. REILY & CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ANNUAL MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session in the office of the Advocate, 512 Camp Street, New Orleans, La., at 10 o'clock a.m., Thursday, October 16, 1924.

JNO. F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1924.

PERSONAL AND OTHER NOTES.

The attendance at the Sunday school of the First Methodist Church, Shreveport, La., on Sept. 21, was more than 2,600. The attendance at the Four Square Men's Bible Class, taught by Dr. R. E. Smith, of Centenary College, was 1,632.

Dr. A. P. Parker, missionary to China since 1875, died at Oakland, Calif., on Sept. 10, being in the United States on furlough. His last message to the church was: "I gave up my life for China. Send more missionaries."

Emory University opened on Wednesday, Sept. 24, with more than 2300 students enrolled, with many others to arrive later. Dr. J. B. Mitchell, formerly of the North Mississippi Conference, delivered the opening address.

We learn from the Southern Reporter, Sardis, Miss., that the Licensing Committee of the Sardis District met recently and licensed Marvin McCall, of Coldwater, to preach and recommended him for admission on trial.

The Big Brothers' Class, Greenville, Miss., will begin a campaign on Oct. 1 to increase the attendance to a minimum of 150 each Sunday. The campaign will be known as the "Go Get 'em Drive," and the class will be divided into two sections, the "Pushers," and the "Pullers."

The fourth quarterly conference of the Booneville charge, North Mississippi Conference, passed appropriate resolutions in recognition of the splendid service rendered during the quadrennium by Rev. Jos. B. Randolph, presiding elder of the Corinth District.

The dedicatory exercises of the Francis Asbury Monument, Washington, D. C., will be held at the Mount Vernon Place Methodist Episcopal Church, South, on Tuesday, Oct. 14, at 8 p.m., and at the site, Sixteenth and Mt. Pleasant Streets, Wednesday, Oct. 15, at 2:30 p.m.

The Intermediate Epworth League of the Epworth Methodist Church, this city, paid a visit to the Intermediate Epworth League of the Felicity Methodist Church on last Sunday evening, and conducted the service. The occasion was a delightful and profitable one.

Rev. Henry T. Young, chairman of the Committee on Evangelism of the Louisiana Conference, writes us that the Wisdom sisters, known throughout the church for their sweet singing, have two open dates, beginning Oct. 20, which they could give to Louisiana. Those interested in this announcement can get in touch with these young ladies by addressing them at Macon, Mo.

Rev. W. B. Alsworth is having a great year on the Louise charge, Mississippi Conference. All finances are in full, there have been several additions to the membership of the church, and the work is prosperous in every way. The best report that has been made in years will be carried to Conference.

Rev. J. A. Baylor has resigned the office of Architectural Secretary of the Board of Church Extension, and Mr. H. M. King has been elected to succeed him. Mr. King is well qualified for the position, being a graduate in architecture from the University of Minnesota and from the Massachusetts Institute of Technology.

We take the following from the latest issue of the Texas Christian Advocate: "Bishop John M. Moore has been confined to his bed at his home in this city for the past eight or ten days. Following the extraction of a tooth, he has been running a temperature. It is expected that in a few days he will be up and about his work."

The Sunday school of the Broad Street Methodist Church, Lake Charles, La., will observe its annual commencement exercises at 7:30 p.m., Sunday, Oct. 5. This has come to be a great occasion in the community. Brother A. M. Mayo has been for many years the faithful and efficient superintendent of the school.

Bishop Sam R. Hay was a prominent figure at the opening of the one hundredth session of Centenary College on Thursday of last week. Bishop Hay is thoroughly convinced of the important place Centenary occupies in the work of the church in Louisiana, and he is giving enthusiastic and inspiring leadership to the cause of Christian education in Louisiana.

Rev. R. G. A. Carlisle, of Sallis, Miss., calls our attention to an error in his report from his charge in last week's Advocate. Instead of "seventy-four" additions at Zemuly, the number should have been "twenty-four." We greatly regret this error in our proof reading department. The record as correctly given, however, shows that Brother Carisle is doing a great work.

Bishop Sam R. Hay spent Monday and Tuesday of this week in New Orleans. On Monday evening, at 8 o'clock, he dedicated St. Mark's, our great mission plant in this city. He attended the Methodist Preachers' Meeting on Monday morning, and was the guest of the preachers at a luncheon at the St. Charles Hotel at 12:30. This was Bishop Hay's first official visit to New Orleans.

The fourth quarterly conference of the Amory charge, North Mississippi Conference, was an unusual occasion, nearly 200 people being present. The reports showed that 178 members had been received during the year, that 900 visits had been made by the good women of the Missionary Society, and that the Sunday school had had an average attendance of 316. That is a record that is hard to beat.

Rev. W. W. Perry, of Many, La., writes: "Our work on the Many charge is pleasant and prosperous. Our Sunday schools and prayer meetings are good. The revival meetings have been glorious. Rev. J. M. Alford assisted me here at Many, and I held the others. I have received 107 members so far, and have some more to receive. Nearly half these members have been received by baptism."

Rev. Robt. W. Vaughan, Superintendent of the Methodist Orphanage, Ruston, La., paid the Advocate office an appreciated call on Friday of last week. The long continued drouth in North Louisiana interfered very greatly with the farming operations of the Orphanage, which makes it imperative that the offering on Work Day this year be generous. We are sure our people will remember this and provide adequately for the needs of this great institution.

OPENING OF THE ONE HUNDREDTH SESSION OF CENTENARY COLLEGE.

(Continued from First Page.)

dormitory facilities are insufficient to meet the demand. In every requirement of an A-Grade institution, Centenary College now compares favorably with any other institution of the church.

Credit, too, must be given to the Board of Trustees, led by President John L. Scales, a strong group of business men of Shreveport who have been generous in their gifts to the college, and to the general community for their interest in and support of the institution which they have come to recognize as one of their greatest assets—intellectual and moral as well as material. The citizenship of Shreveport is solidly behind Centenary College.

Methodism throughout Louisiana is likewise to be commended for manifesting an interest in this institution of the church greater than for many years in the past. It is sending its sons to be educated there, and there are signs that it is purposing to rally to its support in a financial way that will make it possible to maintain and carry on the great work now being done. It is significant that a large number of the preachers of the Louisiana Conference were in attendance upon the opening of the one hundredth session. We are not sure that we saw all those who were there, but we noted the following: R. H. Wynn, W. W. Drake, J. B. Williams, K. W. Dodson, W. D. Kleinschmidt, H. N. Brown, C. C. Wier, W. W. Holmes, H. W. Rickey, C. D. Atkinson, R. F. Harrell, H. W. Ledbetter, B. T. Crews, W. E. Akin, S. J. Davies, Briscoe Carter, C. W. Crisler, J. A. McCormack, William Schuhle, F. M. Freeman, J. G. Snelling, W. L. Doss, Jr., W. L. Duren, R. H. Harper, A. J. Gearheard, J. W. Faulk, J. B. Grambling, A. W. Waddill, R. E. Goodrich, Alonzo Early, R. W. Tucker, L. I. McCain, J. M. Alford, W. F. Henderson, W. F. Henderson, Jr., J. B. Peters, O. W. Bradley, W. C. Childress, W. H. Jordan, H. W. Jordan, J. G. Sloan, H. L. Johns, J. T. Holladay, A. S. Lutz, H. T. Young, H. B. Thomason, C. C. Miller, G. D. Anders, Louis Hoffpauir, J. F. Dring, A. L. Harper, Ellis Smith, A. W. Turner, R. W. Vaughan. In addition to the preachers, there were many laymen present. The remark was frequently made that the assemblage looked like an Annual Conference. This large attendance of preachers and laymen is significant of an awakened interest in Centenary College.

What of the future? The possibilities of the future are limited only by the vision, loyalty, and generosity of the Methodists of Louisiana who have entered into such a noble heritage. The suggestion that the completion of the one hundredth session of Centenary College in June, 1925, would be fittingly celebrated by the laying down of one million dollars as a thank offering in recognition of the blessings of the past and as a token of greater things to be in the future, is one to be thought about, prayed over—and adopted. A hundred years of service, a million dollars to continue the good work—how well the two go together!

APPROVED LIST OF PREACHERS' INSTITUTES GIVING THE UNDERGRADUATE COURSE OF STUDY.

By Rev. R. H. Bennett, D.D., Secretary, Ministerial Supply and Training.

We are pleased to report another good year of work by our Summer Institutes for Preachers giving the undergraduate course of study. Indeed, the present year's work seems to be the best done yet in this valuable department of the training and studies of our young preachers.

With the improved and increasing opportunities offered by our church to our young ministry, we are gratified to believe that the educational equipment of our pastors is steadily improving, and we are looking forward and working to the desired standard under which every undergraduate preacher who cannot take a full college and seminary course of study in residence, shall avail himself of both the helpful and extended study through the Correspondence Schools at Emory and Southern Methodist Universities, and also the inspiration and fellowship of the Summer Institutes. As is well known, the law of our church is that no undergraduate preacher can be passed from a lower to a higher class at his Annual Conference unless he has taken the course of study—and the entire course—either in one of the Correspondence Schools or in a Summer Institute. Under this law, he may take a part of the course through the Correspondence School and a part at the Summer Institute, but the entire course must be taken through these two agencies. It is the province of the Anuual Conference examining committees to see that all undergraduates do their work in accordance with this law.

As the work of no Institute can be accepted by a Conference committee unless the said Institute is approved by the General Conference Board of Education, in accordance with the directions of the Board, a list of approved Institutes for the guidance of the Annual Conference examining committee follows:

Conferences—Where Institute Was Held.

Alabama, Louisiana, and Mississippi Conferences—Held at Seashore Divinity School, Biloxi, Miss.

Central Texas, Texas, North Texas and West Texas Conferences—Held at Southern Methodist University, Dallas, Tex.; Southwestern University, Georgetown, Tex.

East and West Oklahoma Conferences—Held at Oklahoma City, Okla.

Florida Conference—Held at Southern College, Lakeland, Fla.

Holston Conference—Held at Emory and Henry College, Emory, Va.

Missouri, Southwest Missouri and St. Louis Conferences—Held at Central College, Fayette, Mo.

North Carolina and Western North Carolina Conferences—Held at Trinity College, Durham, N. C.

Tennessee and Memphis Conferences—Held at Lebanon, Tenn.

Western Virginia Conference—Held at Barboursville, W. Va.

INCREASING OUR SUNDAY SCHOOL MEMBERSHIP.

By Prof. C. A. Bowen.

The statistics of our church reveal that there are 400,000 church members who do not belong to the Sunday school. The discovery of a fact like this arrests us and causes us to find out the reason and to discover a way to correct the defect.

Several things may be contributing to this deficit in our Sunday school membership. For one thing, the reports on Sunday school membership made by the pastors to the Annual Conference do not sometimes tally with the Conference Sunday School Superintendent. The pastor's report to the Annual Conference usually underestimates the Sunday school enrollment. We, as Methodists, are not strong for padded figures that create a false impression of our numerical strength, but in some cases we may be doing ourselves an injustice by not getting all the membership figures of the Sunday school into our reports. We also have a considerable number of Methodist people who belong to union Sunday schools and yet have not enrolled them as associate members in our Methodist Sunday schools. Besides the ones who are not being reported, there are many church members who have not been located by the Sunday school. And then a fair-sized multitude lose contact with the Sunday school during the summer months, and are not brought back in when activities reach their height again in the fall. And outside the membership of the church, there is that large group of unreached folk for whom we are responsible and yet whom we have not effectively gotten hold of.

Several ways of correcting the defect are being suggested to us by those giving special study to this problem. This is promotion time in the graded Sunday school. It is a fine time to emphasize the importance of bringing in the stragglers and hunting up the ones who have dropped out. Rally Day comes the second Sunday in October and affords us a special occasion to make use of in getting the membership up to its proper figure. We must get some reckoning on our Methodist people who are in union schools, too. We can get them enrolled as associate members of some Methodist Sunday school and report them to Annual Conference in this way. Let us put into our plans for the next few months a special effort to get the Sunday school into the center of the church's attention, at the same time trying to get all the members of the church to become members of some department of the Sunday school. We are asking our pastors to watch this item of Sunday school membership in their reports and get reported all of the people in their charge who belong to the regular Sunday schools or to the Home Department and Cradle Roll.

We would give special emphasis to the need of reaching the people who are not in the church. A survey of your community will disiose surprising results. You will find numbers who need to be gone after for the Sunday school. This, of course, is just one step in getting them to the Savior.

The Sunday school workers of our Conferences will be glad to furnish information to those who take seriously the efforts that are being made to correct this membership deficit.

Millsaps College, Jackson, Miss.

THE "THRILL" BUSINESS.

Up in Grand Rapids a woman—a wife and mother—is under arrest because she stole dresses from a department store—not because her circumstances influenced her to do so, but because she wanted the "thrill of it."

In Maine a fine young boy was caught while driving a bootlegger's automobile. He wasn't a member of the gang. He cared nothing about liquor and did not drink himself, or sell drink to others. He liked "the thrill" of being chased by the prohibition officers and just "stepping on 'er."

In a little town of the Middle West, a boy of 14 is in the hands of the constable because he has been scattering tacks and screws along a much-traveled highway adjacent to town, much to the damage to automobile tires and otherwise comparatively good dispositions. He had no feeling of ill-will against machine or driver, just liked to hear the hiss and pop of air-filled tires and the vocal outbursts of outraged autoists. He liked "the thrill" of it.

A young man in New York has been caught by the police, after a long quest. He had set fire to some twenty-odd empty houses. He was possessed by an irresistible desire to hear the clatter of fire apparatus, the shouts and screams of men and women, and to see the rush of crowds and the roll of the ominous smoke. He liked "the thrill" of it.

The "thrill" business seems to be on the increase, but, even at that, is stands out distinctively and repulsively because it is exceptional. Reaction from it will come in due time, as always is the case, and law and good order will prevail.

As a matter of fact, people everywhere, in a vast majority, are now going about their usual affairs soberly and sedately, and their influence for even and level living cannot be neutralized by tangents in crime or otherwise.

Common decency never will be and never has been entirely out of fashion.—Nashville Tennessean.

ANNOUNCEMENT CONCERNING LITERATURE DEALING WITH UNIFICATION.

The friends of unification had hoped that for the months just preceding the session of our fall Annual Conferences, the mind of the church might be turned in the direction of the regular work of the church. This will explain why so little has been written for the church press in further advocacy of the plan approved in Chattanooga. However, so many inquiries have come to us asking for unification literature that we are making this formal announcement. Literature covering fully every aspect of the question is now in process of preparation, and in due time our people will have in their hands answers to all questions of interest touching the plan of unification now pending before American Methodism.

(Signed):

EDWIN D. MOUZON, Chairman.
H. H. SHERMAN, Secretary-Treasurer.

NOTICE.

The Licensing Committee of the Meridian District will meet at Central Church, Meridian, Oct. 10, at 2 p.m. Let all applicants for license to preach, for recommendation for admission on trial, or readmission, be present.

PAUL D. HARDIN, P. E.
Meridian, Miss., Sept. 27, 1924.

BISHOP HAY'S CHANGE OF ADDRESS.

Bishop Sam R. Hay requests us to announce that his address until the adjournment of the North Arkansas Conference, which convenes on Nov. 5, will be Fort Smith, Ark. After that time, his address will be Shreveport, La.

Eighteen thousand dollars Centenary has gone into equipment, repairs, and running expenses of Instituto Ingles-Espanol, Monterey, Mexico.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

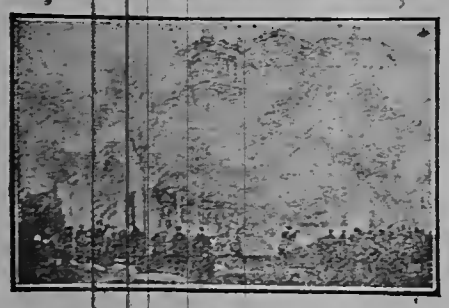
Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday, June 1, 1924, MRS. SALLIE V. THORNTON passed through the pearly gates into the blessed eternity prepared for those who live as we know she did. She was 54 years, 10 months, and 6 days old, and was the wife of Mr. C. A. Thornton. To this union were born three boys—Carlie C., Durward G., and Lawrence G., whom, with their father, one grandchild, one daughter-in-law, and one sister, she leaves to mourn. Sister Thornton joined the Methodist church at 15 years of age, while Brother V. D. Skipper was helping at Hickory Ridge church. She lived a quiet, consistent Christian life, wielding an influence over those in whose company she was thrown, for the kingdom of God. Her home was the preacher's home, being always ready to help in any way to further the cause of Christ. She was a faithful wife, a model mother, having reared three good boys to be grown. Dear mother, so patient and good, we are reminded of you when we look at your flowers and other things in the home which were yours. We are sad, yet rejoice in the translation. We can only say, "Thy will be done."

A friend,
L. M. Sharp.

Jackson, Miss.

IT IS A BURNING SHAME



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RESOLUTIONS.

Whereas, it has pleased God, in his wisdom, to transplant from earth to heaven the beautiful soul of our most highly esteemed friend and co-worker, MRS. W. W. HICKS; be it resolved:

1. That we, as a Sunday school, extend our deepest sympathy to her loved ones in the irreparable loss we have thus sustained.

2. That we, as a Sunday school, tender her bereaved ones this tribute of respect in recognition of one of the loveliest characters with whom it has been our pleasure to associate. Her life was an inspiration and benediction to all with whom she came in contact.

3. That the sudden removal of such a life from our midst leaves a vacancy and a shadow that will ever be indelibly impressed upon the minds and hearts of her legion of friends.

4. That the intelligence received, on the night of Aug. 29, that this saintly woman was no more, seemed more than we could comprehend, but while we bowed in unspeakable grief, we knew the angels sang their sweetest song of welcome as the portals were thrown open to receive this beautiful spirit whose mission in life was to let others see Jesus in her, and whose very presence carried the assurance of her daily walk with God.

5. That the only alleviation to our grief is the expression of our hope that even so great a loss to us all may be overruled for good by him who doeth all things well.

6. That a copy of these resolutions be spread upon the records of the Sunday school, a copy printed in the New Orleans Christian Advocate, the Meridian Star, the Clarke County Tribune, and a copy forwarded to the bereaved family.

Very respectfully submitted,

Mrs. H. T. Tedder, Mrs. H. W. Pearson, Miss Minnie Otis Hand, committee.

RESOLUTIONS.

Death, who knocks with equal hands at the cottage door and the portals of the palace gate, has again been busy about his appointed work, and claimed for his victim MRS. C. C. GUNN. On the morning of July 13, 1924, God, in his infinite wisdom, called home this our beloved sister and co-worker.

Mrs. Gunn was a charter member of the Noxapater Auxiliary of the Woman's Missionary Society. She was always ardent and enthusiastic in the work. Her forceful personality, her intellect and wise counsel contributed much to the upbuilding of the Auxiliary.

As a friend, she was hospitable and true; in disposition, she was ever helpful, charitable, and forgiving.

The keynote of her wonderful character was her devotion to her Saviour, in whom she believed and whom she loved with a deep, abiding reverence. Her life is worthy of imitation by those who seek to attain things that make the world better and heaven more to be desired.

Therefore, be it resolved, That in the death of Mrs. Gunn an irreparable loss has been sustained by the church, the Missionary Society, and the community.

Be it resolved, That our heartfelt sympathy be extended the family.

Be it resolved, That a copy of these resolution be sent the family, a copy spread upon our minutes, a copy be sent to the New Orleans Christian Advocate, Winston County Journal, and Missionary Voice, with request for publication.

Respectfully submitted,

Mrs. Wren Coleman, Mrs. J. H. Wright, Mrs. E. W. Leeke, Mrs. C. C. McLoeel, committee.

RESOLUTIONS.

On Sept. 7, 1924, at Holly Springs, Miss., the weary spirit of MISS HATTIE WRIGHT winged its flight to realms above. The guerdon won, and now free from pain, she stands among those whom love of God has blessed.

After weeks of illness, through which willing hands, prompted by loving hearts, strove in vain to turn aside the dread visitant, there came to her that "sleep from which no pain can waken."

In her family she had always been a comfort and a blessing; honored and respected in the community; in her church useful, and ever devoted to its work.

From the Methodist church she was buried, Sept. 8, service being conducted by her pastor, Rev. C. A. Parke.

The same afternoon, at a meeting of the Holly Springs Auxiliary of the Woman's Missionary Society, a committee appointed to draft resolutions returned the following expression of love and sorrow:

Resolved, first, since our Heavenly Father, in his wisdom, has removed from our midst our beloved sister, we extend to the bereaved family our warmest sympathy in this hour of trial, and would remind them that she is not lost to them, for in the "better land" we may hope some time to meet her glorified spirit.

Second, That in her passing from us, the church has sustained a loss that must long be felt. Always in her place at every service, her "vacant chair" will bring a pang to many hearts; especially in the Woman's Missionary Society will this be felt. Yet as Christians we shall remember that "death is but a path that must be trod if man would ever pass to God."

Third, That a copy of this tribute shall be spread upon the minutes of the Auxiliary, one be sent to the family as a faint expression of our love and sympathy, and one copy forwarded to the New Orleans Christian Advocate for publication.

Mrs. Rosa B. Tyler, chairman; Mrs. Horace Brown, Miss May Randle, committee.

Holly Springs, Miss.

JABUS BENJAMIN RAWLS, JR.—A TRIBUTE.

My warm, personal friend, and the friend of every man, passed away in the death of Jabus Benjamin Rawls at his home in Mount Olive, Miss., March 3, 1924. If asked by one who knew him to give a definition of "a man," my reply would be, "You knew Jabus Rawls—there was one." In his personality were combined a splendid body, a vigorous intellect of rare poise, a great and tender heart, all controlled by a Christ-permeated spirit. If all men were like him the locksmith would lose his trade, the

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cash-register would not be needed, the peace officer could abandon his beat, the sheriff would never call to order the criminal court, jail doors would rust off the hinges, and courthouses would dwindle into offices of record. If all men were like him, no unfortunate human being could honestly complain of oppression, no competitor need fear unfair means or methods, and no worthy object of charity would have its claims denied. If all men were like him, every youth would have a fair chance for an education, no church would languish for support, no pastor would preach to empty pews, and the poor everywhere would have the gospel preached to them.

Without seeking or wishing it, he became, in a large measure, the leader in the circle of his activities. His associates trusted his head and his heart, and were glad to allow him a large influence. He had a courage that would undertake hard tasks, but he moved with a cautious spirit that avoided the breakers. His upright character, unquestioned integrity, unswerving devotion to duty, and splendid business methods attracted the Lampton brothers, whose interests have played an important part in the mercantile business of Mississippi. At the age of 25 he became associated with the firm of J. W. Lampton & Brother, and two years later this firm established a branch business at Monticello, under the firm name of Lampton & Rawls Co., with Mr. Rawls as manager. Immediately following the completion of the Gulf and Ship Island Railroad, this firm moved its domicile from Monticello to Mount Olive, where it has continued to prosper, and has long been a necessity to the fine agricultural interests surrounding this good town. Prior to the death of Brother Rawls, this firm had no other manager.

At his burial, a number of fine tributes to his life and character were spoken by those who knew and loved him, but the most eloquent tribute was not spoken, but seen. About the

(Continued on Next Page.)

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JABUS BENJAMIN RAWLS, JR.—A TRIBUTE.

(Continued From Page 10.)

church there gathered many times as many people as the building would contain, and these were from every walk of life. Men with their families had come in their high-powered cars of the latest model, and weather-stained men had come with their families in their rattling buggies and wagons. About one hundred and fifty Negroes had come, and during the service these stood on one side of the church with uncovered and bowed heads. Before the casket was closed and carried from the church, these Negroes were allowed to pass through and get a last look at their dead friend and give expression to their tears and sobs.

Apart from his family circle, no group of his associates have felt more keenly and sadly his going than the members of the Methodist church, with whom he had labored so long, so earnestly, and so well. As steward, Sunday school teacher, and as a member of the church, he served devotedly and effielently. Soon after his business career began, he heard some preacher say, in discussing our stewardship under God, "If he cannot trust you with little, he cannot trust you with much." This remark fixed a rule in his life that guided him to the day of death, and made him a large contributor to the claims of Christ's kingdom. For many years his firm has devoted to the orphans a liberal per cent of its sales on Work Day, and this has heen no inconsiderable sum. His church has lost a great friend.

No tribute to this man would be complete without opening the front door of his home, sitting down in the family circle, and being a sharer of its most thoughtful and generous hospitality. On Nov. 21, 1887, he was married to Miss Ella Elizabeth Baylis, of Graves Creek, Miss., the daughter of George Baylis and Mrs. Carolyn Fenn Baylis. Surely God had joined them together, for they lived together for more than thirty-six years in perfect trust of each other, with almost perfect unity of plan and purpose, and with a rare devotion. One has said, "His home-life was the most beautiful we have ever seen." To this union four children were born—two sons and two daughters. The sons, Lucius and James, are now members of the firm of which their father was manager. Lucy is the wife of Dr. J. S. McIntosh, one of the leading physicians of Covington County. Miss Sarah Lou is the only unmarried child, and is now devoting her time to brightening the sorrowful days of her mother. All of them were at the bedside of their father at the time of his unexpeeted death, except Miss Sarah Lou, who was on a visit to Clermont, Fla., accompanied by her uncle and aunt, Mr. and Mrs. W. E. Lampton, of Columbia, Miss.

He was born March 8, 1865, the son of James Rawls and Mrs. Sarah Marnes Rawls, of Spring Cottage, Miss. His brother and sisters are: John Barnes Rawls, of Columbia; Mrs. Clarissa Rawls Ford, now dead, wife of Hon. T. S. Ford; Mrs. Sallie Rawls Rankin, wife of the late George Henry Rankin, of Columbia, and Mrs. Lizzie Rawls Lovett, deceased, the wife of Rev. J. J. Lovett, now dead, at one time a member of the Mississippi Conference.

Brother Rawls was suddenly stricken on the night of March 2, soon after returning from church. From the beginning it was evident that his sickness would be fatal, and the end came at 5:30 in the afternoon of the next day. We buried his body in the Mount Olive cemetery in the late hours of Mareh 5. Soon the shadows of night had fallen over his flower-covered grave, but a deeper shadow had fallen over the town he loved so well.

The burial service was conducted by his pastor, Rev. J. H. Foreman. Other ministers present and taking part in the service were: Dr. A. F. Watkins, Yazoo City; Rev. W. M. Williams, Magee; Rev. J. A. Moore, Columbia; Rev. George H. Thompson, Crystal Springs, and Rev. A. S. Johnston, pastor of the Baptist church of Mount Olive.

The words of an employee of our departed friend will furnish a fitting close to this tribute: "A model employer is gone. No more shall we see his cheerful countenance or listen to his gentle voice, but death cannot kill what never dies. Often in lonely moments we will feel the presence of his purified spirit calling us onward and upward to finer and better things.

"'So let us wipe the tears away,
Since the prize he has won,
And ask for strength to say,
God's will, and not ours, be done.'"

GEORGE H. THOMPSON.

Crystal Springs, Miss.

FROM THE BOONEVILLE CIRCUIT.

Dear Mr. Editor: Just a little report from our work this year.

Our work on the Booneville circuit has heen a pleasant and profitable (we trust) one. We have five churches on this charge, and we have held five revivals, with very good results.

Our first revival was at Liberty. W. W. Jones, of Iuka, did some real gospel preaching. It was a raw field. We did not see visible results expected, but great good was done. There were about five conversions, with four additions.

Our next meeting was at Blythe's Chapel, with W. C. McCay, of Baldwyn, doing the preaching. The gospel messages given by this young preacher were greatly enjoyed. There were about twenty-four conversions and reclamations, with eight additions to the church.

The next campaign took us to our society at Carolina, under the leadership of J. A. George, our pastor of Ripley. Some real constructive work was done, with nine additions to the church.

We went from there to Oak Grove. God gave us a blessed season of services here, under the [illegible] leadership. Brother George is being effectively used of God in preaching the old gospel doctrines of our church. We had around fifteen conversions, with eleven additions. May the tribe increase!

The final campaign of our concentrated revival effort was at Blackland, under a large tent which belongs to our district, with the "war horse" of Mississippi as leader, W. M. McIntosh, with his faithful wife and his wife, relations, and efficient singer, Prof. E. S. Herman, of Millport, Ala. God honored our efforts there with conversions, consecrations and additions to membership. There were around forty conversions or reclamations, with thirty-seven additions all told.

We have had about, in all, ninety-four conversions or reclamations, and sixty-five additions to the church.

This is our first year on probation in the Conference, and we feel greatly encouraged.

L. B. WIMBERLY, P. C.

Booneville, Miss.

MRS. J. D. THOMPSON.

Need a Tonic?

When Run-down or Recovering from the Grip—or if It Left You in a Weakened Condition, Here's Good Advice

Atlanta, Ga.—"I became acquainted with Dr. Pierce's Golden Medical Discovery some years ago. I had contracted malaria and the 'Golden Medical Discovery' cured me and then kept me in good health.

"My husband had the 'flu' and it left him weak and scarcely able to be around. He took the 'Golden Medical Discovery' and it helped him wonderfully. We find it is a great tonic for the blood."—Mrs. J. D. Thompson, 209 Dalvigny St.

Dr. Pierce's Golden Medical Discovery is a well known tonic and builder that can be procured in tablets or liquid from your neighborhood druggist or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial pkg. of the tablets and write for free medical advice.

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PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.

All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

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It has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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PATCHOGUE, N.Y.
When washing hair always use Parker's Shampoo

NERVOUS & HALF-SICK WOMEN

Relieved by taking Lydia E. Pinkham's Vegetable Compound

These Three Letters Prove It

Lowell, Mass.—"I am sending you a few lines to let you know what good your medicine has done for me. I want you to let every one know that it has helped me in nervous troubles. I have four children and you know there is a lot to do where children are. They would come in from school and they would start telling me about their little troubles but I could not stand it. I had to send them away. I could not even walk on the street alone I was so nervous. I found one of your books and read it and then I saw in the paper about Lydia E. Pinkham's Vegetable Compound. I got it and had taken one bottle when I saw a change in myself. I was surprised. The children can talk all they want to now and it does not bother me. I am still taking the Vegetable Compound."—Mrs. JOSEPH LEMERE, 34 South Street, Lowell, Mass.

Felt Like A New Woman

Springfield, Missouri.—"For four or five months I was run-down, nervous, my back ached and I did not feel like doing a thing. Sometimes my legs ached and felt like they would break and I had a hurting in my sides. I had been reading in the newspapers the letters of other women who had taken Lydia E. Pinkham's Vegetable Compound and the advertising of it appealed to me so I bought some and saw results in almost no time. I had hardly been able to do my own work and after taking the Vegetable Compound I felt like a new woman. I recommend it to my friends who have troubles like I did, and hope they will find the same results."—Mrs. M. CARPENTER, 607 W. Chase Street, Springfield, Missouri.

40 Years Old, Feels Like 20

Hagerstown, Md.—"I was very bad off with backache, a bearing-down feeling in my body and a pain in my left side. I could not be on my feet at times and once I was so bad I walked bent over to one side for three weeks. My sister read of Lydia E. Pinkham's Vegetable Compound and got me a bottle. I got so much relief that I took more until I was well. I am 40 years old and feel like 20. I am sure this medicine will help all women."—Mrs. MARY E. SANDY, 436 W. Franklin Street, Hagerstown, Md.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?" 98 per cent of these replies are "Yes."

That means that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

All druggists are having increased sales of this medicine.

Sunday School

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. G. Lord.

I have recently consented to be Superintendent of Missionary Instruction in the Sunday schools of our Conference. The aim of this work is to put definite and constructive missionary education in the Sunday schools. The need of this sort of instruction is very apparent. We have put on missionary drives and campaigns and made assessments and have taken pledges and subscriptions, but we have not been able to collect that which has been promised or assessed. Our church is adopting the budget plan for raising finances, which is a good system; but in many places the budget has refused to "budge," and failure is the result. We have failed in these things because the people do not have missionary education. If we desire to give to our church missionary training, we have but one agency through which it can be done, and that is the church school. The Discipline provides for a missionary program, with a special missionary collection on the fourth Sunday of each month. Here is a plan for making this effective:

1. Put some person definitely in charge of missions in the Sunday school.

2. See that the graded missionary instruction is used in all the classes of the school.

3. Have a missionary program each month; in the large school, in every department; and in the small school, for the whole school.

4. As a part of the program, take a special collection for missions and send it to the treasurer of the General Sunday School Board, 810 Broadway, Nashville, Tenn.

5. Take a missionary special for the Sunday school and direct the collection to that purpose.

6. Have training classes in missions and groups of adults studying the missionary elective courses for adults.

I am sending out to all the pastors questionnaires concerning the Sunday schools on their charge. I am doing this to get this information to work with. The pastors can greatly help me in the work by returning these questionnaires promptly. Be sure to give me the name of the one in charge of this work, so that as soon as we get our machinery set up we can pass to them the literature and helps. Each month you will find good missionary programs in the Sunday School Magazine. If you would like to take a special for your school, write me and I will send you a list to select from.

Let us all pray and work together to bring our Conference to the front in this important work.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

By C. D. Atkinson, Conference Superintendent.

The following telegram reached us Sept. 25: "Department School Administration hopes for two thousand schools checked, and at least five hundred ranking under program of work for 1924. Alabama, North Arkansas, and Virginia in the lead, but totals are small at this time. Advise me special delivery the number you can count on in your Conference."

Every Sunday school that has a Program of Work chart on its wall should have this chart checked up before Annual Conference. Every district in the Conference has one or more authorized and approved Sunday school workers for this work. Let us set our goal for fifty. New Orleans District leads all other districts in this special work.

The New Orleans City Elementary Council meeting, Sept. 14, was held at First Church at 3 o'clock. The leading subject before this council was "Children's Week."

A large number of our Sunday schools observed Promotion Day last Sunday, Sept. 28.

It is expected that every school in our State will put on this fall a membership campaign. Recently the Sunday school at Alexandria co-operated with the church in a campaign of city-wide survey and visitation. Their Standard Training School is in session this week, with a bright promise of being the largest Standard Training School in the State. The recent survey will mean much towards making Children's Week a great event in that school.

Sunday, Sept. 21, was a red-letter day in First Church Sunday school at Shreveport. This day might be called a membership campaign, for they had 2,862 present, counting the Four Square Bible Class, which had an attendance of 1,632. This school reported a total enrollment to the last Annual Conference of 2,464. This included Home Department of 291 and a Cradle Roll of 180. If we should add this to 2,862, it would give this school an increase over last year of 879. What is true of First Church is true of many of our Sunday schools this year. We hope that the preachers will give special attention to the reports they make at Annual Conference concerning the membership of their Sunday schools.

Dr. W. W. Drake, Conference Superintendent of Missionary Education and Extension, is very much interested in his great department. He will visit the Alexandria Training School Wednesday, Oct. 1, and will deliver an address at the assembly period, 10 a. m., on "The Missionary Message, and Methods That Will Make Our Sunday School Missionary."

Dean R. E. Smith, Superintendent of Adult Work, and teacher of the great Bible class at Shreveport, will visit the Training School at Minden and present the Adult Work at one of the morning assembly periods.

Rev. H. L. Johns, another Conference-wide superintendent of Sunday school work, will have charge of the assembly period in the Training School at Alexandria on Thursday, Oct. 2, which will be given over to Intermediate-Senior work.

There was a meeting of the Board of Directors of the Shreveport Standard Training School last week at the Chamber of Commerce, and definite plans were laid out to make the school of 1924 one of the best. Dr. Lutz is director of this school, and Dr. R. H. Wynn will have charge of the devotional period each day. The courses in this school are three general and four special.

GOOD WORK AT MENDENHALL AND D'LO.

The fourth quarterly conference of the Mendenhall and D'Lo charge of the Methodist church, in session at Mendenhall on this the 22d day of September, 1924, with Rev. M. L. Burton, presiding elder of the Jackson District, present and presiding.

The report of W. M. Lofton, Conference secretary of the Methodist church at Mendenhall, would most respectfully represent and show to the conference the following facts, to-wit:

Since making my report on the 12th day of January, 1924, there has been no change made in the personnel of any of the committees of the church.

It was not my good fortune to be present at either the second or third quarterly conference, and so my report will date from the first quarterly conference, held on the 12th day of January, 1924. From that date up to the beginning of our revival meeting, which was recently held, there had been five accessions to the church, and all by certificate.

Our revival meeting was held, beginning on the 25th day of August, 1924, and ending on the 4th day of Septemher, 1924, and resulted in the accession of nineteen members to our church, seventeen being by haptism, one by vow, and the other by certificate. So, during this Conference year, we have received twenty-four members into the church. During our revival meeting, our pastor was assisted hy Rev. Earl B. Moll, and the church was considerably revived.

This ought to have resulted in an increased attendance at our Sunday school, hut such is not the case. We still have about 40% of our membership in the Sunday school, and this should be increased. Our church roll shows a membership of 204, and there is no good reason why most of them could not he in the Sunday school. During the entire Conference year, our pastor, Rev. J. L. Greenway, has been loyal to his charge, and his sermons on each and every occasion have always been deeply spiritual and of a high intellectual order. We commend him for his high Christian character and his devotion to the Master's work.

We understand that this will be the last quarterly conference over which you, our beloved presiding elder, will preside, and we cannot conclude this report without expressing to you what you have meant to us during your present service. As you go to other fields of labor, we would have you know that you carry with you the personal love and esteem of those who have been thrown with you here, and it is our earnest wish and prayer that the great Father above will rebuke your physical infirmities and make you strong and well.

Respectfully submitted this the 22d day of September, 1924.

W. M. LOFTON,
Conference Secretary.

On motion, the foregoing report of W. M. Lofton, conference secretary, was adopted by the fourth quarterly conference as a tribute of said conference to the retiring presiding elder, and also the pastor in charge, and it is sent to the Christian Advocate with request that same be published.

W. M. LOFTON,
Conference Secretary.

NEW HOME LAMP MAKES ITS OWN FUEL.

Brilliant 300 Candle Power Light Turns Night Into Day.

A new home lamp which makes its own fuel, gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights and costs only one cent a night is the latest achievement of Mr. W. C. Fowler, 221 Factory Building, Kansas City, Mo. According to experts the new lamp literally "Turns night into day." It has no wick or chimney and makes no smoke nor odor.

It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light and he will send one of his new lamps free to any reader of N. O. Christian Advocate who writes him. He wants one person in each community to whom he can refer new customers. Take advantage of his free offer. Write him today.—Adv.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

SMOTHERING SPELLS

LADY SAYS SHE SUFFERED FROM A BURNING SENSATION, HEADACHE, DIZZINESS, UNTIL SHE TOOK BLACK-DRAUGHT

Signal, Miss.—"For a year or longer I had indigestion, and had it bad," says Mrs. E. S. Holman, of this place. "Everything I ate hurt me. I would have burning in my stomach and smothering spells, and after meals feel right dizzy. My head would begin to ache, and I would want to lie down, but felt I couldn't for I would smother.

"Unless one has had such trouble, they don't know what it is. I was talking to a neighbor one day and told her how I had been affected. She told me it was indigestion and to try Black-Draught, which I did. I took a few large doses and then a pinch after meals, and for fully four months now I haven't had indigestion. I eat whatever I please and when I please, but keep up the Black-Draught—just an occasional dose."

When you have a feeling of discomfort after meals, try the suggestion above. Thousands of people have found that Black-Draught promotes relief in indigestion by stimulating the liver and stomach to perform their normal functions.

Insist on Thedford's, the only genuine. Sold everywhere.—Adv.

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and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.
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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

THE BROOKHAVEN DISTRICT MEETING.

The Woman's Missionary Society of the Brookhaven District, Mississippi Conference, held its annual meeting in the Brookhaven church, Sept. 17, 1924, with Mrs. Mamie Meyer, district secretary, presiding.

This was a great and inspiring meeting, with more than one hundred in attendance.

We had as honored guests our very own Mrs. B. W. Lipscomb, now Council officer, with headquarters in Nashville, Tenn.; Miss Mahel Porter, Mrs. L. W. Alford, and Mrs. C. L. Lampton, Conference officers; Revs. J. T. Abney, A. M. Broadfoot, H. L. Norton, A. S. Oliver, and J. L. Sells, pastors of the district; Rev. W. T. Griffin, representative of the Methodist Orphanage at Jackson, Miss., and two Chinese girls, students at Whitworth College.

The program for the day was as follows:

Devotional, conducted by Rev. A. M. Broadfoot.

Encouraging and optimistic message from the district secretary, Mrs. Meyer.

Little Miss Smith, of the Junior Auxiliary, Centenary Church, McComb, and Mrs. Harkey, of Meadville Adult Auxiliary, told in a most interesting way "How we made the Honor Roll."

Mrs. Sam Coleman, of the Brookhaven church, sang sweetly, "My Redeemer and My Lord."

Miss Porter gave many helpful suggestions in a talk on, "How an Auxiliary Can Be a Good Samaritan."

Brief statements were made by Auxiliary representatives of general conditions and work done in their respective Auxiliaries.

Mrs. Lipscomb told of the new provision now being made for the solitary, isolated woman of the church, giving her opportunity for missionary service through the "Gibson Auxiliary."

Miss Porter explained the plan for taking eare of reports, etc., of this new work.

Mrs. L. W. Alford talked in her impressive way of the very urgent need and great importanee of Junior Auxiliaries.

Mrs. Lipscomb emphasized the fact that it is the definite responsibility of the Adult Auxiliaries to organize and nurture the Young People's and Junior Auxiliaries. She also explained some of the newer and very important phases of the Woman's Missionary Society; as the "Carry On Plan," the new "Bible and Mission Study Coures," etc.

Prayer was voiced by Rev. H. L. Norton, and the morning session adjourned.

A most bountiful and dellghtful luncheon was served in the sub-story of the chureh.

Afternoon session: Song, "O, Zion, Haste;" prayer, hy Rev. A. S. Oliver; roll call.

The elimax of interest was reached when Mrs. Lipscomb, in a special message, talked to us in her magnetic way of "Our Love Gift for the Belle Bennett Memorial." Even the mere mention of our sainted leader's name brings precious memories of her great and good life that inspire and urge us to carry on in her name for the Master.

Miss Porter explained the "Work Plan of the Belle Bennett Memorial."

Mrs. L. W. Alford talked with reference to the "Belle Bennett Prayer League."

Rev. W. T. Griffin told us something of the splendid work heing done by the Orphanage, of some of the needs, suggesting ways in which we can encourage and help.

Mrs. L. H. Bowen gave an interesting and forceful talk on "Stewardship and Tithing."

Mrs. C. L. Lampton, in a touching, sympathetic way, talked of the "Kind of Social Service Work Needed in Our Community."

Miss Porter reminded us of our "Membership Contest" now on with the North Mississippi Conference Society, and urged every Auxiliary and member to exert their very best efforts to win this contest.

Minutes were read, after which Rev. W. T. Griffin closed the meeting with prayer and henediction.

MRS. J. K. DUNN,
Recording Secretary.

Membership Drive, Woman's Missionary Society, Louisiana Conference.

New members since June 1, 1924, having paid three months' dues:

Shreveport Distriet, Adults, 8; Baton Rouge District, Adults, 3; New Orleans District, Adults, 1, Young People, 13. Total, Adults, 12; Young People, 13.

Please send in full reports promptly.

Dear Women of Louisiana: You will have the opportunity to have a real treat, if you are in New Orleans Nov. 10 to 14. I do hope that very many of you can plan a visit at that time. Miss Mabel Howell, our Methodist Oriental secretary, will lead the Foreign Study and Home Study at our Interdenominational School of Missions, at the Young Woman's Christian Association Assembly Hall, 923 Gravier Street, 11 a. m. to 3 p. m. each day. Registration fee, 25 cents for the five days.

11 A. M.—Bible class.

12 Noon—"China's Challengo to Christianity," by Lucius Porter, led by Miss Mabel Howell.

1 P. M.—Lunch at Y. W. C. A. cafeteria.

2 P. M.—Home Book, led by Miss Mabel Howell.

Nov. 10, at Night—Pageant on China.

Nov. 14, at Night—Banquet for attendants at School of Missions.

Mrs. C. F. Niebergall, your president, and I agree in advising you to use your local fund in your Auxiliaries to send a woman from each Auxiliary, if it were possible, to the School of Missions.

Be sure to count your attendance on your Methodist reports of Study classes.

MRS. D. BEACH CARRE,
Corresponding Secretary, Louisiana Conference; Chairman, School of Missions.

FROM REV. W. D. BASS.

Dear Brother Carley: Rev. J. B. Randolph is closing out a successful four-year term as presiding elder on the Corinth District, North Mississippi Conference. Since his eoming to us, ten new churches have been erected, and eight new parsonages. Assessments for pastors' salaries have been increased twenty per cent, Epworth Leagues have increased from four to twenty-one. Four years ago there were only thirteen Missionary Societies; there are thirty-five now. There have been 4,400 additions to the ehurch. He takes great interest in evangelizing the masses. That is the secret of his success. Ho owns two district gospel tents, which he bought and paid for with his own money, and turned them, and every evangelist he could agreeably help secure, over to his preachers, and said, "Save the people." We can tell what a man loves by where he puts his money. He looks well after the details of the work. He is a safo adviser for the bishop in appointing the preachers.

During my revival eampaign, I had the pleasure of heing with another very fine presiding elder, Rev. A. T. McIlwain, of the Columbus District. Brother Mayo, the pastor of High Point charge, had arranged for a circuit-wide revival, including four churches. We located the tent at old Center Ridge, and continued the meeting twelve days, part of the time three services daily. We had at least one hundred and fifty eonversions in and out of the ehurch. One night we made a special appeal to those whose names were on ehureh registers, but were unsaved; about one hundred men and women came forward to the anxious seats, and after prayers in their behalf, one hundred and seven professed to have found the Savior during the hour. That is the seeret of the worldly condition of many church people to-day—they are not saved, and need the mourners' beneh.

I never saw it done before, but Brother McIlwain held the third qnarterly conference of three eharges under our tent at ono and the same time—Louisville, Noxapater, and High Point. He did it with success and without confusion. During the preaching hour he said he never saw so many come forward before to a proposition to pay tithe. He made the writer preach. I learned the secret of his success. The people love him. It was uplifting to be among that great multitude of people and hear so many nice things said of their beloved presiding elder. He knows how. The appreciation of the people is easily won. Most people have sense. A preacher owes it to God and souls so to conduct himself in the work of the ministry that tho people become his willing followers. Some preachers ought to study how this is done. It is easily learned. It can never be done by showing partiality. Treat all kindly and nice. Speak to every member everywhere, whether he has on good clothes or not. Be sincere in living a pure, godly life. People watch you. Don't have many pets, lest some might feel inclined to let your pets pay your salary. Never tell merchants that you as a preacher ought to buy goods at reduced prices. Leave that up to them absolutely. You are not filling a beggar's position. Don't slander your job. You do the cause an injustice and lose dollars and cents in the long run. God is your Father.

Brother Mayo is doing a good work. His people love him. We have had some fine meetings this year.

Corinth, Miss.

Colegio Eliza Bowman has received $1,350 of Centenary money for running expenses.

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School Supplies,
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Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

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Epworth League Department

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Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

An Appeal to Leaguers.

Dear Mississippi Conference Epworthians: Vacation days are over. During the summer months there has been a tendency to let up in the work, much to the shame of us workers; but with the bright, crisp autumn days before us, it is high time that (if you will pardon the slang) we make the work hum in the Master's vineyard.

One quarter of the Epworth League year has already passed, and we should begin actively, if we have not already done so, the raising of our African Special subscriptions. When we make these pledges we have made a sacred promise to raise this fund, and I hope that there will not be a League, either Junior, Intermediate or Senior, in the Conference that will fall short of going over the top in this respect before next June.

Are you measuring up to the Standard of Efficiency? If not, you should begin this work. The gold and blue seals in your chapter meeting place stand out as a memorial of the work you are doing. What will your record be at the end of the year?

The young people of to-day in the Epworth League are the church people of to-morrow. Are you co-operating with your pastor, helping him in his efforts to carry up a good report at the meeting of the Annual Conference in Canton on Nov. 5? Your willingness to help him will serve as a great inspiration as he is winding up the final month's work at your church.

As a result of the vacation fever striking me about the middle of July, I have shamefully neglected the work of sending in material to the Advocate. However, it is impossible for one person alone to gather the news of seven districts, and I want to urge that all Conference and district officers, as well as local Leaguers and pastors, mail into me at Box 711, Hattiesburg, just the activity at the present. What you are doing may serve as a bolster to some other League, and the Advocate column is the best way I know of to exchange ideas "Leagueally." Let me hear from you.

RALPH HAYS.

Letter from Conference Junior Superintendent.

Mrs. W. E. Potts, our Conference Junior Superintendent, has returned from what she terms the "Land of the Sky—Junaluska," and she gives below an account of her visit:

Dear Conference President and Fellow Leaguers: First of all, I wish to thank each and every one of you for bestowing upon me the honor of being one of your Mississippi Conference representatives to the Epworth League Assembly at Lake Junaluska, N. C. I'm sure I deem it a great privilege as well as a responsibility to have represented such a fine bunch of young people.

Go with me for a few minutes and I shall try to tell you about the things that impressed me most.

I arrived at Lake Junaluska Thursday afternoon, the 14th, in time for one of those "noted Cherokee suppers." At 7 p.m. our series of Vesper services was begun, conducted by Rev. W. B. Garrett, of Charlotte, N. C. May I say that these services were indeed a spiritual feast throughout the Assembly?

Dr. Arthur J. Moore, of San Antonio, Tex., brought stirring messages from the Assembly theme, "And Ye Shall Receive Power," at the evening services. Dr. Moore captivated his audience of young people, and I believe every life was made better by the preaching of the good old gospel of Jesus and his love. Dr. Clovis Chappell, of Memphis, Tenn., brought us the last three evening messages, and it is needless to say how much we enjoyed them.

I wish that all our officers and Leaguers throughout our League connection had the opportunity of taking class work in the Assembly. I'm sure that I have never seen a better corps of consecrated men and women, and after two weeks of study under these experts in their particular line, all of us feel that we are better prepared to do more efficient work for the Master.

No, we didn't work quite all the time, for Southern Methodists' "Phunology Man" provided wholesome recreation, and we Mississippians must say, "Hat's off to Mr. Harbin, the phun maker."

By way of parenthesis, Leaguers, "Ole Miss" won second place Stunt Night—do you feel proud of your Mississippi Conference? I do, and let's work harder for a larger representation next year.

Our Junior and Intermediate work was stressed more than anything else, realizing that our Junior boys and girls of to-day will be our Senior young men and women of to-morrow, and if they have had proper Junior training they will come to us as real leaders. Our leaders are waking up to the fact that if our Senior Leagues' difficulties are overcome, we must direct our attention to the training of the Juniors and Intermediates, and, as your Conference Superintendent of Juniors, I am appealing to each of you to rally to the front and let's make the Junior work the biggest work of all, for it is, and let us realize we have a wonderful field for service in shaping and moulding these young lives of our church.

How we wish that all of you could have been with us in the "Land of the Sky!" The scenic view of the great mountain chain moves us to recognize the wonderful and mysterious creation of the Almighty, and more than once I had to exclaim: "The heavens declare the glory of God and the firmament showeth his handiwork."

Leaguers, go to Junaluska for inspiration, training, and wholesome recreation. A trip to Eagle's Nest Mountain will do you good. "Be a Junaluska booster!"

Again I must thank you for these two weeks of mountain top experiences and I assure you that I shall do everything in my power to promote the Junior work of our Conference.

MRS. W. E. POTTS.

FROM INDIAN BAYOU, LA.

Dear Dr. Carley: If you will permit, I shall be glad to give an account of our labors and work this year on the Indian Bayou charge. The outlook for a good closing up of the Conference year is encouraging indeed. This church has full time, which is a very uncommon thing for a country church.

We have two afternoon appointments, Bethel and Hebron. Brother J. W. Faulk, pastor of the Dubach church, assisted us at Hebron, and did some great and helpful preaching. In this community is where Brother Faulk was reared. He is loved and appreciated by his people, who have always known him. I hope to begin a meeting at Bethel on next third Sunday night. I will do the preaching myself.

Brother H. T. Young, the pastor at De Ridder, did the preaching for us in the Indian Bayou meeting. His son, Harold, played the trombone for us, and did it well—he was a great help in the meeting. Brother Young's preaching attracted our people and got hold of their hearts. We had a great revival. Signs following are evidence that we did have a revival, for our people are on the job since. Some one said: "Look for a lull after the revival;" not so this time. The congregations are good and the people have a mind to work. We had forty-six accessions to the church on profession of faith. Young will go into the evangelistic work after Conference as general evangelist. We regret to see him leave the pastorate, but undobtedly the evangelistic work is his field. I am sure his labors in this field will mean much to the church as well as to the kingdom.

We have a great and interesting people throughout the bounds of the Indian Bayou charge. Some of the salt o' the earth are among them. We only wish that all could get the vision of the possibilities here—how the kingdom would go forward!

The writer assisted in other meetings off his charge this summer; first, at Reeves, with Brother J. I. Hoffpauir, pastor. The meeting lasted only five days, but was good for the time—few accessions, but quite a number blessed. Next, with Brother J. W. Faulk, at Lisbon, on the Dubach charge—a short meeting but good. Interest was fine day and night. The folks were blessed. There were ten or twelve accessions to the church. Kindness and hospitality abound in these people. I believe they will clean up this year with their pastor on the finances. Next, we assisted in a tabernacle meeting at Center Point, which is a project Dr. John Paul, president of Taylor University, started for the purpose of taking care of our people in that section. It is an independent institution, but Methodist doctrine is put forward. The doctrine of full salvation as taught by John Wesley and John Fletcher is preached intelligently and sanely, without frills or fanaticism. Dr. Paul was there right from Indian Springs camp meeting, where he was one of the leading preachers this year. The congregations were good and the meeting was helpful. Let the gospel be preached and the people be reached.

L. E. Crooks.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauscaless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Foxworth, at Foxworth, Oct. 5, 11 a.m.; Q. C., 2 p.m.
Tylertown, Oct. 5, 7:30 p.m.; Q. C., Oct. 6, 7:30 p.m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct, 12, 13.
Adams, at Adams, Oct. 15, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m.; Q. C., 2 p.m.
La Branch st., McComb, Oct. 19, 7:30 p.m.; Q. C., Oct. 20, 7:30 p.m.
Summit and Topisaw, at Summit, Oct. 22; Q. C., 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—

Every church be spiritually quickened.
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg Main Street, Oct. 5, 11 a.m.
Prentiss, at Carson, Oct. 8, 11 a.m.
Williamsburg, at Santee, Oct. 9, 11 a.m.
Ellisville, at Moselle, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 12, 7:30 p.m.
Taylorsville, at Hebron, Oct. 14, 11 a.m.
Heidelberg, at Philadelphia, Oct. 15, 11 a.m.
Eucutta, at Goodwater, Oct. 16, 11 a.m.
Collins, at Collins. Oct. 19, 11 a.m.
Magee-Sanatorium, at Magee, Oct. 19, 20, 7:30 p.m.
New Augusta, at New Augusta, Oct. 21, 2 p.m.
Leakesville, at St. Ellen, Oct. 22, 11 a.m.
Lucedale, Oct. 22, 7:30 p.m.
Lucedale ct., at ——, Oct. 23, 11 a.m.
Mount Olive, at Mount Olive, Oct. 23, 11 a.m.
Avera, at Avera, Oct. 28, 7:30 p.m.
Richton, at Richton, Oct. 29, 7:30 p.m.

W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Bolton, at Brownsville, Oct. 5, 11 a.m.
Edwards, at Edwards, Oct. 5, 4 p.m and 7 p.m.
Eden, at Pleasant Hill, Oct. 11, 12, 11 a.m.
Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Chapel, Oct. 4, 5.
De Soto church dedication, 8 p.m., Oct. 5.
De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Mathervlle, at Langsdale, Oct. 25, 26
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

North Neshoba, at H. Chapel, Fri., Oct. 3, 11 a.m.
Neshoba, at Coy, Oct. 4, 5.
Philadelphia, Oct. 5, 7:30 p.m. and 8 a.m., Oct. 6.
Chunkey, at Chunkey, Wed. 11 a.m., Oct. 8.
Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 8 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Lumberton, preaching and Q. C., Thursday night, Oct. 2.
Carrier, at Byrd's Chapel, preaching and Q. C., Saturday, Oct. 4; preaching, Sunday, Oct. 5, 11 a.m.
Picayune, preaching, Sunday night, Oct. 5; Q. C., Monday morning, Oct. 6.
Moss Point, Q. C., Saturday night, Oct. 12, 11 a.m.
Escatawpa, preaching and Q. C., Saturday, Oct. 11, 11 a.m.; preaching, Sunday, Oct. 12, 3:30 p.m.
Pascagoula, preaching and Q. C., Sunday night, Oct. 12.
Americus, at Salem Camp Ground, preaching and Q. C., Tuesday, Oct. 14, 11 a.m.
Mentorum, at Pine Grove, preaching and Q. C., Saturday, Oct. 18, 11 a.m.; preaching, Sunday, Oct. 19, 11 a.m.
Wiggins, preaching, Sunday night, Oct. 19; Q. C., Monday night, Oct. 20.
Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vancleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Blue Hill, 11 a.m., Oct. 5.
Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ——, 11 a.m., Oct. 26.
Louise and Holly Bluff, at Louise, 7 30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

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Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	StdbkrLt6 23 mi.
Dodge....23 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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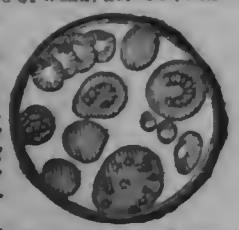

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A VISIT HOME.

Dear Mr. Editor: If you will give me a little space in your good paper, I will give your readers a brief report of my recent visit to my old home in Mississippi. It embraced my fiftieth anniversary as a licensed preacher in the Methodist church. It was a real pleasure for me to be permitted to preach and hold a meeting in the church where I was converted, where I offered my first public prayer and preached my first sermon, and to hold another meeting in the church where I was given license to preach fifty years ago.

While there, I was entertained in my brother's home, who, with his consecrated Christian wife and interesting sons and daughters, made my stay with them exceedingly pleasant. I also enjoyed the hosupitality of many of my old friends and schoolmates of other days. Besides this, I was associated in revival work with Revs. B. F. Bullard, D. H. Crowson, A. A. Martin, and Brother Carter, who treated me with real brotherly consideration and whose companionship I enjoyed very much.

The quarterly conference of Calhoun City charge was held at Big Creek while I was there, and that princely presiding elder, Rev. L. P. Wasson, was in charge and preached a great sermon on Saturday at 11 a. m. Rev. R. H. B. Gladney was also present, and gave us a strong talk on Sunday school work. It was a real pleaure to see and hear Brother Gladney, who, with four others who became ministers, was received into the church under my ministry while I was serving on the Buena Vista circuit in 1880-81-82. They became useful ministers and have filled some of the best appointments in North Mississippi and other Conferences. Thus the good work goes on.

When I was licensed to exhort, Rev. Amos Kendall was presiding elder, and Rev. Ben H. Bunnells was the preacher in charge, and a year later Rev. J. H. Brooks (Uncle Joe) was presiding elder, and examined me for license to preach, while Rev. J. M. Hampton was in charge of the work, then known as the Calhound circuit, and embracing most of the territory in Calhoun County. These good men and useful ministers have all gone to their reward in heaven, but their work still abides, as many are still at work who were converted under their ministry.

I am nearing my sixty-eighth milestone in life; still, as evidence that I have some vitality left, I have preached ninety-six sermons since the 1st of July and done much other work. I have passed through much tribulation during the last twenty-five years or more, but the good Lord has sustained me by his grace, and I hope yet to do a lot of good work, if according to his will, and thus make a safe "home run" for the better land.

I must not close these words without mentioning short visits to Okolona, Houston, West Point, and Coffeeville, where I met with our pastors, Brothers Cunningham, Keethan, Lipscomb, and Baker, who, through their kindness, made me feel quite at home. It will doubtless be remembered by some of the older people that I was thirteen years a member of the North Mississippi Conference, and spent most of the time in the bounds of the Aberdeen and Columbus Districts. I recall pleasant associations with Brothers D. W. Babb, J. W. Bell, J. W. Dorman, D. L. Cogdell, W. W. Wollard, J. W. Raper, N. G. Augustus, and others, who still live, while many have crossed over. As I entertain some hope of attending the session of their Conference at West Point, where I was once pastor, maybe I will get to meet these brethren again. But I must stop. If this paper is accepted and published I may write more of the work later.

E. G. KILGORE.

Chattanooga, Tenn.

THE "AFTERMATH" AND ELSE.

I speak of the aftermath of our revival at Pearl River Avenue, McComb. Many of us know that the aftermath is not so good, a lot of times, but the revival spirit continues and the collection grew after the revival until we shall almost, if not entirely, reach our goal for the parsonage this year—the payment of $1,000 on the debt—and between five and six hundred came as a result of the meeting. The church asked the pastor to hold the meeting, with our choir leader to conduct the singing, so the whole collection went on the debt on the parsonage. This year was designated in the beginning as "Parsonage Year"—our special financial efforts being in the direction of paying this debt—and then doing what we can for other assessments. We hope to have a "level column" at Canton, but we saw this debt had to be made less—didn't pay much last year because of so many other calls—so we are proud of what we've paid this year (considering our financial strength), and we are going to do our "levelest" to bring up the other assessments.

Just lack fifteen members of having doubled the membership since the present pastorate began. The good Lord, with the hearty co-operation of the church, has made this gain in membership possible. Happy and very hopeful.

J. A. WELLS.

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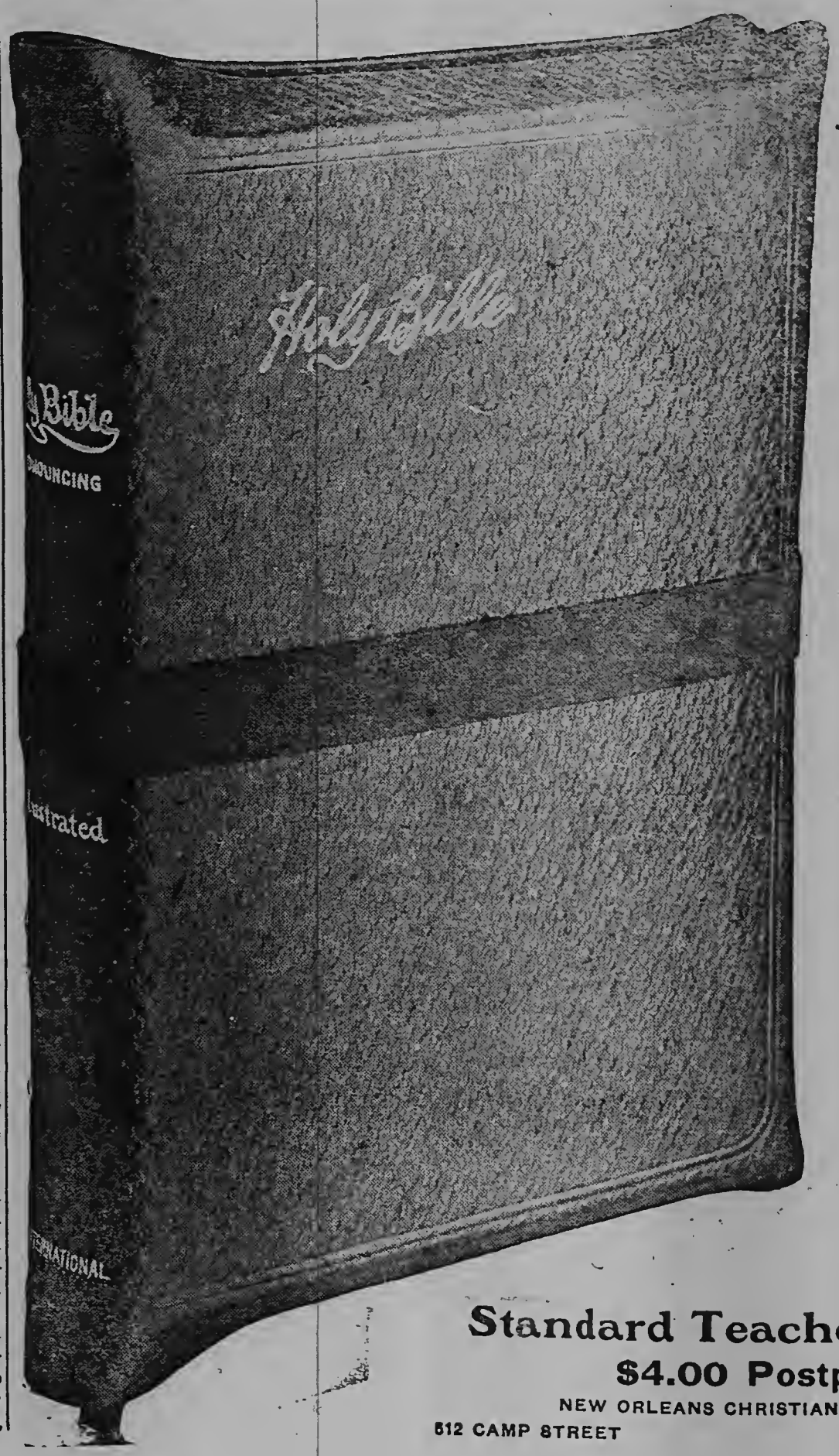

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 9, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THREE CLASSES OF PREACHERS.

One of our bishops recently said that preachers are divided into three classes, as follows:

1. Those whom everybody wants.
2. Those whom anybody will take.
3. Those whom nobody will have.

The mere stating of the classification is sufficient to produce at least a moment's reflection on the part of those who are affected thereby. To give point to his reflections, each preacher might ask himself the direct question, "To which class do I belong?"

A GO-TO-CHURCH MOVEMENT.

It is a significant fact that practically all the Protestant denominations of America are entering vigorously upon a go-to-church movement that has as its end the bringing of all the people to regular attendance upon the services of the sanctuary. Certainly the movement is to be commended. The full force of a church's influence in a community is not to be measured by the number of those who attend its services; but it is self-evident that the gospel message cannot produce its full effect unless it is brought to bear directly upon the individual life. The more people there are at church regularly, the more there will be who will have to face for themselves the issues of eternity.

In connection with the go-to-church movement, it may be well to consider briefly some of the reasons why people do not go to church. In every community—even those that are distinguished for the high moral character of their citizenship—there is a considerable element of the population that is not church-going; and in many communities the number of those that attend divine worship regularly is pitifully small. Why do not all the people go to church?

1. Some people do not go to church because they are wicked and, therefore, hold in contempt God himself and all the means of grace he has provided for their benefit. Their hearts are set to do evil, and they do not want to encourage any institution that is diametrically opposed to their manner of life, or come under the influence of any agency that would make them realize the heinousness of their evil passions and deeds. Even though they know the gospel can save them, they do not want to be saved—they want to continue in their sins.

2. There are others that do not go to church because the church is a matter of indifference with them. They are not especially wicked so far as their conduct is concerned, but they feel no vital interest in spiritual things and they do not take the church into consideration in the ordering of their lives. Sunday simply means to them a cessation from the ordinary work of the week—not an occasion for the development of their spiritual natures and the cultivation of spiritual graces. So they do not think about going to church.

3. There are some people in every community that do not go to church because they are too lazy to go. They have "worked hard" all the week—so they say—and they must needs have time in which to replenish their diminished physical and mental forces. "Sunday is a day of rest, anyway," they contend; and often they add, "What is more religious than resting quietly at home on this sacred day?" They will not dispute with those who claim great blessings from the habit of church attendance—they sigh and say they "just can't make it." Too lazy!

4. Others fail to go to church because they are too weak-willed to carry out their good intentions. They will admit the value of the church in the community, and acknowledge their own obligation to attend its services, and profess the intention of taking up the duty and forming the habit of going to church; but when the day comes, their good intentions become vague, their determination oozes away, and they weakly yield to the adroit suggestion of the devil that next Sunday will do as well.

5. There are usually a few people at least in every community who do not go to church because they do not "like the preacher," or because they are not on friendly terms with somebody else who does go to church regularly. With such, church-going is not a matter of principle, but of expediency. The great matter of their duty to God, themselves, and their fellow-men does not weigh heavily with them because they allow their little personal likes and dislikes to control their actions. It is the proverbial case of "cutting off their noses to spite their faces."

6. Some people do not go to church because they claim there is nothing worth going for. They complain that the spirit of fellowship is lacking; that the singing is dull and lifeless; that the sermon is merly a recitation of platitudes, that "the hungry sheep look up and are not fed." In too many cases this indictment may be too true—but never a service yet has been held in the name of the Lord in which some good was not to be discerned.

7. Some people do not go to church because the duty and privilege of doing so have never been specifically called to their attention. The church has let them alone—and they have let the church alone. So long as the church seemed to be satisfied with the amount of business it was doing for the Kingdom of God, with no apparent effort to enlarge and extend its operations, they have been content to remain unrelated to its program and uninterested in its activities.

So long as there is one individual in a community that does not go to church, so long will there be need for a go-to-church movement; the need of such movement in any given community is multiplied by the number of those who ought thus to be reached. The purpose of getting people to go to church is not, of course, merely to get a crowd, to increase the financial resources, to make the church look prosperous; the purpose is to bring people within the range of the gospel message that they may experience the power of the gospel unto their own salvation; that the forces of the Kingdom may be recruited to the point where all the forces of evil may be overthrown; that the church itself may be tremendously strengthened as the agency by and through which the Kingdom of God is to be established, maintained, and extended to the uttermost parts of the earth. The normal way, the easiest way, the most effective way for Christian people to carry forward Christian work is through the church. We are doing a great thing, therefore, when we get people to go to church.

WILL UNIFICATION CURE OVERLAPPING?

Those who are opposed to the pending plan of unification base their opposition in part upon the contention that it will not cure the evil of overlapping work between the two churches. In support of that contention, they say that the plan nowhere specifically provides for the doing away with the setting up of altar against altar. It would seem to be sufficient answer to this objection to say that the cure of this very evil was one of the main causes leading to the adoption of the plan. Surely the plan will work toward the accomplishment of one of the main purposes that brought it into being!

HOW BIG IS YOUR SUNDAY SCHOOL?

Our Sunday school officials have recently given us some startling figures. They tell us that there are about 700,000 members of our church not in the Sunday schools of the church; that there are nearly 3,000 congregations in the church without Sunday schools; that there are not fewer than 3,000,000 white boys and girls for whom we are directly responsible that are not now being reached even in a nominal way; that there are 10,000,000 people in the South not enrolled in any Sunday school. In the vastness of these figures and the wide scope of territory covered by them, we may miss their real significance. To bring out the real meaning of these figures, suppose we ask ourselves, "How many are enrolled in my Sunday school, and how many in the community ought to be in it?" Then go get 'em!

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AGAIN I ASK, WHO MISUNDERSTANDS AND WHO IS MISLED?

By Bishop W. A. Candler.

Some time ago I published an article under the caption, "Who Misunderstands and Who Is Misled?"

Some weeks after it appeared, Bishop Edwin D. Mouzon undertook to answer it.

I have waited to reply to his answer until he could pass it through the papers of the church, the editors of some of which found it necessary to print it in sections on account of its length.

But I suppose I need not delay longer, but may reply now, without doing him injustice.

1. Bishop Mouzon casts his long article in six sections marked by Roman numerals, the first of which begins as follows:

"It would seem to the average Methodist that the men who drew the plan of unification are somewhat more likely to understand it than those who made no contribution toward framing it."

It is hardly possible for Bishop Mouzon or anybody else to reduce all the Methodists to an average, and then say correctly and authoritatively what that average man might think on any subject.

But nothing is more easy to understand than the fact that men often misconceive and overestimate a thing they have framed. The bias of authorship inclines them to overlook its defects and ascribe to it excellencies which it does not possess.

The Scriptures warn us that a man may "think of himself more highly than he ought to think;" and again it is said, "Every way of a man is right in his own eyes."

However, I have not said that the men who drew the plan did not understand it, nor have I claimed that I understand it better than they. It is contained in a little leaflet of eight pages, and where it is definite anybody can understand it. But on some very vital points it is quite equivocal in its purport and purpose; and on these points the Northern and Southern advocates are by no means agreed. This was the contention of my article which Bishop Mouzon attempts to answer.

The gist of my article was contained in these pertinent questions, which Bishop Mouzon has signally failed to answer:

"If the speeches and writings of the Southern advocates of the proposed plan of unification differ so widely from the utterances of its Northern advocates, what would probably be the heat of the discussion of the subject in the first General Conference of the united church, if the plan were adopted?

"With such contradictory interpretations of a most essential feature of the plan, what agreement could be expected of the Southern delegates and the Northern delegates in the first General Conference? And if either side blocked the action proposed by the other side, what sort of an explosion would follow?

"Who misunderstands this plan? Do the Southern advocates of it misinterpret it? Or, do its Northern advocates misinterpret it?

"Who is being misled? Are the white members of the Southern Church being misled? Or, are the Negro members of the Northern Church being misled?"

I will not say that Bishop Mouzon sidesteps these questions; for that would be to accuse him of intentional evasiveness. But I will say what is obvious, namely, that he misses the mark when he tries to show that I set up my interpretation of the plan against the interpretation put upon it by its framers.

I showed by exact quotations from their published utterances that the Northern advocates and the Southern advocates of the plan were not agreed among themselves concerning the status of Negro bishops in the united church proposed in the plan of unification.

For example, I quoted Bishop I. B. Scott, a Negro bishop of the Northern Methodist Church, who said over his own signature in a carefully prepared article:

"Bishop Mouzon, chairman of their Commission on Unification, in an attempt to quiet the fears of his brethren, says, in an article sent out to the papers of his church and others of the secular press. It is this:

"'One of the finest things about our present plan of unification is that it completely avoids the difficult question of the colored man in the church by leaving us to deal with it as we please and leaving our Northern brethren to deal with it as they think best.'

Now with regard to our bishops he says:

"'They were elected on a separate ballot on which the name of no white man could be written. They were not voted for at the time and on the ballot when the white bishops were elected.'

"As to the manner of the election of these brthren it might he well to say it meant a different thing to us from what our Southern friends seem to understand it. The motion to elect the colored bishops in this way was made by a colored man and welcomed by all our delegates for the reason that they feared that some white brother might secure the election, and without the least thought that it would give us a different grade of bishops."

Evidently Bishop Scott disagrees with Bishop Mouzon. Which of them misunderstands and which is misled?

I now give an utterance on the same subject that was made by Bishop W. P. Thirkield, shortly after the election of Bishops Jones and Clair, the two active Negro bishops of the Northern Church. He said, through the Southwestern Christian Advocate of New Orleans: "Their election by a body of 800 delegates from the whole world, not grudgingly but with contagious enthusiasm, and a vision of its significance as related to the whole world, is an event of far-reaching importance. It forever gives assurance that ours is not a white man's church, but a church as broad as humanity and as all inclusive as the redemptive blood of Jesus Christ."

Bishop Thirkield understood the significance of the election of the two Negro bishops, and he probably holds to-day the same sentiments. He is a member of the Northern Commission of Unification and doubtless interprets the proposed plan of unification in accordance with what he said concerning the election of the two Negro bishops. Does Bishop Mouzon agree with him?

Bishop Thirkield did not overstate the degree of enthusiasm with which the measure was adopted that provided for the election of two Negro bishops; for the members of the General Conference arose spontaneously on its unanimous adoption and sang Julia Ward Howe's "Battle Hymn of the Republic," which begins with the line,

"Mine eyes have seen the glory of the coming of the Lord,"

and contains the stanza referring to the federal troops in the Civil War,

"I have read a fiery gospel writ in burnished rows of steel:
'As ye deal with my contemners so with you my grace shall deal;'
Let the hero horn of woman crush the serpent with his heel,
Since God is marching on."

Dr. Claudius B. Spencer, editor of the Central Christian Advocate, is authority for the statement that a Negro delegate after the election and ordination of the two Negro bishops exclaimed, "To-day is the day of our ecclesiastical emancipation!" Upon this exclamation Dr. Spencer remarked editorially: "His words were not an exaggeration. The consecration of Robert Elijah Jones and Mathew Wesley Clair to the identical office and in the identical language as that used in the consecration of the fifteen white bishops eliminated forever and forever any semblance of a color line in the Methodist Episcopal Church."

That expression of opinion by Dr. Spencer and the words of Bishop Thirkield disagree utterly with the opinion which Bishop Mouzon expressed to an unnamed traveler on a train in Oklahoma, and with which that unnamed preacher agreed. Evidently somebody among the four must misunderstand the meaning of the matter and some of them must be misled.

The Episcopal Address to the Northern General Conference at which the two Negro bishops were elected was prepared and read by Bishop W. F. McDowell, chairman of the Northern Commission, and in it was incorporated this paragraph, with much else of kindred import:

"Union is not desirable unless it is right. For the union of like-minded bodies, bodies that are one in heart and spirit, any person might heartily labor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance the union of any churches must be on the right basis. The goal is so desirable that we must not be turned aside into a false path or give up our effort to find a true one.

"We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make: 1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes within Christ's church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward man, unity in the holiness and passion of the church's life, like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the church of Christ is not a racial church. The church of Christ is not a national, sectional or class church. Plans of union that sectionalize the church are not plans for Christian union."

There is no slightest reason to believe that Bishop McDowell has renounced, or modified in the least degree, the principles thus enunciated. Doubtless he believes the proposed plan of unification is in perfect harmony with them. Otherwise he would oppose it as he opposed the plan of 1920.

Does Bishop Mouzon agree with Bishop McDowell?

Rev. J. U. King, a Negro preacher, was sent by the Northern General Conference as fraternal messenger to the General Conference of the African Methodist Episcopal Church, assembled at Louisville, Ky., May, 1924. In the course of his address on May 9 he made eulogistic reference to the passage in Bishop McDowell's Episcopal Address from which the foregoing extract is taken, and said:

"This classic chapter on universal brotherhood paved the way for the adoption of a special resolution which elevated two Negroes to the highest office in the gift of their brethren, unrestricted, unlimited, full-fledged bishops of the Methodist Church."

Does Bishop Mouzon agree with this interpretation of the action of the Northern General Conference?

Do his associates on the Southern Commission agree with this interpretation? Does Hon. H. H. White, who it is said drew the pending plan of unification, agree with it? If so, his views have changed since he wrote concerning the plan rejected by the Northern General Conference at Des Moines, May, 1920. On Jan. 30, 1920, Judge White published the following statement of his position on the status of the Negro in the united church:

"1. I am in favor of unification. 2. I do not believe that the time for unification has arrived, because the Northern Church has about 350,000 Negro members, who in my opinion will be a disturbing element, if the churches are united at this time. 3. I stand with the five members of the Southern Commission who voted 'No,' because the plan recognizes the principle of proportionate Negro representation, and I do not

believe that Negroes should be granted this right or privilege. It is true that Negro representation by the present plan is limited to five per cent, but if the membership should increase to above that ratio they could logically, and I think they would, insist on a continuance of proportionate representation to any extent whatever.

"I assisted in framing the plan which is being submitted, and believe it is the most satisfactory plan that can be proposed at this time. If the Southern Church decided to concede the principle of proportionate representation, I shall abide by the decision; but personally I am opposed to it.

"(Signed) H. H. WHITE.

"Alexandria, La., Jan. 30, 1920."

The plan now proposed is, with respect to the status of the Negro in the united church, far more objectionable than the plan of 1920, which Judge White so strenuously and wisely opposed.

It gives Negro bishops (bishops not then in existence) official authority in the united church as the plan of 1920 did not. The following sections of the proposed plan refer to their place in the united church and are quoted in full.

Article V, Section 2, defining the powers of the proposed General Conference, gives that body authority as follows:

"To define and fix powers, duties, and privileges of the episcopacy; to fix number of bishops to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopal Methodism for their consecration as bishops of the whole church."

The General Conference is thus empowered to tell each Jurisdiction how many bishops it may elect and of what sort, white or black. And it provides for the ordination of the bishops elected "as bishops of the whole church."

Article VI is as follows:

"The bishops of the two churches as at present constituted shall be the bishops of the united church without further action.

"Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

"A bishop may be asisgned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved."

By this section the Negro bishops are placed upon the same basis with all other bishops "of the united church without further action."

They also are included when it is said "the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church."

In the College of Bishops they have votes as do all other bishops and participate in arranging "for the superintendence of the work of the church." In the College of Bishops a majority of all determines issues there. It is not like the proposed General Conference in which each Jurisdiction votes separately and may veto what the other proposes. And one of the matters determined is the assignment of bishops. Negro bishops will thus participate in fixing the assignments of all the white bishops, both Northern and Southern.

They may be members of the Judicial Council, and it is certain the Negro members of the Northern Jurisdiction will be represented in that Council by a Negro bishop or by some other Negro. That Council passes upon all appeals and determines them by a majority vote. The appeals of white preachers, if the proposed plan is adopted, will be heard and determined by that tribunal. No Negro has ever been appointed to serve in the Supreme Court of the United States, but they may, and will, sit in the Supreme Judicial Council of Methodism, if the proposed plan of unification is adopted.

Dr. Claudius B. Spencer evidently had all this in mind when he wrote and published the following editorial:

"There seems to be an idea in some quarters that, when the two churches are united by the proposed plan, our Negro bishops will be made to feel that they are to go and sit down in the background. We have seen statements that the Negro bishops will not preside over the General Conference. We presume that is so. And there are a large number of white bishops who will not preside over the General Conference, since a very small number, possibly only two from each jurisdiction, will be the limit. It is unlikely that of the two designated, one Jurisdiction will name a colored bishop, because the selective process will name only those most highly endowed in parliamentary intricacies. But that a bishop in the Methodist Episcopal Jurisdiction will be cast aside because of his color is rather an exaggeration.

"At the last General Conference, Bishop Jones presided over a regular session of the General Conference and Bishop Clair assisted in the consecration of the bishops-elect, and with dignity and acceptability from every standpoint.

"Moreover, this resolution was passed by the General Conference:

"'Whereas, the treatment of colored peoples in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore,

"'Be it resolved, That we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or State any discrimination on the basis of race or color; for "He hath made of one blood all nations," "We are also his offspring."'

"That is the flag of the Methodist Episcopal Church. The record made by the General Conference at Springfield does not disclose any particular symptoms that that flag will be hauled down. It is a fact that our Negro bishops are in every particular the equal, ecclesiastically speaking, of any other bishop, North or South; and would sit in every meeting of bishops where the united church met, nor would they be allowed to feel themselves out of place.

"Did our brothers in the other jurisdiction have any other idea? Who told them so?"

Manifestly Dr. Spencer thought, and doubtless continues to think, that some men in the Southern Jurisdiction did not so understand the matter, and did have a different idea. To whom did he refer if not to Bishop Mouzon and other Southern members of the Commission on Unification?

Who misunderstands and who is misled, Dr. Spencer or Bishop Mouzon?

In this connection it may be observed that Bishop Mouzon, speaking to the second paragraph of this editorial of Dr. Spencer, said in his article:

"At the recent session of the General Conference of the Methodist Church one of these bishops presided. (It is not mentioned, however, that this took place when the colored fraternal delegates were presented to the Conference.) A very appropriate thing, one would think."

I do not know why he omitted any reference to the participation of Bishop Clair in the ordination of the five white bishops elected at Springfield. It can scarcely be doubted that if the proposed plan of unification were adopted one or more Negro bishops would participate in all the ordinations of white bishops, both Northern and Southern, in the future. How would that affect Methodism in the South? Will all the sessions of the General Conference be held outside the South?

2. Bishop Mouzon seeks to break the force of these indisputable facts by saying of the proposed plan of unification that it leaves "our Northern brethren with their colored membership to work out their own problems." But when our church and the Northern Church pursue such opposing policies on this subject can it be truly said, as is declared by the proposed plan of unification, that these "two churches are essentially one church, one in origin, in belief, in spirit, and in polity?" Would a General Conference of our church rise and sing spontaneously after an election of bishops "The Bonnie Blue Flag," or "The Battle Hymn of the Republic?"

My article, which Bishop Mouzon criticizes, was concerning the Negro bishops, and not about the Negro members of the Northern Church, and he wanders beyond the range of the subject I discussed in order to bring the colored membership under review. But he finally returns to the Negro bishops, and, makes this remarkable admission:

"Under the plan of unification there will be something not altogether different from a modified diocesan episcopacy. The Northern Diocese will be the Northern Jurisdiction; the Southern Diocese will be the Southern Jurisdiction. And within the Northern Jurisdiction there will be the colored Annual Conferences over which the colored bishops will have the right to preside. Each Jurisdiction will elect its own bishops."

"A modified diocesan Episcopacy" violates the constitutions of both churches, and conflicts with the following provision of the proposed plan itself:

"The General Conference shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency."

Are the two churches so far apart in spirit and polity concerning the Negro question that they must violate their constitutions in order to provide for the Negro bishops of the Northern Church?

When Bishops Jones and Clair were elected it was done under an action of the Northern General Conference for "the election of two Negro General Superintendents." That was constitutional. And to call Negro bishops "General Superintendents' and then limit them to Negro Conferences is something worse than unconstitutional. Moreover, to give them authority to participate in "the superintendence of the work of the whole church" when they are confined in their labors to Negro Conferences does not seem to be just to them or wise for the church. How will they be able thus to contribute to the superintendence of the whole church?

Bishop Mouzon proceeds to say:

"Do not our people know that the Northern Methodist Church does not have mixed Annual Conferences? They have white Annual Conferences and colored Annual Conferences. The color line runs everywhere throughout their church."

In this he is not accurate. The color line does not "run everywhere throughout the church." Negroes are members, and official members, in churches in the North that are predominantly white. It is unfortunate that the policy of the Northern Church is not uniform with respect to this matter. It is one thing in the North and another thing in the South, and nobody can foresee the outcome of such a double-minded method. But let that pass.

(To Be Continued.)

UNIFICATION AND MODERNISM.

By Rev. George R. Stuart, D.D.

Nothing is easier and more dangerous to society than to stir wrong prejudices.

In the discussion of the unification of two great Christian bodies, matters of vital importance should be presented rather than accusations, calumniations, and false insinuations simply to stir and arouse a vicious and rebellious spirit in the minds of the masses of the people. It is easy to scare people with religious ghosts and hobgoblins. It is repeated over and over again by prejudice mongers that there is more so-called "modernism" in the Methodist Episcopal Church than in the Southern Methodist Church, and that a closer relation of this church would therefore be injurious to the Southern Methodist Church.

In one body twice as large as another it would be perfectly natural for everything in the larger body to be on a large proportion than in a smaller body. With a body twice as large as another there would be double the opportunity, of course, for the appearance of any class of men. Of course, carefully wrought out statistics would have to be proportioned before any sound or reliable assertion could be made.

For a man, who has been in the North very little, has had very slight means of personally examining the situation, and who has absolutely no statistics from which to make up a statement, to say that there is more modernism in the Northern Methodist Church than in the Southern Methodist Church is to make an assertion which is absolutely and solely his own opinion with no possible basis or evidence for establishing the truth of it. To arouse fears and prejudices among our orthodox and Bible-loving people by such statements which cannot be proved, seems to me unworthy of great Christian teachers.

I think no one who knows the facts would deny that in the past forty years I have had more frequent, constant, and vital contact with the Methodist Episcopal Church than any other one man in the South. I have been with them in their great camp meeting and Bible conference associations, such as Ocean Grove, N. J.; Round Lake,

N. Y.; Miami Valley, Lancaster, and many others in Ohio, and in fact all of their great assemblies from the Atlantic to the West and from the Lakes to the Southern borders. Many of these camp meetings I have attended as often as ten to nifteen years. I have held revival meetings in hundreds of the great northern cities—in New York, Philadelphia, Baltimore, Washington, and Pittsburgh; all of the leading cities of the State of Ohio—Toledo, Columbus, Dayton, Deleware, and otbers; and many of the cities of Illinois and Michigan; and, in fact, every Northern State and most of the leading Northern cities. For forty years I have been a constant and regular toiler among my brethren of the North. I ought to know them better than any other living Southern man. After this forty years of experience, associated with these Northern Methodist preachers in their Annual and District Conferences, in their chautauquas and Bible Conferences, in their camp meetings and pastoral charges, I ought to be able to judge of the spirit of orthodoxy and of the genuine evangelistic spirit. Some of the greatest revival meetings I have ever held, some of the most marvelous demonstrations of spiritual power have been in meetings with my brethren of the Northern Methodist Church.

I think, by those who know me, a candid statement will be accredited. In justice to our sister church, in justice to the great and worthy characters in that great church, I state that in all these forty years of constant association with these brethren of the North, in all the conferences and assemblies where men had opportunity to exploit modern and destrnctive theories, I do not remember hearing as many as a half dozen statements which I considered smacked of destructive or modernistic views.

Of course, one or two men giving forth material judged as under the head of what is commonly called higher criticism or modernism can attract more attention than one hundred men who are presenting unquestionably orthodox gospel Sunday after Sunday. For instance—there are hundreds of fine preachers in New York City wbo Sabbath after Sabbath are presenting gospel truth, the orthodoxy of which is unquestioned by anybody. You have not heard of the work of these great and good men. There is one man in New York City who thinks he is a scholar, and has created a tremendous sensation in church circles.

I visited one of the Indiana Conferences at Indianapolis last week to deliver the usual annual paid lecture to be applied on the local expenses of the Conference. I have never in my whole life received greater ovation, kindlier reception and more fraternal treatment. Bishop Berry dismissed his cabinet that all might attend the lecture and introduced me to the audience. In his introductory remarks he said: "One of the blessed anticipations that I have in the coming closer relations of the two great churches is in the hope that we may meet oftener, know better and love more the great and noble men of our sister Southern Church." There were more than sixteen hundred people packed in the large auditorium and standing around the walls and in the vestibules. I looked carefully, and if there was a single person in the audience whose hands were not engaged in the long and hearty applause I could not distinguish them. At the conclusion of the lecture, I said: "Dr. Berry, you are one of the older bishops of your church, and one whose orthodoxy has always been unquestioned, you have for years been connected with the great assemblies, especially the great Ocean Grove Assembly, I should like to ask you if you think modernism is making much headway in the Methodist Episcpal Church?" He said: "There is a small amount of what is called modernism here and there manifest in our church as there is in all the churches donbtless, but, in my judgment, the great mass of our church was never more abundant in faith and good works." He said: "The spirit of the church is often manifest in one or two actions of a General Conference. To show the spirit of our General Conference on that question, a resolution was offered advising the Sunday School Committee and a committee selecting the course of study for the young preachers to see to it that no trace of unorthodox material should be found. When this resolution was read before the Conference a brother quickly sought the floor and said in substance about this: 'These committees are of our creation and they are our servants to do our bidding. In so important a matter as this, I do not believe that our action should be advisory, but mandatory. I therefore move that we strike out the word "advise" and insert the word "demand;"' and this substitution was vigorously adopted by a unanimous vote."

Where do our brethren get reliable information or experience or anything else that would give them the authority to make this grave and unwarranted accusation against our sister church? And what object could there be in such a grave and unwarranted assertion other than to create among the masses of our people a wrong prejudice, and a wrong spirit and attitude toward our sister church?

In the name of the great Methodist Church in whose border I have labored with such delight and met such uniform fraternal treatment; in the name of our own church in its highest and better spirit, I beg to protest against the scattering of this unfair, unwholesome and unwarranted propaganda against our sister church.

Such propaganda will, of course, make no impression upon men and women who think and read, and know—but to a great mass of people who do not have the time and opportunity to read and think these questions through, this cheap political method of stirring evil prejudices in the masses will have a most unfortunate and regretable effect. These people are accustomed to follow leaders upon whom the church has put their stamp of approval, by placing them in prominent church position. When men who should be leaders in fostering brotherly love, co-operation, magnanimity of spirit and all the other blessed principles of peace and love, turn themselves to the work of stirring all kinds of suspicions and making all kinds of lower appeals to the masses for the purpose of carrying an issue, it is time for us to come to our knees in prayer and inquire if we are really doing the work worthy of our age, office and opoprtunity.

Birmingham, Ala.

UNIFICATION THAT DOES NOT UNIFY IS USELESS.

By Bishop James E. Dickey, LL.D.

Anything that does not discharge the function for which it was created is a failure. An apple tree in bloom is beautiful and fragrant; but if it does not bear fruit, the function for which it was created, it is a failure. The horticulturist does not plant an apple tree for beauty or for fragrance. He plants it for fruit, and if it does not bear fruit, whatever other excellence may be claimed for it, the tree is a failure.

The General Conference of 1922 adopted the following:

"The General Conference of 1918 instructed our bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to the 'exchange of territory and such other ajustments as may be possible and practicable, in order that all needless waste and competition may be eliminated, and that American Methodism may, under the most favorable conditions and to the best advantage, occupy and cultivate the whole field.'

"We recommend, therefore, that this Commission be continued, and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible ald to this Commission to the end that the fraternal purposes for which it is constituted may be speedily accomplished, and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorbale conditions and to the best advantage."—(Journal, 1922, pp. 222, 223.)

The Commission appointed by our bishops was "to negotiate with a like Commission from the Methodist Episcopal Church with reference to the exchange of territory and of such other adjustments as may be possible and practicable, in order that all **'needless waste and competition' may be eliminated,** and that American Methodism may, under the most favorable conditions and to the best advantage, occupy and cultivate the whole field." This Commission was continued by the authority of the 1922 General Conference, and the Commission on Unification appointed by that Conference was instructed to extend all possible aid to this Commission to tbe end that the fraternal purposes for which it is constituted may be speedily accomplished, namely, that all **"needless waste and competition" may be elimnated.**

Tbe evident purpose of the General Conference in continuing the Commission on Unification was the hope that some plan of unification might be effected whereby all **"needless waste and competition" might be eliminated.** The Commission on Unification was, in effect, instructed to provide a plan of unification which would **eliminate all "needless waste and competition."**

The insistent demand for unification through all tbe years of negotiation has been the desire to eliminate **"needless waste and competition."** A plan of unification, therefore, to be in harmony with the will of our church must be one that eliminates **"needless waste and competition."** Does the plan of unification now before us for adoption **eliminate "needless waste and competition?"** Does it unify? If it does not achieve this end, it fails to discharge the function for which it was created, and is, therefore, a fallure.

We who oppose the plan do not believe that it provides the **elimination of "needless waste and competition."** On the contrary, it provides for a continuation of it. The Northern Jurisdiction in America is recognized as being coincident with the territory of the United States, while the Southern Jurisdiction is confined to the Southern States and to such Western territory as we now occupy. It is readily observed that the Southern Jurisdiction is covered by the Northern Jurisdiction, which fact accounts for the **"needless waste and competition."** It is needless to say that if the Methodist Episcopal Church would abide by the Plan of Separation there would be no **"needless waste and competition."** Tbe Methodist Episcopal Church would not, and will not, conform to that agreement, and the present plan of unification recognizes their claim to Southern territory. That the Methodist Episcopal Church expects to continue its invasion of the South is manifested by the action of their Commission on Unification, for when the Plan of Unification was pending before the Joint Commission the following amendment was offered: "From the adoption of this agreement, neither of the Jurisdictions shall organize a congregation in any community in which the other Jurisdiction has an existing congregation until the quarterly conference of the existing congregation shall consent." This amendment received not a single vote from the Northern Commissioners. I thank the brethren for their frankness. They intended to continue their work in the South, and they were unwilling to mislead us by a contrary vote. They were unwilling to incorporate in the plan anything that would **eliminate "needless waste and competition,"** and by their vote affirmed it.

The plan provides for **"needless waste and competition"** to continue.

But some one will say: Does not the plan provide for members, churches and Conferences to change their Jurisdictional relations? Cannot the Methodist Episcopal brethren in the South join our Jurisdiction and thereby eliminate **"needless waste and competition?"** Yes, such action is open to them, but who with the history of 1920 in mind can believe, for a moment, tbat these brethren will come to us? The Commission on Unification submitted a plan of unification to the General Conference of the Methodist Episcopal Church in 1920. This plan provided for a number of Regional Conferences. All who resided within the bounds of a Regional Conference were to be members of that Conference and subject to its authorities. This plan of unification unified the territory of the Regional Conference and

eliminated "needless waste and competition" in the said territory. What became of this plan? The General Conference did not show it even the courtesy of consideration. Why? Because their members, the Methodist Episcopal brethren in the South, were unwilling to become members of a Regional Conference that was dominantly Southern. These Methodist Episcopal brethren were unwilling to eliminate "needless waste and competition" at the expense of coming under the rule of a dominantly Southern Jurisdiction, hence the plan was left to die in the committee.

Can any one imagine that the Methodist Episcopal brethren in the South, whose opposition to a plan that put them in a Southern Regional Confereuce caused the defeat of that plan, will now voluntarily become members of the Southern Jurisdiction? If so, such an one should become a candidate for literary honors in the realm of light fiction.

The plan before us does not unify. It does not eliminate "needless waste and competition."

It does not even give a promise of it. It fails to discharge the function for which it was created. It is a failure. It is a branch that bears no fruit.

"Every branch in me that beareth not fruit he taketh away."

This plan does not and will not bear the fruit of unification. Take it away.

BISHOP CANDLER VERSUS ST. PAUL.

By H. Walter Featherstun, D.D.

My atteution has just been called to an article iu the Advocate of July 31, entitled, "Oneness of Humanity and Variety of Races," by Bishop Candler. The good bishop, who is always interesting, is sometimes inaccurate; and in this article is strikingly and dangerously inaccurate.

He begins thus: "St. Paul, addressing the Areopagites at Athens, said: 'God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of them.'" (Acts xvii:26-27.)

This is the reading of the old or "Authorized" Version. The more accurate Revised Version reads: "He (God) hath made of one every nation of men to dwell on all the face of the earth, having determined appointed seasons, and the bounds of their habitation." Observe very carefully the differences between the two! The Revised Version follows the Greek that Paul spoke and Luke wrote. Weymouth, in his "New Testament in Modern Speech," translates this passage thus: "He caused to spring from ono forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes."

Strange logic is suggested when we read this from the good Bishop: "Racial lines and national boundaries are divinely ordained for the achievement of religious ends. So St. Paul taught at Athens, and so all history teaches."

Did St. Paul teach at Athens anything of the kind? Was he not really pleading that these supercilious Greeks have no ground for their boast of being earth's superior people, as the Jews were wroug in claiming to be God's only children and the Romans were without grounds for their arrogance? "He made of one every nation of men." This is the basis of his plea. Paul was pleading for unification, the bishop for continued division. Maybe the Apostle was thinking of the words of an old Prophet: "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?" (Mal. ii:10.) Maybe the Apostle had no such thought—most certainly the Bishop had not. Verily, Paul was pleading for unification—so he was when he wrote the thirteenth of First Corinthians.

The Bishop drags in miscegenation: "Miscegenation between races of different character works moral disorder and human degradation. It rejects the ordinances of God for the purity of racial stocks, and sets at naught the religious purpose designed to be fulfilled through the varieties of human nature. Mongrelism is a monstrous type. It hinders human progress and withstands the providential government of mankind."

Miscegenation means the intermarriage of races. Only the intermarriage of higher with lower races is the thing indicated by the Bishop. In common thought it means the intermarriage between whites and blacks. What has this to do with unification of Methodists, North and South? In neither branch is there favored or known such intermarriage as the Bishop indicates. Intermarriage between higher races is not forbidden by the laws of religion or common sense. What is the Bishop railing against? What does he mean?

The Bishop discounts what he calls "the melting pot theory" of America, declaring that "it does not conform to fact." Does it not? Let us see! The Mississippi Conference covers the lower half of our State. I am fairly well acquainted with the population of this area, having spent nearly half a century in it doing the work of a Methodist preacher. I know many people here from Ireland, Scotland, Wales, Germany, France, Spain, Portugal, Holland, and England—some from Syria (good Americans, too), from Italy and Poland, and even Morocco. Some of these are prominent in the life of our State and church—a half dozen are fine Methodist girls whose last names end in -ski, pointing unerringly back to a Polish ancestry. In a telephone directory of Jackson I have just counted three hundred from Scotch descent. An ex-Governor of our State and an early Methodist steward of prominence, bear names that point to Italy. Our nation, made up of the peoples of almost all the world, is, beyond question, the most virile nation, intellectually and spiritually, in all the world, unless it be England; and England itself is very much a "melting pot" nation. Has our dear good Bishop forgotten that about two thousand years ago Caesar found on her shores not Britons only, but Picts and Scots; and that later there came Angles, Saxons and Jutes, and still later Danes and Normans? What a mixture! All these and others have been melted into one of the world's grandest nations. By this almost ridiculed "melting pot" process, the world's two greatest nations have been built up. Bishop Candler's criticism falls. Paul's plea for the solidarity of the race, and the brotherhood of man and the unification of Christ's followers stands. The Bishop's interpretation of the Apostle's Athenian sermon utterly fails, as does his plea for division and national and ecclesiastic aloofness.

The Christian church was built up at its very beginning pretty much by "the melting pot" process. Its first great ingathering—that on the Day of Pentecost—when three thousand were converted, seventeen different languages had to be spoken that they might receive the Gospel; and of such was organized the very first Christian church. The second was made up of that despised "mongrel" race, the Samaritans. The third evidently was at the Syrian Antioch, and was doubtlessly composed of converted Jews, Greeks, and Syrians. Oneness of race and nationality never seemed to be in the mind or purpose of Paul when he planned for the church; nor was it otherwise with the Christ. Surely our good Bishop's apathy to "the melting pot" process was far from being Pauline or Christly.

Jackson, Miss.

STILL FOR UNIFICATION.

Dear Dr. Carley: For awhile this summer, while associated with some of the brethren who are under the influence of such men as Boh Shuler, of California, I was informed that the brethren of the North would not "tote" fair with us and that they looked on us as Rebel Methdosists, traitors, and the like. I must confess that for the time being I was influenced to side with the anti-unionists, and to let my prejudices run riot, as is the case with some others that I read after in the papers. But, to tell you the truth, I find that the more I read of Jesus and the Gospel he taught, the more I pray with an open mind and heart, and the more I read from those who are opposing unification, the more I am convinced that my first impressions on the subject are right, and I believe that I am stronger for it to-day than ever before.

Now, Dr. Steel is camping where all of us ought to camp—Gal. 6:1; that's a mighty good place to stay. As long as he stays there, I know he will fight fair. I grant all men the supreme right to their own convictions. Men have a right to oppose as well as not to oppose, but Christians have no right to insinuate, or impugn each others' motives. I object to my friend, Brother Hicks Ellis, comparing me to a bleared-eyed, drunken sot, as old Herod was; I think he is due the many hundreds of thousands of Southern Methodists an apology for putting us in such a class. The non-unificationists are "shore" hard up for arguments when they stoop to such argnments as found in the current issue of the Advocate under the title, "Choose Your Model." Christians don't get anywhere writing on that level.

I am willing to abide by the will of the required majority in this great question, as well as all others. I am one who believes that this momentous question, involving world Methodism and the kingdom of God on earth, should be carried continuously to the Lord in prayer by all who shall vote on it, and as the Holy Spirit shall direct, as far as we are conscientiously able to discern, vote; and I believe that as the required majority goes, that will be the Will of God.

JAMES M. LEWIS.

Meridian, Miss.

DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered
Worshiping there with me.

I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

Clear in the hymns resounding
To the organ's swelling chord,
Mingle the fresh young voices
Eager to praise the Lord.
And I trust that the rising anthem
Has meaning deep and true,
The thought and the music blended,
For the dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or, "Suffer the babies to come,"
They are glad that the living Jesus
Has given the lambs a home,
A place of their own with his people,
He cares for me and for you,
But close in his arms he gathers
The dear little heads in the pew.

—North Carolina Christian Advocate.

Dr. Campbell Morgan well says: "I have no word to say against education, against refinement, against culture, against the uplifting of men in all these ways; but I want to say this to you, that out of the deep darkness nothing will lift a man, a nation, a race but the cross of the world's Redeemer."—Selected.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

THE FORGOTTEN MAN BROADCASTING STATION—LISTEN IN.

So far the Southwest Missouri Conference has the distinction of making the best showing on amount contributed for the first year of the Special Effort. This Conference has a first year's quota of $43,000, and paid by remittances from the charges over $36,000. In addition to this, a good layman of this Confernce made a special gift to the Southwest Missouri Conference Superannuate Endowment Fund of $12,000, and from several sources the said fund also received approximately $4,000 additional.

The Rev. Frank L. Wells, presiding elder of the St. Louis District, St. Louis Conference, has the gratitude of the Board of Finance for the splendid piece of work directed by him, wherein during the past week two bequests were made to the Board of Finance for Superannuate Endowment in the total amount of $75,000.

In the midst of a building program requiring the expenditure of $150,000, Centenary Church, St. Louis District, sent a check the past week covering full the amount due on her Special Effort quota for the first year. Dr. C. W. Tedlock is the pastor.

WHEREIN WE SALUTE A "KING."

Logtown charge, Mississippi Conference, Seashore District, had a total five-year minimum quota of $2,000. Up to Sept. 6, 1924, the Board of Finance received in cash from this charge a total of $2,410.27, or $410.27 in excess of the five-year minimum quota. Rev. T. H. King is the pastor of this charge. I think the whole church should pause in the midst of her busy activity long enough to give the grand honors to Brother King. All hail, brother, we dub you **twice** a "king"—first by birth, and second by laurels won!

THEY WILL BE HAPPY AT CONFERENCE.

When the pastors of these charges report at Conference, they will conclude with a smile. Why? Because they will be able to announce that their charges have paid the first one-fifth or more of their Special Effort quotas.

Auburn, Louisville, Bowling Green, Rev. E. P. Dean, pastor. Total assumed quota, $1,560; amount remitted, $313.10.

Hanson, Louisville, Henderson, Rev. G. W. Pangburn, pastor; total assumed quota, $870; amount remitted, $257.75.

Buchanan Street (Nashville), Tennessee, Nashville, Rev. O. B. Johnson, pastor; total assumed quota, $1,045; amount remitted, $309.

Onley, Virginia, Eastern Shore, Rev. S. A. Donahoe, pastor; total assumed quota, $2,500; amount remitted, $500.

Dover, Kentucky, Maysville, Rev. A. G. Stone, pastor; total assumed quota, $642; amount remitted, $169.25.

Sulphur Springs, Florida, Tampa, Rev. C. T. Bower, pastor; total assumed quota, $672; amount amount remitted, $148.85.

Danville, Kentucky, Danville, Rev. J. M. Fuqua, pastor; total assumed quota, $3,645; amount remitted, $2,350.

Henleyville, Pacific, Sacramento, Rev. C. E. Bower, pastor; total assume dquota, $672; amount remitted, $237.17.

Marshall, Southwest Missouri, Marshall, Rev. J. E. Alexander, pastor; total assumed quota, $2,775; amount remitted, $1,448.

Manor, West Texas, Austin, Rev. M. F. Daniel, pastor; total assumed quota, $1,440; amount remitted, $290.

Trinity (Chattanooga), Holston, Chattanooga, Rev. R. N. Havens, pastor; total asumed quota, $3,300; amount remitted, $660.

Corder and Blackburn, Southwest Missouri, Marshall, Rev. W. P. Barrett, pastor; total assumed quota, $1,221; amount remitted, $330.50.

Sturgis, Louisville, Henderson, Rev. S. M. Bailey, pastor; total assumed quota, $1,634; amount remitted, $350.

Elkton and Bells, Louisville, Hopkinsville, Rev. W. I. Munday, pastor; total assumed quota, $2,137.50; amount remitted, $571.50.

Broadway (Louisville), Louisville, Louisville, Rev. D. K. Pegues, pastor; total assumed quota, $3,508; amount remitted, $1,515.

Wagoner Place (St. Louis), St. Louis, St. Louis, Rev. S. M. Robinson, pastor; total assumed quota, $3,380; amount remitted, $686.40.

Warsaw, Southwest Missouri, Sedalia, Rev. J. S. Henley, pastor; total assumed quota, $1,320; amount remitted, $317.50.

Las Cruces (St. Paul), New Mexico, El Paso, Rev. F. L. Glisson, pastor; total assumed quota, $2,088; amount remitted, $420.

Bethany, Louisville, Louisville, Rev. James L. Wooldridge, pastor; total assumed quota, $800; amount remitted, $160.

St. Mark's and Mary Werlein Mission, Louisiana, New Orleans, Rev. J. A. Alford, pastor; total assumed quota, $1,000; amount remitted, $258.65.

Hodgenville, Louisville, Elizabethtown, Rev. J. S, Chandler, pastor; total assumed quota, $1,335; amount remitted, $329.25.

First Church (Henderson), Louisville, Hendersonville, Rev. J. G. Akin, pastor; total assumed quota, $2,764; amount remitted, $930.17.

Trenton and Guthrie, Louisville, Hopkinsville, Rev. A. H. Gregory. pastor; total assumed quota, $1,728; amount remitted, $355.50.

Forest City, Missouri, St. Joseph, Rev. John L. Taylor, pastor; total assumed quota, $1,332; amount remitted, $293.50.

Ben Hill, North Georgia, South Atlanta, Rev. J. F. Sparks, pastor; total assumed quota, $1,000; Sparks, pastor; total assumed quota, $1,060; amount remitted, $233.

Odessa Station, Southwest Missouri, Marshall, Rev. A. Patison, pastor; total assumed quota, $1,887; amount remitted, $377.

Centenary (Nevada), Southwest Missouri, Nevada, Rev. R. F. Camphell, pastor; total assumed quota, $2,664; amount remitted, $532.80.

Sedalia, Southwest Missouri, Sedalia, Rev. M. C. Magers, pastor; total assumed quota, $2,850; amount remitted, $570.

Green Street (Winston-Salem), Western North Carolina, Winston-Salem, Rev. G. A. Stamper, pastor; total assumed quota, $2,150; amount remitted, $430.

Wesley Grove, Baltimore, Baltimore, Rev. G. H. Fielding, pastor; total assumed quota, $3,000; amount remitted, $1,604.

Titusville, Florida, Palatka, Rev. R. A. Selby, pastor; total assumed quota, $1,325; amount remitted, $392.50.

Shelby Circuit, Kentucky, Shelbyville, Rev. R. R. Rose, pastor; total assumed quota, $1,200; amount remitted, $381.

Smith's Grove, Louisville, Bowling Green, Rev. W. D. Milliken, pastor; total assumed quota, $1,100; amount remitted, $220.

Fourth Avenue (Louisville), Louisville, Louisville, Rev. J. W. Johnson, pastor; total assumed quota, $6,650; amount remitted, $4,099.75.

First Church (Rocky Mount), North Carolina, Washington, Rev. H. M. North, pastor; total assumed quota, $1,000; amount remitted, $3,800.

St. Mark (Atlanta), North Georgia, North Atlanta, Rev. J. B. Mitchell, pastor; total assumed quota, $12,000; amount remitted, $2,500.

St. John's (Dallas), North Texas, Dallas, Rev. T. L. Huffstutler, pastor; total assumed quota, $2,800; amount remitted, $560.

Higginsville, Southwest Missouri, Marshall, Rev. W. H. Hargrove, pastor; total assumed quota, $1,887; amount remitted, $379.21.

Centenary (Winston-Salem), Western North Carolina, Winston-Salem, Rev. Z. E. Barnhardt, pastor; total assumed quota, $5,000; amount remitted, $1,183.11.

Central City, Louisville, Owensboro, Rev. W. A. Grant., pastor; total assumed quota, $2,666; amount remitted, $547.50.

Rogersville, Southwest Missouri, Springfield, Rev. J. R. Hargis, pastor; total assumed quota, $1,047; amount remitted, $316.50.

Campbell Street (Springfield), Southwest Missouri, Springfield, Rev. C. E. Ruyle, pastor; total assumed quota, $2,640; amount remitted, $528.

Crewe, Virginia, Farmville, Rev. S. J. Brown, pastor; total assumed quota, $2,610; amount remitted, $628.

Bartow Heights (Richmond), Virginia, Richmond, Rev. W. S. Deyerle, pastor; total assumed quota, $3,210; amount remitted, $642.

Hooker, West Oklahoma, Panhandle, Rev. N. A. Phillips, pastor; total assumed quota, $2,100; amount remitted, $439.50.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor; total assumed quota, $3,450; amount remitted, $1,869.

Wesley Memorial (Greensboro), Western North Carolina, Greensboro, Rev. E. K. McLarty, pastor; total assumed quota, $1,265.90.

WHEREIN A PASTOR SLEEPS AT THE SWITCH.

I had a letter this week from the treasurer of the Special Effort committee of a certain charge. The brother wrote that he had been holding a considerable amount of Special Effort money for some time because he did not know what to do with it. He said no instructions whatever had been given him as to where to remit the money, and he thought he had better keep it until he knew definitely what to do with it. Finally he decided to send it to the Board of Finance in the hope that if it did not belong to said Board it would be sent to the Board that should have it.

Would you believe it? You wouldn't think it possible that any pastor in the church would be so derelict in his duty, would you? And yet it is true that the Board of Finance is receiving letters similar to this right along. Therefore, I state again as clearly as I know how to put it:

1. All money collected on Special Effort quotas must be sent direct to the Board of Finance, Security Building, St. Louis, Mo.

2. In making remittances the Treasurer's Book of Remittance Forms should be used. One of these books was sent to every charge in care of the pastor. If it was not received, another can be secured from the Board upon request.

3. If the charge wants credit for Special Effort money raised the first year, the money must be remitted to the Board so that it can be received before the adjournment of the Annual Conference.

The Home Circle

WHEN MOTHER PLAYS WITH ME.

Sometimes when it is raining hard,
My mother plays with me;
She makes me believe she's keeping house,
And I'm her company.

And when I knock upon the door,
She says: "Come in, sit down;
I'm very glad that you have come;
When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow.
"What! had the measles, did you say?
You did not let me know."

Then, when we've had a cup of tea,
It's time for me to go.
I say, "Good-by, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.
—Isabel McKenzie, in Normal Instructor.

THE LEGEND OF INDIAN CORN.

Wuuzh was a youug Indian boy. His father and mother lived in a beautiful country. They were kind and loving and happy in their home. The father was thankful to the Great Spirit for everything he received.

When Indian boys came to a certain age it was the custom for them to fast for several days, that they might know what kiud of a spirit would be their guide through life. So one day Wunzh and his father set out for the deep forest. His father helped him build his lodge, and then left him.

The first few days he wandered through the woods and over the mountains. He examined the flowers and trees. He wondered what plants were good for food and what were poisonous. When he returned to his lodge, tired with his rambling, he thought about all he had seen. He wished he could dream of something that would benefit his father and all his people. "The Great Spirit has given us all these things, but can I not learn some way by which we may live even if we have no fish or game?" With this thought he went to sleep.

On the fourth day of his fasting he was faint and weak, and stayed in the wigwam. While lying there he fancied he saw a young man approachiug. He was dressed in garments of green and yellow of many shades, and a yellow plume waved in his hair.

"I am sent to you by that Great Spirit who made all things in the sky and on the earth. He knows your desire to help your people. You do not pray for yourself, but for others. I shall show you how your desire may be fulfilled." He told Wunzh to rise and wrestle with him, as he must overcome him. Wunzh was weak, but his heart was filled with courage, and he wrestled stoutly. At length the young man said, "This is enough for to-day; I shall come again to try you." And, smiling, he departed.

On the next day they wrestled, and on the third day, and both times the younger stranger said he was conquered.

"You have won your desire," he said. "To-morrow will be the seventh day of your fasting. When we wrestle you will again prevail. You must then strip off my garments and throw me down and bury me in the spot where I fall. Leave my body in the earth, and do not disturb it. Be careful not to let the grass or weeds grow over me, and once a month cover me with fresh earth."

It happened as the visitor had said. Wunzh conquered, and faithfully obeyed the words of the youth. He grieved to place the young stranger's body in the earth, but he felt confident that the friendly wrestler knew best. Faithfully he guarded the soil and kept it free from weeds and grass.

Late in the summer, after his father had returned from a long hunt, Wunzh took him to the place where he had fasted. The wigwam was no longer there, but a tall and graceful plant with long, bright-colored silken hair, with nodding plumes and stately leaves and golden clusters on each side. "Behold!" cried Wunzh in joy, "It is my friend; it is Moudamin, the friend of man. The Great Spirit has heard my prayer, and no longer must we depend on bunting alone for our food. This the Indian corn—shall be our food hereafter!"

He then told his father what the youthful visitor had shown him. He stripped the leaves from the ear, and held it before the fire until the outer skin became brown, while the milk was retained in the grain.

The whole family then united in a feast and gave thanks to the kind spirit who had given this great gift to men.—Edward Eggleston.

"IT."

Just as the game of hide-and-seek was well under way a voice was heard calling: "John Thomas Morgan! John Thomas Morgan. Please come here!"

John Thomas Morgan, who was "it" when the voice called, raised his voice shrilly and summoned the rest of the bunch from their hiding places.

"I've got to go," he announced; "Mrs. Lossing wants me to do an errand for her."

"That's always the way," grumbled Fred when John Thomas was out of hearing. "Every single time we get up a game, Mrs. Lossing calls John Thomas. She does it on purpose."

John Thomas was occupied the greater part of an hour, for his short legs could not carry him very fast, and when he came back it was nearly dark and time for supper. The spring day was none too long, for it was March, and the after-school playtime seemed all too short for the out-door games after the long winter.

"I wish we could have one more game," sighed John Thomas. "I was 'it' when the game broke up."

But it was too late, and they all went soberly homeward, panting from the exertion of running, all but John Thomas, who had not been running. He was only seven years old, but already it had come into his mind that Mrs. Lossing was apt to think up another errand while he was gone; so, if he did hurry, he did not get back to the game a minute sooner.

That evening, Willy Nelson told his mother about Mrs. Lossing and how she always called John Thomas away from the game, and to his surprise his mother said: "Yes, I've noticed, and I'm glad of it."

"Why, mother?" asked Willy with wide open eyes.

"Because you children always manage to make John Thomas be 'it' when you play together. For some reason he stumbles and is slow, so that you can all get ahead of him, and he is 'it' time and again. I've watched many times, and he never gets to play," said Mrs. Nelson.

"We can't help that," said Willy, fingering his cap. "We don't make him stumble. And, mother, he's so slow to find us it's no wonder we all get home safe."

"It would be nice if somebody once in a while would hold back and not try so hard, in order to give him a better chance," said Mrs. Nelson. "It's hard to play that way all the time. I'm glad Mrs. Lossing calls him away, for she gives him pennies and cakes, and never asks one of you to do an errand for her. Last week her son sent John Thomas a whole dollar because he has been so kind to the poor old lady."

"A dollar! To spend?" asked Willy.

"Yes, to spend as he pleases. You see, she is sorry for him."

Of course, Willy was curious to know what John Thomas would spend the dollar for, so he asked him, and the little boy said at once that his mother had put it away until they could add more to it, and then he would have a pair of glasses. "I won't have to be 'it' all the time when I get glasses," said John Thomas. "The doctor says the reason I stumble so much is because I can't see well."

There was no game of hide-and-seek that evening, but a great counting of pennies and nickels and dimes as soiled fingers emptied little tin banks, and finally Willy Nelson was sent with all the money they could shake out of them to Mrs. Morgan's tiny home.

"Here's some money to help get John Thomas his glasses," said Willy. "We want him to see, so he won't have to be 'it' all the time in our games. It's from the boys and girls, tell him." And then Willy ran back as fast as his legs would carry him, feeling far better than when he had rejoiced that there was one boy they could always beat in the games.—Hilda Richmond, in Sunday School Times.

SPECIAL OFFER

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ANNUAL MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate is hereby called to meet in regular annual session in the office of the Advocate, 512 Camp Street, New Orleans, La., at 10 o'clock a.m., Thursday, October 16, 1924.

JNO. F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1924.

PERSONAL AND OTHER NOTES.

Dr. C. E. Woodward, formerly professor of Sociology in Southern Methodist University, has been appointed dean of men at Emory University.

Rev. and Mrs. W. D. Bennett, of Merigold, Miss., announce the birth of a daughter, Frances Marie, on Oct. 2. Blessings upon the little one!

The Annual meeting of the Home Mission Council and the Council of Women for Home Missions will be held at Atlantic City, Jan. 13-15, 1925.

A Lord's Day Alliance organization has recently been formed in Washington, D. C., to bring about a better observance of Sunday in the District of Columbia.

Rev. J. E. J. Ferguson, our pastor at Summit, Miss., recently spent two weeks in the hospital at McComb, a bruised foot having become infected. He is doing well and will soon be again at work.

Rev. H. E. Raley, of Osyka, Miss., paid the Advocate office an appreciated call on Monday of this week. He reported that Rev. J. T. Weems has just assisted him in a very successful meeting at Osyka.

The Cokesbury Press has just issued a volume, "Modern Evangelism and Ancient Environment," by Walt Holcomb. The book contains some of the messages delivered during the author's recent tour in Europe.

Rev. G. P. Fikes, formerly of the Mississippi Conference, has been transferred from the North Arkansas Conference to the Southwest Missouri Conference, and appointed to the Waynesville charge—a good appointment among good people.

The work at Oakdale, La., is moving along well under the leadership of Rev. A. M. Shaw. In spite of the losses incurred in the burning of one mill and the moving of another, a good report is in prospect for Conference.

The work goes well at Silver Creek, Miss., Rev. H. R. McKee, pastor. Forty members have been received this year, twenty-five of them on profession of faith. Extensive improvements have been made on the parsonage, doubling its value, and financial matters are in good shape.

The period from Oct. 15 through January, 1925, has been set aside for the collection of all pledges that are due to the Christian Education Movement. If all those who are in arrears would pay their pledges promptly, the work of Christian education would be greatly helped.

It is good news that Rev. A. J. Beasley, who was forced to give up his work on account of ill health, is improving, though he is still undergoing treatment. He has applied for a room at Sanatorium and is now waiting for a vacancy there. Let the brethren remember him and his family in prayer.

In spite of the havoc wrought by the drought, the work of the Brookhaven District, Mississippi Conference, is rounding out well. The preachers are all hard at work, and the reports at Conference will show an advance in finances and a gratifying increase in accessions on profession of faith. Rev. H. M. Ellis is the presiding elder.

The quadrennial meeting of the Federal Council of the Churches of Christ in America will be held in Atlanta, Ga., Dec. 3-9, in the Central Presbyterian Church. The term of office of Dr. Robert E. Speer as president of the Council expires at this meeting. Bishop James Cannon, Jr., is chairman of the Program Committee.

From the "Pastor's Calendar," Sardis, Miss.: "The pastor is packing. He and Mrs. Pastor have been married forty-four years, and in that time have moved forty times. We trust that this is our last move on earth. Yet it is well for people to move occasionally, that they may learn how much they have."

From the Southern Reporter, Sardis, Miss., of Oct. 3: "Bishop Ainsworth, presiding elder of the North Mississippi Conference, preached at Durant last Friday, his subject being the plan of unification of the two great Methodist bodies. News dispatches say the bishop left no doubt in the minds of his hearers that he was against the proposed plan."

Dr. Harry Emerson Fosdick has declined the invitation of the New York Presbytery to become a member of the Presbyterian Church, and has resigned his position as associate pastor of the First Presbyterian Church, New York City. Dr. Fosdick is a Baptist, whose sermons from the pulpit of the First Presbyterian Church have occasioned widespread discussion.

Rev. W. E. Thomas, formerly of the Louisiana Conference, but now engaged in evangelistic work, passed through New Orleans on Monday of this week en route from Covington, La., where he had just closed a meeting, to an engagement in Kentucky. The meeting at Covington was a gracious one, between fifty and sixty members being added to the church.

Walt Holcomb, the well known evangelist, has recovered from injuries sustained in an automobile accident while in Los Angeles, Calif., and is now at his home in Cartersville, Ga. In a personal note, Brother Holcomb says: "My recovery has been remarkable." He intends visiting some of our Annual Conferences, and is now ready for work again.

New Orleans Methodism lost one of its oldest and most faithful members in the death last week of Mrs. Catherine Fuller Gore, at the age of 86. She was a member of the Rayne Memorial Church at the time of her death, though for many years she was a member of Parker Memorial. She is survived by a son, Mr. Charles E. Gore, and a daughter, Mrs. Clinton Davis, to whom, with many friends, the Advocate extends sincere sympathy.

Rev. O. S. Lewis is engaged in a meeting at Biloxi, Miss., which began on Wednesday of last week. He is being assisted by Captain Charles F. Dunn, for the past six years connected with the Georgia Military Institute. Indications point to a successful revival. Captain Dunn will be open for other engagements after Oct. 15. His present address is Biloxi, Miss.; his home address is 85 Park Avenue, Atlanta, Ga. Brother Lewis commends him highly.

The great Four Square Men's Bible Class, of Shreveport, La., taught by Dr. R. E. Smith, of Centenary College, has its own orchestra of seventeen pieces, and its own annual budget of $6,000. This budget does not detract from the regular church offerings, but rather makes it easier to raise the church assessments. This class now meets in the City Hall, having outgrown three other rooms. The record attendance, a few Sundays ago, is 1,632.

A note from Rev. W. N. Ware, Minga station, Kabinda, Congo Belge, Afrique, says: "In renewing my subscription to the Advocate, permit me to say that I am very much interested in the work of my church at home. My Conference organ reaches me as promptly as first-class mail, and it is always like a long, newsy letter from home. I am always glad to hear from my brethren of the Mississippi Conference, and it seems that the Advocate is the only means I have of hearing."

About four weeks ago, Rev. H. W. Bowman, our pastor at Lecompte, La., who has been a great sufferer for a number of years, went to the Mayo Brothers's Sanitarium, Rochester, Minn., for treatment. After thorough examination, his trouble was diagnosed as a bony tumor pressing on the brain. The necessary operation was performed on Sept. 26, and the latest report is that he is doing well. Let his many friends throughout the State pray that this faithful servant of the church may be spared for many years of usefulness.

Rev. A. M. Shaw, of Oakdale, La., writes: "So many inquiries have come to me as to why I did not publish my sermon on 'Stirring up the Eagle's Nest,' and so many requests for copies of it, that I have placed it in the hands of the printer; and it will be out Oct. 10. I am in no sense publishing it for gain, but merely to satisfy a demand, and to give this—perhaps my most popular message—to the public. It will sell at the nominal price of 15 cents a copy, or $1.50 per dozen, postage paid. I pray God it may prove a blessing to many in printed form, as it seemed to do in its oral delivery."

We clip the following from a local newspaper: "The fourth quarterly conference was held last Sunday at Salem on the Kilmichael charge. Presiding Elder R. A. Tucker preached at 11 a. m. Every church in the charge was represented except one, and all the churches reported, 'paid in full.' There was a large audience and the reports showed a general active interest on the part of the membership. The work of Rev. R. T. Hollingsworth was outstanding, and a resolution was passed requesting his return. A resolution was adopted expressing appreciation of the efficient work of the presiding elder during the past four years."

Miss Otie G. Branstetter, who was elected by the General Sunday School Board at its meeting last May as an Associate Secretary for Missions and Sunday School Extension, entered upon the duties of her office on Sept. 15. Her work will lie in the field of missionary education in the Sunday school. Miss Branstetter took her bachelor's degree at Millsaps College, was graduated from Scarritt Bible and Training School, and took her master's degree at Emory University. She specialized in Bible and Religious Education, and comes

to the work eminently qualified for the task assigned her. From the standpoint of the missionary program of the church, the most important interest lies in the field of missionary education, for by this process alone can the church of the future be made truly missionary. Miss Branstetter, therefore, will be welcomed by all who are interested in the program of missionary education through the Sunday school.

SARDIS DISTRICT.

The Sardis District bids fair to make a better showing in all things at West Point than was made last year. For this we thank God and take courage.

We will report 470, or more, additions on profession of faith, over against 361 last year and 301 the year before. In 1922, six of the charges had level columns on benevolences and salaries and ten had level columns on salaries; in 1923, five charges of the district had level columns on benevolences and salaries and nine had level columns on salaries; this year, 1924, we have good reason to believe that nine charges will have level columns on benevolences and salaries and sixteen or eighteen on salaries.

Of course I have not yet completed the fourth round of quarterly conferences, but, so far, five charges have reported out on salaries, which are: Longtown circuit, Como, Sardis station, Batesville, and Crenshaw and Sledge. Of these five, Como, Sardis station, and Crenshaw and Sledge will pay out on benevolences and Superannuate Endowment. Batesville will pay out on benevolences and possibly on Superannuate Endowment.

On the Arkabutla circuit, Sarah has paid the salaries in full. On the Byhalia circuit, Emory has paid salaries in full and guaranteed full payment on benevolences. The other churches of Byhalia charge give promise of paying out on salaries and benevolences. On the Cockrum charge, three churches—Independence, Hebron, and Palestine—have paid the salaries in full. The other churches of the charge will do the same. Coldwater always pays out in full, and we expect nothing else this year. On the Courtland charge, two churches—Pope and Wesley Chapel—have paid salaries out in full. We have reason to believe Hernando will pay out in full. On the Olive Branch charge, one church, Center Hill, has paid out on salaries. The other churches of this charge will pay out on salaries. We are confident that Mount Pleasant will pay out on salaries. The Pleasant Hill charge gives promise of paying out on salaries. On the Sardis circuit, one church, Bethel, has paid out on salaries. The other churches of this charge will pay out on salaries. The Shuford charge gives promise of paying out on salaries. I have not yet held the fourth quarterly conference of the following charges: Senatobia, Horn Lake, Tyro, Crowder, Oakland, and Charleston. Of these, Charleston and Senatobia have the habit of paying out on salaries and benevolences, which I am sure they will do this time. I have reason to believe that Horn Lake, Tyro, Crowder, and Oakland will pay out on salaries, and that Tyro will pay out on benevolences also.

The preachers of the district have all been faithful and earnest in their work during the year. Practically all the revival work done in our district was done by the district preachers, and we have had some great revivals over the district. Most, if not all, of the stewards of the district are faithful and loyal to their task.

Trusting that none of our sanguine hopes will be blasted at the last hour and praying the blessings of God on all the great work of the church, I am,

Fraternally,
J. TILLERY LEWIS, P. E.

Have love! not love alone for one,
But man as man thy brother call;
And scatter like the circling sun
Thy charities on all.

—Schiller.

UNIFICATION—PRO AND CON.

By Rev. Henry T. Young.

I am glad to see the brethren getting away from the spirit of harshness and of suspicion, and discussing the matter of unification as becometh brethren. Common sense and religion are twins, and we should walk with both in this crisis of our beloved Methodism. Surely all bitterness should be kept out of the argument, and only brotherly kindness should prevail. All possible facts should be brought out. Dead issues ought to be left with the dead, and a vote for or against unification should be cast with an eye single to the glory of God, and for the good of that part of the Christian church whose task and aim is, "To spread gospel holiness throughout the lands."

Let us suppose it is adopted and works. Then—

Our Northern brethren will have no cause to suspect us further or to complain that we are provincial, or prejudiced against them or their adopted child—the Negro. All overlapping problems will be settled, and that to the good and satisfaction of all. No longer will altar be raised against altar. Our Books of Discipline will be adjusted until we will have but one. Our Boards will be consolidated and we will have less overhead expenses. Many of our publications will be merged, and we will have better papers, and they will cost us less. We will be able to take quite a few trained workers from the Boards, papers and periodicals, and pulpits, who will be released, and who are already being paid, and put them elsewhere and thus do more work for the lost at no increase of expenses or of workers. Our mission work at home and abroad can be better done. We will have the greatest unified body of Protestantism, and thus will wield the greatest influence on the world. We will set the example that will be followed by other demoninations, out of which will come the same good results that we get. We will be able to make our colleges and universities larger and better. Out of all this should come the greatest revival that the world has ever seen.

But let us suppose it does not work. Then—

We can have no hope of ever adjusting the Negro question that has been a problem in some form or other ever since we have been at work in America. The breach between episcopal Methodism in America will be widened far beyond what it has ever been. The overlapping question will be more unbearable than ever. There will be wrangling and debates without number. Very hard things will be said, and there will be an epidemic of mud-slinging. Following all this will essentially come some kind of division again. We are too near the Civil War period yet, not to have quite a few who have not and cannot forget the strife of those days. The first time a Negro bishop presided over the General Conference, very likely the thing would start in earnest. There are enough of those on the Northern side who would resent any resentment that may be manifested on such an occasion by one from the South. It is obvious that some of the strongest men of our church are going strong against unification as now proposed. Some Annual Conferences are going almost solidly against it. Those Conferences will send men to the General Conference who will truly represent their sentiment. Likewise will men be sent from the sections of the church North. The logical result of all this would be division. It came once, and we cannot claim a thing to-day that would not bring a repetition of that thing. Many doubt even that we are as spiritual as our fathers were in the forties.

There is much that could cause trouble beside the Negro. A name must be chosen for this unified church; perhaps that will cause some trouble. The Disciplines must be adjusted so as to correspond; there is dynamite in that. The overlapping problem must be worked out; that is a very delicate thing. The collecting and administering of large funds must be engaged in. The boards must be unified, as well as some Advocates, etc. All these and other things will surely try both the faith and patience of our people on both sides.

I am about to make a suggestion now that should be very seriously considered: We have several million dollars' worth of property, and will soon add ten million dollars to the millions that we already have in endowments. Should conditions get unbearable, as they did once, and the Southern Church people come out of this strange plan of unification that we are to vote on, they would come out without a penny, nor would they even have a roof over their heads, unless the larger faction, represented by the Methodist Episcopal Church, should be generous enough to give it to them.

I am aware that some one may say this is pessimistic and unreasonable, but in the light of what happened before, and judging that we are no more spiritual than we were then, and remembering that this very thing has recently happened in the unification of the Cumberland Presbyterians and other Presbyterians, I do not believe that this is an impossibility at all. I am sure no bunch of business men would risk the millions that we have on a probability as indefinite as we are called upon to do in this matter.

Now what? Let us either defeat this proposition until we can work out the problems and agree on them, or hold up voting until this is done by our committees. Some would say we have gone too far to adjust these problems now, and the only thing we can do is to vote the plan, and work these things out afterwards. No, let's defeat the plan as it is presented for ratification or rejection, work out these problems, and then return to this plan. Let's take care of the property and money that has been given at great sacrifice by many, and the majority of whom have passed into the better land.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Will you please raise the assessment on your charge for the Washington City Church and send to W. D. Davis, Brookhaven, Miss., or myself at Lumberton, Miss.? It is very important that we pay all we can by Conference on our pledge made several years ago. A few of the preachers have sent in the amount assessed to their charges. Will you not send yours?

H. A. GATLIN.

Lumberton, Miss.

Centro Cristiano, Monterey, has received $12.50 for running expenses, and $3.00 for rent.

Creating all men free and equal isn't enough. Some means must be devised to keep them free and equal.—Columbia Record.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

After an illness of two months, MRS. LUCY G. PAXTON (nee Gibbs), died at the home of her daughter, Mrs. J. P. Klein, in Mount Vernon, N. Y., on Aug. 23, 1924, in her seventy-eighth year. She was the widow of Mr. William G. Paxton, of Vicksburg, Miss., who preceded her into the land of the blest by twenty-five years. She was a sincere follower of Jesus Christ, a pattern of matronly virtue, given to hospitality and abounding in good works. She is survived by four daughters, Mrs. J. P. Klein, of Mount Vernon, N. Y.; Miss Mary Lou Paxton, of Stamford, Conn.; Mrs. Fitzgerald S. Parker, of Nashville, Tenn., and Mrs. Hubert F. Thomas, of Denver, Colo. She leaves also three sons, Mr. William G. Paxton, of Vicksburg, Miss.; Mr. Henry C. Paxton, of Philadelphia, Pa., and Mr. Edward G. Paxton, of New York City.

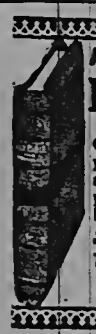
FITZGERALD SALE PARKER.

MRS. NORA ALLEY HARBIN was born Aug. 14, 1877, and passed to her heavenly reward, Dec. 7, 1923. Sister Harbin united with the Methodist church in early life, and was a consistent member of the same until her death, being especially active in the Sunday school and Woman's Missionary Society. Every life which was touched by hers was reminded of the higher life which she had found in Christ, and especially has her influence been missed in church and community life. She was happily married to Mr. John E. Harbin, April 6, 1901. To this union were given two sons and two daughters, all of whom remain with their father except while at school and college preparing for life's work. She is also survived by her father and mother, Mr. and Mrs. P. W. Alley, of Ruston, La., and two brothers and two sisters. The body was laid to rest by her pastor and friends in the old burial ground at Sharbrough's Chapel, by the side of her husband's mother, who was buried just a few days previous.

J. W. SHARBROUGH.

Holly Bluff, Miss.

One hundred thousand dollars of Centenary money is now on the field for the erection of an administration building at Bennett College.



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FROM DE SOTO, MISS.

Dear Brother Carley: A few words from De Soto charge. We are closing out a fairly good year. We have had splendid revivals at all churches on this charge. We had J. V. Bennett at Crandall, Earl B. Moll at De Soto, and A. S. Oliver at Andrew's Chapel. They did us good work. The preaching at the other three churches was done by the pastor. With the people co-operating, we had good results. We have had forty-eight accessions to the church this year.

Then we were with Brothers McNeese, Baggett, Sibley, Hope, Jones, and A. J. Leggett in meetings. Altogether, we were in thirteen meetings, including the three in which we had help. It has been a pleasant and profitable four months of revival effort on our charge and elsewhere.

We are now pushing collections. We have all of the benevolences subscribed, and about 60% paid. We believe we will be able to collect it all. We are praying for a great Conference this year.

R. H. CLEGG, P. C.

THINGS ARE DIFFERENT.

By Garfield Evans.

She came from a backward community a number of miles from the railway. When she registered in the dean's office she was not a particularly attractive girl. Her father accompanied her to the opening exercises of the school, but he was not dressed as the other parents were, but was seen in the dining room and in the chapel only in his shirt-sleeves. Yet the girl was not apparently ashamed of her father.

She stayed in this church school only about two years, but the Christian influence was lasting. Reading of the work of the church and the needs of missions, she frequently writes to a distant friend, whose acquaintance was made during her school days, inclosing a check for missions.

There are no regular church services where she lives. Occasionally she goes to a town some miles distant where she gets to attend church. In a recent letter she reveals her heart as she says: "My father does not believe in anything as I do, and our conversations usually end in an argument. He can't understand why people need to read the Bible every day. And all any one explains to him he only argues against it. My grandfather at times seems to believe some, but at other times he goes back on it. They do not like to see me read the Bible. But they are not able to make me do differently, for since I have joined the church, things are different with me. My mother has taught me from a child to do right and still wants me to be a Christian, although she has to do things she doesn't like, for otherwise there would be trouble." She brings her letter to a stop saying she must go write her check for missions.

This is a scene in one of the backward sections of a prosperous Southern State. The Christian school and a Christian home are our hope. This girl in her faith and sense of Christian stewardship puts some of us to shame.

There are some things with us that might be different.

Nashville, Tenn.

GOD'S BUDGET SYSTEM.

God made the first application of the "Budget System" in his division of our time to give us one day a week for rest and worship. How can we make the accomplishments of that seventh of our lives as real as any other seventh? The church service has for centuries aided the solution of that problem; but just as in school work, regularity of attendance is required for satisfactory results.

With the greatest work of all the ages to accomplish in a very few short years, Jesus was a regular church attendant. He finished his work. Though he died for our sins, he rose again. Shall we not follow his example in the use of the day and find communion with him where his people gather at the trysting place, and then go out to live Christ?

Come to church regularly.—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Verona, at Palmetto, a.m., Oct. 11, 12.
Smithville, at Greenbrier, p.m., Oct. 12, 13.
Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Chester, at Chester, Oct. 10.
McCool, at Liberty Hill, Oct. 11, 12.
Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Chalybeate, at Chalybeate, Oct. 11, 12.
Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Fourth Round.

Paris ct., at Salem, Oct. 11.
Waterford ct., at Lebanon, Oct. 12.
Oxford, Oct. 12, 13.
Abbeville ct., at Cambridge, Oct. 18.
Ashland ct., at Liberty, Oct. 19.
Lexington, Oct. 22.
Winona, Oct. 23.
Ebenezer ct., at Liberty Chapel, Oct. 26.

R. A. TUCKER, P. E.

Greenville Dist.—Fourth Round.

Leland, Oct. 10, 7:30 p.m.
Gunnison and S., at Gunnison, Oct. 12, 11 a.m.
Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Greenwood Dist.—Fourth Round.

Acona, Oct. 11, 12.
Tchula, Oct. 12, 3:30 p.m.
Indianola, Oct. 14, 3 p.m.
Itta Bena, Oct. 14, 7:30 p.m.
Minter City, at Glendora, Oct. 15, 3:30 p.m.
Schlater, Oct. 15, 7:30 p.m.
Swiftown, at Morgan, Oct. 16, 3:30 p.m.
Carrollton, at ———, Oct. 18, 19.
Greenwood, Oct. 20, 7:30 p.m.
Drew, Oct. 22, 7:30 p.m.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Crowder, at Crowder, Oct. 12, 11 a.m.

The pastors will please see that all Disciplinary questions are answered at the fourth quarterly conference.

Both pastors and officials will kindly see that as large a report on beneficences and Superannuate Endowment, as well as on salary, be made as possible.

J. TILLERY LEWIS, P. E.

DICKS' MUL-EN-OL
Is a most efficient antiseptic in a convenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.
Then you'll not be sorry.

Church Furniture
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Write for Catalogue
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JACKSON, TENNESSEE

RECIPE FOR GRAY HAIR
To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Most Modern and Best Equipped Dental Parlors South.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

VICKSBURG DISTRICT GROUP MEETING.

Instead of one district conference in the Vicksburg District, our district secretary held two group meetings. The upper group met in Crawford Street Church, Vicksburg, on Friday, Sept. 19. Mrs. T. B. Cottrell, district secretary of the Vicksburg District, presided at all sessions.

At noon, the ladies of Crawford Street and Gibson Memorial Churches served a lovely dinner to the delegates at Crawford Street Church.

After devotional exercises, the afternoon was devoted to business, helpful talks, and discussions. Ten auxiliaries constitute this upper group; eight of these were represented and gave encouraging reports of the work being done.

The following topics were presented: "How a Missionary Society Can Be a Good Samaritan in the District," Mrs. Connelly, Vicksburg; "Inspirational Talk on Missions," Mrs. W. H. Huntley, Port Gibson; "Stewardship," Mrs. McLaurin, Vicksburg; "Why We Did Not Get on the Honor Roll," discussion.

Mrs. L. W. Alford, vice president of the Mississippi Conference, gave a most helpful talk on, "The Kind of Social Service Work That Is Needed in Our Community."

We were fortunate to have with us Mrs. B. W. Lipscomb, of Nashville. She brought two inspirational messages during the afternoon session and the address at the evening session. Having returned so recently from the Orient, two of her messages concerning our work in China were full of encouragement, and a stimulus to a greater work on our part. We are also indebted to her for a very helpful and instructive talk on the "Belle Bennett Memorial Fund and Removal of Searritt."

Two Conference officers, Miss Mabel Porter, corresponding secretary, and Mrs. L. W. Alford, vice president, were present and offered helpful suggestions.

Rev. W. B. Jones, presiding elder of the Vicksburg District; Rev. Robert Selby, and Rev. T. B. Cottrell, of Vicksburg, and Dr. W. H. Huntley, of Port Gibson, conducted our devotional services.

MRS. W. H. HUNTLEY,
Secretary.

LOUISIANA CONFERENCE.

Epworth Auxiliary.

Instead of having our regular weekly meeting, Sept. 30, we co-operated with our pastor in helping to put over a big program during rally week. A mass meeting of women was called. Realizing that there is a big work for us in helping to "clean up" our own city, we invited Mr. Guy R. Molony, superintendent of the police force, to address us. Invitations were sent to women of other churches, and goodly numbers were present, comfortably filling our church. Quite a few men were to be seen in the audience.

After singing "America," Brother Lee, pastor of Parker Memorial, led in earnest prayer. Mr. Molony was then introduced, and talked quite at length on "Organized Vice in New Orleans."

He gave figures to show that vice is increasing at an alarming rate, due largely to the leniency with which law offenders are treated. In 1923 there were 45,492 people arrested. It seems to us that things are terrible, that people are wandering far, when in one year ten per cent of our population was arrested. Lottery vendors, bootleggers, and similar types of lawbreakers are handled too gently—in most cases receiving the minimum sentence, where, if the maximum were given, there would be fewer to molest the good citizens.

"Vice will be suppressed when it is made unprofitable. Plug up the loopholes in the laws and inflict sterner penalties where needed; then get the judges to impose maximum prison sentences, and the lottery vendor, the handbooker, and the bootlegger will disappear and the immoral resort will close its doors." He urged the necessity of knowing for whom you vote. Vote for and elect legislators who will improve certain specific wrongs.

After the address, the meeting was open to those who wanted to ask questions. Some very interesting questions were asked of Mr. Molony—one bringing out the difference between law enforcement in our country as compared with that of England.

The question was asked, "How can the women help to remedy some of these wrongs?" After the meeting there was a committee formed, called by Mrs. C. F. Niebergall, composed of the presidents and superintendents of social service, to investigate conditions and formulate plans for action.

REASONS WHY EVERY WOMAN SHOULD BE A MEMBER OF THE MISSIONARY SOCIETY.

Because her education demands it; because the spirit of the time requires it; and because our Lord has asked it of all his children.

The love of God should constrain all women, young and old, to band themselves together for the extension of his kingdom.

"She that is not for me," and my commission "is against me." "She that gathereth not with me"—by influence of membership in the Missionary Society—"scattereth abroad."

As enlisted soldiers under the banner of Jesus Christ, our orders are "Go, tell." "Go ye into all the world, and preach the gospel to every creature." The Missionary Society furnishes the most practical means of obeying this command.

Because it will give her a larger vision of spiritual life and fit her for more and better service for the Master.

"Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."

Because in studying the sad condition of the women and girls in heathen lands they soon contrast them with their own lives and become more grateful to the Heavenly Father, more unselfish, more determined to work and pray that all may share her blessings.

That she may develop a strong, Christian-like character and find expression for the deep gratitude that prompts every child of God to reach out and help those who have no Saviour—no hope. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Christ came not to be ministered unto, but to minister;" therefore to be Christlike we must serve.

Because it is one of the very best ways by which she may show her love and loyalty to Jesus, her Redeemer.

He came to seek and to save the lost. He left us an example to follow in his steps; therefore our supreme duty is to go and teach. In this act of obedience there comes into the life of every true missionary woman and every circle girl an untold joy, a sweetness and richness of service which can be known in no other way.

Christ says: "As the Father hath sent me into the world, even so send I you into the world. Go ye into all the world, and preach the gospel to every creature." Christians are followers of Christ. We cannot be Christians if we refuse to follow him in the work of world redemption.

Our missionaries on the fields are simply doing work for us. How could we Christian women or girls be so indifferent to our duty as not to be active members of a Woman's Missionary Society or Circle?

To become informed of world wide missions is a debt we owe the early missionaries who have saved us from the horrors of pagan lands. Only by knowing are we constrained to do.

By belonging to a Missionary Society a Christian woman can go by proxy "into all the world," while a missionary can go into only one part of it.

Because it is an honor to woman to have Christ's confidence, to be considered worthy and capable of carrying out this divine commission, "Go, tell." She never knows how to love until she has loved the people who know not Christ.

It should be the desire of every Christian woman and girl to become a member of the Missionary Society in order to hasten the time when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Gratitude for the redemption through Christ from all the heathen women must endure, should make every Christian woman and girl glad to have such an opportunity to prove her love to him by keeping his command: "Go ye into all the world, and preach the gospel to every creature."—Louisiana Missionary News.

We should realize that the enforcement fight lies around the definition of what constitutes an intoxicating beverage. The definition today is one-half of one per cent, because this has been found to be the only enforceable definition. Over thirty States had this definition even before the nation went dry. To have three per cent as the definition of intoxicating liquor could open breweries for manufacture, legally; open beer saloons, legally.—Mrs. Elizabeth Tilton, Editor, Women's National Committee for Law Enforcement.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

MOST PITIFUL SIGHT IN LIFE

is a man or woman who has no "will-power" as a result of nerve force exhaustion

All the physical suffering which may be caused by nervous irritability, headaches, backaches, indigestion, heart palpitation, etc., as a result of nerve force exhaustion, are nothing as compared with its awful effects upon the mind and "will power."

The most pitiful sight in life is a man or woman who has "no will"—who has noble impulses and desires but not enough "will power" to carry them through. The memory also fails, the judgment is bad and everything therefore seems to go wrong.

In such cases, do not take mere stimulating medicines nor narcotic drugs (which only further injure your delicate nervous system), but what you need is something to put more nerve force into your nerves and more iron into your blood to help make new nerve force with which to feed your starving nerve cells. This is most effectively accomplished by the free use of Nuxated Iron. This valuable product contains the principal chemical constituent of active living nerve force in a form which most resembles that in the brain and nerve cells of man. It also contains strength-giving organic iron for the blood and may therefore be said to be both a blood and a nerve food. Millions of people are using it. Satisfactory results are guaranteed to every purchaser or the manufacturers will refund your money. Beware of substitutes. Look for the word "Nuxated" on every package. Sold by all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We have begun our membership campaign in earnest. All who attended our training schools during the year will remember that we have for our goal for the next five years 75,000 on our rolls. This first year we should enroll 10,000. The General Sunday School Board has set apart October, November, December, and January to make a united effort over the entire church to reach 250,000 men and women, boys and girls. The two extension departments, the Cradle Roll and the Home Department, thoroughly worked, could bring in the 10,000 that we have for our first goal. The plans that Mr. Brabham has worked out are in harmony with the Bible idea of evangelism; the literature explaining the plans is equal to the best that has come from our General Sunday School Board. All we have to do is to ask for it and use it. This is a good time to do this piece of work. Let us get it done before the session of our Annual Conference. Do this and it will help do some things that look impossible. Write me for samples of literature.

Congratulations to Mr. C. P. Shelby, superintendent; Rev. R. G. Lord, pastor, and to all who have worked together to make Jonestown Sunday school reach the 100% standard of efficiency under the "C" program of work. Recently a survey was made of the entire community; one hundred and fifty homes were visited, facts were gathered and tabulated that stirred the entire church. A family was visited where a boy was found that needs the attention and help of a surgeon. Forthwith the good people arranged to send the boy to Memphis and have him put under the care of one of the best surgeons in the city. Other needs were discovered and will be met. Who can estimate the far-reaching effects of this piece of Christian service? Brother Lord is teaching a class in the Organization and Administration of the Sunday School. When a superintendent like Brother Shelby and a pastor like Brother Lord and people like those at Jonestown work together with God in carrying out the plans of the church, the Kingdom of God will come more fully and rapidly than we have known.

This month I have checked up Coahoma, Joncstown, Sherard, Gunnison, Clarksdale, Booneville, Pickens, and Richland. All these schools are working under the program. They have covered items in the ten points, but have not completed every item in the ten points. Jonestown is the only school checked up that has done all of everything. The following have been appointed to check up schools as they have opporunity: Miss Virginia Thomas, Rev. Melivilie Johnson, Rev. R. G. Lord, Rev. E. G. Mohler, Rev. W. R. Lott, and Rev. S. H. Caffey. It helps all the workers in the Sunday school to see how much they are doing and what to do next. Give it a fair trial.

The Helen Weaver Sunday school class, of Corinth, Mrs. E. R. Smoot, teacher, sent in a check of $50 to help endow the chair of Religious Education of Grenada College. Keep the good work going.

High Blood Pressure may be easily, inexpensively overcome, without drugs. Gladly send particulars. **Dr. F. F. Stokes, Mohawk, Florida.**

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

TO PASTORS AND SUPERINTENDENTS, MISSISSIPPI CONFERENCE.

My Dear Brethren: I am writing to you to make a very definite personal appeal to you, to take an offering for the Sunday School Board from each of your Sunday schools.

It is imperative that your Board have in hand $600 in a very short time. We need this amount before the meeting of the Annual Conference.

If your Sunday school has observed the Day and has not sent the money to us, won't you please see about this for us?

It is now too late to ask that you have a regular program, but surely we can expect an offering. If only half the Sunday schools would make an offering, I believe we would have all we are asking for, and more.

Please let us hear from you in regard to this matter.

Yours sincerely,

H. T. NEWELL,
Treasurer, Mississippi Conference Sunday School Board.

INTERMEDIATE-SENIOR AND YOUNG PEOPLE'S WESLEY BIBLE CLASSES, MISSISSIPPI CONFERENCE.

In the Sunday school there are no groups more interesting, more challenging, or more worth while than the boys and girls between the ages of 12 and 17 years, and 18 to 24. The leader in these departments has a task worthy of his utmost ability and skill. And the man or woman who thinks of the Intermediate-Seniors and Young People as trifling, lazy, bad, or in terms of other bad names, ought not to be considered for superintendent of these very important places. We need a man or a woman with an appreciation of an early and middle, as well as later adolescence, as a time of rapid physical changes and growth; as a time in strategic importance in spiritual awakenings; as a time when decisions are at least in the making; as a time when loyalty to the highest is as easy to secure as allegiance to the unworthy, and whose appreciation leads him to a close application to the needs of these groups, both collectively and individually. Then you have a man or woman who is worthy of the place of these all-important departments.

And if your school is not large enough to demand these superintendents, then this appeal should be made to the superintendents of the local school and the teachers of the classes of these ages, and also to the pastors. And it is through you all that, as Conference Superintendent of Intermediate-Senior and Young People's Wesley Bible classes, I wish to help and encourage in any way I can this all-important work and keep them in touch with all other helps, especially the General Sunday School Board, which is anxious to keep in touch with you.

There are so many advantages of the organized classes. Think of them. We will not ask for space to mention them. You seem to realize already many of them, for we have many organized classes. But since I have been given this work and after a careful study of its needs, I find that we need to be made to realize some of the benefits to be derived from enrolling with the Central Office. What are these benefits?

1. It brings the class into the fellowship of thousands of other Young People's Wesley classes.
2. It identifies the class as a unit in the greatest movement of the church for Young People.
3. It manifests loyalty, allegiance, and support of the church.
4. It encourages and stimulates other classes to organize.
5. It entitles a class to membership in the Conference Wesley Bible Class Federation.
6. It gives the class a definite connection with the Conference and General Board officers, thus enabling it to receive all benefits, suggestions, and helps that may come from these sources.

Our Conference reported last year 252 Wesley Bible classes, when, in fact, we did not have them. We had that many and I am certain many more organized classes, but we did not have the "Wesley Classes," for to have a Wesley Bible class you not only have to organize, but you are required to report that class to the Central Office, which you can do through Brother Chambers or myself, and give the name of the class and the names of the officers, with 50 cents for the Intermediate or Senior classes, and $1 with your report for a Young People's class. Is it the money we want? No; the money you send with the report is simply a small investment in the Sunday school work; it comes back into the local Sunday school—half to the General Board and the other half to the Conference Board. What the General Board wants is constant touch with that class and its officers, thus enabling the classes to receive all benefits, suggestions, and helps that may come from these sources. The organizing and reporting, with the dues, will bring to you a beautiful certificate; and reporting annually with the same amount of dues will keep you in good standing.

Some may say, "After we have enrolled, why report every year?" How else will the Central Office find who the newly elected officers and teachers are if you don't report? I have a list with teachers of certain classes in certain towns, and that teacher has not lived in that town since 1911, the year when the class was organized. The General Board is losing lots of time, literature, and money because we lack reports. Most of all, we are losing a lot of splendid helps in the work coming to us.

Now to the pastors: You can't report a Wesley Bible class until they have reported to the Central Office with dues, and gotten the certificate for the class. If a class is behind with its dues, it has failed to report and is not in good standing, but you can report the class. But we want to urge their reporting so that we may have the names of the teachers and other officers annually.

H. R. McKEE,
Conference Superintendent Intermediate-Senior and Young People's Wesley Classes.

Now as a member of the Sunday School Board of our Conference, I want just these words: My saying it will not mean anything, but it is on my heart and I want you to think of what is said, more than who it is saying it.

Now all Boards of the Conference have great and important work, but we, as a Sunday School Board, seem

(Continued on Next Page.)

Dandruff Can Be Stopped! Also falling hair, itching scalp, etc. Simple, positive, new means that does not fail. Interesting particulars free, and dollar box for trial before pay. **G. BUCKHAM, 303 Madison Square Station, New York.**

NEW LAMP HAS NO WICK OR CHIMNEY

Most Brilliant Home Light Known—Cost One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 321 Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 15 ordinary lamps or 10 brilliant electric lights, and costs only 1 cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day. —Advt.

SUNDAY SCHOOL.

(Continued From Page 12.)

ingly to me, have the most important of all the Boards, and yet we have so little money. Are there not some big-hearted, Christian-hearted laymen and lay women who will carefully consider the greatness of the work and the great need of money, and out of their means help the Sunday School Board? God grant it. We asked for a small sum last year for some improvements, and got less than we had the year before. Consequently we had less money to begin with this year than last year. But I trust that the reports of Sunday School Day offerings will bring us up. Brother Chambers very wisely asked for $350 for a Standard Training School—and we did not get it, in the face of the fact that this is one of the crying needs of this work. And we must go forward in this, or we are going backward. It is being stressed as never before. And did you know that with a little more than thirty Conferences in Southern Methodism, there are twenty-nine ahead of us in Teacher Training? All glory to Jackson District for her splendid Training School, and to Vicksburg, and to Seashore, and I think Meridian; but do you know we seemed to be unable to work up one in my district?

What did the Little Rock Conference do? That Conference Board had the money and a very fine superintendent of Sunday schools, Rev. Clem Baker, and they had the hearty co-operation of all the presiding elders and the preachers, and listen: In that Conference Standard Training School there were enrolled 950 students; enrolled for credits, 749; total credits, 509; total number of schools represented, 105; preachers enrolled, 102; presiding elders enrolled, 15; and the total amount of money spent on this school, $4,037.37—just about as much money as we have for everything, including salaries of two field workers.

Brethren, I am taking space and maybe not saying much, but my heart is beating fervently to what I am trying to say. What we need in our Mississippi Conference is a vision of the greatness of our work, and a real Sunday school conscience. You can talk evangelism as much as you please, and I am thoroughly committed to it; but what work is it that brings most of the members into our church? It is the Sunday school. Besides, the problem of the church today is not so much the getting people into the church as it is to save and keep them in.

As a Board we have as competent, as well trained and as well informed Sunday school workers as any Conference for a field worker, now called superintendent, in the person of Brother Chambers. He is enthusiastic and energetic, very prompt in his correspondence when he can be at home. I felt it was my duty while attending the Council meeting at Nashville last winter and when we had workers from all the Conferences to compare a bit to see what we had in our workers, and I am glad to say to you, and most of you know it, that we have as well informed a worker in this work as any Conference.

And as you know, Brother Hull is doing as fine work as any man we have anywhere.

Now these are our men, and they are not a bit better than we are making them. Let's open our hearts and our doors and our purses and give them something with which to do things as other Conferences are doing, and we will have wonderful results.

We need a secretary for the Sunday school office at Jackson and have Methodist headquarters at least in one place. The Sunday school work demands it if Brother Chambers is to go out. And he must go out into the field.

We are exceedingly fortunate in having Prof. C. A. Bowen as our Board chairman. Occupying the chair of Religious Education in Millsaps College, he is capable, long-headed, and one of the most brotherly men I know, and if any of the laymen of our Conference feel that we need their money and they are willing to let us have it, he is a safe man to guide us in the use of it, as is also Brother Chambers in recommending.

God speed the day when we shall do bigger and better things in the Sunday school work of our Conference.

H. R. McKEE.

ANGELL'S

COUGH and WHOOPING

Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
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PRICE 35c AND 65c
AT ALL DRUGGISTS

SUNDAY SCHOOL MISSIONARY ITEMS IN LOUISIANA CONFERENCE.

By C. D. Atkinson, Conference Superintendent.

The Sunday schools' pledge to the Missionary Centenary Campaign, according to the latest figures from the Central Office, is $38,284.40. They have paid $27,826.65.

The following schools have received certificates that they have paid their Centenary pledge in full:

Alexandria District: Natchitoches, Alexandria, Campti.

Baton Rouge District: First Church.

Lake Charles District: Maxie, Eunice, First Church, Robeline, De Ridder.

Shreveport District: Gilliam, Pelican.

Monroe District: Rayville, Bartholomew.

New Orleans District: Algiers, Epworth, First Church, Parker Memorial, Parker Memorial, Junior Department, Rayne Memorial.

Ruston District: Trinity, Ringgold, Homer, Arcadia.

The Conference and District Missionary officers are:

Dr. W. W. Drake, Conference Superintendent.

Alexandria District, Miss Frances Wilson, Cheneyville, La.

Baton Rouge District, Miss Stella Murphey, Baton Rouge, La.

Lake Charles District, Mrs. T. J. Adams, Eunice, La.

Monroe District, Mrs. Dr. Dolchide, Oak Grove, La.

New Orleans District, Mrs. J. G. Snelling, New Orleans, La.

Ruston District, Mrs. S. J. Bean, Haynesville, La.

Shreveport District, Mrs. W. H. Price, Logansport, La.

The Conference Superintendent, Dr. Drake, sends out the following message to each of the above district superintendents:

"As superintendent of the department of Missionary Education and Extension, you have the opportunity and the responsibility of helping to develop the program of missionary effort in all the Sunday schools of your district.

"In this department, we are aiming to develop and maintain in every Sunday school the following definite things:

"1. A missionary committee, which shall have charge of the missionary interests of the school.

"2. A regular monthly missionary program of inspiration and instruction.

"3. Special missionary study classes.

"4. A regular offering each month devoted to missions or Sunday school extension.

"5. A special; that is, a special missionary objective to which the monthly offerings shall go, and which, through reports from the field, will stimulate and increase missionary interest.

"If every Methodist Sunday school in Louisiana would make an offering of 5 cents per scholar each month, $24,000 a year would thus be raised, instead of the $3,000 reported last year.

"If each Sunday school had a special, such as a share in the salary of a French or Italian missionary in Louisiana, a kindergarten or a Bible woman in Japan, or some other special objective, missionary interest would be greatly stimulated.

"If you will secure a list of the superintendents in your district and, either by personal visit or by letter, lay before them the importance of securing these objectives, the work will be greatly helped. The time for doing this work is now, when the reorganization is taking place at the opening of the fall season.

"Let us adopt as our goal for Louisiana: A missionary committee, a monthly program, a monthly offering, and an accepted special in every Sunday school.

"The enclosed copy of 'Missions in the Sunday School' may help you in carrying out these plans.

"I shall be glad to help you by any further information or suggestions in reply to your inquiries.

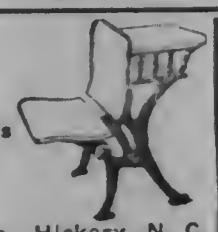
"Let us secure 100% organization for missions during the present season.

"Yours frternally,

"W. W. DRAKE.

"Conference Missionary Superintendent."

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

REPORT OF REV. CHAS. ASSAF FOR SEPTEMBER, 1924.

Sept. 5-8, at Laurel, Miss. At 11 a. m. with J. R. Jones; at 7 p. m. with T. A. Ferguson. Two good services; 20 came to the altar for prayer and reconsecration; 3 Syrians joined the church.

Sept. 13-16, with Rev. A. F. Watkins, Yazoo City. Visited all the foreigners in the city; 5 Americans joined the church.

Sept. 19-22, with E. N. Broyles, at Greenville, Miss. Visited the stores and homes of the foreign people and others in the city; 5 Greeks, 2 Syrians joined the church; spoke to the Men's Bible class; 7 p. m., to the Epworth League; at 7:30 we had a good service with the congregation. We had 35 people to come to the altar for prayer and reconsecration.

Sept. 22, returning home, I met a man who was a lawyer, living at Rolling Fork; after talking with him, he decided to join the church. I sent his membership to Rev. T. J. O'Neill.

Sept. 24, with the Capitol Street Church Missionary Society, to organize home training, music and sewing mission school for the foreign and poor folks' children in our city of Jackson, Miss.

Sept. 28 and 30, I preached two times in the Old Ladies' Home. We had a good service; ten old women joined the church in Jackson.

Held five services; 26 joined the church.

Will you pray for me and my work?

CHAS. ASSAF.

A Wise Old Trapper

In the state of Ohio there lived a bunch of boys who had the trapping business down to a science. They each sent for separate price lists every year and then sent all their furs to the house giving the best quotations. After five years they decided they weren't so dreadfully wise because they didn't have enough profits to make their efforts worth while. One day they met Tom McMillan driving a new car to town. Tom said he made the price of his swell outfit shipping pelts. He told how he got wise to those funny prices and found it was better to deal with Chas. Porter because he always knew in advance just what he was sure of getting. He said that Porter never offered $5 for a $3 pelt, but he always paid the $3 which he promised and sometimes a little better. Chas. Porter now has five wise trappers in that section instead of one.

Don't take a Chance With Your FURS

Your furs mean real dollars to you. Why send them to some fellow who offers you $1.25 when you know very well you are lucky to get fifty cents. Ask the wise trapper who knows. Once a Chas. Porter shipper and you will always be one. You know in advance that we give a square deal and every shipment brings sure money.

Send us your name and address. Get our Price Bulletins, Shipping Tags, and full particulars. Do it right now. This means real dollars to you, so don't put it off. Write to-day.

CHARLES S. PORTER, INC.
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Phone, Main 8438
Rose McCaffrey
SUPERIOR MULTIGRAPHING
311 MASONIC TEMPLE

Eight thousand dollars of Centenary money has been used to erect a cottage for the workers at People's Central Institute in Rio, a social evangelistic center.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference .....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

GREENVILLE DISTRICT EPWORTH LEAGUE INSTITUTE, CLARKSDALE, MISS.

The Greenville District Epworth League Institute was held at Clarksdale, Miss., Sept. 8-9, 1924. The conference secretary, Miss Pauline Standifer, and Mrs. A. K. Shaifer, the district secretary, arranged the program, which began at 2 o'clock, Sept. 8, 1924. Brother J. M. Guinn, our pastor at Friars Point, led the devotion. He gave a most inspiring address, after which the roll was called. It was found that about forty Leaguers were present, representing five Leagues.

Round table discussions were next in order. Following this, reports were given by delegates from the chapters represented. The district secretary appointed a committee on finance and resolutions. A motion was then made and seconded to adjourn to meet again the following morning at 9 o'clock.

Monday night a social was given. All the delegates were invited to Big Bluff College. After "examinations," a delicious salad course was served, which was enjoyed by every one.

Rev. J. H. Felts, our presiding elder, conducted the devotional meeting Tuesday morning, Sept. 9. This was a treat to all who heard it. It is worthy of being published in all of our League papers. Rev. R. P. Neblett, chairman of the Epworth League Board in our Conference, led the informal discussions which followed. These were most helpful, instructive and enjoyable. The reports from the committees were heard, after which the Institute closed with the League benediction.

Following is the policy which was adopted:

It is the aim of the Greenville District:

1. To have a League in every pastoral charge.
2. To have every League an active League.
3. To have each chapter represented at each Institute.
4. To have each League to make a definite pledge so that our district can give $75 to Conference promotion fund, $150 to Mission Special, and $100 to Grenada College Endowment.
5. At least a ten per cent increase in subscriptions to the Epworth Era.
6. A study class in each chapter.
7. A quarterly report to the district secretary from each chapter.
8. That we co-operate in every way with the Conference League officers in putting into effect the Conference League policy.

MRS. A. K. SHAIFER,
District Secretary.

Law observance should recognize no classes or exemptions. It is, however, a special obligation of that class which by reason of education, wealth, and position owes the duty of example to the country. But there can be no exempt classes or individuals in law observance, no matter what sacrifice of personal tastes, inclinations, or beliefs are involved.—Mrs. George Horace Lorimer, Philadelphia, Pa.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Oct. 11, 12.
Wesson and Beauregard, at Wesson, Oct, 12, 13.
Adams, at Adams, Oct. 15, 11 a.m.; Q. C., 2 p.m.
Monticello, at Monticello, Oct. 19, 11 a.m.; Q. C., 2 p.m.
La Branch st., McComb, Oct. 19, 7:30 p.m.; Q. C., Oct. 20, 7:30 p.m.
Summit and Topisaw, at Summit, Oct. 22; Q. C., 3 p.m.
Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oct. 29, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.

Now, all together, with all our might, that—

Every church be spiritually quickened.
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Ellisville, at Moselle, Oct. 12, 11 a.m.
Oloh, at Clyde, Oct. 12, 7:30 p.m.
Taylorsville, at Hebron, Oct. 14, 11 a.m.
Heidelberg, at Philadelphia, Oct. 15, 11 a.m.
Eucutta, at Goodwater, Oct. 16, 11 a.m.
Collins, at Collins, Oct. 19, 11 a.m.
Magee-Sanatorium, at Magee, Oct. 19, 20, 7:30 p.m.
New Augusta, at New Augusta, Oct. 21, 2 p.m.
Leakesville, at St. Ellen, Oct. 22, 11 a.m.
Lucedale, Oct. 22, 7:30 p.m.
Lucedale ct., at ——, Oct. 23, 11 a.m.
Mount Olive, at Mount Olive, Oct. 23, 11 a.m.
Avera, at Avera, Oct. 28, 7:30 p.m.
Richton, at Richton, Oct. 29, 7:30 p.m.

W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Yazoo City, Oct. 12, 3 and 7 p.m.
Benton, at Benton, Oct. 17, 11 a.m.
Vaughan, at Ellison, Oct. 18, 19, 11 a.m.
Canton, Oct. 19, 7 p.m.
Camden, at Thomastown, Oct. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oct. 29, 7 p.m.
Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

De Soto, at Cooper's Chapel, Oct. 6.
Bucatunna, Oct. 12.
Waynesboro, 8 p.m., Oct. 12.
Cleveland, at Lynville, Oct. 18, 19.
De Kalb, at New Hope, Oct. 19, 20.
Waynesboro ct., at Hebron, Oct. 24.
Matherville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Lake, Oct. 12, 11 a.m.; Q. C., 5 p.m.
Homewood, at Gasque Chapel, Wed., 11 a.m., Oct. 15.
Shiloh, at Shiloh, Thurs., 11 a.m., Oct. 16.
Trenton, at Trenton, preaching, 7:30 p.m., Oct. 16; Q. C., 10 a.m., Oct. 17.
Raleigh, at Raleigh, Oct. 18, 19.
Sylvarena, preaching, 3 p.m., Oct. 19.
Carthage, at Carthage, Thurs., 10. a. m., Oct. 23.
Walnut Grove, at Walnut Grove, Oct. 25, 26.
Union, at Union, Oct. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Moss Point, Q. C., Saturday night, Oct. 12, 11 a.m.
Escatawpa, preaching and Q. C., Saturday, Oct. 11, 11 a.m.; preaching, Sunday, Oct. 12, 3:30 p.m.
Pascagoula, preaching and Q. C., Sunday night, Oct. 12.
Americus, at Salem Camp Ground, preaching and Q. C., Tuesday, Oct. 14, 11 a.m.
Mentorum, at Pine Grove, preaching and Q. C., Saturday, Oct. 18, 11 a.m.; preaching, Sunday, Oct. 19, 11 a.m.
Wiggins, preaching, Sunday night, Oct. 19; Q. C., Monday night, Oct. 20.
Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vancleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round

Oak Ridge, at Oak Ridge, 11 a.m., Oct. 12.
Vicksburg, Crawford Street, 7:30 p.m., Oct. 12, Nov. 3.
Rolling Fork and Cary, at Cary, 11 a.m., Oct. 19.
Roxie, at Hamburg, 7:30 p.m., Oct. 19
Utica, at Utica, Oct. 22.
Hermanville, at Hermanville, Oct. 23
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oct. 24.
Silver City, at ——, 11 a.m., Oct. 26
Louise and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 1
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

Evans Wonder Ointment for Itch. Get it at once. Get it for the children. Get it for any one who has this trouble. One to three applications usually cures. $1.00 postpaid. fll
EVANS PHARMACY,
The Rexall Store Anderson, S. C.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

DEEP-SEATED
Freckles
Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 16 years, and rid yourself of these homely spots. Ask for
Othine--Double Strength
We recommend Othine Complexion Soap for use with Othine
At all Druggists and Department Stores.
Othine Laboratories, Inc., Buffalo, N. Y.

Demand BAYER ASPIRIN
For Colds Headache
Neuralgia Rheumatism
Lumbago Pain, Pain
Accept only "Bayer" package which contains proven directions

Grove's Tasteless Chill Tonic
Is an Excellent Tonic for Women and Children. 60c

BORNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

HIGH BLOOD PRESSURE
Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

HAS CHRISTIANITY FAILED?

Some one has said that "Christianity has failed." Christianity in its fullness has never failed, but a Christianity that has been scaled down to catch the ears of the multitude has little strength. Christianity must be understood in all its fullness. Christ was just as much interested in healing the body as he was in saving the soul.

The church of to-day must be able to offer suffering humanity what it was able to offer in the early centuries, because Jesus is the same yesterday, to-day and forevermore, and his power is the same.

People expect God to undo for them in a moment what it has taken years to acquire.

People give a fleeting thought to prayer and afterward neutralize it by failure to support that prayer.

People expect great things from God, but fail to use the means God provides for obtaining them.

God's creatorship carries with it preservation and healing.

God, seeing the suffering and need of mankind, has provided means for relief, and Christ, through his church, is the everlasting inspiration, support and giver of these means, and amongst them are the peculiar powers and agencies that the church is most fitted to supply.—Selected.

THE CHURCH AND THE LARGER LIFE.

1. Man is incurably religious. The human heart's instinctive cry is "Abba, Father!" As Augustine expresses it in his "Confession": "My heart was made for thee, O God, and it is restless until it rests in thee." In the words of the American poet:

"In even savage bosoms
There are longings, yearnings, strivings
Of the good they comprehend not."

Prayer is the fountain source of real religion and the church is, first of all, the house of prayer.

2. But the advantage of the church is not limited to worship. The fellowship of the Christian church is the richest, most fruitful and most rewarding form of friendship. It has a genius of its own. It is inspired and fed by the central figure of Jesus Christ, the Great Friend of all humanity, and kept alive by association in his great cause.

3. The church is the inspiration and motive power to service, and is the only adequate means of co-operation in the great tasks of a Christian civilization. For example, the church is a torch in the hands of the younger generation. The Duke of Wellington once said: "Bring up the young without religion, and you raise up a race of clever devils." The church is indispensable to the home, and the young people.

The church aids us in fulfilling the tasks of citizenship. The church creates a public conscience. The burning convictions of God's prohphets and the spirit of the Sermon on the Mount and of Cavalry inspire men and women with a deep sense of justice and responsibility and the principle of service in performing the duties of the community, the State and the nation.

The church is a world force at work on every continent and in the islands of the seas, and offers a man the challenge of extending his influence for good around the world.—Selected.

A CONCERTED PLAN TO CALL PEOPLE TO THE CHURCH.

A special interdenominational movement in the interest of promoting church attendance and enlisting for church membership is being launched by the Federal Council's Commission on Evangelism. It is the outgrowth of the conference of the denominational secretaries of evangelism held under the auspices of the Federal Council of the Churches at Northfield, Mass., last June.

This undertaking is not simply a "Go to church" spasm. It is a systematic effort, covering a period of several weeks, to arouse new interest in the church, so that public worship shall have a larger place in our community life.

The program suggested by the Federal Council of the Churches includes the best features of various denominational programs. It can be changed to suit the special conditions of any denomination or community. The proposed outline, however, includes the following four points:

1. A friendly visitation of every home in the parish by the pastor or a representative of the church, for the purpose of extending an invitation to attend its services and securing information concerning the needs of the family and the community at large.

2. A church Rally Sunday, with a sermon on the place of the church in human life, and the importance of loyalty to its regular services of worship.

3. A special emphasis on the work of laymen in securing decisions for Christ and for entrance into the church.

4. A fall ingathering of new members.—Federal Church Bulletin.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Natchitoches, Oct. 12, 7:30 p.m.
Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Baton Rouge, First Church, preaching Oct. 12; Q. C., Nov. 11.
Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greensburg, at Wesley, Oct, 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—Fourth Round.

Tallulah, Oct. 15, 7:30 p.m.
Lake Providence, Oct. 16, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 19, 11 a.m.
Ferriday, Oct. 19, 7:30 p.m
De Siard, Oct. 26, 11 a.m.
Columbia, Oct. 29.
Oak Grove, Nov. 2, 11 a.m.
Epps, Nov. 2, 7:30 p.m.
Monroe, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Bonita, Nov. 9.
Calhoun, at Wilhite, Nov. 12, 11 a.m.
Rayville, Nov. 14, 7:30 p.m.
Mangham, at Little Creek, Nov. 16, 11 a.m.
Gilbert, Nov. 16, 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round.

Greenwood, preaching, Sunday, Oct. 5, a.m.; Q. C., Wednesday, Oct. 22, 7:30 p.m.
Belcher, preaching, Sunday, Oct. 12, a.m.; Q. C., Tuesday, Oct. 21, p.m.
Pelican, Q. C., Saturday, Oct. 19; preaching, Sunday, Oct. 20, 11 a.m.
Mansfield, preaching, Sunday, Oct. 19, 7:30 p.m.; Q. C., Thursday, Oct. 30, 7:30 p.m.
Pleasant Hill, preaching and Q. C., Sunday, Oct. 26.
Claiborne, Q. C., Monday, Nov. 3, 7:30 p.m.
Ida, preaching and Q. C., Sunday, Nov. 2.
Oil City, preaching, Sunday, Nov. 2, 7:30 p.m.; Q. C., Tuesday, Nov. 4, 7:30 p.m.
Cedar Grove, Q. C., Thursday, Nov. 6, 7:30 p.m.
Plain Dealing, at Concord, Sunday, Nov. 9.
Bossier City, preaching, Sunday, Nov. 9, p.m.; Q. C., Nov. 10, p.m.
Texas Avenue, Q. C., Tuesday, Nov. 11, p.m.
Mangum Memorial, Q. C., Nov. 12, p.m.
Noel Memorial, Q. C., Nov. 13, p.m.
First Church, Q. C., Nov. 14, p.m.
Vivian, preaching and Q. C., Sunday, Nov. 16.

R. H. WYNN, P. E.

SAVED FROM AN OPERATION

Mrs. Shaw Calls Lydia E. Pinkham's Vegetable Compound a God-Send to Sick Women

Cambridge, Maine.—"I suffered terribly with pains and soreness in my sides. Each month I had to go to bed, and the doctor told me I simply had to go under an operation before I could get help. I saw your advertisement in the paper, and I told my husband one day to get me a bottle of Lydia E. Pinkham's Vegetable Compound. Before I took the third dose I felt better. I took it four times a day for two years, getting better all the time, and now for four years I don't have any pains. After taking the medicine for two years I had another child—a lovely baby girl now four years old—the life of our home. I do praise this medicine. It is a Godsend to women who suffer with female troubles and especially for pains at the periods. I surely was very bad once, and I know that Lydia E. Pinkham's Vegetable Compound saved me from an operation." — Mrs. JOSIE M. SHAW, Route No. 1, Cambridge, Maine.

A country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound reports 98 out of every 100 were benefited by it. For sale by druggists everywhere.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Beauty and Health Go Hand in Hand

Pensacola, Fla.—"Two years ago I suffered a nervous break-down. My mother having received very gratifying results from Dr. Pierce's Favorite Prescription, for a bad case of feminine trouble, wrote to me and insisted upon my trying it for my trouble, which of course I did. I am now a strong convert myself. A few bottles of the 'Favorite Prescription' is all I had to take to make me a stout and well woman."—Miss Nannie B. Hammond, 1112 N. Guillemarde St.

Your health is most important to you. It's easily improved. Just ask your nearest druggist for this Prescription of Dr. Pierce's in tablet or liquid form. Send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., or write for free medical advice.

FROM CAPITOL STREET, JACKSON, MISS.

Capitol Street Methodist Church, of Jackson, Miss., has been in a unique revival lately. It was scheduled to last two weeks. The first week was to be devoted to regular revival services, the pastor to do the preaching, and the director of music to lead the singing. From the first, large crowds attended the services and a splendid interest was manifested, and as a result sixty new members have been added to the membership of the church, making a total of 293 increase in membership thus far this Conference year.

On Sunday morning at the 11 o'clock hour Bishop W. N. Ainsworth preached. His sermon was a masterpiece of oratory, in delivery, in matter and spiritual power. We have heard him preach a number of times, but never has his delivery been equal to that which the great audience at Capitol St. heard that Sunday morning. Every nook and corner in the big church was filled with people; they came from everywhere in and around Jackson and every one went away feeling that the message heard came from the heart and lips of a man of God and a master-preacher of the Word.

The second week of the revival was scheduled as the "Departmental Revival." The different departments of the church had charge of it: On Monday night, the Board of Stewards; on Tuesday night, the Woman's Missionary Society; on Wednesday night, the Sunday school, and on Thursday night, the Young People. The plan was that each of these departments was to present to the audience who they were, what they were, what they expected to do, how they have been doing, and the results secured. The purpose was to sell the church to themselves—to acquaint the membership more fully with the policy and methods of their own church, and to interest the membership in the work that the different departments of the church were supposed to do. The results have been most gratifying. The people have been led to study their church and themselves. Their interest has been aroused to the extent that they are becoming righteously proud of their church and Methodism in general. People who have heretofore taken little interest in the work of the church have been led to see that there is a reason for every organization in Methodism.

That good results will come from these meetings is already apparent and we are all happy in the thought that we are coming to know ourselves and why we are. Knowledge is power, and we have felt that if Methodists had more knoweldge of the doctrines of their church, of the polity of their church, of the departments of their church, a better loyalty and faithfulness to her teachings would result therefrom. These meetings have been helping, and we do feel that good will result therefrom.

HENRY FELGAR BROOKS.

Seventeen thousand six hundred and nine dollars of Centenary money has been sent for the equipment and running expenses of Colegio Buenavista.

FROM THE MANTACHIE CHARGE.

Dear Brother Carley: Just a word from the Mantachie charge.

This is our fourth year here among these good people, and by far the best. The Lord has blessed us this year with gracious revivals all over or throughout our whole work.

We have just recently closed a great tent meeting at Kirkville, which was a meeting of part of the churches on the Mantachie charge—Palestine and Ozark—and included Gilmore's Chapel and Marietta, on the Maricttа charge. The services were continued for twelve days. The big tent was furnished us by the Booneville brethren, and the preaching was done by our district missionary evangelist, Brother J. T. Gullett, of Booneville.

The Lord poured out his spirit upon us and his people, and gave us a mighty victory in his name over sin. There were 97 known conversions, and 86 additions upon profession of faith to the Methodist church. There were some 12 or 15 more who joined other churches, making a hundred or more that united with the different churches. A number of family altars were established. We baptized three babies. It was indeed a truly great meeting in the Lord.

We have been blessed with other great meetings, and gracious revivals at a number of our churches on the Mantachie charge this year. We have received 116 members upon profession of faith, and 25 by certificate. The Lord be praised.

Brother J. T. Gullett is a power in the Lord, and he is thoroughly consecrated to his work.

G. B. LOVE, P. C.

One of the outstanding Centenary projects in the city of Rio has been the erection of a splendid church building and parsonage in this important section of the capital city of Brazil.

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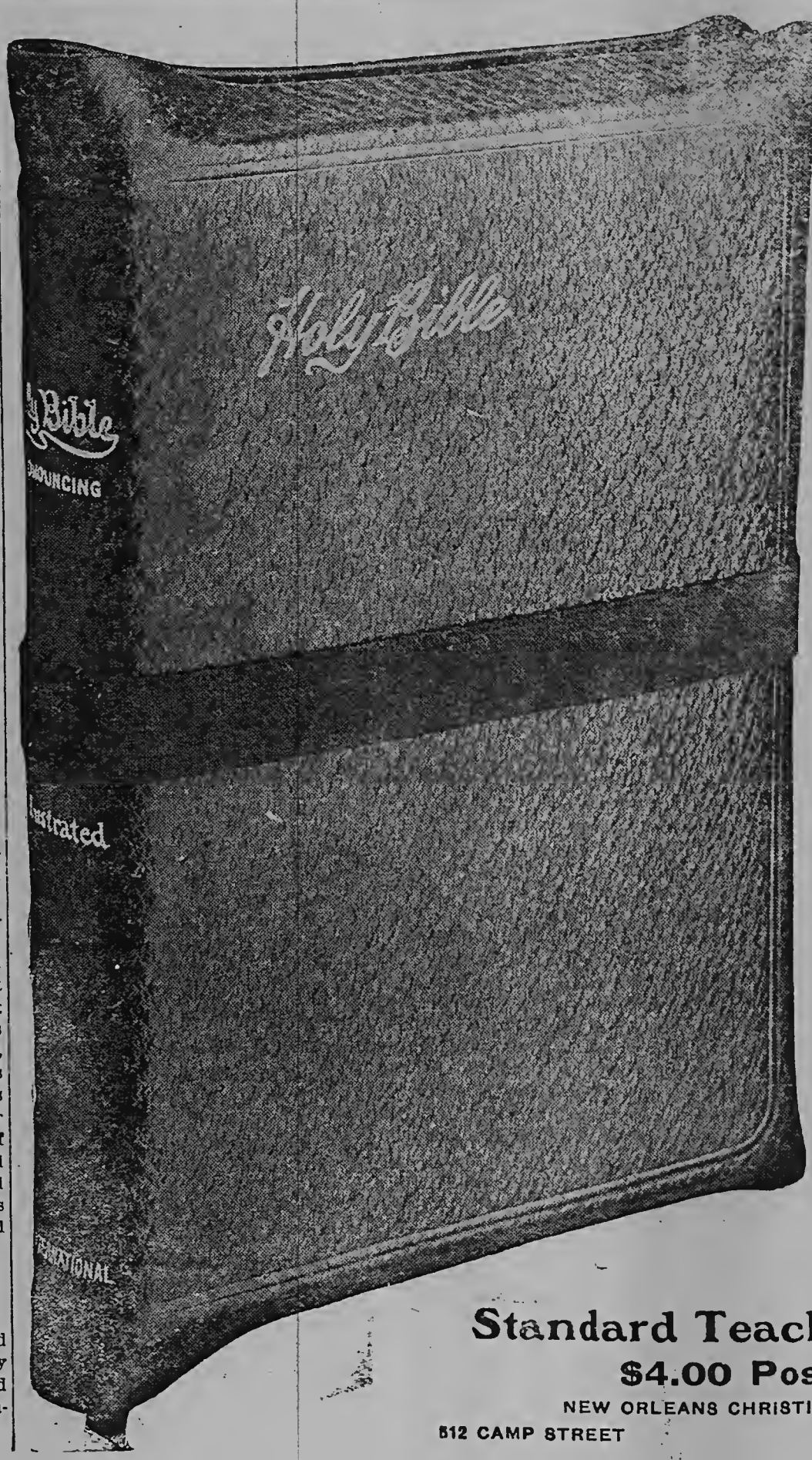

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 16, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE PREDOMINANT INTEREST AT CONFERENCE.

Many things will engage the attention of preachers and laymen in attendance upon the approaching sessions of our Annual Confereuces. The making of the appointments always holds a large place in the minds of the brethren, and properly so. Eveu if there should be some personal ambitions and hopes involved, there are also perfectly natural anxieties concerning the place of another year's activities, involving comforts for the family, advantages for the children, and opportunities for the most effective service.

The question of unification will doubtless also come in for a good deal of attention—if, not officially and publicly, in personal conversations and discussions. This, too, is perfectly natural, and discussions.- This, too, is perfectly natural. It would be strange, indeed, if this momentous issue will be called upon next year to act concerning it.

There will be in each Conference, also, matters of great importance in connection with Conference enterprises—education, the Centenary, the Superannuate Endowment Fund, and other things. These need and should have the most careful attention.

But the predominant interest at Conference should be the spiritual. It should be a time for renewing consecration, for girding up the soul with the precious promises of God, for getting new visions of opportunity and privilege, of drawing closer to Christ, and for making new resolves to render better service in the future than we have rendered in the past. The Conferences will not be what they ought to be if the spiritual is submerged in the material.

THE POWER OF SENTIMENT.

There are those who contend that sentiment should have very little part in the ordering of life. Plain common sense, hard facts, and the deliberate acts of the will, they say, should be the determining factors in all our thinking and doing. Perhaps so—but sentiment will have its way.

The truth above stated is abundatly illustrated by the recent series of baseball games between the New York Giants and the Washington Senators to determine the championship of the world. If we may judge by the newspapers accounts of the feelings of the spectators at the games, both in Washington and in New York, there was almost a universal desire that the series be won by Washington. Even in the home city of the Giants the crowd seemed to he with the visiting team. Why was this?

The answer seems to be found in the fact that sentiment swayed the feelings of the people. The Senators were led by the youngest manager in the big leaguers, "Bucky" Harris, just 27 years old. He was pitted against one of the most experienced and most successful managers in the history of the game, John McGraw. In effect, Harris was the young David going out to meet the mighty Goliath; the energy, optimism, and enthusiasm of youth were pitted against the cunning, accumulated strength, and complacent air of superiority of experience—and the people were for the strippling.

In addition, Walter Johnson was the great

The Historic "Old" Centenary College, At Jackson, La.

pitcher for the Senators. For eighteen years he had given his best to a team that had never won a pennant. Clean, honest, hard-working, by all accounts, year in and year out he had played the game fair and had won the respect and affection, not only of his own team and of his own league, but of the lovers of clean sport throughout the nation. Now the climax of his career had come in the opportunity to play in a world series—and the people were for him. It was sentiment that made the Washington team the popular favorite.

The strength of that sentiment was seen in the manifest feeling of sadness when Johnson lost the two games in which he started. It was not so much that New York had won as that Johnson had lost, that affected the multitude. The crowds before the scoreboards silently dispersed as the last play was chalked up that spelled defeat for the master. Men who had never seen him, who knew of him only by what they had read, went quietly back to their places of business with a feeling very close akin to personal sorrow. It was sentiment that swayed them.

Then the last game came on Friday of last week. Washington was fighting with its back to the wall. The series was even—three all—but the Senators were weakened hy the loss of one of their best players, out as the result of an injury, and her hest pitchers seemed not to be available for the final test. Harris seemed to he experimenting—making a last desperate effort to find a winning combination. He started with Ogden—and took him out after he had pitched to only two hatters; he sent Mogridge to the box; a home-run hy Harris himself in the fourth inning put Washington ahead—hut New York came hack in the sixth with three runs—and the game apparently was lost; Marherry succeeded Mogridge in the hox; in the eighth inning, Harris made another hit that hrought in two runs and tied the score; in the ninth inning, Harris—and who knows but that it was sentiment that made him do it?—sent in Walter Johnson to pitch—a last chance for the great pitcher to he returned as winner of a world series game. The tie lasted till the twelfth inning, when the Senators scored a run that won the game and the championship. What a roar went up from the crowds that were watching the scorehoards! We were not in any of those crowds—but half a hlock away we knew that Washington had won—no such shout would have marked the victory of the Giants. It was sentiment expressing itself, spontaneousiy and happiiy.

Sentiment plays its part, too, in the greater things of life. Plain common sense, hard facts, deliberate acts of the will—all these have an important piace; but the heart still holds mastery, and the appeal that leaves out the heart misses its best chance to affect the life. Emotionalism in religion? Yes—it has its place. Men are swayed supremely by sentiment.

Faith is of a piece. It believes about the future what it believes of the past; for God is to it the same yesterday, to-day, and forever. We cannot live hy faith now and look forward to fruition in the days to come, unless we also interpret the past days hy faith. God's dealings with us are consistent. There is no break in his providence. His grace is not intermittent. It is prevenient as well as present.—Hugh Black.

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AGAIN I ASK, WHO MISUNDERSTANDS AND WHO IS MISLED?

By Bishop W. A. Candler.

(Concluded from Last Week.)

3. Bishop Mouzon urges, and urges justly, that American Methodism should do more to save the Negroes providentially in America. I agree with him, and with me this is no recently born conviction. Before I was eligible for deacon's orders, I began preaching to Negroes whenever I could, and I have continued to do so for nearly fifty years. I was one of the founders of Paine College at Augusta in 1882; bought the ground purchased for it and raised much, if not most, of the money to pay for it; boarded in my home Dr. Morgan Calloway and Dr. George Williams Walker, its first teacher; served on its Board of Trustees for more than thirty years, resigning reluctantly when our church placed on me the consuming labor of chairman of the Educational Commission charged with the establishment of our two universities and also the duties of membership on other boards and commissions, and thus impairing my efficiency on the Board of Trustees of Paine College.

But it is one thing to render service for and with the Negroes of our Colored Methodist Episcopal Church, and it is quite another thing to agree to put white people in any measure under the official superintendence of the Negro bishops of the Northern Church and merge our church into an ecclesiasticism in the legislative and judicial departments of which the Negro members of the Northern Church would participate influentially.

In this connection it is pertinent to call attention to a most important fact. The General Conference held at Hot Springs in 1922 instructed our Commission on Unification to "exercise scrupulous care that the relation of sympathy and support by the Methodist Episcopal Church, South, on behalf of the Colored Methodist Episcopal Church in America be kept in view," and that General Conference declared, "We owe to that body peculiar obligations of duty and honor which we cannot forget or ignore in contracting relations with any other body of American Methodists."

But the proposed plan of unification contains no reference to these "obligations of duty and honor" beyond the following feeble recommendation tacked on at its end in such a way as to suggest it was an afterthought:

"We recommend that financial support of the Colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise."

But what about the Negroes in the Northern Methodist Church under the proposed plan of unification?

Prior to the Northern General Conference of 1924 they were helped educationally by a "Board of Education for Negroes," and otherwise by the "Board of Home Missions and Church Extension." The support of "The Board of Education for Negroes" was provided for by the Discipline as follows: "Contributions shall be taken through the church for the maintenance and support of this work, and for this purpose Lincoln's birthday shall be observed wherever practicable," and pastors of churches and their local committees were commanded "to provide for an annual day in the interest of this cause, and wherever practicable this day shall be the Sunday nearest to Lincoln's birthday."

At the General Conference in Springfield, Mass., last May, the Negroes complained that they were not getting a fair deal in the division of educational funds, and demanded that this "Board of Education for Negroes" be merged with the "Board of Education," and that the funds of the combined Board be distributed to the white and the colored membership alike. To this demand the General Conference acceded.

Now, if under the proposed plan of unification the resulting duplex church is to have one Board of Education, the Northern Methodist Negroes will be preferred creditors upon the benevolence of the Southern Jurisdiction, while the members of our Colored Methodist Episcopal Church must be contented with such financial support as is suggested in the recommendation attached at the end of the proposed plan.

Is it proposed that we thus send away our Colored Methodist Episcopal Church, with her children, as Hagar and Ishmael were sent into the wilderness with a little "bread and a bottle of water?" Does that carry out the order of our General Conference with reference to the fulfillment of our "peculiar obligations of duty and honor" to our Colored Methodist Episcopal Church?

But it may he said that each Jurisdiction under the proposed plan of unification will retain its own separate Boards, including its Board of Education. Where, then, will there be any union of the two churches?

Who can tell us what the proposed plan provides about this matter of connectional boards? All that it says clearly is this:

"The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body present and voting or by a majority of the bishops."

Who knows what boards or bodies are meant by that provision of the proposed plan? Is it not most indefinite and incomplete?

4. In my article nothing more was said about the general defects of the proposed plan than that it "is too loose and imperfect to risk holding a General Conference under its provisions." Bishop Mouzon misses the point again, and says: "Well, we could hardly be immodest enough to claim that the work of our hearts and minds was perfect." He seems to imply that my objection to the plan is that it is not ideally perfect. I never thought of it in connection with anything ideal. When I said it was imperfect I meant that it was an utterly unfinished scheme which left unsettled too many matters of the gravest nature and the greatest importance. So it does; and herein our Commission forgot another instruction of the General Confernce. That body distinctly declined the proposal of the Northern Church to leave the framing of a plan of unification to a "Joint Convention." Nevertheless a majority of our Commission agreed to a plan which leaves the most serious matters to he settled by a joint General Conference, which, in fact, would he much the same as the "Joint Commission," which our General Conference declined.

Another matter in which a majority of our Commission on Unification did not obey the expressed will of the General Conference was their failure to follow instructions with reference to the "Joint Commission on Exchange of Territory." The action of the Genral Conference on that subject instructed the Commission as follows:

"The matter committed to this Joint Commission bears a vital relation to fraternity between the two churches and affects directly the matter of unification. Irritating competitions cannot fail to engender hostile sentiments toward any form of unification.

"We recommend, therefore, that this Commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible aid and co-operation to this Commission, to the end that the fraternal purpose for which it was constituted may be speedily accomplished and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorable conditions and to the best advantage."

"The Commission on Exchange of Territory," to which the General Conference instructed the "Commission on Unification" to "extend all possible aid and co-operation," met a similar Commission of the Northern Church in Cincinnati, Ohio, Feb. 14, 1923, and adopted the following agreement, every Southern Commissioner, and four out of the seven Northern Commissioners voting for it:

"That neither church shall organize a new society in any community in which the other church has a duly organized society, except by the consent of the quarterly conference of the existing society."

This agreement was in perfect accord with the following declaration of the Federal Council of Methodism on Jan. 21, 1914, which said:

"The General Conference of both churches, through repeated declarations, have approved the principle that when either church is doing the work expected of Methodism in any community the other church shall not organize a society or erect a church building in that community."

It was also in keeping with all the agreements of fraternity and federation, from the work of the "Cape May Commission in 1876" unto the meeting of "the Commission on Exchange of Territory" at Cincinnati, Feb. 14, 1923.

In July, 1923,—five months after the agreement was made by the "Joint Commission on Exchange of Territory"—an amendment to the plan of unification, embodying the same principle, was offered in the Commission on Unification and it was rejected, all the Northern members voting against it, and a majority of the Southern Commission voting against it, including two Southern Commissioners (Doctor P. H. Linn and Doctor J. H. Reynolds) who were members of the "Commission on Exchange of Territory" also, and who in that Commission voted for the agreement adopted in Cincinnati, Feb. 14, 1923. The amendment to the plan thus strangely rejected was as follows:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the quarterly conference of the existing congregation shall consent."

Pending the consideration of this amendment Bishop Denny, who offered it, was asked several questions by a Mr. Cherrington of the Northern Commission, concerning the meaning and application of the word "community" (a word repeatedly used in all the agreements of comity and federation), and in turn he asked Mr. Cherrington this perfectly courteous and relevant question:

"May I also ask a question? is there any part of the territory of the United States of America that you recognize as our territory exclusively?"

Whereupon, as shown by the stenographic report of the proceedings of the Commission on Unification, this colloquy followed between the Chairman and Bishop Denny:

"The Chairman (Bishop E. D. Mouzon): I rule that question out of order. It has no bearing on the matter before us.

"Bishop Denny: It has a very decided bearing. No objection has been made from the chair up to this time to any question asked by any member of this body.

"The Chairman: There does come a time when the Chair must speak, and he speaks now.

"Bishop Denny: The question I am asking now is perfectly pertinent to the matter before us.

"The Chairman: If you appeal from my decision, why do so. But that is my decision.

"Bishop Denny: With the greatest reluctance, I appeal, and state my grounds. Pertinent to this amendment, and to the question permitted to be asked of me is the question I have asked, because it relates to any community in which we can claim to have as a church any jurisdiction. If that be not pertinent to this question, to this amendment, how could I bring out from any one who would ask me or you a question whether there be an understanding of what is covered by this word 'community?' I understand what is involved, of course. I am not quite so dull as

not to; but I hope it will not be turned down.

"The Chairman: The Chair does not care to state his reasons for his decision. If you will sustain the decision of the Chair, you will make it known by show of hands. If you do not sustain the decision of the Chair, make it known by show of hands. The decision of the Chair is sustained."

All that proceeding most surely cannot he interpreted as giving "all possible aid and co-operation" to the "Commission on Exchange of Territory," of which Bishop Denny was chairman.

The defective and dangerous and unfinished plan of unification now proposed was adopted by a majority of our Commission on Unification in disregard of the instructions of our General Conference in three particulars, and it is now proposed that it shall be finished by a Joint General Conference much, if not essentially, the same as the proposed "Joint Convention," which the General Conference at Hot Springs, Ark., May, 1922, distinctly declined to approve.

It has been repeatedly affirmed by Bishop Mouzon and other advocates of the unfinished plan of unification that the Joint General Conference which they would have finish the plan is a bicameral body like a State Legislature with a Senate and a House of Representatives; but if such is the case, let us ask which is the Senate and which the House? Do the Northern delegates compose the Senate and the Southern delegates compose the House? Obviously this idea that the Joint General Conference is to be a bicameral, or two-chamber, body is a misconception. The body is similar to a joint meeting of the Legislatures of two States—say Tennessee and Georgia—each representing a different constituency and each having tho power to veto all the acts of the other.

What would be the chances for peace and love and harmony in such a body?

5. The most remarkable passage in Bishop Mouzon's article is on this italicized proposition as a text:

"Men who oppose unification will not be permitted to do with our plan what Senator Lodge and others did with the League of Nations."

Under this emphatic declaration he institutes a comparison between the League of Nations and the proposed unfinished plan of unification and makes an implied comparison of himself with President Wilson, while others who disagree with him he compares to Senator Lodge.

Now, I would not indulge derision with reference to this bundle of comparisons; but perhaps it is permissible to use the language of Shakespeare, and say that the difference between the League of Nations and the incompleted plan of unification is so wide that any man who can "know a hawk from a handsaw" can see that the two things bear no slightest resemblance to each other.

And much as I esteem Bishop Mouzon, I never, until he suggested the idea, associated him with the lamented Wilson, and, somehow, I think he must on reflection regret associating with Senator Lodge his brethren who oppose the adoption of this defective and dangerous plan of unification. I am sure he is not vain enough to classify himself with Woodrow Wilson nor unkind enough to classify with Cahot Lodge his brethren who cannot approve the unfinished plan of unification.

It goes without saying that there is no element of idealism involved in this issue. Men of the highest ideals and the most elevated piety are opposed to this defective plan. And those who will have membership in the Annual Conference of 1925 will vote according to their convictions without asking anybody's permission.

The entire portion of Bishop Mouzon's article which brings up "The League of Nations," etc., is irrelevant to the subject under discussion.

Equally irrelevant is the noble quotation Bishop Mouzon makes from the writings of Hon. Jefferson Davis. Everybody knows that Mr. Davis did not wish the South to forget its history or abandon its principles. All his utterances, especially his last and greatest work, show that he cherished that history and maintained those principles.

Nor in what Bishop Mouzon quotes from him did Mr. Davis have any remotest thought of any plan of Methodist unification or any other ecclesiastical scheme whatever as a means of reuniting our country.

The country is already reunited, and if it were not, the adoption of this defective plan of unification would not contribute to reunite its sections. It would not contribute to the peace and unity of even the two churches involved, to say nothing of the whole country. It unifies nothing.

Bishop Mouzon says, "it will work." Undoubtedly it will work. A deleterious drug will work in the human system, but its working may result in great damage if not in death. Carbolic acid will work, but if not speedily counteracted, it quickly destroys life.

Yes. This plan will work, and if it were adopted, there is no antidote for it should it prove damaging and deadly to our beloved church, as I sincerely and assuredly believe it would; for once adopted, the plan offers no way of escape from the evils engendered by it.

It is not a unifying plan at all, and when I oppose it I am not "the advocate of disunion," as I have been denounced, but the advocate of the peace and prosperity of American Methodism. To such an epithet I must refuse to reply in kind.

But with my view of the defects and dangers of the plan Northern leaders agree.

Just the other day the editor of the Western Christian Advocate (Cincinnati) said of it:

"The only regret we have in discussing the whole subject is the nature of the proposed plan of unification. It is so remotely unification that one can scarcely see it in that light. The sensible men of both churches should get together on a proposal that would promote organic union."

In a recent letter of Rev. R. P. Shuler, of Los Angeles, published in one of our church papers, was this statement about a conversation that he had with Bishop Waldorf at Winona Lake, Indiana, during the last week in August:

"While at Winona Lake, Ind., attending a recent Bible conference, I had the pleasure of sharing a suite of rooms with Bishop Waldorf, of the Methodist Episcopal Church, one of the most refreshing, inspiring, and magnetic bishops I have ever had the pleasure of knowing. He is enthusiastically in favor of the present plan of unification, and declares that he does not for a moment douht hut that the two Methodisms, as one, will work out their problems to the glory of God and so as to insure the future progress and prosperity of Zion.

"However, Bishop Waldorf stated to me that, while he helieved the plan should be adopted and unification hrought ahout after its adoption, he realized that the plan itself, when thoroughly analyzed, was 'the purest nonsense,' and that it did not as a plan guarantee unification at all. His hope was and is, as is true with virtually all proponents of the plan, that the plan might bring us to where we would be able to find onr way to unification through its provisions. No one who is sane believes that the plan is a plan of unification. It may be a plan contemplating unification. it may be a plan by which we may in the future arrive at unification. It may be, as some contend, a step toward unification, but it most certainly is not unification. Moreover, there are thousands who believe that it will har the way to actual unification forever and will result quite naturally in assimilation or in the gradual swallowing up of the minority hy the majority."

In Zion's Herald of May 7 (the day on which the Northern General Conference adopted the plan with such apparent unanimity) Bishop Thomas D. Neely, another bishop of that church, published an article in which he said of this dangerously defective plan:

"The separation continues from bottom to top, and at the top they, the two churches, are not united as one, but are bound together like two men tied together with a rope around their throats, so that in their struggles they are likely to choke each other, and neither will have freedom, except to cry: 'Who shall deliver me from the body of this death?'

"In that strangle-hold relation the two bodies are to fight out their desires and demands, with the probability of repeating the experiences of the historic Kilkenny cats. Already there are serious injuries proposed to the organic laws of our own church. It is the worst scheme ever invented. It is not a unification and is something to he shunned as one would a viper."

Again I ask, "Who misunderstands and who is misled?" Bishop Mouzon's answer to this question does not answer.

Do the Northern leaders misunderstand the plan, and are they misleading their Negro members? Or, do the Southern advocates of the plan misunderstand it, and are they misleading our people?

These questions are too serious to be set aside by sharp personalities and unbrotherly insinuations. They must be seriously met in the fear of God and in deep concern for the welfare of our beloved church.

I am trying to save from hurt the great church to which I have given tireless toil and unselfish service for nearly fifty years. I am not careful to defend myself, and I refuse to return railing for railing. I am more concerned to maintain the spirit of Christian unity with my brethren near me than to unify with others more remote from me.

Peace among ourselves is more important than any plan whatsoever.

THE APPROACHING ONE HUNDRED AND ELEVENTH SESSION OF THE MISSISSIPPI CONFERENCE.

By Rev. Henry D. Hawkins.

The Mississippi Conference is a mother Conference. It now embraces only that part of the State of Mississippi south of the counties of Washington, Holmes, Attala, Winston, and Noxubee; but originally it embraced all of Mississippi, Alahama, Louisiana, Texas, and a part of Tennessee. There are ten Conferences at the present time in the territory first embraced in the Mississippi Conference; therefore, she is the mother of nine. Texas, where there are now five Annual Conferences, was once "The Texas District" of the Mississippi Conference.

Most of the early sessions of the Conference were held in Natchez, Woodville, Washington, or at some point in the "Natchez Country;" hut several were held at Tuscaloosa, Ala.; and then a little later several at Clinton and Jackson, La., and in New Orleans.

The session which was held a hundred years ago met in Tuscaloosa, Dec. 22, 1824, and adjourned Dec. 30, Bishop Joshua Soule presiding.

Five sessions of the Conference have met in Canton, Miss.: those of 1847, 1853, 1861, 1875, 1890. The records do not show who presided over the 1847 session; the other four were presided over by Bishops Capers, Paine, Marvin, and Galloway, respectively. Rev. H. J. Harris, grandfather of C. N. Harris, present editor of the Madison County Herald, published at Canton, was secretary of the Conference at thirteen of its sessions, including two of those held in Canton.

Bishop W. N. Ainsworth is to preside over the approaching one hundred and eleventh session, which is to meet in Canton Nov. 5; and A. F. Watkins will probably be elected secretary, which will make the twenty-fourth consecutive session in which Dr. Watkins has served in that capacity. There are 190 preachers serving appointments of the Conference, chiefly pastoral charges. Besides these, there are twenty superannuate members, and fifty-six lay members; and there is always a class of young preachers appearing for the first time, asking to he received "on trial" into the Conference. Of course, death usually takes an annual toll.

The Mississippi Conference has an honorable history, with a good record in its devotion to missions, Christian education, and other causes that look to carrying the gospel forward. Certainly its work and its workers have not been perfect; preachers and people might have come nearer to fulfilling the expectation of their Master. But she has taken herself seriously, furnishing her quota of money, work, and thought. Jones, in his "History of Mississippi Methodism," mentions with pride that in the days of slavery agitation the records of the Mississippi Conference were never disfigured by any resolutions on that subject.

From the standpoint of size, the Mississippi Conference is strong, but by no means equal in this regard to some others, such as the Virginia, the North Alabama, the Western North Carolina, and several of the Conferences in Texas.

Probably the points of chief historic interest to Methodists attending the coming one hundred and eleventh session of the Mississippi Confer-

ence will be: the Canton church lot itself, where the magnificent new house succeeded the old one: the Sharon community, which was a seat of one of the Conference's early institutions of learning; and the latter Pearl River church house, about eight miles south of Canton, in front of which is a simple monument to the Lambuth family. Bishop Walter R. Lambuth, who died about three years ago, was considered by some the greatest authority on missions of his generation. He was born in China. But Bishop Lambuth's father, Rev. J. W. Lambuth, was reared in the above-mentioned Pearl River community, and during a long life of evangelic labors in China and Japan kept his membership in the Mississippi Conferences and in the Journal of the Mississippi Conference his name, and those of his Brother, Robert W. Lambuth, and his father, John R. Lambuth, appear in the list of "Our Sainted Dead."

Woodville, Miss.

MERIDIAN DISTRICT NEWS.

Our district is advancing along all lines under the careful leadership of our heloved presiding elder, Brother Hardin. He makes a mighty good presiding elder, and is wide-awake to the needs of his district and preachers. The preachers are all very busy now getting ready for Conference. From all accounts, we have had unusually good revivals all over the district, and with a fairly good crop within the bounds of the district, we should have a very good financial report.

Brother Hardin reports tbat the three group meetings held in our district were well attended by all the preachers. One was held for the southern section of the district at Shubuta, one for the northern section at Scooba, and the other here in the city of Meridian. The reports of the preachers indicate that they will do as well as last year, and probably better. Brother Hardin was very much encouraged over the results of these meetings.

I am pleased to announce that there have been fourteen young men licensed to preach the gospel in this district this year, all of whom are from the city of Meridian with the exception of one, who is from the De Soto charge. This speaks well for the spiritnal condition of our churches in Meridian. We have some of the best praying people in the world right here in this beantiful city; all the Methodist churches, to my certain knowledge, have earnest, consecrated, Holy Ghost praying people in them. There are many here who can say with John in I John, third chapter and twenty-second verse: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And what is his commandment? The twenty-third verse explains—"And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment." Brother! anybody fulfilling these requirements of the Lord can get anything he desires from Heaven. We have some great Christians in this section of the country, for which we praise the Lord.

JAMES M. LEWIS.

The "Greater Centenary" at Shreveport, La.—Men's Dormitory.

A GREAT INSTITUTION—THE MISSISSIPPI TUBERCULOSIS SANITORIUM.

This is one of the greatest institutions in the United States, or in any other country. It is well managed by Dr. Boswell and his efficient staff of assistants. The chief characteristics of each are sympathy and kindness. The patients are in love with the doctors and nurses. There is a spirit of good cheer and hopefulness throughout the institution.

The patients appreciate visits from friends, and especially from the preachers, who hring them good cheer from Christ, with hope of healing, not only of body, hut of soul. Between twenty-five and thirty have been sent home within the last month, restored to healtb.

Our church needs to arrange for the pastor to give more time to this work. The need is great. The patients are so appreciative and receptive. They hunger for spiritual food. They beg the pastor to visit them more frequently and remain longer. But he cannot when he has four other appointments. The pastor should spend the recreation period of two and one-half hours each day, for at least three days in the week. Then it would take him a month to have a short service in each room.

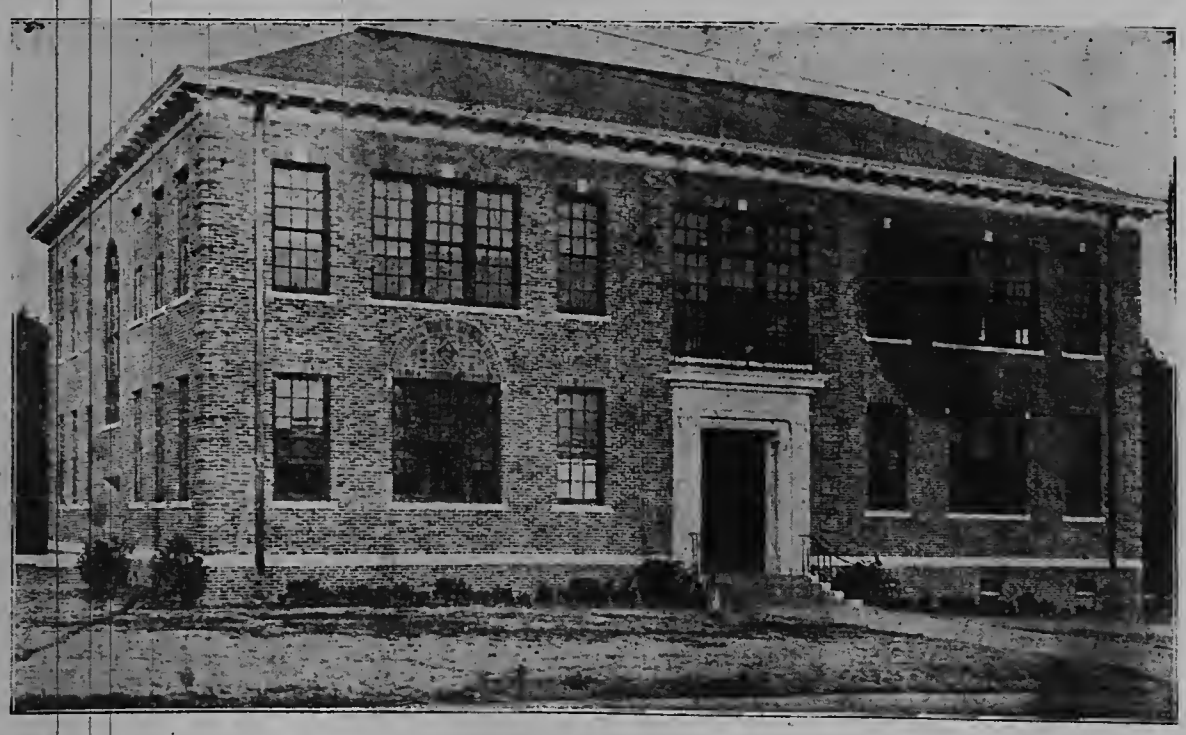
There are more than two hundred patients in the institution now. Forty-three of these are Methodists—twenty-one from the Mississippi Conference and twenty-two from the North Mississippi Conference. These two Conferences co-operating, should give at least half-time of a pastor to this great work. The Baptist pastor serves only Magee and the Sanitorium, consequently he can give more time and better service.

We make no difference in our visiting, but visit all denominations. Each denomination has preaching in the lobby of the dining-room one Sunday night a month; from seventy-five to one hundred attend these services.

What will we do about it? Let us give them the Bread of Life while the State feeds and restores the body.

W. M. WILLIAMS, Visiting Pastor.

Magee, Miss.



The "Greater Centenary" at Shreveport, La.,—Arts Building.

DR. STEEL THEN AND NOW.

Mr. Editor: With no purpose to meddle with your editing, which suggests by its character that no improvement can be suggested, I send this, clipped from the current issue of the Methodist Advocate, and suggest that it suggests very much just now. Dr. Steel's heart is right if his logic does miss a beat now and then.

H. WALTER FEATHERSTUN.

Read This.

There are good and true men who seem at times to have forgotten that the war has long been over and that a new generation has come upon the scene of action, to whom their vindictive words are strangely out of keeping with the peaceful spirit of the age. But, sir, we must not judge the course of a river by the swirl and eddies on the surface, but by the deep and steady sweep of its current. The men, whether they be politicians or preachers, the demagogues of the stump or the pulpit who "nurse their wrath to keep it warm" are in a rapidly lessening minority. The spirit of the age rebukes them. I speak for the intelligence of the South; I represent its public opinion, and I know that I voice the sentiment of the great masses of its thoughtful, industrious, and progressive people, who not only control the present, but are the key to the future, when I say from the center all around the sea we desire to bury forever the animosities of the past, hush the dissensions of the present, draw

closer to our brethren in fraternal alliance, and to lock our shields for a united advance against the gates of hell. Mr. President, indulge me, sir; I feel the burden of my message. I speak from the heart. Would God, sir, that I might convince the Methodist Episcopal Church that we, of the Methodist Episcopal Church, South, desire to clasp hands with you in perpetual peace, and together rise to the height of this vast opportunity. Sir, we do not want a formal fraternity, with its periodic official courtesies and its ineffectual sentimentalism, but a practical fraternity, expressing itself in legislation and administration, in deeds as well as words. We want a fraternity studious to avoid differences and to find points of agreement. We want a fraternity that honors each other's motives, recognizes each other's difficulties, has patience with each other's faults, and protects each other's character.—Dr. Sam Steel, in Fraternal Message to the General Conference of the Methodist Episcopal Church in 1888.

EDUCATION'S OPPORTUNITY.

The Church Harmonizing Commission authorized by the General Conference at Hot Springs has asked that an open field be given to the Christian Education cause from Oct. 15, 1924, until Jan. 15, 1925. Two definite objectives are before us: First, to collect the pledges made to the Christian Education Movement; second, to make a special effort to give further relief to our hard-pressed schools.

This order of the Commission means that the entire organization of the church, bishops, elders, pastors, secretaries, church officials, are, by General Conference action, asked to use these three months, as fully as possible, to do this one task. There are other things that must be cared for, but let this one big task be our one supreme task.

For four years the Christian Education Movement has had a second place among the church's interests. Our colleges have continued to suffer. Now is our opportunity to give the long-looked-for relief and make good our vows of four years ago.

May we ask that each subscriber do his best to meet this sacred obligation? If possible to do so, pay the entire subscription you made four years ago. In North Mississippi, there will be due and unpaid Nov. 1 about $200,000. May we not urge every man to do his best to get this money into the hands of the schools?

We are asking that every official make special effort to meet the needs of Grenada College Endowment. This must be secured this winter.

J. H. HOLDER,
Secretary-Treasurer, North Mississippi Conference.

NORTH MISSISSIPPI CONFERENCE—CLASS OF THE FIRST YEAR.

The Class of the First Year will please meet the committee in the Methodist church, West Point, Miss., Oct. 28, at 2 o'clock p. m.

S. A. BROWN, for the Committee.

Colegio Eliza Bowman has received $1,350 of Centenary money for running expenses.

The "Greater Centenary" at Shreveport, La.—The Chapel.

CUT THIS OUT

METHODIST SUNDAY SCHOOL MEMBERSHIP CAMPAIGN

ORDER BLANK FOR MATERIAL

NO. WANTED	NAME OF THE MATERIAL
.....	Leaflet: "Get Ready for the Campaign."
.....	Leaflet: "Concrete Suggestions."
.....	Leaflet: "The Sunday School Survey."
.....	Leaflet: "The Round-Up Campaign."
.....	Leaflet: "One Hundred Per Cent Sunday School Homes."
.....	Leaflet: "Membership Campaign and Training Plans."
.....	Leaflet: "Winning 50,000 Pupils 12 to 24."
.....	Leaflet: "Enlarged Emphasis upon Increase."
.....	Leaflet: "Fixing and Reaching a Membership Goal."
.....	Leaflet: "Reaching Our Adoleseent Goal."
.....	Leaflet: "Missions in the Membership Campaign."
.....	Leaflet: "Promotion and Training Day."
.....	Order Blank for Material.

NO. WANTED	NAME OF THE MATERIAL
.....	Cards: Survey and Visiting Cards.
.....	Card: "Points to Remember."
.....	Card: "Prepare Now for the Campaign."
.....	Card: "One Good Way to Increase Membership."
.....	Card: "Our Motto and the Membership Campaign."
.....	Poster: "One Hundred Per Cent Sunday School Homes."
.....	Poster: "The Sunday School Membership Campaign Calls You."
.....	Poster: "How Many New Pupils Do We Need?"
.....	Poster: "The Methodist Membership Campaign."
.....	Poster: "We Want to Make Our School."
.....	Poster: "Sunday School Membership Campaign: Points to Remember."

Name of person making this order.....

Give full address, including street or route number and name of post office and State.....

.....

Name of Sunday school, if this order is for a local school.....

Send to: Rev. John C. Chambers, 214 Capitol Street, Jackson, Miss.; Rev. R. H. B. Gladney, Sardis, Miss.; Rev. C. D. Atkinson, 911 Guaranty Bank Building, Alexandria, La.; or M. W. Brabham, 810 Broadway, Nashville, Tenn.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

"PUT YE IN THE SICKLE FOR THE TIME HAS COME TO REAP."

The harvest season is here. After a year's busy toil and in the midst of fears and anxieties the Lord has abundantly rewarded the sowers by giving wonderful crops in nearly every section of our great church. And now the growers stand in the midst of their crop-laden fields with thanksgiving. And while they behold the result of their labors with gratitude, the One who gave the sunshine and the rain whispers: "Put ye in the sickle for the time has come to reap."

But a great harvest of corn and wheat and cotton, etc., should mean also that the One who has applied the season's opportunity should not be forgotten when the granaries are full. He is a poor type of Christian who accepts everything from the hands of his Lord and returns to him practically nothing. We would not think of using the services of laborers for a whole year without remuneration; we could not if we would. The most efficient laborer in our harvest fields has been none other than the Lord. We should gladly pay him his part in full measure.

THE SONG OF THE HARVESTERS.

These are they who do not forget. The Special Effort for Superannuate Endowment grips the heart of the whole church, and hundreds of charges are responding merrily. The song of those who have paid one-fifth or more of their total Special Effort quotas makes sweet music.

Cadiz Station, Louisville, Hopkinsville, Rev. George E. Foskett, pastor; total assumed quota, $1,250; amount remitted, $293.

Cedar Hill, North Texas, Dallas, Rev. Paul E. Martin, pastor; total assumed quota, $1,150; amount remitted, $230.

Thompson and White, Tennessee, Murfreesboro, Rev. E. F. Hudgens, pastor; total assumed quota, $1,350; amount remitted, $335.45.

Belleview, Tennessee, Nashville, Rev. C. F. Bell, pastor; total assumed quota, $1,304; amount remitted, $260.80.

Saltville, Holston, Abingdon, Rev. W. M. Bunts, pastor; total assumed quota, $2,280; amount remitted, $460.47.

Morrisville Circuit, Southwest Missouri, Springfield, Rev. E. L. Thomas, pastor; total assumed quota, $815; amount remitted, $166.06.

Campbellsville Station, Louisville, Columbia, Rev. H. L. Piercey, pastor; total assumed quota, $2,272; amount remitted, $700.

Clarksville, Missouri, Mexico, Rev. W. C. Russell, pastor; total assumed quota, $1,210; amount remitted, $337.

Melrose, New Mexico, Albuquerque, Rev. C. V. Williams, pastor; total assumed quota, $1,050; amount remitted, $226.25.

Cabell Street Memorial (Danville), Virginia, Danville, Rev. G. M. W. Taylor, pastor; total assumed quota, $2,500; amount remitted, $500.

Ghent (Norfolk), Virginia, Norfolk, Rev. J. B. Winn, pastor; total assumed quota, $4,267; amount remitted, $855.

Smiley Circuit, West Texas, Cuero, Rev. W. L. Hankla, pastor; total assumed quota, $786; amount remitted, $161.81.

Old Fort, Western North Carolina, Marion, Rev. J. N. Wise, pastor; total assumed quota, $605; amount remitted, $121.

Jefferson Street (Louisville), Louisville, Louisville, Rev. B. F. Atkinson, pastor; total assumed quota, $1,918; amount remitted, $400.

Hartford, Louisville, Owensboro, Rev. T. T. Frazier, pastor; total assumed quota, $1,788; amount remitted, $433.55.

Third Street (Owensboro), Louisville, Owensboro, Rev. M. M. Murrell, pastor; total assumed quota, $2,222; amount remitted, $445.

Bridgeton (St. Louis), St. Louis, Rev. C. O. Ransford, pastor; total assumed quota, $530; amount remitted, $106.

University, St. Louis, St. Louis, Rev. W. E. Sullens, pastor; total assumed quota, $3,500; amount remitted, $835.

Spring Hill, Tennessee, Columbia, Rev. C. C. Hinkle, pastor; total assumed quota, $1,675; amount remitted, $335.

Winn's Chapel (Nashville), Tennessee, Nashville, Rev. W. J. Collier, pastor; total assumed quota, $510; amount remitted, $204.

Sledd Memorial (Danville), Virginia, Danville, Rev. J. W. Rustin, pastor; total assumed quota, $880; amount remitted, $176.15.

Marianna, Alabama, Marianna, Rev. J. L. Jones, pastor; total assumed quota, $2,100; amount remitted, $420.70.

Roda, Holston, Big Stone Gap, Rev. Y. W. Brooks, pastor; total assumed quota, $862.50; amount remitted, $200.

Wilmore, Kentucky, Danville, Rev. W. L. Clark, pastor; total assumed quota, $3,000; amount remitted, $604.25.

Albany, Louisville, Columbia, Rev. H. F. Roberts, pastor; total assumed quota, $560; amount remitted, $167.75.

Lebanon Circuit, Louisville, Elizabethtown, Rev. J. B. Galloway, pastor; total assumed quota, $830; amount remitted, $235.70.

Settle Memorial (Owensboro), Louisville, Owensboro, Rev. C. C. Gregory, pastor; total assumed quota, $8,000; amount remitted, $1,800.

Umsted Memorial (Newport), North Arkansas, Batesville, Rev. M. B. Umsted, pastor; total assumed quota, $700; amount remitted, $140.

First Church (Poplar Bluff), St. Louis, Poplar Bluff, Rev. P. G. Thogmorton, pastor; total assumed quota, $3,375; amount remitted, $1,222.

Cedar Hill, Tennessee, Clarksville, Rev. George L. Beale, pastor; total assumed quota, $2,000; amount remitted, $805.18.

Bonne Terre, St. Louis, Farmington, Rev. J. T. Evitts, pastor; total assumed quota, $1,710; amount remitted, $1,375.

Archie, Southwest Missouri, Kansas City, Rev. J. S. Burris, pastor; total assumed quota, $1,325; amount remitted, $265.

St. Paul's (Denver), Denver, Denver, Durango, Rev. T. S. Wheeler, pastor; total assumed quota, $2,420; amount remitted, $554.

Okeechobee, Florida, Orlando, Rev. F. L. Crowson, pastor; total assumed quota, $1,500; amount remitted, $308.

Monticello, Florida, Tallahassee, Rev. F. R. Bridges, pastor; total assumed quota, $2,061; amount remitted, $462.90.

Bland Street (Bluefield), Holston, Bluefield, Rev. J. A. Bays, pastor; total assumed quota, $11,100; amount remitted, $3,400.

Cleveland, Holston, Cleveland, Rev. R. A. Kelly, pastor; total assumed quota, $2,916; amount remitted, $722.50.

Tazewell Station, Holston, Tazewell, Rev. W. P. Eastwood, pastor; total assumed quota, $2,825; amount remitted, $654.20.

Ben Hill, North Georgia, South Atlanta, Rev. J. F. Sparks, pastor; total assumed quota, $1,060; amount remitted, $243.

Mount Auburn (St. Louis), St. Louis, St. Louis, Rev. J. Linn Haw, pastor; total assumed quota, $1,940; amount remitted, $388.

South End (Nashville), Tennessee, Nashville, Rev. T. A. Kerley, pastor; total assumed quota, $2,300; amount remitted, $545.26.

Leesville Station, Upper South Carolina, Columbia, Rev. H. L. Kingman, pastor; total assumed quota, $1,340; amount remitted, $268.

Culpepper, Virginia, Charlottesville, Rev. J. R. Laughton, pastor; total assumed quota, $1,980; amount remitted, $404.70.

Tryon Street (Charlotte), Western North Carolina, Charlotte, Rev. H. G. Hardin, pastor; total assumed quota, $5,000; amount remitted, $1,000.

Shacklefords, Virginia, Rappahannock, Rev. J. E. Brooks, pastor; total assumed quota, $1,762; amount remitted, $613.50.

Maylo (Gastonia), Western North Carolina, Shelby, Rev. R. L. Forbis, pastor; total assumed quota, $500; amount remitted, $100.

Bethel (Spartanburg), Upper South Carolina, Spartanburg, Rev. R. F. Morris, pastor; total assumed quota, $4,000; amount remitted, $800.

Allensville, Louisville, Hopkinsville, Rev. W. E. Sutherland, pastor; total assumed quota, $1,038; amount remitted, $208.55.

Gray, North Georgia, Oxford, Rev. C. T. Ivey, pastor; total assumed quota, $1,560; amount remitted, $366.05.

Cabanne (St. Louis), St. Louis, St. Louis, Rev. R. B. Kimbrell, pastor; total assumed quota, $3,625; amount remitted, $725.10.

St. John's (St. Louis), St. Louis, St. Louis, Rev. Ivan Lee Holt, pastor; total assumed quota, $20,000; amount remitted, $7,010.

Elwood, Southwest Missouri, Springfield, Rev. C. H. Briggs, pastor; total assumed quota, $1,160; amount remitted, $323.

West Franklin, Virginia, Danville, Rev. M. O. Harvell, pastor; total assumed quota, $440; amount remitted, $88.

La Feria, West Texas, Beeville, Rev. E. C. Swann, pastor; total assumed quota, $642; amount remitted, $138.50.

Goodwell, West Oklahoma, Panhandle, Rev. S. W. Franklin, pastor; total assumed quota, $1,400; amount remitted, $280.

Grandview, New Mexico, El Paso, Rev. M. O. Williams, pastor; total assumed quota, $500; amount remitted, $112.83.

Arno and Derby, Holston, Big Stone Gap, Rev. I. E. Gregger, pastor; total assumed quota, $250; amount remitted, $51.25.

R. L. Russell Mission, Florida, Latin, Rev. Giuseppe Frisco, pastor; total assumed quota, $25; amount remitted, $5.

LET US KEEP ON PUSHING AHEAD.

Peristently pursue a definite plan to pay one-fifth or more of your quota this Conference year, and you will win. If one plan fails, try another. Keep your eye on the goal and do not quit. Remember, standing still is practically the same as going backward. Keep a-goin'. If I read correctly the heart-throbs of the people toward our superannuates, the Special Effort for Superannuate Endowment is sure to succeed. Be sure that you are in the picture at the end.

Send all remittances on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

THE TEACHER.

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge—but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do—
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures—but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
O, let the little children see
The teacher leaning hard on thee!

—Lesllo Pinckney Hill.

WHEN ERNEST DISOBEYED.

"Here, children," said mother early one morning, "I want you to go to the store over at Hillville and buy the groceries I have marked on the slip of paper. And be sure to get back by 11 o'clock," she added with a mysterious twinkle in her eyes."

"Yes, mother," said Violet. "May Ernest go, too? You know the big snake we saw in the woods the last time we went to the store? We may need brother along to protect us."

"Yes, Ernest can go with you, only be sure to get back by 11 o'clock."

It was about a mile to the grocery store. Arriving there, the children purchased the groceries mother wished and also some candy with the dime she had given them. Then they started for home.

"I wonder if we will have time to pick some raspberries," suggested Violet. "I saw such nice ones on our way over."

"Sure, loads of time," replied Ernest with the air of one who knew a great deal.

So they stepped into the wood, and all picked berries until they had several quarts.

As they were again starting for home John Groves happened by with his big dog. He was whistling and seemed to be having a great time.

"Come on, Erny," he said, "let's go down to the creek and have a swim."

"No," replied Ernest. "We must get home by 11, and we won't have time."

"Sure we will. My dad's coming down this way with the team, and he said he would stop at the creek and get me at 10:30. You just come along and you'll have plenty of time."

"No, brother, don't go," pleaded Violet.

Ernest was undecided. He looked first at John and then at his sister. Then he said: "You walk slowly home, Violet, and I'll go with John, have a swim, and then catch up with you before you reach home."

"O, but Erny," pleaded Violet, "you know mother said we were to be back by 11 o'clock, and besides, I might meet a snake!"

"There are no snakes at this time of the year," said John Groves scornfully. "Come on, Erny."

Ernest followed with hesitation. He felt rather bad and that he should not have left his sister. But the creek did look so cool and inviting.

The boys had a fine swim. They were splashing and having a splendid time when suddenly Ernest realized that a great length of time had passed since he left his sister. "O, John, it surely must be after 10:30 by now!" he cried.

"O, I don't think so! Father will most likely be here any minute now."

But father did not come.

The boys presently started to walk home. Meeting a man on the road, they inquired what time it was.

"Ten minutes to 11," he replied.

When Ernest reached home it was just noon. His mother prepared lunch and they sat down. Mother was very quiet. Ernest wished she would talk.

After lunch mother asked him to go into the garden and finish weeding.

But he could stand the silence no longer. "Where is Violet, mother?" he asked.

"She has gone to town with your Uncle James. They are going to the Zoo this afternoon. Uncle James said he had to leave promptly at 11 o'clock, but that if you and Violet were ready he would come and take you in his new automobile. That was why I wanted you to be sure to be back by 11."

"But, mother, why didn't you tell me?" asked Ernest.

"Your uncle wanted to surprise you, so I promised not to tell you until he drove up in his car."

Ernest wended his way slowly and thoughtfully into the garden, where he set about the task of weeding.

The Zoo! That was the one place Ernest had been wanting to visit for a long, long while.

But Ernest was a good boy, and the thing that caused a little ache in his heart was that he had disobeyed his mother.

As he weeded the garden weeds a little bird sat up in a tree near by and seemed to say with his merry voice: "Al-ways o-bey! Al-ways o-bey!"

Ernest looked up at the little bird, and then with a smile he said aloud: "All right, birdie, I guess it's the best thing to do."—Primary Weekly.

STAR TAKES A JUMP.

Betty theught that her pony Star was the best in town and even in the county, and probably in the whole world. He had the best disposition, for he never bicked or bit—except apples. He was a champion when it came to biting apples!

"Betty, you always give Star the biggest apple," said her brother Bobby as he leaned over the fence of the pasture one day. "Don't you think you ought to keep the biggest for us and give your horse just the ones that we can't eat? It doesn't make any difference to him how big it is so long as it is an apple."

Betty gave Bobby a look that plainly said, "You can pick up your heels and get right out of my field if you talk that way." But she really answered by polishing off the biggest apple that she could find and putting it up to Star's soft black muzzle.

"Sic him, Star!" said Betty, but Star only whinnied and wandered off and put his long neck down to nibble the juicy blades of grass.

"Let's play," said Bobby, and he jumped over the fence. "Go get his saddle and see whether you can make him jump that little ditch." He pointed to a tiny sunken path that ran right across the meadow.

"I never jumped with him before," said Betty, "but of course he can do it."

She ran into the stable and came back trailing the saddle and bridle behind her.

"Here, come here!" she called and went racing off after Star. But he trotted away as if he were playing a game of tag with her.

"Star, come here, come to your mistress!" she called, and at last he came nearer and allowed her to slip on the bridle and buckle the saddle on his back. Betty knew how to saddle him very well because she had done it many times.

When he was ready she swung herself up on his back. "Get up, Star" she commanded.

He started forward straight toward the path, and Betty gathered the reins tight in her hand, ready to help him over the ditch. Bobby ran along beside them, and in his excitement he pulled out his big white handkerchief and waved it up and down. "Go it, Star! Jump it!" he shouted, and jumped up and down himself.

The flash of the white cloth frightened Star. He swerved sharply to one side, tossed his head, kicked up his heels, and with his head low to the ground ran as fast as he could in the opposite direction straight over the green pasture. Betty gripped his sides with her knees and leaned far over, pulling hard on the reins. "Whoa, whoa, Star!" she shrieked, but the wind must have been whistling by the pony's ears too fast to let him hear her. He did not stop.

Betty held on as tight as she could, but suddenly, just when she seemed to be bouncing the most, Star jerked up his feet and jumped. Up and down together went horse and rider, but the jump seemed to take all the runaway spirit out of Star. The next minute he came to a quick standstill with Betty sitting tight on his back. She looked behind her and saw that they had gone over the brook.—a little bubbling brook—that ran through the end of the meadow.

Two persons came running toward them, Bobby and mother; but Betty only laughed when they asked if she was hurt.

"I think my bones rattled," she said, "but I don't believe any of them broke."

"Whew! That certainly was a big jump," said Bobby, looking at the stream. He could not get across it except on stepping-stones.

"I told you Star always had to have the biggest of everything," said Betty. "Even the biggest runaway jump!"—Charlotte E. Wilder, in the Youth's Companion.

SPECIAL OFFER

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FOR

5 COUPONS FROM

LUZIANNE COFFEE

AND 98 CENTS IN CASH

TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The enrollment of students in Centenary College, Shreveport, La., has exceeded 350 to date.

Plans are being completed at Hazlehurst, Miss., for the revival meeting to be held by Rev. W. B. Hogg this month.

Brother Byron Smith, of Peoria, Miss., is a long-time subscriber to the Advocate. We appreciate his kindly words of appreciation of the paper.

Rev. Bob Shuler has just completed a quadrennium as pastor of Trinity Methodist Church, Los Angeles, Calif. During that time, 3,000 members have been added to the church.

The fourth quarterly conference of the Tylertown charge, Brookhaven District, passed resolutions highly commending the work of the presiding elder, Rev. H. M. Ellis, during the past four years.

Rev. J. W. Chisholm, formerly of the Mississippi Conference, has been transferred from the Central Texas to the New Mexico Conference, and appointed pastor at Alpine, Tex., in the El Paso District.

The Western Christian Advocate is authority for the statement that Dr. G. Campbell Morgan will occupy the pulpit of the famous Fifth Avenue Presbyterian Church, New York City, for perhaps half of the coming year.

The third Shreveport District Standard Training School is in session at the First Methodist Church, Shreveport, La., this week. A fine course is being offered under competent instructors. Dr. A. S. Lutz is the educational director.

At the promotion exercises of the Broad Street Methodist Church, Lake Charles, La., held on Sunday evening, Oct. 5, 162 pupils were promoted to the next higher departments. A fine program was rendered in connection with the service.

We call special attention to the article by Rev. W. M. Williams in this week's Advocate concerning the need of a larger service to the patients of the great State Sanatorium at Magee, Miss. This need should be met by the church.

Judge Frank Morris, general evangelist, has just closed a remarkable meeting in Lebanon, Ky., in which the Methodist, the Baptist, and the Christian churches co-operated. Rev. W. O. Sadler, well known in Mississippi, is the pastor of the Methodist church at Lebanon.

We have received the first issue of "The Methodist Messenger," published "every now and then" by the First Methodist Church of Gainesville, Fla. Rev. Ben F. Rogers is the editor, which means—as all his North Mississippi friends know—that it is an interesting publication.

Mrs. John A. Kern, wife of Dr. John A. Kern, one of the most distinguished ministers of our church, died recently. She was the mother of Dr. Paul B. Kern, of Southern Methodist University, and Dr. A. A. Kern, of Randolph-Macon College. The Advocate extends sincere sympathy to those who are in sorrow.

The Noel Memorial Methodist Church, Shreveport, La., began a "double-the-attendance" campaign on Oct. 5, the campaign to continue for seven weeks. Extensive improvements are being made on the church building, which, when completed, will add greatly to its beauty. Rev. W. W. Holmes is the pastor.

The attendance at Grenada College this year shows an increase over last year, even after dropping the preparatory students. The Freshman class alone has ninety-six members. The teaching force had to be increased to take care of the situation. The endowment of Grenada should be no longer delayed.

From the Lincoln County (Miss.) Times: "Monday night, in the Lampton Auditorium, a large audience of college girls and Brookhaven people enjoyed the first Faculty Recital, given by the teachers of the Music and Expression Departments of Whitworth College. * * * The entire program was an artistic success."

The Board of Managers of the American Bible Society announces the resignation of Mr. Frank H. Mann as one of the General Secretaries of the Society. During the administration of Mr. Mann, the annual income of the Society steadily increased. His retirement is for reasons that are wholly personal, and he carries with him the highest appreciation and good will of the Board of Managers.

Miss Evelyn Eugenia Hardin, daughter of Rev. and Mrs. P. D. Hardin, was married to Mr. Joseph William Carroll, of Montgomery, Ala., at the district parsonage, 1303 Fifteenth Avenue, Meridian, Miss., on Oct. 6, the father of the bride, who is presiding elder of the Meridian District, officiating. The Advocate extends all good wishes to the happy young couple.

Rev. W. H. Coleman, formerly of the Louisiana Conference, has been transferred from the Central Texas Conference to the New Mexico Conference, and appointed pastor of Trinity Methodist Church, El Paso, Tex. This is the church served by Rev. W. B. Hogg before he entered the evangelistic work, and is one of the great churches of the connection.

Last Sunday was observed as rally day by all the Sunday schools of the Calhoun charge, Louisiana Conference, of which Rev. P. O. Lowrey is pastor. Special speakers were secured, among them Prof. W. B. Hale, of the Louisiana Polytechnic Institute, at Ruston. Brother Lowrey is one of the most indefatigable workers in the Conference.

Rev. W. D. Bass, Corinth, Miss., writes: "When writing a word in a late issue of your paper concerning the good things accomplished during the past four years under the administration of Brother J. B. Randolph, as presiding elder of the Corinth District, I was under the wrong impression in regard to his paying his own money altogether for gospel tents. The facts are, other good friends helped him pay for the tents. Would be glad if you would make this correction for me."

The Poster Advertising Association, Inc., 307 South Green Street, Chicago, Ill., is offering three substantial cash prizes for the best posters expressing the debt of the world to the church. The contest is open to any artist, amateur or professional, anywhere in the world. Full particulars of the contest can be had upon application to the Association, or to the Federal Council of the Churches, 105 East Twenty-second Street, New York.

Rev. A. M. Shaw, our pastor at Oakdale, La., observed his Jubilee as the thirtieth anniversary of his entrance into the itinerancy. He was licensed to preach at Rock Schoolhouse, near Camden, Ark., on Oct. 13, 1894. He has served 23 years in the Little Rock Conference, 2 in the Pacific, and 5 in the Louisiana. He is well known as a preacher, writer, and lecturer. The Advocate extends hearty good wishes for many additional years of happiness and usefulness.

FIXING A MEMBERSHIP GOAL AND REACHING IT.

Applied Locally, the Goal Should Be—"Sunday School Enrollment Equaling Church Membership."

By Clarence M. Dannelly, Alabama Conference Sunday School Superintendent, President of the General Sunday School Council of Southern Methodism.

Every great business enterprise has the commendable desire to increase its fields of service. This is true in the commercial world, and it is true in the religious world.

The greatest "buiness" in the world is that of selling the saving message of the Christ. Jesus used the term, "business," only once during his earthly ministry, and it was "in the midst of the doctors (learned teachers), both hearing them and asking them questions." He was in attendance at a synagogue school and asked Mary, "Wist ye not that I must be about my Father's business?"

Our great desire in the teaching ministry of the church is to have this business flourish so that those who ought to be taught can be reached with the message that means a larger and more noble life in the world and a certainty with reference to the life to come.

Hence the depression of feeling that came over us when the record was written of work in the Sunday schools of Southern Methodism last year showing a net gain of only 18,679. This was smaller than in many years, and so far short of the annual application of our General Sunday School Council's tocsin of war for the recent quadrennium—"a million increase"—that the depression soon took on the nature of a squaring of jaws, the bending of knees, and an humbleness of heart, in which attitude prayers ascended to him in whom we live and move and have our being for wisdom to do more in his kingdom service.

For the past quadrennium in the Alabama Conference there has been a wholesome growth of 26½%, the growth this past year amounting to 12% over the year previous. This was 31.63% of the entire growth of the Sunday school, and while causing pride of a somewhat selfish nature to flood our being, we of course regretted that some of the other Conferences either barely held their own, or had lossage. The only other Conference with a large numerical increase was the Western North Carolina Conference.

With this record of growth in our Conference, we are yet far from satisfied, as one will readily understand when we state that we are nearly 25,000 short of the church membership. There is a great discrepancy between the Sunday school membership and the church membership, to say nothing of the church constituency, in the Sunday schools of Southern Methodism. Recognition of this serious shortcoming prompted the war cry

of this present quadrennium—"a million increase." We long to have the very commendable record of the United Brethrhood and the Methodist Episcopal Church in having a school enrollment that exceeds numerically the church membership. This is a wholesome state of being.

It has been stated that the ideal Sunday school membership is the church membership plus. This plus consists of the ... who ought to be in our training, but have not yet reached the age of decision for Christ, and those ... to connect in a formal way with the church of God's children. It consists of children and young people.

The entire training of the church in the Sunday school is a continuous work. We are sounding continuously in our Sunday schools rings. This has caused some schools to add in an effective way active Home Departments for the young people and the adults who cannot regularly attend the Sunday school sessions. Yet, to be sure, we have somewhat paradoxically urged that the Home Department wage a campaign all the while, to get rid of itself! Some who think they cannot come to the Sunday school sessions regularly might find out, through urge and example of others, that they can attend with more or less regularity—at least as associate members of the class.

At the district Sunday school conferences of the Alabama Annual Conference early in the calendar year, which is also early in the Conference year, we have the representatives of the schools present discuss plans for the year and agree on certain specific "Objectives." Among these "Objectives" this year, is the bringing of the Sunday school membership to an equality, numerically, with the church membership. Not a single district but that placed this among its tasks for the year! There will not be success in every instance. This we felt to be the case when the self-appointed task was stated; this we feel to be the case now. But the recognition of such a condition and the desire to overcome this point of weakness has a very decided psychological effect, and we are certain that it helps mightily in the effort to increase membership in the local school.

We cannot outline a special campaign for Sunday school increase. None has been waged. The effort to increase has been such a vital part of the whole service to the schools of the Conference, however, that we feel gratified at the success that has attended our insistence at this point.

We might add this word further. Our increase might directly be traced to the training program of our Conference. Not all of this training has been given in Training Schools, either of the Standard or One-Teacher, or Non-Standard type. This has loomed large, as it ought and as it will continue, we trust. But there has been going on in direct parallelism to it, a program of institutes of one day's duration which has been taking a larger and larger place in our work. This has provided opportunity for those trained in "Schools" to be of broader service than the local schools.

At these one-day meetings there are hundreds of those reached who cannnot be touched by training schools. We take this into consideration and plan the meetings so that the old inspirational idea of Sunday school institutes will be conserved in a helpful way, but at the same time try to introduce elements that are fundamental in training—namely, showing the multitude of consecrated workers how it might be done, those who are willing to give of themselves more or less unreservedly to the teaching ministry, but not knowing how a school ought to be run, nor having nor taking the time to study the many problems in detail.

To this end we have placed much emphasis on the "Program of Work," and present it as the greatest contribution in local Sunday school activities that the church connectionally has made since the initiation of the training program years ago. When a vision is sought by some worker in a school, results follow, and not the least of these, in the following of these splendid suggestions, is the logically expected result of increased enrollment and attendance.

There is no doubt but that the enrollment campaign is a great need. We need in a united way to get behind this recognized failure and so organize our local Sunday school forces that provision will be made for all who ought to be enrolled. Then after the business organization is ready to deliver the goods, "advertise" to the community that there is something of value to be received. Enroll the indifferent and those not accustomed to attend. Then when they come, give them something worth their while, and they will desire to come back again. In the parlance of business, let us play on our greatest of all business enterprises for the "return customer."

WHEN WE WALK WITH HIM.

A noble mind can never swim with the stream. It resents being carried. Even though the direction is the same, it would go if it were left to its own initiative. It must walk upon its own feet. It must take its own path. It must go forward under the feeling of responsibility.

In quiet inactivity all men are equal. They must be seen fighting to be rightly estimated. Therefore the noble mind resents passivity and the proffer to be carried along by inherited conditions of associations that do not call upon it to do its best. For we are living in a world that calls upon the mind of man always to do its best, to act independently, and to trust God nor be afraid.

The unsuspecting soul, utterly ignorant of the strife and road, of the burning hate and intrigue of the great world, walks unsuspectingly into the maelstrom or is carried therein by forces over which he has no control and then too frequently discovers that, like an Egyptian pitcher of tame vipers, each struggling to get its head above the others, the world of men and women engulfs him as though he were indeed but another human unit of no value and little worth.

The world apart from Jesus Christ is one of struggle and conflict, with little hope, sympathy, or consideration. To walk in it is to have the memory of loss and regret, of suffering and deprivation constantly haunting the path. If the soul has had any experience of communion with Christ, the contrast becomes so great that it haunts like a specter.

Think of the prodigal son away from the father's house! Often no doubt he saw the vision of his pure boyhood days like a specter haunting him in his fallen estate, while he cries with anguish: "Back, back to your shroud and sepulcher, O Lazarus of my youth! And when I am called to the final judgment, rise up for me and stand in my place and confront those who would slaughter thee!"

This is the cry of the soul in a world where the light of God has gone out, where the spirit of alienation has wrought its havoc, and conscience sits alone grieving and yearning for the hour of restoration.

When we walk with him there prevails in the heart a manifest spirit of peace. The soul is at rest. Its surface may be swept by winds and the breezes that blow through the avenue of man's worldly activity, but deep down in the life there are that seclusion and that certainty and rest which can never be disturbed even by the storms that may break with threatening destruction. The inner consciousness of this experience is the sweetest that ever comes to the human life. When one enjoys it, when one lives with it, there is created that sense of dependence upon Jesus Christ that leads the soul constantly to throw itself in recognition at his feet. The sense of merit or worth counts little, while before him the cry rises: "Worthy, no, no; unworthy, most unworthy!"

But was Thomas worthy to attain sonship with him whom face to face he doubted? Was Peter worthy to preach the gospel of him whom he had thrice indignantly denied? Was Paul worthy to become the apostle to the Gentiles, teaching the doctrine of him whose disciples he had persecuted?

If the repentance of Peter and Paul availed to purify their hands and hearts and sanctify them to the service of Christ, what worthiness can those souls that depend on him claim?—Western Christian Advocate.

TO THE MEMBERS AND DELEGATES OF THE MISSISSIPPI CONFERENCE.

Dear Friends: We of Canton are looking forward to your coming with great pleasure, and we believe you will be a great help to our little city. We are very sorry that we will not be able to entertain visitors. We will be full. It is not a question of willingness, but a question of room. Our boarding houses and hotels will be running over.

Yours faithfully,

ENTERTAINMENT COMMITTEE.

Canton, Miss.

AN APPEAL TO EVERY SUBSCRIBER TO THE CHRISTIAN EDUCATION FUND.

On Nov. 1, the fourth payment is due on pledges to the Christian Education Fund. This should be agitated by all interested from Oct. 15 to Jan. 15, 1925.

Our schools and colleges are in need of all money subscribed and have made their own budgets on that basis. They cannot do the work which is expected of them and which they should do unless this financial support is forthcoming.

It is the wish of the Christian Education Movement that all past-due subscriptions should be paid at once and that all payments due Nov. 1 should be paid on that date, if possible.

In keeping with the suggestion of our Head quarters, I hereby designate the fourth Sunday in November as Christian Education Day, and the week following as Christian Education Week, urging all collectors to see each subscriber in order that we may clean up all arrears in subscriptions.

J. M. MORSE,

Secretary-Treasurer, Mississippi Conference Christian Education Movement.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please hand in your reports not later than the second morning (the first day preferable) of the Annual Conference. Make separate check for each claim and note on check what claim it is for. Put no money in. Place report with check, or receipt, in envelope, seal and hand to W. T. Griffin, W. H. Lane, or to me. Mark on outside of envelope, charge and district. Get the latest report blanks from Lamar & Barton, Nashville, Tenn. No blanks will be sent out by the committee.

Conforming to the above requests will greatly facilitate matters for both the auditing committee and the Statistical Secretaries.

T. B. COTTRELL, for Committee.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY E. HARMON, daughter of Bozeman Hayes and Eliza Simmons Hayes, was born, April 21, 1842, and died Friday, June 20, 1924, at Crowley, La. In 1866 she married E. L. Harmon, prominent planter of a community near Crowley, known as the Prairie Hayes County. This couple had no children of their own, but adopted four nieces and four nephews as their own. Only one of these adopted children is living, Mrs. J. M. Lyons, of Crowley, at whose home Mrs. Harmon died. The writer had the great privilege to be Sister Harmon's pastor and friend for several years. He knew her when she had to bear her greatest sorrow, the loss of her lifetime companion, Brother Harmon. Every one called Sister Harmon "Aunt Mary." She was a woman of outstanding character. Her leading virtue was loyalty. She would die for her convictions. She loved her church and her pastor, and she had no patience with modern insincerity. She was a woman that did her own thinking, and when she reached her conclusions she was firm enough to announce her convictions. Another outstanding virtue, in addition to her loyalty, was her sense of gratitude. She was full of appreciation of every attention given her. She made her pastor feel that her home was his home. There never lived a more loyal and true member of the Methodist church in Southwest Louisiana than Aunt Mary Harmon. When the time came for her to answer the last summons, she was ready and waiting to join those loved ones of hers who had passed on before her. It was my opportunity to conduct the funeral service and join with her many friends in paying our tribute to this most remarkable personality and friend.

REV. C. D. ATKINSON.

Alexandria, La.

JOHN EDWARD PAGE.

John Edward Page was born in Hinds County, Miss., near Brownsville, Sept. 23, 1851, and died in Lexington, Holmes County, Miss., Sept. 21, 1924, thus rounding out more than seventy years of useful living.

In early manhood he moved to Black Hawk, Carroll County, Miss. Here he met, loved and married Miss Willie Conger, of Vaiden, Miss. To this union one child, Lucius Edward, was born. This only son was stricken with diphtheria and died, Nov. 15, 1900. Thereafter these two lived in the bonds of true love, looking for the reunion of broken ties in the beyond; now only the wife and mother is left, lonely but full of hope and sustained by faith in the Heavenly Father's goodness.

"Ed Page," as his friends loved to call him, with his wife, moved to Lexington, Holmes County, Miss., in 1893. He held the office of county tax assessor for one term and was county cotton weigher for twenty-five years. In public office as in private life, he was faithful, conscientious and courteous. Fidelity as a public official, courteous as a gentleman, loyalty as a friend, tenderness as a husband, faithfulness as a Christian, honor and honesty as a man, were not matters of policy with him, but of life principles. As he believed so he lived, as he lived so he died.

To the virtues of unswerving fidelity, gentle courtesy, abiding loyalty, sweet tenderness, unalloyed faithfulness and unsullied honesty, was added a keen sense of humor, which pervaded his life to the end. Those strong and gentle qualities of character bound men of all creeds and races to him. He loved men and children and they loved him. He readily forgave, even when unasked.

His cheery, sunshiny heart seemed never to be darkened by the lowering clouds of pessimism.

Long months of suffering preceded his departure to the Eternal City, but no complaints were ever uttered. He possessed his soul in patience until he heard the Master's summons, "Well done, good and faithful servant," then quietly and peacefully closed his weary eyes in restful sleep.

The funeral was held from the Methdoist church, of which he had been a lifelong member, conducted by Rev. J. W. Ward, his pastor, assisted by Revs. N. A. Edmonds, V. L. Bryant, and G. T. Gillespie, of Jackson.

Tenderly the hands of many friends laid his body away beneath a mound of flowers in the cemetery at Black Hawk, Miss., beside tbat of his son.

Peace to thee, our friend and brother!

* * *

Three thousand seven hundred and twenty dollars of Centenary money has been used for the running expenses of Collegio Centenario, Santa Maria.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Marksville ct., at Marksville, Oct. 19, 11 a.m.
Bunkie, Oct. 19, 7:30 p.m.
Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Plaquemine, at Vacherie, Oct. 12.
Denham Springs, at Alford's Chapel, Oct. 16.
Greensburg, at Wesley, Oct, 18, 19.
Jackson and Ethel, at Jackson, Oct. 19, 20.
St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Lafayette, Oct. 19, 11 a.m.
New Iberia, Oct. 19, 7:30 p.m.
Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—Fourth Round.

Tallulah, Oct. 15, 7:30 p.m.
Lake Providence, Oct. 16, 7:30 p.m.
Waterproof, at St. Joseph, Oct. 19, 11 a.m.
Ferriday, Oct. 19, 7:30 p.m.
De Siard, Oct. 26, 11 a.m.
Columbia, Oct. 29.
Oak Grove, Nov. 2, 11 a.m.
Epps, Nov. 2, 7:30 p.m.
Monroe, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Bonita, Nov. 9.
Calhoun, at Wilhite, Nov. 12, 11 a.m.
Rayville, Nov. 14, 7:30 p.m.
Mangham, at Little Creek, Nov. 16, 11 a.m.
Gilbert, Nov. 16, 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

New Orleans Dist.—Fourth Round.

Franklin, Oct. 19, morning.
Patterson, Oct. 19, evening.
Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 2.
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Clay, at Vienna, preaching, Oct. 19, 11 a.m.
Bienville, at Bienville, Oct. 21, 2 p.m.
Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 2, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round.

Greenwood, preaching, Sunday, Oct. 5, a.m.; Q. C., Wednesday, Oct. 22, 7:30 p.m.
Belcher, preaching, Sunday, Oct. 12, a.m.; Q. C., Tuesday, Oct. 21, p.m.
Pelican, Q. C., Saturday, Oct. 19; preaching, Sunday, Oct. 20, 11 a.m.
Mansfield, preaching, Sunday, Oct. 19, 7:30 p.m.; Q. C., Thursday, Oct. 30, 7:30 p.m.
Pleasant Hill, preaching and Q. C., Sunday, Oct. 26.
Claiborne, Q. C., Monday, Nov. 3, 7:30 p.m.
Ida, preaching and Q. C., Sunday, Nov. 2.
Oil City, preaching, Sunday, Nov. 2, 7:30 p.m.; Q. C., Tuesday, Nov. 4, 7:30 p.m.
Cedar Grove, Q. C., Thursday, Nov. 6, 7:30 p.m.
Plain Dealing, at Concord, Sunday, Nov. 9.
Bossier City, preaching, Sunday, Nov. 9, p.m.; Q. C., Nov. 10, p.m.
Texas Avenue, Q. C., Tuesday, Nov. 11, p.m.
Mangum Memorial, Q. C., Nov. 12, p.m.
Noel Memorial, Q. C., Nov. 13, p.m.
First Church, Q. C., Nov. 14, p.m.
Vivian, preaching and Q. C., Sunday, Nov. 16.

R. H. WYNN, P. E.

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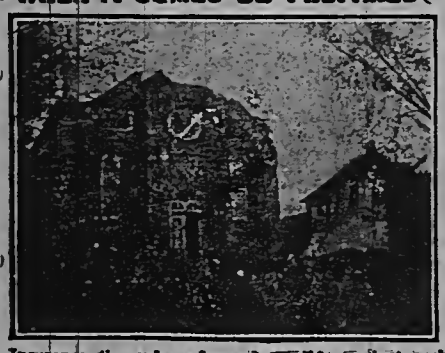

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RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

FROM THE HAYNESVILLE AUXILIARY.

Through the tireless efforts of our president, all departments of the Woman's Missionary Society continued active during the summer. Thus interest in the work has not waned, and reorganization for the fall quarter has been eliminated.

The auxiliary is rejoicing over the acquisition of five splendid new members. This is in keeping with the appeal of the Louisiana Conference to reach the goal of a "double membership" in 1924.

The Mission Study Class has made an intensive study of the following books: "The Child and America's Future," by Jay Stowell; "Creative Forces in Japan," by Galen Fisher, and "Save America." All who participated in the study of these were not only greatly enlightened, but were furnished with unparalleled opportunities for sympathetic understanding. During the month of October, Robert E. Speer's "Of One Blood," will be taken up.

The first meeting of the fall season of the work circles was held Sept. 29. The circles prepared a box of clothing for our girl at the Ruston Orphanage; also discussed plans for the annual bazaar to be held in December.

Quarterly report of social service department: 75 bouquets of flowers, 256 visits to sick, 81 trays delicacies sent sick, 12 visits to strangers. A delightful social hour was spent. There was a splendid attendance of members, and a number of guests.

The Bible Study Class has made a study of the Old Testament, chapter by chapter. This course has been specially beneficial, has acquainted each one with the Bible and thus created a love for a close reading of it.

MRS. S. L. GREEN,
Superintendent of Publicity.

Haynesville, La.

5,000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books and handsome velvet Scripture mottos. Good commission. Send for free catalogue and price list.
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HERBAL EMBROCATION

The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest
Always keep a bottle handy. All druggists or
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LETTER FROM BRAZIL.

My Dear Co-Workers: Since last I wrote you, we have had the privilege of visiting three of our schools, Colegio Piracicabano at Piracicaba, Colegio Methodista at Ribeirao Preto, and Isabella Hendrix, at Bello Horizonte.

The school at Piraciaba is our oldest in Brazil, and it was with reverence that we walked through its halls, remembering the early struggles of Miss Watts and the women at home who supported her to get a footing in this city. When Miss Watts came to Brazil, woman's work was unknown; for a woman to appear on the streets either alone or in company with a gentleman was an innovation that shocked the natives. Miss Watts started her school in a small rented building, with one pupil and no servant. The old building—the one that was first erected—begins to tell the tale of its age, but stands as a monument to faith and self-sacrificing efforts. The newer building—the Martha Watts annex—is larger and more imposing than the one to which it is annexed, and is indeed a fitting monument to the founder of the school.

Miss Stradley and Miss Watts are the only two principals that this institution has ever had, and it is the embodiment of both. It has a personality all its own, manifested in the spontaneity and enthusiasm of the pupils. Miss Stradley tells us this is due partly to the character of the people from which the school draws; they are characterized by a greater independence of life and thought than in some other portions of the country. A large per cent of the pupils in this school become Protestant by open profession. The school has been established so long and our work here has been so full of power that it is no longer an opprobium to become a Protestant. Miss Stradley teaches a class of young men in the Sunday school, former pupils of hers in the school. A number of these young men have volunteered for the ministry.

A beautiful school is being built in this community entirely through the efforts of the congregation except for the price of the old church, which has been bought by the school and is being converted into class rooms. Piracicabano turns away puplis every year for lack of room; a new dormitory is a necessity. This is our training center for the Central Brazil Conference, and should be equipped for the present needs of Brazil.

At Colegio Methodista we received a royal welcome. The buildings and grounds here are most attractive, but the capacity for the pupilage limited. No larger a number of boarders than thirty can be accomodated. In a way, this is an advantage, for the small number makes possible a most charming family life, and this we realized was an outstanding characteristic of this school. Here we found an abounding young life, cordial and genial. Under a loving guidance, these girls are being given full play in the development of their personalities. Their royal welcome to the strangers from the far north, and their determination to do their share in the honors gave full evidence of this. Numbers of these girls were girls with a purpose. One girl, with a strong blend of Indian blood, told me in her broken English that she was an orphan and had worked in a factory, but she was now getting ready to teach in the far west. This school is crowded also; classes are taught in old buildings left standing on the grounds, and another class room in the end of the dormitory hall upstairs. When a new dormitory can be built, the present building will be remodeled for the administration building. The school is in the heart of the greatest coffee region in the world—a shipping center where eighty trains go in or out every day. Our missionaries have made their way and have won the respect of the community. We met numbers of the best people in the drawing rooms of the school while there.

Bello Horizonte, like its name, is indeed a beautiful horizon—a fine place for a school, a healthful location, and the capital of the State of Minas, which means mines. The State is the great mining section of Brazil. At Bello Horizonte we find an attractive group of young girls and a far-reaching work being done. The pupils here seem more reserved than in the other schools, and harder to reach with the truth of the gospel. However, during the years, the school has made its way. On Sunday afternoon, the officers of the Missionary Society called upon us, and, except for the strange tongue in which they spoke, we would have thought ourselves among our own missionary women at home. We realized the results of our years of work at this time and again when the faculty gave a tea in our honor, inviting the graduates of the school.

The conditions under which our work here is being carried on are the most distressing in the field. The little beds in the dormitories are so close together that there is only room for a chair between. The whole building presents a crowded and jammed appearance. To find sufficient class room space is almost an impossibility, and yet this is our only school in all the big State of Minas. It has been voted that our next Centenary building shall be at Bello Horizonte. Pray that the collections may be speedy; the need here is urgent.

On our return to Rio we stopped for a day in Juiz de Fora. How I wish I could tell you about Granberry, the beautiful new church being erected, and the missionary society of 238 members. But this letter is too long already, so I must close.

With all good wishse, I am,
Yours cordially,
ESTELLE HASKIN.

THE URGENT NEED.

The urgent need of the day is the thoroughgoing application of the principles and the spirit of Jesus to all our international and inter-racial relations. Straight and narrow is the way of life, but broad the road that leads to destruction for nations as for individuals. The genuine practice of the Christian way of life is the only remedy for the troubles and dangers of the modern world. It must be practiced by millions upon millions of individuals, and it must be practiced by classes and groups and by nations and races in their mass relationships. This is not a demand for emotionalism, for quixotic, one-sided disarmament, for blind and pauperizing philanthropy. It is a demand for the Christian spirit united with sound common sense. We can overcome evil only by good, hate and suspicion only by deeds that are unselfish and generous, race pride and arrogance only by appreciation and justice and good will. —Sidney L. Gulick, in the Winning of the Far East.

Grove's Tasteless Chill Tonic
Stops Malaria, Restores Strength and Energy. 60c

PAIN IN RIGHT SIDE
Indigestion, Gas, Constipation, Gall Trouble, Liver Trouble, Kidney Trouble, everything, even Appendicitis, may cause pain in right side. Let me tell you about FREE. MADELINE E. UNGER, Department R-8, 22 Quincy Street Chicago, Illinois.

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By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Sure Relief
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Hot water
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BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The next few days the preachers and people will be working to report "level columns" at Conference. It will take a lot of tugging and agonizing to do this. The "level column" is greatly desired by the preachers and the different causes that are almost perishing for lack of support. There is another column that must be more than level, and that is the column—and it is a long column—of people, old and young, who do not attend Sunday school. If we have 500 members of the church, ought we not to have at least 500 in the Sunday school? Look in the Minutes of the Conference and see how you stand. Very few have "level columns," boys and girls, men and women who are receiving religious instruction. It is about time we were making a united and persistent effort to reach all our people. Have we not waited long enough to begin to reach the hundreds and thousands on the outside? We have an abundance of the best literature the church has ever sent out to help bring in 250,000 during the next four months.

Suppose the Sunday school makes an offering every fourth Sunday for Missions and the pastor finds out that he needs it to pay out his budget at the close of the year. Under the law of the church has any one a right to use this money for any other purpose than that for which it was raised? This question ought to be settled for all time to come. Our laws are simple and wise; if one man has the right to ignore them in one particular, all men have the equal right to break any and all laws. It is a dangerous practice to misappropriate money. Money has been raised for the Sunday School Board to be used in the work committed to it, and that money has been divided with other churches, it has been given to the Near East Relief, Missions, Orphans' Home, and other worthy enterprises, but does this practice square with ordinary ethics?

I find that checking up the Sunday schools and the departments in the Sunday school is worth as much as any one thing that can be done. In every case new work is undertaken and a desire to do better work is stimulated. I find the Beginner Department of First Church Columbus, is 100%, and so is the Junior Department of this same church 100%. The other departments lack only one point of reaching the goal. Somebody has been at work over here. The people say it is Brother Lewis that deserves the credit, and Brother Lewis says it is his fine help that is responsible for the success of this church. Stop a minute and count up the forces that have worked together to achieve this or any other success. The Holy Spirit comes first, then the authors of the books, the plans of the General Sunday School Board, the work of the Conference Board in giving training schools, and other forces worked with God. Let us give God all the praise.

High Blood Pressure may be easily, inexpensively overcome, without drugs. Gladly send particulars. **Dr. F. P. Stokes, Mohawk, Florida.**

LENGTHEN YOUR LIFE

Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

REPORT OF SUNDAY SCHOOL DAY FUND, MISSISSIPPI CONFERENCE, TO OCT. 10, 1924.

If you have not sent in your collection, please do so. Charges marked * are honor-roll charges.

Brookhaven District: *Barlow, $13.40; Sweetwater, $4; Pleasant Ridge, $3; Pleasant Valley, $4.50; Norfield, $8.80; Brookhaven, $16.01; Fernwood, $16.86; Kokomo, $10; *Foxworth, $13; Galiman, $3; Mount Pleasant, $2.85; *Georgetown, $11.34; Magnolia, $12; *McComb, Centenary, $51.43; LaBranch Street, $6; Pearl River Avenue, $5.77; Meadville, $10.21; Monticello, $3.35; *Osyka, $12.50; *Pleasant Grove, $14.20; Bethel, $5; Hawkins' Chapel, $5.02; Galatia, $11.64; Bethesda, $8; Tylertown, $3; Wesson, $20. Total, $274.68.

Hattiesburg District: *Bonhommie, $8.37; Collins, $5.65; Ellisville, $6; *Eucutta, $18.65; Heidelberg, $3.45; Philadelphia, $7.01; Lucedale, $5.50; *New Augusta, $10; *Petal, $5.86; *Prentiss, $31.45; *Purvis, $9.85; Richton, $15.70; *Silver Creek, $18.68; Taylorsville, $2.06; Hebron, $1.97; *Williamsburg, $10.82; Magee, $9.20. Total, $170.21.

Jackson District: Harrisville, $2; Poplar Springs, $10; *Capitol Street, $117.90; Rankin Street, $9.40; Ridgeland, $5; D'Lo, $10; *Satartia, $32.85; *Terry, $18.55; *Vaughn, $14; Yazoo City, $14.17; Benton, $15; Midway, $5.70; *Bentonia, $10.58; *Brandon, $31.70; *Canton, $16.88; *Edwards, $8.50; *Fannin, $12.30; Flora, $10; *Florence, $20.41; Galloway Memorial, $86.60. Total, $451.56.

Meridian District: *Lauderdale, $7; Scooba, $7; *Portersville, $13.49; Daleville, $2.91; Lynwood, $3.03; Big Oak, $4.79; Hopewell, $1.21; New Hope, $2; Pleasant Ridge, $3; Salem, $5.12; East End, $9.43; De Soto, $6; Crandall, $4.50; Cooper's Chapel, $1.95; Hawkins' Memorial, $3.55; Fifth Street, $15.20; McGowen's Chapel, $2.30; Salem, $4.55; Enterprise, $6; Stonewall, $3; Poplar Springs, $8; Central, Meridian, $50. Total, $164.03.

Newton District: Stringer, $3.50; Meehan, $2.38; Suqulena, $3.50; Decatur, $7.05; Hickory, $3.04; Forest, $20; Harperville, $7.77; Homewood, $22.21; Lawrence, $10; Kingston, $13.35; West End, $5; Montrose, $5.50; North Bend, $4.46; Philadelphia, $12.89; Rose Hill, $1.70; Finkbine, $16; New Prospect, $4.70; Polkville, $5.25. Total, $148.75.

Seashore District: Moss Point, $13.44; Ocean Springs, $4.20; Nugent, $3; Pascagoula, $11.42; Pass Christian, $4.38; Poplarville, $7; Vancleave, $20; Mount Pleasant, $13.50; Wiggins, $11.32; *Bay St. Louis, $13.87; Biloxi, $40; Columbia, $15; Big Point, $2.45; Logtown, $10.82; *Lumberton, $28; Mentorum, $3.58. Total, $211.98.

Vicksburg District: Anguilla, $3; Centerville, $7; *Fayette, $15; Gloster, $5; *Harriston, $13.39; Hermanville, $2.50; Natchez, $7.15; Nebo, $9.70; Port Gibson, $14.90; McNair, $5.20; *Silver City, $12; Utica, $5.13; Crawford Street, $20; Gibson Memorial, $6.35; Washington, $4; Woodville, $5. Total, $135.32.

Grand total, $1,566.53, which is $609.47 less than last year.

If you have not taken an offering for this work, won't you please do so and send it in right away?

To date, we have thirty-one names for the Sunday School Day Honor Roll. To improve this would be very gratifying indeed.

Pray for the work and the workers.

Yours in Him.

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

By C. D Atkinson, Conference Superintendent.

Each of our seven districts has strong and weak points in Sunday school work. In way of organization, the New Orleans District leads in many features. Our records show that every school in the city has adopted a Program of Work Chart, and has been checked this year. Each school in the city with only one exception has sent in a Sunday School Day offering. Five of the schools have paid their Missionary Centenary pledge in full.

The Alexandria District Standard Training School has recently issued sixty-eight credits, with some office credits to follow. This record gives the Alexandria School the honor of issuing the largest number of credits up to date in our Conference during 1924.

Plans are on foot at Alexandria to build an adequate Sunday school annex. One of the leading members of the local organization has offered $10,000 towards this new annex, which is to be of the "A" type school.

Your Conference Superintendent had the pleasure of visiting the West End Methodist Sunday school of Alexandria last Sunday. They have a fine field in that section of the city. Mr. M. E. Steadman, a member of the State Legislature, is superintendent of this school. Several new Sunday schools will be reported at Conference from the Alexandria District.

Dandruff Can Be Stopped! Also falling hair, itching scalp, etc. Simple, positive, new means that does not fail. Interesting particulars free, and dollar box for trial before buy. **G. BUCKHAM, 383 Madison Square Station, New York.**

Phone, Main 2383
Rose McCaffrey
SUPERIOR MULTIGRAPHING
211 MASONIC TEMPLE

The following Sunday schools have promised to observe Children's Week, and have received literature: Mangum Memorial, Shreveport; First Church, Shreveport; Noel Memorial, Shreveport; Texas Avenue, Shreveport; Oil City; Greenwood; Mansfield; Claiborne; Cedar Grove; Pelican; Bossier City; Belcher; Logansport; Vivian; Gilliam; De Ridder; Lake Charles; New Orleans; Campti; Crew Lake; Opelousas; Rayne; Coushatta; Glenmora; Lisbon; Rochelle; Homer; Ruston; Natchitoches; Jena; Arcadia; Lecompte; Minden; Athens; Ponchatoula; Holden; Tickfaw; Baton Rouge; Winnsboro; Crowley; Bogalusa; Alexandria.

The Minden Standard Training School is in session this week, with the following courses and instructors: Bible, Dr. R. H. Wynn; The Sunday School, Prof. D. B. Raulins; Principles of Training, Mrs. J. M. Henry; The Pupil, Prof. J. E. Stevens, Grenada College.

This school promises to be the largest Training School in the State. The pastor, Rev. W. C. Childress, and his congregation are to be congratulated on putting over such a school. The morning assembly period at 10:30 o'clock is a strong feature of the school. Dean Smith, of Centenary College, brought a message on the subject, "The Sunday School as a Saving Element in Civilization." Dr. Robert E. Goodrich, of Shreveport, brought a message on the subject, "The Psychology of Conversion and Christian Living." The special message on "Training Work in Our Church" was delivered by Prof. J. E. Stevens.

(Continnd on Next Page.)

SHATTERED NERVES

Lady Says She Was In a Desperate Condition, But "Now In Splendid Health" After Taking Cardui.

Dale, Ind.—"About three years ago," says Mrs. Flora Roberts, of this place, "I had the 'flu,' which left me in a desperate condition. I had a bad cough. I went down in weight to little over one hundred pounds. I took different medicines—did everything, but nothing seemed to do me any good. I hurt so badly in the chest at times I would have to go to the door to get my breath.

"I would have the headache and . . . was so weak I felt like I would just have to sink down and stay there.

"My nerves were shattered. I looked for something awful to happen—I would tremble and shake at a noise.

"My mother said, 'Do try Cardui,' and my husband insisted till I began its use. I used two bottles of Cardui . . . and noted a big improvement in my condition. I kept up the Cardui and weigh 180 pounds. I am now in splendid health—sure am a firm believer in Cardui, for I'm satisfied it did the work."

After a weakening illness a tonic is needed to help regain lost strngth. Many thousands of women have found Cardui exactly what they needed for this purpose. It may be just what you need. Try it. All druggists'.

SUNDAY SCHOOL.

(Continued on Page 13.)

The records show that sixty-two Sunday schools sent an offering during 1922, and 124 in 1923, and sixty-nine up to date.

Number of Sunday schools observing Sunday School Day by districts: Alexandria, 10; Baton Rouge, 10; Lake Charles, 6; Monroe, 1; New Orleans, 11; Ruston, 6; Shreveport, 8.

MEMBERSHIP INGATHERING AND OUR TRAINING PROGRAM.

By Rev. J. Q. Schisler.

1. **Every phase of our work related to every other.** Many persons are responsible in the operation of a railway train. Each of these is dependent upon every other. The welfare, safety, and pleasure of many persons are dependent upon the harmonious co-ordination of the work of these several workmen. Nearly every wreck of a passenger train is due to the failure of some one or more of these persons to meet fully his responsibility at every point. The passenger traffic manager, the superintendent of construction and repair, the dispatcher, the station agent, the switchman in the yards, and the train crew, all these must do team-work if people are to be transported safely and rapidly across the country.

Sunday school work is also team work. Every phase of it is related more or less intimately to every other phase. The teacher in the Primary Department is concerned with the training program, with the missionary education program, and with every other program that touches the department, and those responsible for these programs are concerned with the work of the primary teacher. The success or failure of any one department or class affects to a greater or less degree the work in every other department and class in the school; therefore, any campaign that looks to the increase in membership throughout the school is of vital concern to every officer and teacher in the entire school.

2. **Inter-relationship of membership campaign and training work.** The task of the director of training work in the local Sunday school is larger than the direction of the present program of training. He is concerned also with the future plans for training work. He and his committee must forecast the number of teachers that will be needed six months hence, one year hence, and lay plans for training these future teachers. Many of these students, if not most of them, will not have a background of training which they have received in the departments in which they would have been enrolled had they been in Sunday school previously; hence, teachers to whom these new pupils are assigned [illegible] well trained and, if possible, [illegible] teachers. In other words, the [illegible] of the Sunday school will place a very [illegible] responsibility upon the [illegible] of the school. The director of training, and all others responsible for this work, even though they have been succeeding fairly well in maintaining a training program that meets the needs of a moderately growing school, will find their program wholly inadequate for a suddenly enlarged enrollment such as should be brought in by this membership campaign.

When our government saw the necessity of entering the world war and began to lay plans for calling millions of men into the army, it realized that the first thing to be done was the training of officers for the leadership of these men. The Government wisely established officers' training camps, and brought raw recruits into the army only as these training camps could turn out officers who were qualified to lead these recruits. Is there any suggestion for the church in this experience? Are we so foolish as to think that we can suddenly expand our membership fifty or sixty per cent and hope to hold it without a trained force for leading these new members? Any program of membership increase that does not take into account the necessity for a trained leadership is doomed to failure before it gets started.

3. **Training for service as well as for teaching.** Any teacher who knows anything about his task has some conception of two truths, as follows: First, expression is a vital part of the teaching process; second, Christian character is developed by the right sort of activity. The teacher who would meet his full responsiblity must not only know, but apply these truths to his work. His influence and leadership must project themselves into the week-day life of the child. Any training program, therefore, that professes to measure up to the teacher's needs must go further than merely to equip her for class room instruction. In other words, the idea of service must be interwoven into the purpose and objectives of a whole training program for Sunday school teachers. The membership campaign will serve a useful purpose in many churches by calling the attention of teachers to this responsibility that lies beyond the field of mere instruction and emphasizes this one form of activity—the necessity of training for service as well as training for teaching.

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

REMINISCENCES OF BREVARD, N. C.

(Dedicated to the Missionary Society of Epworth Church, New Orleans.)

Is it idle curiousity that gives one the desire to penetrate into the wilds of nature, or is it because we unconsciously follow the passing throng? But when nature herself, in all her sublimity, invites us, what human being with a sense of gratitude or appreciation will let the opportunity pass by unheeded?

It was quite a contrary in July when a small party of sightseers ventured out on a trip to Mount Pisgah, near Brevard, N. C. It was a little more than eighty miles from our boarding house, and with great anticipations, for it was a delightful trip, and so, seated in the auto, we started on this most joyful journey.

The roads were fine, and after riding some seven miles, we came to the first mountain that we necessarily had to cross. This was a nine-mile drive over a somewhat rocky road, but we finally reached the foot of Mount Pisgah in safety.

When we entered the gate at the foot of the mountain, the keeper of the inn gave the necessary instructions: Before going up, a certain number of automobiles are allowed to ascend for so many hours, and at a certain hour they begin to drive down the mountain.

As we stood at the bottom of the mountain, old Pisgah, with extended arms, seemed to say, "Come and see," and as we rode up this narrow, dangerous road, we realized, "there must be no variableness, nor shadows of turning," which is certainly emblematic of a Christian life. The gentleman in charge of our party advised us to enjoy the scenery on every side, as it was his duty to keep his eyes on the road, and his steady hands on the auto wheel, for one wrong turn meant utter destruction.

Finally we reached the stopping place, as near the summit as we were allowed to go, and the majority of our party began to climb to the tip-top. This was a thrilling effort over jagged rocks and small cliffs, but, persevering, we finally reached the top and threw our arms around the heavy pole, embedded in the rocks, for the support, I presume, of those who are overcome by the height.

We were now 5,749 feet above sea level, and as we gazed around we wondered how we could ever safely descend, even to our car, but we felt near to Him who "watches even the little sparrows fall," and, after satisfying our vision, we began to climb down these sharp rocks with a feeling of safety.

So from "Mount Pisgah's lofty height, we viewed our home," but, having no wings, we took no flight, but put ourselves into His hands and began our descent, thankful when we reached "terra firma" again. We had a wonderful experience to relate when we returned to our boarding house, but first we dispatched a fine, hot supper which awaited us and to which we did ample justice.

The following day we visited one of the summer camps for boys, located near Brevard, N. C. The camps are located in the beautiful Blue Ridge section, forty miles from Asheville, and one and one-quarter miles from town. They contain over 200 acres of mountain woodland valley, including a ten-acre lake. The lake is equipped with Mullen's steel rowboats and Old Town canoes, which are at the disposal of the boys practically all day. The lakes are under constant supervision during the boating hours. The boys boarding at these camps are treated to a motor trip to Mount Mitchell, 6,711 feet above sea level, the highest point in Eastern America.

Second only to the Mount Mitchell trip is the fifty-mile canoe trip to Asheville, down the French Broad river. The canoes are taken by truck to the river, which is two miles from camp, and the boys get an early start. They camp out one night on the way, and reach Asheville the next day in time for dinner. After dinner, they have a short while to see the city, and return by rail to camp, where a good supper has been prepared for them, and when the retiring bell taps, they are glad to "fall in" and take a rest.

On our way to the camp we visited, by invitation, a lady resident of this locality, where we were entertained with a display of home-made quilts, bed-spreads, curtains and counterpanes. The quilts and spreads were made by grandmothers and even great-grandmothers. The quilts were pieced in stars and baskets, and the quilting was beautifully worked in wreaths of leaves, with the tiniest stitches. The curtains and tablecloths were made of flax by this lady's mother, and the loom on which the flax was spun was also displayed. Now you might say, "Of what interest are these articles of ante-bellum days?" But when you listen to the history of these precious tokens, your interest becomes intense and you take great pleasure in listening to its recital.

One blue-and-white counterpane was made by a great-grandmother in 1717 and is perfectly whole. As I gazed on these works of art, for such they were, I thought of that beautiful poem by Mrs. Felicia Hernas (I think), and tears came into my eyes as I recalled the words. Those beauti-

(Continued on Last Page.)

School Desks,
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Kindergarten Chairs
School Supplies,
Blackboards

Southern Desk Co., Hickory, N. C.

When Over Eighty
He Found a Tonic That Keeps Him Up

Rossville, Ga.—"About two years ago when I was recovering from the 'flu' I began taking Dr. Pierce's Golden Medical Discovery and it helped me so much I have been taking it at times ever since. I am eighty-two years of age and getting along very well on the 'Golden Medical Discovery.' It keeps me well and stout for one of my age."—J. M. Cheek.

Keep yourself in the pink of condition by obtaining Dr. Pierce's Golden Medical Discovery in liquid or tablets from your neighborhood druggist, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. of the tablets.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference .....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference.
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

Here and There Over Mississippi.

Mr. W. D. Hawkins, our wide-awake president, never tiring in the work of the Epworth League, sends in the following gleanings from the field that have been received in his office by mail, and also what he has seen and heard while out in his work as Centenary Secretary for the Mississippi Annual Conference:

A recent letter from Rev. J. B. Cain, Ellisville, contains the following paragraph:

"We have three Leagues now, a new Senior League at Moselle with about twenty-five members, a new Junior League at Ellisville with thirty-two members," (Of course the one at Ellisville makes the third.)

On a recent visit to Canton I find that they have three live, wide-awake Epworth Leagues, Senior, Junior, and Intermediate, all doing fine work, and are anxious to go out into the surrounding territory and organize new Leagues, and do anything else they can to be of service to the Epworth League.

There were recently licensed five young preachers at Central Methodist Church at Meridian. Four of these were members of the Senior League, and three of them attended the Assembly at Whitworth College in June, and all three of them were Life Service volunteers. The names of these young men are: Lynn Covert, James Wascom, Maurice Caver, Fred Graham, and Joseph Eugene Chambers.

The Meridian Epworth League Union had their regular meeting the third Sunday in September at Hawkins Memorial Church. The banner for the largest attendance was awarded to the Junior League at Hawkins Memorial Church.

I wonder if Hattiesburg, Jackson, and Laurel would not find an Epworth League Union profitable?

W. D. HAWKINS.

IMPRESSIONS OF THE BROOKHAVEN ASSEMBLY.

Rev. J. L. Sells says of the Assembly:

"You ask what were my impressions of the recent Epworth League Assembly in Brookhaven. Briefly they were these:

"That it was one of the finest bodies of young people that I had seen in any religious gathering. They were bright, wide-awake, mentally alert, and anxious to find out all they could about the work of the Master, and how they could best be used for him.

"It was most noticeable how few careless ones were there, that seemed bent on having a good time alone, and these could not help but be influenced in some degree by their companions and friends.

"Those in charge of the Assembly certainly put forth every effort possible for the complete success of the Assembly and for the comfort and pleasure of all who were there. If there was anything left undone in that respect, I could not detect it.

"That the place was ideal for such a gathering, dormitories, class rooms, dining hall, all convenient and in good shape. Happy the Leaguers of any State or Conference that had such ideal conditions and opportunities."

Rev. W. J. Dawson's Impressions of the Assembly.

"As to my impressions of the Epworth League Assembly and what I thought was the best part of the program, I find it rather difficult to decide on any one feature as being the best. As you know, this was the first Assembly that I have attended, it was a revelation to me. I had no idea of the scope of the Assembly. I know of nothing that means more for the future leadership of the church than does the Epworth League Assembly. It is out of such meetings as the Assembly that most of our preachers, missionaries, deaconesses are coming.

"Every feature was so good that I am unable to say which was the best. Perhaps from the spiritual point of view, the morning watch meant more than any other feature on the program.

"I am glad that I attended. I enjoyed every moment that I was there."

GOOD FOR ALL STEWARDS.

Dear Member of the Board of Stewards: Our Conference year is fast coming to a close. Our record will be written by Nov. 5, when the Annual Conference convenes at Canton, Miss. Our fourth quarterly conference will meet Friday evening, Oct. 31, when the business of this church for this Conference year will be reviewed and summed up.

It is the duty of the pastor at the fourth quarterly conference to place in nomination the names of the men who shall serve the church during the next Conference year as stewards of the church; and the quarterly conference either confirms or rejects the names of the men presented.

The office of steward is a very important office in Methodist polity. The steward stands next to the pastor in the officiary of the local congregation, and he is chosen for nomination, first, because he is a good, strong Christian character; second, because he is a good, strong business or professional man who will exercise his business sense to conduct the business affairs of the church as he would conduct his own business, so that the church will not be brought into disrepute in the community and Conference, and will not suffer for lack of funds to prosecute the work of the Lord in the community.

The present pastor does not know who will be the pastor of this church for the next Conference year. He might be returned and, if such should be the case, he will want a board of stewards that will work in harmony with him for the best welfare of the membership of the church in order that the best results may be secured for the kingdom of our Lord. If a new man should be appointed, the present pastor wishes to hand to his successor in office a board of stewards that will help him in the prosecution of his work and be a blessing to the kingdom.

I am, therefore, writing you, reciting the above facts, asking you to think seriously on the question because it is a God-given privilege and honor to serve the church of our Lord in the capacity named, and if you are willing to subscribe to the following:

First—That you love the Lord, you love his church, you love his people and are ready to lend yourself to the promotion and extention of the work of the church by praying for its success, attending faithfully upon its services and supporting its institutions.

Second—That you are willing to exercise good, strong business sense in providing for the finances of the church by inaugurating the best system of conducting such finances that your judgment may dictate, so that the church will not be embarrassed and that the Conference year may come to a successful close without a "financial tug" at the close of the year to make the record clean.

Third—That you will attend upon the meetings of the board of stewards, regular and called, and assist in prosecuting the work given to them, sickness and absence from the city being the only things that should prevent you from performing such duties.

If you are willing to assume this honorable position of steward and the duties thereby devolving upon the same, your pastor is ready and willing to place you in nomination. If you are not willing to assent thereto as stated above, please speak to the pastor concerning the same, as the pastor will take your silence to mean that you give your assent.

I have spoken plainly, but in love, for our Lord and his church, and I feel sure that you agree with me that this church merits and should have the best pastor and preacher that the Conference can send them and the strongest board of stewards that conditions can provide them. We must be big, strong, godly men, full of the power of God's spirit and willing to lay ourselves out on the altar of our church for the glory of God and the upbuilding and maintenance of that church.

May God bless you.

HENRY FELGAR BROOKS, P. C.,
Capitol Street Methodist Church,
Jackson, Miss.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

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OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv.

Getting Up Nights
CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and postpaid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.
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WINTERSMITH'S CHILL TONIC
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Prevents and Relieves
Malaria-Chills and Fever-Dengue

MEMORIES OF THE PAST.

This beautiful Sabbath afternoon while resting and quietly meditating, I was scanning the pages of the New Orleans Christian Advocate of Sept. 18, and these words met my eyes, "Rev. J. H. Rogers—A Memoir." These words brought sorrow to my heart, and caused my mind to wander back into the past.

Thirty years ago this past August, Brother Rogers was pastor on the Poplar Creek elrcuit, and, with Brother W. D. Bass to do the preachlng, Brother Rogers held a ten days' meeting at old Bethel ehurch. It was during this meeting that I, then a little girl, gave my heart to God, and decided to conseerate my entire life to his service. At this writing I ean still see and hear Brother Rogers as he would go from one to another as they knelt around the altar seeking Christ. He brought eaeh ono a tender message of love and a promise from God's book that brought sweet peaco to the troubled souls. He was indeed a man of God.

I visited this same old Bethel church a few Sundays ago. It is the same old sacred spot to me, only dearer as the years roll by. Tho old faces are almost all gone, and new ones have taken their places. The boys and girls of thirty years ago are the mothers and fathers of to-day. Such is life.

Since reading these words, perhaps an hour ago, I have reviewed my life for the past thirty years. God has done much for me. Though some very great sorrows have come into my life, I have been able to see God's guiding hand. I have done so little for Christ, I often wonder how he can bo so patient with me. And then comes to my mind this little story about a peasant woman. May I tell it?

Once upon a time a king wanted to build the most beautiful church ever built in any country. Everybody was eager to help, and many workmen were employed. While the church was being built, the king had a dream, in which he thought an angel told him to place a white marble slab in the holy place over the altar. The angel also promised that when the church was completed, a name would appear on the slab. This name would be that of the person whose service during the building of the church had been the most pleasing in the sight of God and the angels. In order that everybody might have a chance, the king told of his dream, and ordered the slab fixed as the angel directed. Of course everybody was anxious for the great honor. Rich men gave wonderful gifts; one man gave great marble eolumns for the porch; another gave gems and precious stones; a lady gave beautiful velvets for the cushions; the king gave his own servlces, working like any eommon laborer. When the people saw this, they thought of course the king would surely have his name placed on the slab. But when the building was complete and the name appeared, it was not the king's or any of the nobles, but the name of a poor peasant woman. How surprised the people were. No one had seen her around and they wondered how it could be. What had she done? The king sought her out. He found her in a little humble eottage. He told her that her name had appeared on the slab, and wanted to know what she had done to earn this great honor. She seemed puzzled. "I did nothing at all," she replied. "I was never near the building, only to look at it."

"Think," urged the king. "You must have done something. Think."

"The only thing that I ean remember was so small it does not count," she answered. "I used to watch the oxen dragging the wagons of heavy stone for the church up the hilly road. There were many sharp rocks on the road, and one day one of the oxen stumbled and fell. The poor thing was badly hurt and suffered much. It made me feel very sad, and to prevent another such accident, I arose early every morning and removed the stones from the road."

"What reward did you expect to get for this service?" asked the king.

"No reward," she replied, "only to know that the poor animals would not be injured by falling on the stones."

Tho king was thoughtful a moment, and then said: "I see—I see now why your name appeared on the place of honor."

God wants us to forget the reward that might bo ours, and work through love.

The longing for the salvation of souls that entered my heart thirty years ago is still there, only stronger and deeper. During the fourteen years that I was a Methodist preacher's wife, I was happy in the work, and thanked God that he had given me a place to work in his vineyard. Since his death, a little over three years ago, I have been teaching, and in this work I have been doing my best to live for God and instill into the hearts and minds of the little children in my care high ideals and Christian principles. But at this time every year, I get homesick, and oh so lonely for the loved ones and friends that I miss so much.

The preachers and families are looking forward to the Annual Conference—some with a heavy heart because they have not been able to reach the goal set, and others with joy because a wonderful blessing has come their way. I know both feelings and can sympathize. But now, if I should be called on to give a report of my year's work, I am afraid that it would be very little that I could report; and yet surely I have moved at least a few stones. I am praying yet, and I know that if God needs me he will in some way open up a broader field of service. When this time comes I am ready to give my best for my Christ.

May I ask an interest in the prayers of the Christian people in behalf of my two little boys and little girl, that they may make useful men and women in God's kingdom?

If any of my friends in different parts of the State should see this and care to write me, I would appreciato it oh so much.

MRS. J. C. McELROY.

Weir, Miss.

FELLOWSHIP AT ITS HIGHEST.

Every man needs to live eonstantly in the light of his best possible self.

Man's best record at golf or in salesmanship; his most perfect achievement in art or professional life; his largest yield in wheat or corn, or his lot of best sellers on the stock market; whatever is best, he works under its urge the balanee of his days.

But progress demands increasing mastery. No man liveth unto himself alone. His worthiest effort is perhaps surpassed just over the way. He needs the touch of others to enlarge his vision and thinking. His ultimate worth must be determined in terms of his relation to other persons, finite and infinite.

To know the best in others, he must seek their fellowship at its highest. To make honest judgment of the world's greatest personality, man must live in the presence of his ideals, and by experimental knowledge settle all questions as to his worth. The good news of the Master is that man, with all his frailty, may beeome a son of God. He may attain his best possible self by constant eommunion with the Son of God.

The church on earth is simply a sea of humanity with its tide set towards immortality. Breaking on the rocks, yet drawn irresistibiy on by the hope set within. It overcomes every obstacle and reaches the quiet haven. It is the fellowship of those hungering for the best. Share its hopes. Fight its battles. Enter into its joys.—Selected.

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"THE BALANCE WHEEL OF LIFE."

Why the ehurch? Does the ehureh meet a need in a growing, developing city?

Twice within the past two weeks our attention has been called in the public press to the assumption that many of tho suicides of the past year are traceable to the jazz life we are living. Every one will aeknowledge the unsettled eondition of many phases of life.

None of us eontemplates suicide; yet how few of ns are really living the full measure of life! To be efficient the life must havo depth; the deep things are found in the soul; the sphere of the soul is in the ehurch and her services.

The clarion call from many sources is—Poise, Quiet, Steady.

Where better ean wo imbibe that spirit of calmness and serenity that gives depth and poise to life than in the church services?

The balance wheel of life is the soul. No organization of interest eaters to the soul as does the church. The ehureh serviees afford time and opportunity for meditation and reflection not offered elsewhere.

God said: "Be still and know that I am God." Jesus instituted the chureh as the avenue through which we may collectively pray and think under the blessed quietness of a worshipful religious assembly.

"I was glad when they said unto me, let us go unto the house of the Lord."—Selected.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WOMAN WEAK DIZZY, FAINT

Found Relief in Taking Lydia E. Pinkham's Vegetable Compound. Always Recommends It

Bridgeport, Connecticut.—"I was completely run-down, had headaches, dizzy, faint feelings and other troubles women often have. As I had taken Lydia E. Pinkham's Vegetable Compound before, my husband said to take it again. I have now taken Lydia E. Pinkham's Blood Medicine, the Liver Pills, and six boxes of Lydia E. Pinkham's Vegetable Compound Tablets. I am feeling very good now and shall continue taking them for a while. I have been telling my cousin about the medicine and she wants to take it, too. I always recommend it."—Mrs. HENRY C. SMITH, R.F.D. No. 3, Box 6, Bridgeport, Conn.

Lydia E. Pinkham's Vegetable Compound is a splendid medicine for such conditions. It has in many cases relieved those symptoms by removing the cause of them. Mrs. Smith's experience is but one of many.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, over 121,000 replies were received, and 98 per cent. reported they were benefited by its use. For sale by druggists everywhere.

Are You a Tired Out Housewife?

Many people do not realize that the most exhausting of all work is housework and the care of children. Many a woman who should be in the prime of life finds her strength gone, her nerves unstrung and is weak, worn out and run down with pale, thin, watery blood from the strain of housework.

In such cases, what you need is something to put more iron into your blood. Nuxated Iron contains iron like the iron in spinach, lentils and apples, and like the iron in your blood. You will be astonished at how much better you feel often in even a few days.

Try taking Nuxated Iron for two weeks, and you will see color come back to your lips and cheeks, you will not be so easily upset by trifles, and best of all, you will find that you have new strength and energy and endurance for your daily tasks. At all good druggists.

REMINISCENCES OF BREVARD, N. C.

(Continued From Page 13.)

ful, beautiful hands, so withered and old, now silent in repose, speak to the loved ones of to-day through these cherished relics and the sentiment silently expressed will pass on to succeeding generations.

We appreciated and thanked the dear mother for showing us the contents of that chest, for it created in our hearts a deeper love and reverence for those of the pioneer days.

MISS G. CARTY.

New Orleans, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Calhoun City, at Pine Ridge, a.m., Oct. 18, 19.
Houston, p.m., Oct. 19, 20.
Pontotoc, a.m., Oct. 25, 26.
Okolona, p.m., Oct. 26, 27.

Brethren, only a short time remains to us for the completion of the year's record. What we do we must do quickly. The Lord has blessed us with good crops. Let us show our appreciation by a full report from the Aberdeen District at West Point, Oct. 29. Let pastors and officials consult the Discipline as to written reports and other requirements for the fourth quarterly conference.

To the work, and together, brethren—over the top!

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Church, Oct. 13, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

A. T. McILWAIN, P. E.

Corinth Dist.—Fourth Round.

Tishomingo, at West Side, Tuesday, Oct. 14.
Booneville ct., at Oak Grove, Oct. 15.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Fourth Round.

Oxford, Oct. 12, 13.
Abbeville ct., at Cambridge, Oct. 18.
Ashland ct., at Liberty, Oct. 19.
Lexington, Oct. 22.
Winona, Oct. 23.
Ebenezer ct., at Liberty Chapel, Oct. 26.

R. A. TUCKER, P. E.

Greenville Dist.—Fourth Round.

Rosedale and H., at Rosedale, Oct. 12, 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

Greenwood Dist.—Fourth Round.

Indianola, Oct. 14, 3 p.m.
Itta Bena, Oct. 14, 7:30 p.m.
Minter City, at Glendora, Oct. 15, 3:30 p.m.
Schlater, Oct. 15, 7:30 p.m.
Swiftown, at Morgan, Oct. 16, 3:30 p.m.
Carrollton, at ———, Oct. 18, 19.
Greenwood, Oct. 20, 7:30 p.m.
Drew, Oct. 22, 7:30 p.m.

J. E. CUNNINGHAM, P. E.

Will You Live To Be Eighty?

If You Are Getting Along in Years, Cod Liver Oil Will Give You Strength and Vitality to go Further.

At no time of life is Cod Liver Oil more helpful than in old age.

Full of vitamines—it is a body builder—a strength promoter unequaled.

But of course you know that nowadays you don't have to take the horrible nasty tasting, ill smelling oil itself.

Science has made that unnecessary for now you can get McCoy's Cod Liver Oil Tablets at any drug store—60 tablets for 60 cents and as they are sugar coated they are as easy to take as candy.

Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

Then if you are not satisfied—just ask your druggist to return your money—for McCoy's Cod Liver Oil Tablets—original and genuine—are guaranteed.

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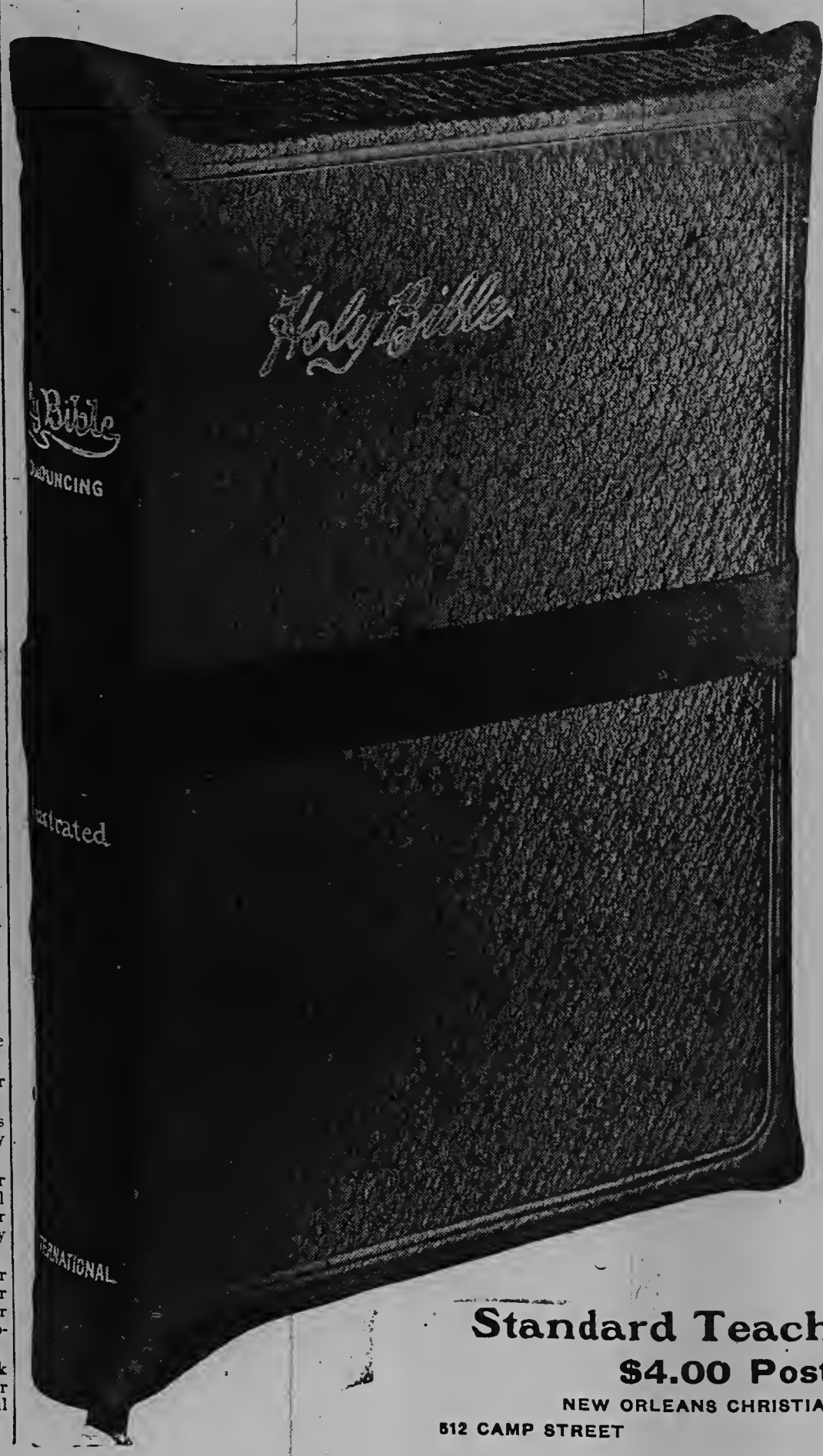

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3585.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 23, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHRISTIAN EDUCATION MOVEMENT.

The Christian Education Movement approaches the peak of its opportunity. The fourth regular payment falls due Nov. 1, and many deferred payments begin then. The Centenary has passed its zenith, and the Superannuate Endowment cause is being cared for. Throughout the church there is the feeling amounting to a conviction that the Education Movement, having waited patiently its turn for making collections, now has its opportunity. The message of the movement has not been in vain, but has largely gripped our people. They are impressed more and more with the importance of Christian Education. There has never been greater need or greater opportunity for the church's ideals and influence in our educational system. These ideals will live and shape the life and destiny of the nation largely as they are embodied in our own institutions. The church's work and part in the field of education is more clearly defined than ever. Shall we occupy this field and do this work?

The answer to this question is now up to our educators on the one hand, who must do this work, and to our people on the other hand, who must provide the sinews of war. These two factors are interdependent. One cannot do without the other, and one very much helps the other. When our institutions of learning send forth a product that, measured by Christian standards, is vastly superior to that produced by the secular schools, Methodists will provide the material resources for adequately equipping and maintaining our schools. On the other hand, unless the funds are furnished, it is impossible for them to do their work thoroughly. These two factors will determine the future of the church's educational activities.

Though there may be some "spots on the sun," every Methodist ought to know that our schools, by all reasonable tests, are doing well their part and keeping faithfully their covenants in this dual proposition. Every loyal Methodist who loves his church intelligently will make a diligent effort to do his part. The Christian Education Movement is the concrete, practical response of the church in this cause so vital to the kingdom.

Every man in the organization of the Movement needs to be impressed with his responsibility. If he fails, the effort to that extent fails. This is true of bishops, secretaries, presiding elders, pastors, collectors and subscribers. But at this stage of the effort the last two named are in the most responsible positions. The collector who, in a prompt, business way, looks after the payment of pledges as they fall due, renders an inestimable service to the cause and deserves the "well done" of the Master. The subscriber should make his payments promptly and respond cheerfully to the collector's appeals, appreciating that he gives his time and talent to this work without salary.

THE BLESSINGS OF PROHIBITION.

Mr. Wayne B. Wheeler, general counsel of the Anti-Saloon League of America, in an address before the State Sunday School Convention at Albany, N. Y., on Thursday night, Oct. 16, made the following statement:

"A million lives have been saved by the drop in the death rate since prohibition. We spend $74,000,000 less per year to relieve drink-made poverty. Over 500,000 fewer are drunk on our streets per year. Alcoholic insanity has dropped

REV. THOS. H. LIPSCOMB,
Pastor at West Point, Miss., Host of the North Mississippi Conference.

two-thirds. Diverting our former drink bill of billions of dollars to legitimate business has made possible the auto boom, which put 15,552,077 autos on our roads, giving employment to seven million people; transformed the movies into a billion-dollar business; writes monthly a billion dollars' worth of new insurance; adds $60,000,000 daily to our savings, and gives to the churches a membership increase equal to a Pentecost daily."

It is Mr. Wheeler's business to know what he is talking about—and we think he does know. Prohibition is an undisguised blessing.

NOT THE TIME TO VOTE.

We note from press reports that several of our Annual Conferences meeting this fall have adopted resolutions approving the pending plan of unification. This is not the official vote on the plan, of course, and we suppose a Conference has the right to do as it wishes about the matter; but we do not believe that formal action of any kind should be taken this year. The General Conference specifically fixed the Conference sessions of 1925 as the time for taking the official vote; that is the time when the vote should be taken.

WHY MR. HUGHES DOES NOT GO TO CHURCH.

In the October number of the Cosmopolitan Magazine, Mr. Rupert Hughes tells why he quit going to church.

As a theologian, Mr. Hughes is a well-known novelist and playwright. His attempt, therefore, to give the present status of theological doctrine is about as successful as would be an attempt by Firpo, the "Bull of the Pampas," to elucidate the theory of relativity. Mr. Hughes does not have to go to church, if he does not want to do so; but he really ought to know better than to try to excuse his personal derelictions on the ground of the gross ignorance, superstition, and hypocrisy of devout Christians throughout the land.

It is really refreshing to find a man of some prominence nowadays who is so blissfully ignorant of what Christianity is, of what the church stands for, and of the work the church is doing, just as it would be refreshing to run across some simple soul who would seriously contend that all the automobiles in the world are still propelled by the primitive two-cylinder engines—therefore he will not own or ride in one!

It is a little painful, though, to find a reputable citizen like Mr. Hughes who is content to enjoy all the blessings of Christian civilization—including the right to stay away from church if he wants to—who at the same time is so ungrateful as to "bite the hand that feeds him."

By his own confession, there was a time when Mr. Hughes went to church regularly and entered devoutly into its services. We fear that his present state of mind is to be attributed to a possibility that is well recognized in Methodist terminology—he is "backslidden!" He needs our prayers more than our anathemas.

NE PLUS ULTRA.

The following story is going the rounds: A man somewhat the worse from drink was boasting of his patriotism. "I'm no 100 per cent American, I want the world to know," he said. "The 100 per cent man just hates Japs, Jews, and Dagoes, and a few like that. I'm a 200 per cent American—I hate everybody!" The slogan, "America for Americans," may be pretty good in a way; but the "200 per cent American" is a menace.

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THE RETROSPECT.

By Aubrey Wooten.

As I turn my back and look upon the life that I have led,
There's a gardener that is idle and a vineyard that is dead;
And the many ways I've traveled, never reaching any goal,
Look more like the crossroads of the Flesh than highways of the Soul.

Memory comes to find her fancy in my dreams of long ago,
But there's only left the arrow—neither hand nor string nor bow;
And the milestones that are numbered with the years that now are flown
Bear the road-marks and the footprints of a life that lived alone.

I am soul-sick for my vineyard, tho' I know that it is dead,
But I'll grow another garden much more beautiful instead;
I won't throw away my birthright for the counterfeit and sham,
I will prove that I can come back—as determined as I am.

Life has been a tragic drama and I've played a sordid role,
I have thought more of my body than I ever have my soul;
But there's sunlight in my garden since I've opened wide my gate
To the Master of my vineyard, who is master of my fate.

Hazlehurst, Miss.

A LETTER FROM REV. J. L. NEILL.

My Dear Brother Carley: We have just closed the third session of the Czecho-Slovak Mission. It was by all odds the best session we have had to date. Visitors present were: Bishop James Cannon, Jr.; Rev. W. C. Cowart, Superintendent of the Belgian Mission, and Prof. F. C. Woodard, presiding elder of the Warsaw District of the Polish Mission and treasurer of that mission. Those present were of the opinion that few, if any, home Conferences were more Methodistic in all their work.

The reports were very gratifying, and showed 4 districts, 27 pastoral charges, and 36 organized churches. We now have 18 native pastors besides our five missionaries, making a total of 23 preachers. The total membership is 8,958. We have 11 Epworth Leagues, with 242 members; 32 Sunday schools, with 88 officers and teachers and 1,715 pupils; 11 Woman's Missionary Societies, with 400 members. The Bible school enrolled 20 pupils during the past year, 18 of whom passed their examinations successfully. The third session of the Bible school will open Tuesday, Oct. 14, and bids fair to be the best session to date.

One of the most gratifying things connected with the reports was the attitude of the church toward self-support. The sum of $3,389 had been raised for church buildings; the total raised for all purposes was $7,699. This is more than double what was raised last year; more than four times what was raised the first year. There were 36 lay delegates present; it was interesting to see them take such an active part in the work of the Conference.

All our men go to their respective fields of labor with a renewed determination to take this country for the Kingdom of God. Bishop Beauchamp and Dr. Rawlings tell me that unless the Centenary subscriptions are paid at an early date, our whole work will face disaster. They have urged that I spend the winter in the States, assisting with the collections. I am leaving within the next few days for America. Rev. D. P. Melson, of the South Georgia Conference, will be in charge during my absence.

With the kindest personal regards and brotherly love, I remain,

Yours sincerely,

J. L. NEILL, Superintendent.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.

By Van Carter, General Superintendent, Louisiana Council, Religious Education.

Last month was held in Lake Geneva, Wisconsin, the first Professional Workers' Conference of the International Council of Religious Education. The Conference was attended by 117 delegates, including executive and field workers of twelve co-operating denominations, State secretaries, county and city secretaries, directors of religious education, children's workers, young people's workers, adult workers, specialists in week-day and vacation school work, and laymen interested in the cause of religious education. Our own Methodist Episcopal Church, South, was represented by our General Secretary, Dr. John W. Shackford, and Dr. L. S. Sensabaugh.

The theme of the Conference was "Functions and Relationships in the Merger," the Merger, of course, being the getting together of thirty-five denominations and the International Sunday School Association into one organization, which was accomplished in June, 1922, at Kansas City. The finest spirit of good will and fellowship prevailed, and all present manifested a will to co-operate and a sincere desire to learn how to co-operate. The discussions were carried on in a spirit of open-mindedness, with an eagerness to get the other person's point of view and study the problems presented from all angles.

One of the particular points brought out and agreed to in the Conference was that the program of the International Council of Religious Education and its auxiliary State and local Councils in the Merger is not in any sense a separate or competing program in relation to the denominations, but that it should be considered by all co-operating denominations as their own. Since the different co-operating denominations have a voice in determining what the program shall be, and in setting up the organization and machinery through which it shall be carried out, it was agreed that they should consider it as their own co-operative program and feel a definite responsibility for its promotion and support.

Among the many points brought out in the Conference might be mentioned the following:

1. That co-operative relationship cannot be worked out on paper, but can be accomplished only by meeting together, planning together, and working together.

2. That through conference and planning together, the denominational and interdenominational forces will discover what things can best be done together, and that these should form the basis of co-operative effort.

3. That the International and State Councils should give publicity to denominational training schools and conferences, and that the denominations should announce and promote, through their publications, international and State training schools and camp conferences.

4. That the denominations should help furnish leadership for international and State training schools and camp conferences, and should help promote attendance and secure financial support.

5. That in the development of a system of leadership training it must be remembered that there are other means besides training schools, and that in seeking to reach the people we must begin where the people are and lead them step by step toward the desired objectives.

6. That denominational field workers should furnish State Councils with full information regarding the dates and other details of their denominational programs within the State.

7. That denominational leaders should pass the word down to their workers that the International Council and its auxiliary State and local Councils are the accredited interdenominational agencies for co-operative work, and as such should be heartily aided and supported.

8. That it is the duty and function of the secretary of State, city and local Councils to take the initiative in calling conferences of denominational and interdemonminational workers for the planning, setting up, and promotion of co-operative programs.

9. That week-day religious instruction is one of the most important and rapidly developing phases of religious education, and that this work must of necessity be carried on very largely by co-operative effort. The necessity of International Council leadership in this field was strongly urged.

10. That there must be a dependence upon God for strength and guidance, and that there should be a fellowship of prayer among all those who have dedicated their lives to the teaching ministry of the Master.

At the coming session of the Annual Conference in Crowley, the brethren will be asked to consider the matter of officially co-operating with the Louisiana Council of Religious Education, and it is the hope of many Christians in other churches that they will decide to help the Council build and carry forward the community co-operative program of religious education that will help the churches to reach the one million, two hundred thousand, five hundred and sixty-five Protestants now in Louisiana not in any Sunday school.

New Orleans, La.

INCIDENTS IN THE PROCESS OF METHODIST UNIFICATION.

By Rev. Rolfe Hunt, D.D.

I have read in silence much that has been written on the subject of unification, pro and con. I have been pleased with the lofty Christian spirit of most of it and grieved by the narrow and bitter spirit in part of it.

It is well for all of us to remember that all that is desirable in any church is characterized by love in spirit and in manner. No ecclesiasticism can take the place of love. It is also important to remember that it is easy to profess love while practicing the contrary; and equally easy for us to avow love on our part and charge hate to others of a contrary opinion—as easy for one party as the other.

There is absolutely no justification for any of us who thinks less of another merely because opinions differ.

For myself, I am happy in my relation to the Methodist Episcopal Church, South, as it now is. So far, I can see no reason why I could not be equally happy in the two churches brought together, as now proposed. Apart from considerations personal, I think I see considerable advance in mutual understanding, in love, and in sympathetic co-operation, to come out of the closer relations of the two churches. With such increase of mutual understanding, love, and co-operation, each individual can but be enriched and the general interest of the kingdom advanced.

In a circular document recently sent me by opposers of unification, serious objection is made

to promoting the present plan because it engenders confusion by stirirng up differences. The implication is that it is only those who support the plan who cause differences and produce confusion. Such brethren forget that a large majority of our General Conference at Hot Springs appointed the Commission; that a large majority of that Commission endorsed the present plan, and that a large majority of the special session at Chattanooga passed it ou to our Annual Conferences. In view of the facts, those who oppose unification are more chargeable with causing differences and confusion than those who agree to the plan legally proposed and submitted.

Really, so far as I can judge of the situation, from somewhat extensive reading and personal contact, most of the differences and regrettable feelings grow out of our divided leadership, and the peristent efforts on the part of our constituted leaders to carry the church according to their own way of thinkiug. It is a pity our bishops and those who represent the church in its legislation cannot act in accord.

Occasionally I even hear the fear expressed that those who make the appointments will be biased in the assignmeut of preachers. I am sure this is an unwarranted distrust of our bishops and presiding elders. I have too much confidence in these brethren in authority to entertain any such fears. Now and then I hear it said that it will be many a day before an advocate of unification will be sent to another General Conference.

It seems to me that there is too much else to consider for us to permit this one factor to determine qualifications for seats in the General Conference, whether one is on this side or that. Threats and iutimidations are out of order from either party; and they are as reprehensible in one as in the other.

Through all, it is well to remember that an active imagination can present a gloomy forecast of all movements. One sees a "lion in the way," and does not act; another "regards the wind," and does not sow. All progress hazards some risks. Here there comes a most practical question: "How will our members who are from the North be affected by some of the unkind words said about the Northern brethren?" Another practical question: "If we refuse to unite on the grounds most commonly urged against unification, what will become of the many valuable members we have from the North? Will they feel comfortable with us? Will they stay with us?"

Further, can it be denied that one reason why there are "Northern Methodist" churches in the South is that there has been prejudice in the South, as well as in the North? Really is all prejudice on one side?

Is it not true that there are many good, brotherly people North? And is it not also true that we have some sectional extremists South?

Did not Jesus mingle even with the despised Samaritans and announce a worship non-sectional? What would he have us do?

We may not be able to answer alike, but let us seek his spirit and try dispassionately to find his way. If we miss his method, let us at least preserve his spirit.

Lorman, Miss.

WHAT IS THE AIM AND PURPOSE OF THE PLAN OF UNIFICATION?

By Rev. T. J. Warlick.

Since the pending plan of unification will be, at least, a part of the constitution of the united church, and affect the titles of all our church property, it is highly necessary for all parties concerned to understand fully the meaning and aim of the compact before it is ratified. Much has been said and written that tends to conceal rather than reveal the real nature and obvious meaning of the plan in question. Many have spoken of it as a loose plan of federation, and others as a plan of unification, federation, or alignment of the two churches. Evidently the plan has a definite aim and purpose.

We give the following quotations to show how it is interpreted by some of the leading advocates of the plan. In his reply to Mr. Harbee, Bishop DuBose says: "A broad and steady distinction must be made between unification, or federation and union. It is not organic union that is proposed, but alignment of the two churches for greater missionary, educational, and publicational advancement. It also means the consolidation and unifying our work in the South—the elimination of the Northern churches from the South, and whatever work we have in the North from that territory. If this unification is consummated (and the indications are that it will be), in the South the difference will not be noticeable. We retain our General Conference and go forward with our local and jurisdictional work, just as heretofore. The Super-General Conference will consist of the two General Conferences in joint session, in which each side will have the same voting power. There are some points (and those are they to which I objected in the plan) that must be changed or modified; but we are reserving ample means for doing this. And always if either side is not satisfied with conditions when the point of uniting our forces is reached, it may withdraw without prejudice to its cause."

In his reply to Bishop Candler, Bishop Mouzon makes statements that tend to conceal the obvious meaning of the plan in question. He says: "Our plan of unification is in reality a plan of unification by co-operation. And it will work. What the plan really does is to take the two churches just as they now are and arrange a practicel method of co-operation. The Southern Church remains intact. The Northern Church remains just as it is. But the plan makes it possible to co-operate at many points."

It will be noted that there is practically no difference in the explanation of the plan by the two bishops. They seem to have agreed together to conceal or explain away the first article of the plan, which is, in fact, the keynote to the whole compact. In reply to what these leaders say we will let the plan in question speak for itself.

Article 1. "The Methodist Episcopal Church and Methodist Episcopal Church, South, shall be united into one church with two Jurisdictions under a constitution, with a General Conference and two Jurisdictional Conferences."

What is it, therefore, that Article 1 of the plan in reality does? First, it takes the two churches just as they now are and unites them, with all their holdings of every description, into one church under one constitution. Second, by drawing Jurisdictional lines, it divides the membership and territory of the united church into two groups or jurisdictions, with two Jurisdictional Conferences—this Jurisdictional line, I suppose, is mainly for the purpose of keeping the Negro out of the south corner of his church for the time being.

The thing we want especially noted is this: Jurisdicaion No. 1 is not, therefore, "the Methodist Episcopal Church just as it now is," just arranged for co-operation. Nor is Jurisdiction No. 2 the Methodist Episcopal Church, South, "still intact," with its General Conference retained, as these advocates of the plan would have us believe. The idea that these two churches can be united into one church and at the same time be two existing units, by any method of arrangement, is totally absurd and misleading.

The fact is, therefore, that Jurisdiction No. 2 (notwithstanding Dr. Carley calls it the white man's church) is not a church at all. At best, it is only a fraction of the united church—and if the proposed plan is ratified it will be a vulgar fraction. Who would think of calling the Louisiana Jurisdiction of the Methodist Episcopal Church, South, a church?

Many claim that the plan guarantees autonomy to Jurisdiction No. 2. Dr. A. F. Watkins, in his splendidly written article, says: "There must be unchallenged and unchallengeable local autonomy, with possession and control of property." I agree with him in that. But how can the Methodist Episcopal Church, South, have any sort of autonomous existence and at the same time be united with the Methodist Episcopal Church in one church? That is, it seems to me, just as impossible as it is for a man to be both bound and free at the same time.

Article 2 of the pending plan says, "The united church shall have a name." And when the two churches, therefore, are united into one church, the titles of all the property of the two merged churches will and must automatically be vested in this new "name," and be controlled, as all other connectional affairs, by the General Conference of the united church.

As a matter of course Jurisdiction No. 2 will have control over all its property as a trustee of the united church unless it should become dissatisfied with conditions and withdraw from the union. We will have to get Bishop DuBose to explain how that may be done without prejudice to our cause. But Jurisdiction No. 2 will certainly have no more autonomy than the Louisiana Jurisdictional Annual Conference, in the Methodist Episcopal Church, South, now has. To claim therefore, that Jurisdiction No. 2 can have autonomy, with control over property, is simply childish.

My Objections to the Pending Plan.

We will give just three reasons for being opposed to the proposed plan at this time.

1. Because the plan proposes to bind the two churches into one church, strip them of all their property rights, and force them to settle all unsettled questions, and grow back together, or perish in despair. The plan offers no relief in case of a hopeless disagreement, notwithstanding Bishop DuBose, after a close study of the plan, says either side may, if dissatisfied with conditions, withdraw without prejudice to its cause.

2. Because the history of the past fifty years shows a lack of unity that makes a happy and safe union impossible. The plan itself evidences a known lack of unity. I know of no one who has given all of the facts just as they are, except Bishop Denny, in his splendid minority report. And, my brethren, facts are the fingers of God, and, therefore, cannot be brushed aside as dust and ashes.

Some one has suggested that union would cause unity. But unity does not come that way. St. Paul says: "We are all baptized into one body by one spirit, and are all made to drink into the same spirit." And this baptism comes upon none except those who are penitent for wrongs committed. If this unity had not been lacking, we would never have had altar against altar in the South.

3. Because the pending plan places the Southern division where it will be under the necessity of doing its colored brethren an injustice.

Every one who is willing to view the facts as they are must see that the plan proposes a mixed church. It will have, to start with, approximately 400,000 Negro members, three of whom are bishops of the whole church, with all of the rights and privileges of the white membership of the communion. And every one must know that a mixed church cannot prosper in the South. I am reminded that the plan makes it unconstitutional for the colored members to have any privileges in Jurisdiction No. 2 of the united church. But is that right? Is not the Negro a member of the whole communion, equal with the whites? Being in a separate communion, as we are now in the Methodist Episcopal Church, South, social equality is only a privilege of theirs, and we can deprive them of that privilege without doing them an injustice. But if the two churches unite, then they cannot be denied that right without doing them an injustice. I do not believe in social equality in the church nor out of it, and for that and other reasons, at the age of 19, I withdrew from the Methodist Episcopal Church and joined what they called at that time "the Rebel Church." But it is a white man's church, and if I keep my senses, you are going to have the time of your life to reorganize me back. Knowing the views of the Northern people as I do, I am sure, if the pending plan of union should be ratified war would begin. That, in my judgment, would ruin both churches. An effort would be made by the Northern element of the church to amend the constitution and let the Negro join the white church in the South as they do in the North. And many Negroes would come into what they call "their own," and you need not doubt it.

Zachary, La.

SEVENTEEN THOUSAND VOLUMES OF SCRIPTURE GIVEN AWAY.

By Rev. J. J. Morgan, Southwestern Agency Secretary, American Bible Society.

Of vital interest to Bible lovers, especially those who support the American Bible Society, is the actual giving of Scriptures. The Southwestern agency of this Society, at Dallas, Tex., has given away, from January to October of this year, 17,650 Books, valued at $694.56.

About 50% of these donations are the Penny Gospels, given chiefly through our colporteurs, who distribute them with telling effect wherever they go.

A large percentage is given to the spiritually starved Mexicans; next come the prisons; and we never refuse a chaplain's request for help, or individual calls from prisoners for the Bible. A large number of Books have been given to hospitals and rescue homes. The Indians of Oklahoma and the soldiers in camp have been presented with pocket-sized volumes. We have responded to many calls from the blind and the aged poor. We never give promiscuously; never give without assurance that we are justified in generosity, trying to dispense wisely our sacred fund.

The figures given do not include grants of pulpit Bibles, yet this is one of the donations that reach a great number of people by means of one gift. The other day a young country pastor, accompanied by a member of his church board, called. His church building had been swept away by a cyclone. Shortly afterward, a fire nearly demolished the frame building his small, hardworking congregation had erected to take its place, and in this fire their pulpit Bible was ruined. There was not a trace of whining supplication in this man's request that the American Bible Society give a good pulpit Bible to his church. The need and worthiness were so evident that it was with great joy we immediately set our name to the form that authorized the outright gift of a Bible for this church.

The persons we have classed as Volunteers are just plain, everyday people, working as you and I do, and going about their daily labors like the rest of us, but—and here is the difference—they carry in their pockets or purses a quantity of penny Gospels, and take advantage of every opportunity to offer a Book to a stranger. Let me tell you a story, one a traveling salesman told us the other day.

"Monday I stood near the big, beautiful Union Station (in Dallas) giving out the American Bible Society Penny Gospels. A red-hatted station porter received one with apparent thoughtlessness.

"Tuesday I went back to the station to look after my baggage, and there, sitting on the curb, were three red-caps, very close together, pouring over some small object. As I passed near them I saw a tiny Gospel in the hands of the man in the middle. He pointed out a verse, read it aloud, and, turning his face earnestly from one to the other explained the words as he read. I went up to the baggage room and there I had a long wait. It must have been nearly an hour later that I came down again, and found those three men still deeply absorbed in the Penny Gospel."

If you knew that a trembling old woman in West Texas, nearly blind but eager for the comfort of the reading of the Word of God, was given, free of all charge, her heart's desire, and now can read for herself the blessed story in large print, would you rejoice with us?

Would your joy leap up, as ours did, when a foreign boy wrote back to us that he had read the Bible in his own language to his unconverted father and mother in Holland, and they had received the truth gladly? He himself had first found the Bible in our depository, where he saw the Dutch in its place on the shelves with some hundred other languages.

Has your heart been anxious when your boy went out to camp with the soldiers? Know, then, that ten thousand Gospels are being distributed to the young men at the encampment of the National Guard at Lawton, Okla., the American Bible Society furnishing the Books at the actual cost of making.

A certain prisoner at the State penitentiary, reading, in his isolation, the story of Christ, became conscious of the great truth. It stirred his heart and made an immeasurable change in his behavior. More than that, it made him anxious that others should learn of the Bible, and he wrote us to ask how he might secure more copies. Through the donation of a good man, we were enabled to supply him with a quantity of Scriptures, and later we learned of a class he had formed for the study of the Bible amongst the prisoners.

"I want Rev. —— to have all the Bibles he can use in his work," said Mis F., a wealthy woman of Texas, in our office recently. "Please send him a catalog. I am going to give you a check for $50 to cover whatever purchases he may make." And we know she will do it, for she has bought Bibles by the dozen to give away. Her beneficiary selects what is wanted; she pays the cost.

The work of the American Bible Society differs from that of any other concern in the commercial world. It sells, but without profit; it manufactures, and the quantity is practically unlimited. There is a constant pouring out of Bibles in more than seven hundred different languages and dialects, and these are not getting shelf-worn, but are kept in active service. Should a small pile begin to show signs of lazily lying still and so becoming shabby, they are routed out and quickly sent to some mission, as, for instance, the seamen's homes at the coast stations. And invariably the missionaries write us letters of sincere thankfulness. While it does please us to receive such acknowledgments, the thing we are most glad about is that we have put those Bibles to working for the Master.

REPORT OF SPECIAL COMMITTEE ON GROUP INSURANCE, MISSISSIPPI ANNUAL CONFERENCE.

To the Members of the Mississippi Annual Conference, Methodist Episcopal Church, South.

Dear Brethren: The special committee appointed at the last session of our Annual Conference to consider whatever plans and propositions that might be available looking to group insurance for our Conference, has held two meetings during the year, viz., June 30, and Aug. 25, both in Jackson, Miss.

We canvassed several different insurance companies, and, after carefully considering all propositions offered to us, we unanimously voted to recommend to the ensuing Annual Conference as follows:

1. That we recommend acceptance of the proposition offered by the Methodist Benevolent Association at Nashville, Tenn., which company offers group insurance at the rate of $10 to $16 per thousand, the rate depending on the average age of the group. If the average is 50, the rate will be $16 per thousand; if the average is 40, the rate will be $10 per thousand, with a graduated scale ranging between these two ages.

2. We recommend that all the clerical members of the Conference be eligible to membership in the group, and that each effective preacher be eligible to take a policy of $1,000, and that each superannuate, and each supernumerary preacher be eligible to a policy of $500.

3. We recommend the organization of an Association in the Conference, auxiliary to the mother Association at Nashville, under such by-laws as shall be adopted by the Conference, which Association shall have full control of funds contributed by and for the group of the insured.

Of course, the committee will submit a detailed report of its work and recommendations to Conference, but this synopsis of the report is given to our Conference organ for publication at this time in order that all who are interested may study the salient points in the recommendations, and be thereby the better prepared to vote on the report when it is presented at Conference.

Respectfully,

T. J. O'NEIL, Secretary of Committee.

FROM THE DECATUR DEN.

By Rev. S. A. Steel, D.D.

When Lee was defending Petersburg, at some places the Union and Confederate lines were so near together that a rock could easily be thrown from one side to the other. When there came a lull in the almost ceaseless firing, some Yankee would venture to poke his head above the trench and call out, "Don't shoot, Johnnie." And then a sort of unauthorized and tacit truce would prevail when the men in bright blue uniforms on one side, and the men in ragged and faded gray on the other side, would crawl up on the breastworks, and joke each other. A Confederate soldier would tie a plug of tobacco to one end of a string and a little rock to the other end, and throw it across to the Yankee side. The Yankee would pull the string across "the bloody chasm," take the plug of tobacco, and tie in its place a little sack of good coffee. Then he would throw the rock back to the "Rebel" side, and the hungry "Johnnie" would take off the coffee, and shout back, "Thanks, Yank." The next minute the shout would come, "Lookout, Johnnie; we're going to shoot!" Down the men on both sides would tumble into their "dugouts," and for the next five or six hours bang incessantly at each other with their deadly rifles.

What did such conduct mean? It meant that these brave men had no personal enmity toward each other. The Northern soldier was fighting for the Union, which ought never to have been disrupted by the South, and the Southern soldier was fighting for the principle of self-government as embodied in the State, which the North ought never to have violated by coercion. Each was right in purpose, each was wrong in the way they attempted to manage the case.

Now we are in a great crisis of our history as a church, and it seems to me we can learn something from the way our fathers fought their great struggle. Let me presume on my age and advise my younger brethren to avoid personalities. Fight measures, not men. Advocate principles, but do not attack character. Recognize the fact that there are good men and women on both sides of the question. There is bound to be misrepresentation, but unless it involves the principles for which we contend, do not pay any attention to them. Be like the engineer at the throttle, and keep your eye on the rail and your hand on the lever, and don't stop to throw rocks at the little animals that race along and bark at the Express.

In the beginning of the war with the North, General Lee was put in command of the Confederate troops in West Virginia. The campaign was a failure; but though it was through no fault of General Lee's, he was severely criticised. He not only did not reply himself, but prevented his friends from replying at the time to the harsh and unfair censure. Everybody knows now that General Lee was not to blame. Let us try to follow his example; I say try to follow his example, because it is no easy thing for a little fellow to walk in the steps of a giant.

For my part, I don't intend, with the help of the Lord, to let unification make me fall from grace, or think unkindly of "our friends, the enemy." I'm going to fight against the adoption of this plan with all my might, for as I see it, it means the end of my church, and I don't want to see that pass into oblivion. The Lord set up the Methodist Episcopal Church, South, just in time for me, and it has been a spiritual mother to me for seventy-five years. I'll fight for her to the end. But I want to fight these union folks as Stonewall Jackson fought the Yankees: shut my eyes, and say, "Lord, have mercy on their souls!" open them, and shout the order, "Fire!" We are contending for the same great principle of self-government in the church that our Southern soldiers fought for in the State. Give us a plan of unification that will secure that and I won't op-

pose it. What I oppose is not unification, but absorption, which is inevitable under this plan.

Let me say another thing while I am at it: Don't make a mountain out of a mole hill. Modernism is intellectually too weak to make serious headway in the church. Its presence in a few places will only stimulate a deeper study of the truth. History shows that error provokes zeal for the truth, and the conflict with it always advances the cause of righteousness. Some of the Canaanites were left in the land to test Israel. There are very few modernists among us. They are noisy, but it is like the story of the frogs. A farmer went to a hotel to engage to sell the hotel some frog legs. The manager said he would expect thirty-six frog legs on a certain day. When the day came the farmer appeared with one bull-frog. "Where are the thiry-six frog legs you promised to bring me?" asked the hotel man. "Mister," replied the farmer, "I did my best. This old bull-frog kept such a racket that I thought the pond was full of frogs. But he is the only one I could find." These Modernists make a big racket; get wide notice from the press, are adepts in sensational publicity stunts, and one would think the whole pond is full of them; but as a matter of fact, they are few in number and feeble in influence. So don't lose your religion because a few grasshoppers try to kick over the rock of Gibraltar.

Now, before you get after me for holding these sentiments, remember I am 75, "going on 76," am away up on the mountain. So if you want me to hear you, you will have to shout pretty loud. The angels were singing all around my seventy-fifth anniversary camp.. One of them lit down with a big bowl of ice cream; another with a genuine pound cake—the only kind I like—and others with good things. The air was pure, the sun was bright, and the Lord was with us as I preached twice. Unification may have upset some saints; but it shall not upset me. I notice this, though, the more I pray the less I favor this plan. That settles it with me, for the impressions that I get on my knees I take to be the guidance of the Spirit. I know what the unificationist will say, so each of us must follow what we feel to be the path of duty.

The signal waves. Time up in Decatur. Back in the Den in the Pelican Pines in Mansfield, La., after Nov. 15.

PAGEANT FOR CHRISTIAN EDUCATION DAY.

The Board of Education has had prepared a pageant entitled, "The Nation's Need," showing what the church is doing educationally, to be used in connection with Christian Education Day. The Discipline provides for this day, and the pageant will help the pastor and his co-workers to convey an instructive and interesting message to his people on this important subject. Copies will be furnished free to any pastor, Epworth League president, or Sunday school superintendent who will put it on in his church. It is adapted to city or rural churches, and will not require an unusual amount of work or equipment in its presentation. Send to the Board of Education, 810 Broadway, Nashville, Tenn.

H. H. SHERMAN,
Associate Secretary.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please hand in your reports not later than the second morning (the first day preferable) of the Annual Conference. Make separate check for each claim and note on check what claim it is for. Put no money in. Place report with check, or receipt, in envelope, seal and hand to W. T. Griffin, W. H. Lane, or to me. Mark on outside of envelope, charge and district. Get the latest report blanks from Lamar & Barton, Nashville, Tenn. No blanks will be sent out by the committee.

Conforming to the above requests will greatly facilitate matters for both the auditing committee and the Statistical Secretaries.

T. B. COTTRELL, for Committee.

MISSISSIPPI CONFERENCE.

Class for Admission on Trial.

The Class for Admission on Trial will please meet the Committee in the Methodist church, Canton, Miss., Nov. 4, 1924, at 2:30 p. m.

C. P. JONES, for Committee.

Committee on Admissions.

The Committee on Admissions of the Mississippi Annual Conefrence is called to meet in the Methodist church at Canton, Miss., on Tuesday, Nov. 4, at 3:30 p.m.

The committee is composed of J. T. Leggett, H. L. Norton, N. B. Harmon, J. M. Corley, P. H. Grice, J. H. Foreman and W. E. Dickens.

Candidates for admission, re-admission, and admission into full connection are requested to appear before the committee at the time mentioned above.

J. T. LEGGETT, Chairman,
For the Committee.

Class of the Second Year.

The Class of the Second Year, Mississippi Conference, will please meet the Committee at the Methodist church, Canton, Miss., Tuesday, Nov. 4, at 3 p. m. W. A. HAYS, for the Committee.

Class of the Fourth Year.

The Class of the Fourth Year, Mississippi Conference, will please meet the Examining Committee, Tuesday, Nov. 4, at 4 o'clock p. m., in the Methodist church at Canton, Miss.

HERVIE MELLARD, for Committee.

Methodist Headquarters, Jackson, Miss.

According to action of the committee having charge of the above matter, the various Boards of the Mississippi Conference will please give consideration to this item of interest at their first meeting on arriving at Canton.

This is important in view of the fact that the headquarters office must be financed if we are to have one. ROBERT SELBY, Chairman.

OCTOBER 15 TO JANUARY 15

THE CHRISTIAN EDUCATION MOVEMENT

DO YOU KNOW

That This Movement Has Right-of-Way for the Next Three Months?

HAVE YOU HEARD

1. That it has collected $5,000,000 of the $9,000,000 already due up to October 1, 1924?
2. That it has laid the foundation for and helped to raise $7,000,000 "New Money" in special campaigns, of which $3,000,000 has been paid?
3. That it has paid many old debts that have been sapping the life of our schools for years?
4. That it has increased by thousands of dollars—yes, millions—the endowments of our colleges and universities?
5. That it has erected many new buildings to meet the growing needs of our schools?
6. That it has increased substantially the salaries of underpaid officers and teachers?
7. That it has enrolled 7,000 Life Service Volunteers for full time Christian service?
8. That it is helping hundreds of these capable young men and women to go to college and prepare for a useful life?
9. That it has put new life and spirit and hope into our educators, who have been battling against heavy odds?
10. That the fourth payment falls due November 1, 1924?

HAVE YOU A WORTHY PART IN THIS GREAT MOVEMENT?

HAVE YOU PAID YOUR PLEDGE?

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

AMOUNTS PAID ON SPECIAL EFFORT QUOTAS NOW TOTAL OVER $750,000.

Each day brings us closer to the 1,000,000 mark in the Special Effort to raise $10,000,000 for Superannuate Endowment. To date (Oct. 4, 1924), $754,900.27 has been paid to the Board of Finance. It seems certain that by Christmas a total of $1.000,000 will actually be in hand from the movement. Are you proud of your Annual Conference's record? Up to Oct. 1, 1924, the Annual Conferences have paid on Special Effort quotas as follows:

Alabama, $15,742.69; Arizona, $877.70; Baltimore, $2,792.25; Central Texas, $14,148.57; Denver, $2,604.96; East Oklahoma, $5,975.02; Florida, $35,909.53; Holston, $36,523.69; Illinois, $3,033.26; Kentucky, $29,413.84; Little Rock, $13,111.20; Louisiana, $26,541.58; Louisville, $42.794.20; Memphis, $14,591.14; Mississippi, $16,578.62; Missouri, $29,320.40; New Mexico, $3,721.90; North Alabama, $15,352.96; North Arkansas, $12,859.73; North Carolina, $34.375.00; North Georgia, $34,-150.11; North Mississippi, $12,557.83; North Texas, $26,988.15; Northwest, $2.790.77; Northwest Texas, $8,448.17; Pacific, $9,503.90; St. Louis, $26,551.25; South Carolina, $12,723.82; South Gorgia, $13,548.08; Southwest Missouri, $36,-575.98; Tennessee, $37,275.95; Texas, $7,549.08; Upper South Carolina, $18,538.00; Virginia, $48,-649.61; West Oklahoma, $6,188.12; West Texas, $28.697.84; Western North Carolina, $23,207.69; Western Virginia, $26,801.80; Brazil Mission, $10; Congo Mission, $315; Japan Mission, $210; Belgian Mission, $55.93. Total, $737,522.32.

THE CLICKETY-CLICK OF THE FORGOTTEN MAN SPECIAL.

It is not enough to state what the Annual Conferences have done, but the success of the charges paying one-fifth or more of their total quotás should also be listed. In addition to previous reports on this subject, attention is called to the following:

Beaver Dam, Louisville, Owensboro, Rev. F. E. Lewis, pastor; total assumed quota, $1,111; amount remitted, $226.50.

Hanson, Louisville, Henderson, Rev. G. W. Pangburn, pastor; total assumed quota, $870; amount remitted, $261.35.

Trinity (Wilmington), North Carolina, Wilmington, Rev. H. C. Smith, pastor; total assumed quota, $3,300; amount remitted, $660.

Edinburg, West Texas, Beeville, Rev. H. S. Goodenough, pastor; total assumed quota, $2,128; amount remitted, $425.60.

Manchester Circuit, St. Louis, St. Louis, Rev. C. D. Hewitt, pastor; total assumed quota, $1,320; amount remitted, $266.

Labaddie and Gray Summit, St. Louis, West Plains, Rev. R. D. Kennedy, pastor; total assumed quota, $934; amount remitted, $291.70.

Oakville, West Texas, Beeville, Rev. Richard H. Heacock, pastor; total assumed quota, $575; amount remitted, $163.75.

Pulaski, Tennessee, Columbia, Rev. J. R. Parsons, pastor; total assumed quota, $3,020; amount remitted, $604.

Centenary (Chattanooga), Holston, Chattanooga, Rev. W. S. Neighbors, pastor; total assumed quota, $6,715; amount remitted, $1,395.

Baker, Louisiana, Baton Rouge, Rev. J. T. McVey, pastor; total assumed quota, $1,500; amount remitted, $388.10.

North Caiz, Louisville, Hopkinsville, Rev. A. L. Schanzenbacher, pastor; total assumed quota, $1,125; amount remitted, $235.30.

Roswell, New Mexico, Roswell, Rev. Clyde Campbell, pastor; total assumed quota, $3,500; amount remitted, $700.

Immanuel (St. Louis), St. Louis, St, Louis. Rev. O. A. Bowers, pastor; total assumed quota, $1,600; amount remitted, $320.

Houston, St. Louis, West Plains, Rev. Dawson C. Bryan, pastor; total assumed quota, $1,150; amount remitted. $230.

Highland (Petersburg), Virginia, Petersburg, Rev. W. H. Atwill, pastor; total assumed quota, $1,597; amount remitted, $357.40.

Kenedy, West Texas, Cuero, Rev. D. Scarborough, pastor; total assumed quota, $2,230; amount remitted. $456.

Central (Albany), North Alabama, Decatur, Rev. J. D. Hunter, pastor; total assumed quota, $4,050; amount remitted, $712.

Flat River, St. Louis, Farmington, Rev. William Stewart, pastor; total assumed quota, $2,035; amount remitted. $407.

Kingdom House (St. Louis), St. Louis, Rev. J. M. Bradley, pastor; total assumed quota, $200; amount remitted, $40.

Shaw Avenue (St. Louis), St. Louis, St. Louis, Rev. J. O. Ensor, pastor; total assumed quota, $3,250; amount remitted, $740.

McKendree (Nashville), Tennessee. Nashville, Rev. H. B. Trimble, pastor; total assumed quota, $5,034; amount remitted, $2,403.65.

Bland Street (Bluefield), Holston, Bluefield, Rev. J. A. Bays, pastor; total assumed quota, $11,100; amount remitted, $3.570.

Grove Avenue (East Radford), Holston, Radford, Rev. Z. B. Randall, pastor; total assumed quota, $3,000; amount remitted, $583.40.

Highlands (Fort Thomas), Kentucky, Covington, Rev. J. P. Strother, pastor; total assumed quota. $3,000; amount remitted, $700.

Alexandria, Louisiana, Alexandria, Rev. O. W. Bradley, pastor; total assumed quota, $5,000; amount remitted, $1,085.

Decatur Station, North Texas, Decatur, Rev. W. Harrison Baker, pastor; total assumed quota, $2.800; amount remitted, $616.75.

Clayton Church (St. Louis), St. Louis, St. Louis, Rev. C. J. Dohn, pastor; total assumed quota, $2,-070; amount remitted, $422.

Amherst, Virginia, Charlottesville, Rev. W. A. Orser, pastor; total assumed quota, $2,000; amount remitted. $400.10.

Highland Church (Petersburg), Virginia, Petersburg, Rev. W. H. Atwill, pastor; total assumed quota, $1,597; amount remitted. $362.40.

Raymondville, West Texas, Beeville, Rev. F. E. Ludwig, pastor; total assumed quota, $1,410; amount remitted, $280.

Main Street (Thomasville), Western North Carolina, Winston-Salem, Rev. A. C. Gibbs, pastor; total assumed quota, $5,000; amount remitted, $1,000.

Clovis, New Mexico, Roswell, Rev. W. S. Vanderpool, pastor; total assumed quota. $3,210 amount remittde, $642.

Wahatchey, Holston, Chattanooga, Rev. A. M. Tomlinson, pastor; total assumed quota, 5200; amount remittad, $40.

Main Street (South Boston), Virginia, Danville, Rev. J. G. Unruh, pastor; total assumed quota, $2.000; amount remitted, $400.

Gainesville, Alabama, Greensboro, Rev. J. C. Phares, pastor; total assumed quota, $1,740; amount remitted, $380.50.

Alvarado, Central Texas, Cleburne, Rev. W. J. Hearon, pastor; total assumed quota, $1,714; amount remitted. $694.20.

Centenary (Knoxville), Holston, Knoxville, Rev. John C. Patty, pastor; total assumed quota, $3,712; amount remitted, $740.

Broad Street (Knoxville), Holston, Knoxville, Rev. H. E. Kelso, pastor; total assumed quota, $3.500; amount remitted. $700.

Park Street (Atlanta), North Georgia, South Atlanta, Rev. C. M. Meeks, pastor; total assumed quota, $4,020; amount remitted, $1,568.42.

Centenary (Cape Girardeau). St. Louis, Cape Girardeau, Rev. J. R. Spann, pastor; total assumed quota. $2,800; amount remitted, $560.

New Providence and Bethel, Tennessee, Clarksville, Rev. J. R. Spurlock, pastor; total assumed quota, $2,000; amount remitted, $994.35.

Onancock, Virginia, Eastern Shore, Rev. H. W. Dunkley, pastor; total assumed quota, $2,720; amount remitted. $909.21.

Montcalm, Holston, Bluefield, Rev. Henry Lee Dean, pastor; total assumed quota, $2,000; amount remitted, $400.

Tulip Street (Nashville), Tennessee, Nashville, Rev. J. Allison Molloy, pastor; total assumed quota, $4,400; amount remitted. $900.

Brookside (Knoxville), Holston, Knoxville, Rev. J. H. Reynolds, pastor; total assumed quota, $150; amount remitted. $30.

Jasper, Holston, Chattanooga, Rev. S. A. McCanless. pastor; total assumed quota, $1,125; amount remitted, $225.

Lutesville and Glen Allen, St. Louis, Farmington, Rev. J. A. Wood, pastor; total assumed quota, $800; amount remitted, $196.14.

Lufkin Station, Texas, Nacogdoches, Rev. E. W. Solomon, pastor; total assumed quota, $3.375; amount remitted. $966.

Bulls' Gap, Holston, Morristown, Rev. E. Z. Blankenbeckler, pastor; total assumed quota, $1,500; amount remitted, $300.

Lakeport, Pacific, San Francisco, Rev. S. E. Grenfell, pastor; total assumed quota, $1,400; amount remitted. $397.50.

Erin, Tennessee, Dickson, Rev. J. T. Cotton, pastor; total assumed quota, $1,340; amount remitted, $384.25.

Central (Newberry), Upper South Carolina, Cokesbury, Rev. J. M. Steadman, pastor; total assumed quota, $3,055; amount remitted. $711.

Tierce Chapel, West Oklahoma, Panhandle, Rev. B. F. Cassaway, pastor; total assumed quota, $175; amount remitted, $35.

San Marcos, West Texas, San Marcos, Rev. C. M. Raby, pastor; total assumed quota, $3.450; amount remitted, $1,884.44.

Central (Monroe), Western North Carolina, Charlotte, Rev. C. C. Weaver, pastor; total assumed quota, $4,350; amount remitted. $870.

Hawthorne Lane (Charlotte), Western North Carolina, Charlotte. Rev. L. D. Thompson, pastor; total assumed quota, $4,265; amount remitted, $853.

Mount Vernon (Danville), Virginia, Danville, Rev. S. T. Senter, pastor; total assumed quota, $4.400; amount remitted, $880.

West Plains, St. Louis, West Plains. Rev. J. C. Montgomery, pastor; total assumed quota, $2,070; amount remitted, $414.01.

Make all payments on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

HYMN AT NOONTIDE.

Behold us, Lord, a little space
From daily tasks set free,
And met within thy holy place
To rest awhile with thee.

Around us rolls the eeaseless tide
Of business, toil, and care;
And scarcely can we turn aside
For one brief hour of prayer.

Yet these are not the only walls
Wherein thou mayst be sought;
On homeliest work thy blessing falls,
In truth and patience wrought.

Thine is the loom, the forge, the mart,
The wealth of land and sea,
The worlds of seience and of art,
Revealed and ruled by thee.

Then let us prove our heavenly birth,
In all we do and know;
And elaim the kingdom of the earth
For thee and not thy foe.

Work shall be prayer, if all be wrought
As thou wouldst have it done,
And prayer, by thee inspired and taught,
Itself with work be one.

—John Ellerton.

BURDEN BEARING.

"Can you help me for a few minutes, Marion?"

"I would like to, but I do not see how I ean." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening; I must go to our Freneh history class in an hour, then to a guild meeting, and get baek to my German lesson at 5 o'clock."

"No, you eannot help me, dear. You look worn out yourself. Never mind. If I tie up my head, perhaps I ean finish this."

"Through at last," said Marion, wearily giving a finishing toueh to the "Development of Religious Ideas among the Greeks," at the same time glaneing quiekly at the eloek.

Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising; but the startled girl saw bending over her mother's pale face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" asked the stern, strange-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"Yes," replied the other, "but they have no time to take eare of their mother."

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their works, hut they do not know they are letting the one they love most slip from my arms into yours. Those gray hairs come from overwork and anxiety, to save extra money for the music and French lessons; those pale eheeks faded while the girls were painting roses or pansies on velvet or satin."

The dark angel frowned.

"The girls must be aeeomplished now!" exclaimed the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages; those wrinkles eame beeause the girls had not time to share the eares and worries of everyday life; that sigh eomes beeause the mother feels neglected and lonely, while the girls are working for the women in India; that tired look comes from getting up so early, while the poor, exhausted girls are trying to sleep baek the late hours they gave to study and spent at the eoneert; those feet are so weary because of their eeaseless walk around the house all day."

"Surely the girls help, too."

"What they can; but their feet get weary enough going around begging for the charity hospital and the church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "so many mothers eall me. This is indeed sad—loving, industrious girls giving their mothers to my eare as soon as selfish, wieked ones!"

"Ah, the hours are so erowded!" said Life, wearily. "Girls who are eultured, or take an active part in life, have no time to take eare of the mother who spent so much time in bringing them up."

"Then I must plaee my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No, no!" cried Marion, springing from her seat. "I will take eare of her, if you will only stay."

"Daughter, you must have had a nightmare. Wake up, dear! I fear you have missed your history elass."

"Never mind, mamma; I am not going to-day. I am rested now, and I will make these buttonholes, while you eurl up on the sofa and take a nap. I will send word to the guild professor that I must be exeuscd to-day; for I am going to see to supper myself, and make some of those muffins you like. Now, go to sleep, mamma, dear, as I did, and do not worry about me. You are of more eonsequence than all the languages or classes in the world."

So, after being snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Henson fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be edueated and useful in this hurrying, restless day and generation," Marion soliloquized, as she oeeasionally stole a glance at the sleeping mother. "After this, what time she does not need I shall devote to outside work and study. Until she gets well restored, I shall take eharge of the house and give up all societies."

And Marion kept her word.

A few months later one remarked to her: "We miss your bright essays so mueh, Miss Marion. You seem to have lost your ambition to be highly edueated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded.—Seleeted.

HOW TO SUCCEED IN LIFE.

Early in life you will eome to two roads, and your success depends upon which you take. You need serious thought, earnest prayer and meditation to deeide this great question; but do not hesitate or delay your decision too long, for life is short and time is too valuable to waste it at the erossroads. Choose that for which you are most fitted and that whieh is honorable, right, and just, and press onward and upward, and do not turn back, but go forward to the goal. Go ask the successful man or woman about this, and he will tell you that one day he with many other comrades eame to these two roads. The others chose the one whieh had the least resistance, as it led on the level or downward grade, and they were failures. He took the upward road, although it was hard to elimb and he had many hard plaees to overeome; hut each victory made him stronger for the next obstacle, until he was strong enough to reach the summit of success.

Choose well, ehoose wise,
Then press your way along;
And never, never quit the task
Till you sing the victor's song.

— Selected.

THE BUSY SILKWORM.

It required two special trains of fifteen baggage ears eaeh to earry from Seattle to New York the seventy-five hundred hales of silk which recently arrived in Seattle from China and Japan.

Four hundred and fifty million silkworms were required to produce this silk.—The Portal.

Life is full of perplexing providences still. Good eauses suffer calamity and eclipse. We have sore and heavy crosses to bear. To us, as to our Lord's diseiples, they seem sheer ruin and disaster, and our hearts give way to something like despair. But they present a totally different aspeet to our Lord. He eonfronts our seeming defeats and disappointments with a serene and quiet mind. He knows that they will work together for our good and God's glory.—J. D. Jones.

We eannot relieve the past. Continued worry about it ineapacitates us to make the most of the opportunities of the present. Never allow your thoughts to dwell without purpose on past mistakes! Take them with you through the door of prayer!—E. P. S. H.

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

FOR

5 COUPONS FROM

LUZIANNE COFFEE

AND 98 CENTS IN CASH

TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (aeeording to direetions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

WM. B. REILY @ CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

The Publisbing Committee of the New Orleans Christian Advocate met in the office of the Advocate in the city of New Orleans, Oct. 16, 1924.

The Committee was pleased to find the financial condition of the paper better than it has been for several years.

The committee appointed at a previous meeting to procure competitive bids for the publicatoin of the paper, submitted bids from three printing companies. After due consideration of the details of the bids submitted, and a careful survey of the present business and editorial management of the paper, the committee decided to continue its publication on the basis of that adopted for the past year.

Rev. H. T. Carley, D.D., was re-elected editor for a term of four years. Mr. Chas. O. Chalmers was re-elected publisher and business manager.

By unanimous action of the Committee, the three patronizing Conferences are requested to continue the same assessment for the support of the paper for the year 1925.

In view of the imperative need of a wider circulation of the Advocate, a committee was created and requested to devise a plan for the increase of the circulation, and to submit the plan to the three patronizing Conferences for action. The committee is composed of Rev. John F. Foster, Rev. J. W. Dorman, and Rev. W. H. Saunders.

The Committee would urge the preachers of the three Conferences to bring to the paper a more serious and prayerful support.

J. T. LEGGETT, Secretary.

JUST A PERSONAL WORD.

I cannot refrain from a word of appreciation of the action of the Publishing Committee in re-electing me to the editorship of the New Orleans Christian Advocate. For a little more than six years I have occupied this responsible position. The work has not always been easy, but I have given my best to it. The burden I have carried at times has been lightened by the sympathy of many friends, and difficult tasks have been made easier by the forbearance and helpful co-operation of a multitude of Christian people. All acts of kindness are held in grateful remembrance.

For the future, I consecrate myself anew to the work of giving to the church a paper true to its doctrines, faithful to its polity, and loyal to its program, and as efficient as I can make it in promoting all the interests of the Kingdom of God. To this end, I covet the prayers, sympathy, and co-operation of all our people, preachers and laymen. All of us are engaged in the common task of establishing, maintaining, and extending the Kingdom of God upon earth. It is a goodly fellowship, the joys of which far exceed the sorrows and disappointments. May the blessings of the Almighty rest upon our labors! H. T. C.

PERSONAL AND OTHER NOTES.

All goes well with the work at Magnolia, Miss., where Rev. Claude P. Jones is pastor. A fine report is in prospect for Conference.

Rev. W .H. Saunders, our pastor at Hazlehurst, Miss., was the winner of the prize at the recent "Seven Counties Fair" for the best acre of cotton grown in Copiah County.

Rev. Lastie N. Hoffpauir is closing a fine year at Leesville, La. There have been 55 additions to the membership of the church thus far, and all the work of the church is prosperous.

The Foreign Missions Convention, to be held under the auspices of the Foreign Mission Boards of the United States and Canada, is announced to meet at Washington, D. C., Jan. 28-Feb. 2, 1925. The attendance will be limited to 5000 delegates.

The fourth quarterly conference of the Holcomb charge, North Mississippi Conference, passed resolutions, in opposition to the pending plan of unification. The names of B. S. Elliott, charge lay leader, and fifteen others are signed to the resolutions.

The many friends of Rev. E. K. Means, the distinguished pastor of the Galloway Memorial Methodist Church, Jackson, Miss., will sympathize with him in the death of his mother, which occurred last week in Kentucky. The Advocate joins in the sorrow of those who mourn.

At the recent session of the Czechoslovak Mission, Rev. J. L. Neill, of the Mississippi Conference, was appointed Superintendent of the Mission and President of the Biblical Seminary. Brother Neill will spend several months in the United States in the interest of the Centenary collections.

Bishop James Cannon, Jr., honored the Advocate office with a call on Monday of this week. He was passing through New Orleans en route to his Conferences in Texas and Mexico. Bishop Cannon was one of the speakers at the unveiling of the Asbury Memorial Statue in Washington, D. C., on Oct. 15.

We take the following from the St. Louis Christian Advocate: "Rev. Floyd W. Dick, transferred from the Northwest Conference to the Missouri Conference and appointed to Maysville, is now on the field and reports a cordial welcome." Brother Dick was formerly a member of the Louisiana Conference.

The Institutional Methodist Church, of Hollister, Cal., of which Rev. A. Inman Townsley, formerly of the Louisiana Conference, is pastor, was dedicated on Sunday, Oct. 12. Bishop H. M. DuBose officiating, assisted by Dr. C. D. Bulla, presiding elder. The church is valued at $40,000, and is thoroughly equipped to do the most effective work.

The Southern Reporter, Sardis, Miss., is entering upon the seventieth year of its existence. It is one of the best printed and best edited papers that reach our desk. We heartily congratulate its editor and publisher upon the high standards of journalism reached and maintained, and we wish the paper many additional years of usefulness and prosperity.

The board of stewards of the Methodist church at Sardis, Miss., passed resolutions highly commending Rev. J. A. Randolph for his services as pastor and expressing regret that his pastorate would soon come to an end. The board also passed resolutions expressing its appreciation of the services of Rev. J. T. Lewis, presiding elder of the Sardis District, and expressing its desire for his reappointment to the same office.

Mrs. Samuel A. Montgomery, formerly of New Orleans, now connected with Centenary College, Shreveport, La., announces the marriage of her daughter, Margaret Hamilton, to Mr. Charles Carlisle Conrad at Centenary College on Saturday, Oct. 11. The father of the bride, the late S. A. Montgomery, was a distinguisbed lawyer and leader of reform movements in Louisiana. The Advocate extends all good wisbes to the happy young couple.

Rev. W. H. Saunders, of Hazlehurst, Miss., under date of Oct. 20, writes: "Brother Hogg came and opened up yesterday at 11 a.m., and the meeting bids to be the greatest in the history of this place. This is his home town, and the people, regardless of denomination, claim Will Hogg as their own. It is evident that the space we arranged to take care of the congregations will be too small, although we are prepared to accommodate two thousand people."

The New Orleans District Standard Training School began its sessions at the First Methodist Church, this city, last Sunday afternoon with a good attendance and fine interest. The following constitute the faculty: Prof. C. A. Bowen, of Millsaps College; Miss Willette Allen; Mrs. W. B. Ferguson; Mrs. Clay E. Smith; Rev. H. E. Wheeler, Conference Superintendent of the North Arkansas Conference; Dr. J. L. Cuninggim, President of Scarritt College for Christian Workers. Mr. H. P. Wall is educational director of the School, and Mr. J. H. Carter is chairman of the board of managers. Rev. C. D. Atkinson, Conference Sunday School Superintendent, was in attendance at the opening session.

On Rally Day, Oct. 12, at the First Methodist Church, Tupelo, Miss., eight infants were baptized and eighteen members received into the church. A total of 132 members have been received this Conference year without any revival campaign. The membership of the church is now 1048. The Senior Epworth League merited a gold seal certificate at the summer conference for grading 100 per cent—the first League in the North Mississippi Conference to win this honor. A standard training school has been held in the church, with 77 persons receiving credit. Two young men have been licensed to preach, and two young ladies have offered themselves for Christian service, one of whom the church is sending to college this year. Rev. C. C. Alexander is the pastor of this vigorous and growing church.

On another page of this issue of the Advocate appears a picture of the new Methodist church at Bentonia, Miss., of which Rev. C. W. Wesley is pastor. The value of the building and lot is conservatively estimated at $7000, and there is no indebtedness of any kind. The building of this church is a remarkable tribute to the faithfulness and efficiency of the pastor and to the loyalty and liberality of the membership. At the beginning of the year, the membership was 58; to that number, 22 have been added. The pastor says of them: "We haven't many members, but they are worth their weight in gold. What they lack in numbers, they make up in quality. They have surely been good to this preacher and his wife." We congratulate all concerned upon the happy realization of their dreams for a new church building.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: J. L. Bell, Newton, Miss., 2; Rev. W. W. Perry, Many, La., 2; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. F. B. Ormond, Tylertown, Miss., 2; Rev. T. B. Winstead, Car-

A SPECIAL OFFER

THE NEW ORLEANS CHRISTIAN ADVOCATE WILL BE SENT TO NEW SUBSCRIBERS FROM DATE OF RECEIPT OF NAMES TO JANUARY 1, 1926, FOR $2.00.

The regular subscription price of the Advocate is $2 a year.

The unification issue is before the church—both sides of the question will be discussed in the Advocate. Read the paper and become fully informed.

Full reports of the annual sessions of the three patronizing Conferences—the Louisiana, the Mississippi, and the North Mississippi—are given in the Advocate. Those who subscribe now will get these reports for 1924 and 1925. The Plan of Unification will be voted on at the 1925 sessions.

Every issue of the Advocate contains local and general church news.

Departments are maintained in the Advocate for the various organizations of the church.

Contributed and selected articles on vital themes appear each week.

FROM NOW UNTIL JANUARY 1, 1926, FOR $2.

Pastors are urged to call attention to the SPECIAL OFFER and to secure new subscriptions. We shall heartily appreciate their co-operation.

This offer applies to NEW subscriptions only. Cash must accompany order.

thage, Miss., 4; Rev. J. C. Ellis, Jr., Jackson, Miss., 2.

"DR. STEEL THEN AND NOW."

By Rev. S. A. Steel, D.D.

Under the above caption in the Advocate of October 16, Dr. H. Walter Featherstun quotes from my Fraternal Address to the Northern General Conference. He says it "suggests much just now," and then plainly implies that what I said then is out of harmony with my opposition to unification now. He, too, like Dr. Burrows who first published the extract, spins that construction of what I said out of his own consciousness. There is no difference between my position now and my position then. I pleaded then for fraternity, and I plead for that now. I opposed organic union then, and I oppose it now. It is a disingenuous attempt to make me contradict myself.

There is not a word in the extract that favors the organic union of the two branches of Methodism. Such a union is impossible. If forced upon us by a majority vote, it will have most serious results, and disrupt our church. We can never have another General Conference to meet in the South, because in no Southern city large enough to entertain the General Conference would the mixing of the negroes and whites be tolerated as they will have to mix in the united church. Imagine such a General Conference meeting in Memphis, New Orleans, Birmingham, Atlanta, or Richmond! I am everlastingly opposed to this plan of unification. We must defeat it in self-defence.

I'm glad Dr. Featherstun thinks my "heart is right;" but I am doing my best to keep head and heart together, and if the case he quotes as showing they are apart is the best he can do, I think I am getting along pretty well. Fraternity forever—union never!

Decatur, Ala.

NORTH MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admission on Trial into the North Mississippi Conference, at West Point, will please meet in the Methodist church, Tuesday afternoon, the 28th, at 2 o'clock, for work.

W. M. YOUNG, Chairman.

Class of the First Year.

The Class of the First Year will please meet the committee in the Methodist church, West Point, Miss., Oct. 28, at 2 o'clock p.m.

S. A. BROWN, for the Committee.

Class of the Second Year.

The Second Year Class of the North Mississippi Conference will meet in the Methodist church at West Point, Miss., Tuesday, Oct. 28, at 5 o'clock. Let each member of this Class and each member of the Committee of the Second Year be present at that time and place.

J. D. WROTEN.

Class of the Third Year.

The Committee and Class of the Third Year are called to meet in the Methodist church in West Point, Tuesday afternoon, Oct. 28, at 3 o'clock.

E. H. CUNNNINGHAM,
Chairman of Committee.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference will please meet with the Committee in the Methodist church, West Point, Miss., on Tuesday afternoon, Oct. 28, at 3:30.

T. M. BROWNLEE, for Committee.

MISSISSIPPI CONFERENCE.

Board of Education Meeting.

The Board of Education of Mississippi Conference will please to meet in the Methodist church at Canton on Tuesday afternoon, Nov. 4, at 3:30 o'clock.

The purpose of this call is that we may attend to as much work of the Board as possible before the opening of the Conference. This is in line with the action of the Board last winter—giving its members the opportunity of attending more of the inspirational meetings of the session.

ROBERT SELBY, Chairman.

Class of the Third Year.

The Class of the Third Year will meet the Committee at the Methodist church in Canton, Miss., at 7:30 p.m., Nov. 4, 1924, prepared for a written examination.

W. H. SAUNDERS, Chairman,
For the Committee.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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CALL MAIN 8250 FOR
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Earn While You Learn—Splendid Opportunity for Noble Life Work.
A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For further particulars, write REV. J. C. BARR, D. D.
President Presbyterian Hospital
701-739 Carondelet St., New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, Mrs. J. W. Quimby, one of the most beloved and conseerated members of the Woman's Bible Class of the First Methodist Church of Laurel, Miss., has been called by our Heavenly Father into the Great Beyond, who in his infinite love and wisdom calls his own; and,

Whereas, we deem it a privilege to take note of those who, by their beautiful eharaeter have left an indelible impress for good upon those with whom they associate, and whose life has proved that there is a reality and a sweet peace in living the Cbristian life: Be it resolved:

1. That her life was an inspiration to each and every member of the class, feeling that being in her presenee, alone, meant a spiritual uplift, and an association with one of God's own.

2. That we urge upon the members of our class to draw from the life of this good Mother of Israel the lesson of lifting the burdens of others by radiating from the heart, through the eountenance, that "peaee that passeth all understanding."

3. That a copy of these resolutions be sent to the family of our beloved member with our most earnest expression of love and sympathy.

Mrs. M. E. Coehran, Mrs. C. D. Terry, Mrs. J. R. Jones, Committee.

MARRIED.

At Gibson Memorial parsonage, Vicksburg, Miss., by Rev. T. B. Cottrell, May 8, 1924, MR. C. D. BONNEY, of Satartia, Miss., to MISS LOU CECELIA BRADSHAW, of Phoenix, Miss.

At Gibson Memorial parsonage, Vieksburg, Miss., June 13, 1924, by Rev. T. B. Cottrell, MR. A. B. McGINTY and MISS LILLIE MARIE CANNON, both of Vicksburg.

At the home of the bride, on Speed Street, Vicksburg, Miss., by Rev. T. B. Cottrell, June 19, 1924, CAPTAIN JAMES H. MARSH and MRS. JESSIE ALLEN OLIVER, both of Vicksburg.

At the home of the bride's parents, Mr. and Mrs. T. Q. Hill, Oak Street, Vieksburg, Miss., by Rev. T. B. Cottrell, MR. JAMES ELLIS COBB and MISS JENNIE HILL, both of Vicksburg.

At Gibson Memorial parsonage, Vicksburg, Miss., July 7, 1924, by Rev. T. B. Cottrell, MR. GEORGE B. AUTER and MRS. MARGARET M. SCHRADER, both of Vicksburg.

At Gibson Memorial Chureh, Oet. 8, 1924, at 8 p. m., Vicksburg, Miss., by Rev. T. B. Cottrell, MR. HENRY P. SULLIVAN and MISS MINNIE LEE WEST, both of Vicksburg.

In the Methodist ehureh, Tylertown, Miss., Oet. 2, 1924, by Rev. F. B. Ormond, MR. BENJAMIN W. CURRY, of Weleh, W. Va., and MISS RUTH BALL, of Tylertown, Miss.

OTHINE
For the Treatment of
Freckles
In Use for Over 16 Years
Your freckles need attention NOW or may remain all winter. Use Othine—double strength—the old and time-tried guaranteed treatment that has given satisfaction to millions of women, and rid yourself of these homely spots.
We recommend Othine Complexion Soap for use with Othine
At all Druggists and Department Stores.
Othine Laboratories, Inc., Buffalo, N. Y.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

"PLEASE TELL MY MOTHER."

By Glee Hastings.

All day long Demetrius had waited shyly around the offiee building of tbe Near East Relief headquarters in Athens, hoping that somebody would see him and ask him to come in and eat some of the bean stew that he eould smell, when he got elose enough to the kitehen windows. It had been a long time sinee he had had anything good to eat. Coming down on the ship from Saloniea, he bad hidden away under some barrels so that tbe eaptain would not see him, and had only a scrap of bread now and then that a kind sailor had given him.

It had been eold and stormy on the sea, but anything was better than trying to stay on alone in Saloniea in one of the wretehed refugee camps after his mother died, and there was no one who cared anything about him. He had not known exactly wherc he was going when he slipped off the boat at Piraeus, but a soldier had seen him and suggested tbat the Amerieans at the old palaee in Athens might do something for him, sinee hc was a little fellow. So Demetrius wearily trudged the long distanee to Atbens—and then he had been afraid to ask.

It was dark and past time to close the offiee when the orphanage direetor was asked by one of her workers: "How about this little boy that is outside? Will you see him to-night? He just eame up the stairs."

Within a half hour Mrs. Harris, who is in eharge of the Old Palaee, was taking eare of little Demetrius. He had a big steaming bowl of bean soup and all the bread he eould eat, and then, because it was too late to send him to the Zappeon Orphanage to be with the boys, he was given some blankets and put in eharge of the nigth-watchman until the next morning, when he would become a regularly enrolled member of tbe Near East family.

When Demetrius was ready to eurl up in the blankets on the floor near the charcoal burner in the lower hall, this is what the night-watehman heard him say, as he revcrently folded his thin little hands and lifted his serious blue eyes: "Oh God, I thank you because to-night I have bread in my stomaeh and blankets to put around me. Please tell my mother."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Osyka, at Osyka, Oct. 25, 26.
Fernwood, at Fernwood, Oct. 26, 11 a.m.; Q. C., Oct. 27, 10:30 a.m.
Magnolia, Oet. 28, 7:30 p.m.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenuc, McComb, Nov. 2.
Now, all together, with all our migbt, that—
Every chureh be spiritually quiekened.
Every offieer present at quarterly eonference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over tbe top, and
All Centenary subseriptions paid up.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Lueedale et., at ——, Oet. 23, 11 a.m.
Mount Olive, at Mount Olive, Oet. 23, 11 a.m.
Avera, at Avera, Oct. 28, 7:30 p.m.
Richton, at Riehton, Oet. 29, 7:30 p.m.

W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Camden, at Thomastown, Oet. 25, 26, 11 a.m.
Sharon, at Sharon, Oct. 26, 3 p.m.
Galloway Memorial, Oct. 27, 7 p.m.
Millsaps Memorial, Oet. 29, 7 p.m.
Capitol Street, Oet. 31, 7 p.m.
Brandon et., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the eonferenees tbat are beld early in the above round ean arrange for an adjourned session during the last week in Oetober. Let us all remember our pledge at Camden: "A revival in every eharge and a hundred per eent for all elaims." We can do this if eacb will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Waynesboro et., at Hebron, Oct. 24.
Matberville, at Langsdale, Oct. 25, 26.
Shubuta, 8 p.m., Oct. 26.
Enterprise, at Coneord, Oet. 31.
Pacbuta, at Adam's Chapel, Nov. 1, 2
Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Carthage, at Carthage, Thurs., 10. a. m., Oet. 23.
Walnut Grove, at Walnut Grove, Oet. 25, 2[illegible].
Union, at Union, Oet. 26, 7:30 p.m., and Oct. 27, 10 a.m.
Newton, Oct. 28, 7:30 p.m.
Laurel, First Chureh, Oet. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday sehool superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this eonference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Biloxi, preaehing, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaehing and Q. C., Sunday afternoon, Nov. 2.
Occan Springs, at Occan Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaehing, Sunday night, Nov. 2.
Vaneleave, at New Prospeet Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroie band. Let us all pull together for the best possible results, that the ehureh may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Fourth Round.

Hermanville, at Hermanville, Oct. 23.
Rosetta and Mount Vernon, at Mount Vernon, 11:30 a.m., Oet. 24.
Silver City, at ——, 11 a.m., Oct. 26.
Louisc and Holly Bluff, at Louise, 7:30 p.m., Oct. 26.
Vicksburg, Gibson Memorial, 7:30 p.m., Oct. 29.
Anguilla, at Anguilla, 11 a.m., Nov. 2.
Mayersville, at Mayersville, p.m., Nov. 2.

W. B. JONES, P. E.

DICKS' MUL-EN-OL
Is a most efficient antiseptic in a eonvenient form. Keep it in the house for instant use in case of burns, scalds, cuts or accidents.
Then you'll not be sorry.

A Wise Old Trapper
In the state of Ohio there lived a bunch of boys who had this trapping husioess down to a science. They each sent for separate price lists every year and then sent all their furs to the house giving the best quotations. After five years they decided they wereo't so dreadfully wise because they dido't have enough profits to make their efforts worth while. One day they met Tom McMillan driving a new car to towo. Tom said he made the price of his swell outfit shipping pelts. He told how he got wise to those funny prices and found it was better to deal with Chas. Porter because he always knew in advance just what he was sure of getting. He said that Porter never offered $5 for a $3 pelt, but he always paid the $3 which he promised and sometimes a little better. Chas. Porter now has five wise trappers in that section instead of one.
Don't take a Chance With Your FURS
Your furs mean real dollars to yoo. Why sell them to some fellow who offers you $1.25 when you know very well you are lucky to get fifty cents. Ask the wise trapper who knows. Once a Chas. Porter shipper and you will always be one. You know in advance that we give a square deal and every shipment brings sure money.
Send us your name and address. Get our Price Bulletins, Shipping Tags, and full particulars. Do it right now. This means real dollars to you, so don't put it off. Write to-day.
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NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
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"HE HEARD ME."

It seems as natural as breathing that man should pray to God. The possibility of communion with God is one of the fundamental beliefs of our religion, and there can be no question that through this communion strength and righteousness come to man. It seems charaeterlstic of the normal man to feel his need of God, and the Gospel of Jesus Christ In preeminent fashion supplies this need. When men call upon God he hears and answers them. And if ever a day comes when the soul loses its faith in prayer and loses lts sense of God's presence It is assuredly a dark day for that soul.

There are periods in the history of some of us, perhaps of most of us, when our sense of need is at its minimum and our sense of indepedenco at its maximum, and during such periods we may wonder why men talk of prayer, and we may feel that we are indeed the architects of our own fortunes, and we may be proud of our work. But such an experience is rather an unlovely and undesirablo one, and is apt to put us hopelessly out of touch with our fellows. Fortunately it is usually of short duration, and we return again to sanity and a sense of our need.

If any one in human history mlght have been expected to be self-reliant and independent it would surely have been Jesus Christ, and yet we find him In closest communion with the Father, and in difficult periods of his life we find him, withdrawing himself from men that he might pray to God. The Master of wind and wave bowed often in prayer; how mnch more should we, his humble followers, seek to commune with God?

What good is prayer? What profit is there to him who practices it? This question is sometimes asked, but it is seldom asked by the man who prays. Prayer is not, as some suppose, a constant stream of requests for things that we deslre. It ls the outgoing of the soul towards God, the fellowship of the spirit of man with the spirit of God. It means a new atmosphere in life, a dlvine enfolding, and a divine inspiring. It lifts man above the sordld levels and makes him walk the high places with the Infinite One. It calms the earth fever; it soothes the earth-weary spirit; it gives men glimpses of other worlds; it stills the volce of passion and gives peace to the disordered spirit. It keeps the soul of man In tune with the Infinite, and it saves us from earth-intoxication. It ls not wholly concerned with getting something from God, but it does concern itself with keeping always in touch with God.—Christian Guardian.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasscs, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuino Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and, don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

New Methodist Church at Bentonia, Miss., Rev. C. W. Wesley, Pastor.

A CHRISTIAN FRIEND OF GANDHI.

The word "Christian" in India has a speclal signiticance even among those who have not embraced the Christlan religion, according to K. T. Paul, the Indian General Secretary of the National Council of the Y. M. C. A. of India. Mr. Paul speaks through an article in the November issue of Association Men, organ of the American Young Men's Christian Associations. The article is by P. Whitwell Wilson, well-known British journalist and ex-member of Parliament, who is the author of the books, "The Christ We Forget," "The Church We Forget" and "The Vislon We Forget."

"People will say to you that such an action is not 'Christian,'" says Mr. Paul. "They know what a 'Christian' action should be. They do nōt say so frequently that such an action is not 'Mohammedean' or 'Buddhist.' ... They think they know what, in any partlcular set of circumstauces, Christ hlmself would do. They revere Gautama, but the records of Gautama do not enahle them to find in him the example for every day which they find In Christ."

Mr. Paul is a frlend of Mahatma Gandhl, famous leader of the non-co-operators. Gandhi, although not a Christian, helieves profoundly "in the presence and authority of Christ." During the vlolent disorders on the Malabar Coast, where the Moplahs, arden Mohammedans, attacked the Hindus, the Y. M. C. A. undertook relief work, and Gandhi sent the General Secretary the following verbal message of approval:

"I am glad that you are undertaking this relief work, for you may be able, perhaps, to teach the Hindus to treat the Mohammedans in a Christian spirlt."

"The Y. M. C. A. in India has become indigenons to the country," says Mr. Wilson. "To adopt a word familiar in Indian politics, it has been 'Indianized.' It is an autonomous organization, guided by a National Committee which is served by an Indian as General Secretary."

In the argument between government and non-co-operators, the Y. M. C. A. remains strictly neutral. But many of the problems of the country are discussed in the rooms of the city Associations, which furnish meeting-places for Indian men who have been educated in Britaln. In the villages, the Association has co-operated with the government in establishing co-operative banks, and was the means of starting such a bank to finance co-operative societies in communities where no security was available except the borrower's character. After the first year, this bank earned the maximum divldend of 9 per cent, and in the nine years of its existence no credit society has defaulted in payment.

But the Y. M. C. A., under K. T. Paul, in Mr. Wilson's opinion, is more than a Christian club with classes, athletics and other accessories of such an institution; more than an organization which helps to promote the welfare of peasants. It ls a "challenging influence." Mr. Paul is out to change history. With all hls gentle consideration for others, there is In this man a profound ambition for hls country. Others say, "India independent"—he says, "India as the Kingdom of God."—Bulletln.

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Minden Standard Training School enrolled 98 workers and lssued 57 certificates. The largest class in the school was the course on the Bible, taught by Dr. R. H. Wynn, who had 21 to receive certificates. The findings committee brought in a resolution, which was adopted, to hold such a school again next year.

The Shreveport Standard Training School of 1921 opened for enrollment and classification last Sunday at 3:30 o'clock. All the instructors, with one exception, were present. Bishop Hay honored this occasion with his presence and made a fine talk on "The Work of the Sunday School as a Teaching Force in Religious Education." He told of the wonderful State-wide Training School held this spring in Little Rock, at which 17 presiding elders of the State were present, with 102 of the preachers [illegible] or more credits were [illegible] the Little Rock School [illegible] considered the largest Standard Training School ever held in the world.

The Shreveport [illegible] seven courses, three [illegible] specialization. Some [illegible] living forty miles from [illegible] to take this course [illegible] back and forth each day.

We are now in the midst of the [illegible] for Children's Week [illegible] Oct. 12-19. The schools that [illegible] this week should [illegible] that suits all parts [illegible] local church observe [illegible] Week program should report to the Elementary District [illegible] or direct to the office [illegible] The first report from Children's Week to reach us is from the [illegible] at Durham, Rev. A. K. McLellan in the Lake Charles District. He writes as follows:

"Just a line this morning to let you

(Continued on Next Page)

God Liver Oil Full of Vitamines

MAKES WEAK [illegible]

Everybody knows [illegible] Cod Liver [illegible] full of vitamines and [illegible] power and strength.

But who wants [illegible] stuff when there [illegible] Mc Coy's Cod Liver Oil [illegible] cool and [illegible]

A box of 60 tablets [illegible] if any thin man or woman [illegible] least 5 pounds in 30 days [illegible] Ask any good druggist [illegible]

"Get M Coy's, the [illegible] Cod Liver Oil Tablet."

Genuine BAYER ASPIRIN

Say "Bayer Aspirin"

INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.

Safe

[illegible]

SORES [illegible] and Blotches have been healed since 1891 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co. 707 Gray Bldg., Nashville, Tenn.

Sunday School

LOUISIANA CONFERENCE NOTES.

(Continued from Page 11.)

know the result of our Children's Week program in our church, Oct. 6-12. In the home visitation our teachers were certainly untiring in their efforts, and the results were more than gratifying. Twenty-five homes were visited and practically every home responded to the invitation of the teachers, and a large number of new pupils were present yesterday morning. The attendance was the largest for the quarter. Our new church and Sunday school building was filled to capacity at the parents' meeting last night. The program was a success from the beginning, made so by the interest and hard work of those taking part, and the crowd seemed really to enjoy every part of it. They were enthusiastic in adopting the following as a forward step for the Sunday school: To maintain curtained class rooms and provide separate department. Get students to apply lessons learned to everyday living.

"Now, just a little history of our school. When we came to Barham the attendance was 24, with an enrollment of 74. We now have an enrollment of 96, with an average attendance of 81. This past summer our old building became so crowded we had to begin to plan for new quarters, so, since you were her last, we have built and moved into our new building. It is a large 60x40 building, built so that it may be made to correspond to requirements of the "C" type school."

Sunday School Day Offering by Districts.

Alexandria, $163.90; Baton Rouge, $159.28; Lake Charles, $115.67; Monroe, $157.69; New Orleans, $176.87; Ruston, $183; Shreveport, $254.55. Total, $1,244.26.

C. D. ATKINSON.
Conference Superintendent.

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

Did you ever stop to think that a water heater, electric fan, that handy little motor that sweeps carpets, drives the washing machine or cream separator or makes ice for you with very little investment on your part, may be a direct means of adding years to your life? Every electrical or gas fed device is an economy not only in terms of money but in terms of life itself.

A visit to the commercial department, 201 Baronne street, New Orleans, will always pay.

New Orleans Public Service,
INCORPORATED

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

My report for the year can be summed up in a few words as follows: In every church where the leaders have made an effort to carry out the policies of our General Sunday School Board in conjunction with the Conference Board the work of the kingdom has prospered. The numbers have increased until there is no room for more; the quality of instruction has improved so that it compares favorably with the best teaching that is being done in our high schools.

One year ago Columbus, Central Church, had an attendance of about sixty; to-day they have a larger number enrolled in the Sunday school than on the church register. They need an annex to the present new structure large enough to care for upwards of two hundred. The work that Del Longgrear has done is nothing short of monumental. He is loyal to the Lord and the plans of his church.

The Sunday school at West Point has been doing excellent work for several years. This school has formed the habit of doing good work. Promotion Day with this school is a means of grace. The Cradle Roll, under the supervision of Mrs. Roy Snider, has an enrollment of 124; fifteen were promoted to the Beginner Department. The Junior Department received the banner for the best average attendance for the year. The Intermediate Department received the banner for the largest offering for the year. This school awards the Robert Raikes diploma with seals for perfect attendance. There were seventy-five who received these diplomas and seals for the year. Miss Ethel Hines leads the list with a record of twelve years' perfect attendance, Miss Lucile Belk and Randolph Howorth for eleven years, Miss Gladys Gilmore and J. H. Snider for ten years, and so on down the line. Most of the pupils above the primaries are members of the church. Bibles were awarded to all Juniors who had memorized the correlated Bible work for the year. This splendid record is due to the untiring efforts of superintendents and teachers of the different departments. Perhaps no one has put more time and study in the work of this school than Mrs. B. M. Howorth, Superintendent of Elementary Work.

We have a standard school scheduled for Clarksdale and ten other churches for Nov. 23-28. Mrs. H. L. Talbert was elected as educational director by the board of managers. The following courses are to be given: "A Methodist Church and Its Work." "Pupil Study," "Missionary Message of the Bible," and "Stories." The first, third and fourth courses are known as general electives, and the second course is a general required course. Schools for the Columbus, Corinth, Greenwood, and Aberdeen Districts are in the making. Sardis and Grenada Districts have not been provided for as yet.

Cards for pastors' reports will be mailed out in a few days. These reports are required by the law of the church. They are worth a great deal to the Sunday School Board when it comes to making plans for the next year. It takes only a minute to fill out the blank spaces, but it takes a loyal man to use that minute.

When you have observed Children's Week send reports to Miss Virginia Thomas, Box 152, University, Miss. Durant and Jonestown have sent in creditable reports.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

A Short Plea for Three Things.

1. Please try to enter the campaign for membership which is now going on through the whole church for 250,000 new Sunday school members.

2. Will you not, each and every one who is interested in the Sunday school work, give us accurate reports for our Annual Conference Journal? We ought to show a large increase this year, and if we can get to Conference what has come to us on the reports we will show a very considerable increase. Please use diligence and care in making the reports.

3. We need $500 by the 1st of November. Of this amount, some $75 has been promised; please do not put it off, but get it to us. We have not had to borrow a penny for one year and eleven months. The sum of $500 will put us out on top. You have helped us in every pull; will you not give us a generous lift now?

Always and everywhere and all the time pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

FROM KINGSTON, LAUREL, MISS.

Dear Dr. Carley: It has come my usual time to give a short report of my year's work here at Kingston, Laurel. I have been here for two years, and I think I can safely say this has been one of the most profitable and happy years of all my ministry. We have had many things to make us feel good here at this place. When I came here last year, there was a debt of $600 on the church, and $75 on paving notes, and a debt on the parsonage. All this has been raised, and we will dedicate the church this winter. We all feel proud of the fact that we are out of debt so far. Besides, we have had paving laid around the church and parsonage property, which adds to the looks of things.

On Easter Sunday, we began our revival meeting with Rev. W. M. McIntosh, his wife, and Mr. John Bryant, the singer. We ran the meeting through three Sundays, and thirty-four members were added to the church, most of these on profession of faith. It was the best meeting ever held in the church, I am told. Brother McIntosh and his wife are two of the best workers I ever had with me anywhere. They are great for a meeting. He knows how to preach the old-time Methodist doctrine and bring sinners to Christ. He is so agreeable in his work, and stands by the pastor, and leaves the people loving the pastor better than before he came. I do not hesitate to recommend him to anybody at any place who needs some good hard work done in a meeting.

In the spring of the year, I had the "call" to become pastor of a Congregational Methodist church in the afternoon work, and held my own meeting there for them, and as a result of my work there and the help of the Lord, I have landed that whole church for our Methodist Episcopal Church, South. The whole congregation, property and all will be ours in the next year. They will be received into our church at our last quarterly conference. There are about 100 members in all. I feel that we have won a real good thing in getting these people to transfer their whole church to us.

On the first day of October, I went to help Brother A. C. Johnson in a meeting on the Carriere charge, and found him to be a mighty fine fellow, doing a good work and serving a fine class of people. We ran the meeting eight days, and had one of the best church revivals I have been in for a long time. He is doing a good work on the Carriere charge, and is in fine favor with the people on the charge.

We are bringing the work here at Kingston to a close this year in real good shape. We have a mighty fine, well organized Sunday school, and a good Missionary Society; also two good, active Epworth Leagues. We will soon be ready for Conference.

T. A. FERGUSON, P. C.

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DICKS' NUTRITIVE ELIXIR
A liquid food cordial and gentle stimulant for use in critical illness or convalescence. Ask your doctor about it.
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NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Fourth Round.

Booneville ct., at Oak Grove, Oct. 11.
Sherman, at Bethel, Thursday, Sept. 25.
Ripley sta., preaching, Sept. 7, 11 a.m.; Q. C., Oct. 17, night.
Dumas, at Dumas, Oct. 18, 19.
Marietta, at Siloam, Oct. 21.
Wheeler, at Hodges Chapel, Oct. 22.
Mooreville, at Mooreville, Oct. 23.
Potts Camp, at Cornersville, Friday, Oct. 24.
Hickory Flat, at Bethel, Oct. 25.

Every official member is requested to be present at his quarterly conference with a good report.

It is expected that the pastor, Sunday school superintendent, president of the Woman's Missionary Society, and board of trustees, make a written report to this fourth quarterly conference.

The stewards are urged to collect salaries in full.

Let us all work for level columns at West Point, Oct. 29.

JOSEPH B. RANDOLPH, P. E.

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BISHOP JAMES CANNON, JR., IN SCANDINAVIA AND FINLAND.

(The following communication has been sent to the editor by Bishop Anton Bast, of Copenhagen, the bishop in charge of the work of the Methodist Episcopal Church in Scandinavia and the Baltic States.)

In behalf of the World Anti-Alcohol League Bishop James Cannon visited Scandinavia in August. It was a great pleasure to me when he visited in Stavanger, Norway, during the Methodist Episcopal Conference session. He took an interesting part in our Conference work, and on Sunday he was the much beloved preacher in one of our Norwegian Methodist churches. But he came here as a representative of the World League work, and he did it well in every way. In a mass meeting on the market place he spoke to more than three thousand, and privately he highly interested our preachers and people in league objects.

About his special task he on his way from the Conference town lectured in Bergen and in Christiania, Norway, to a very strong throng of hearers. The Norwegian vice president of the World League, Lawyer Solnordal, introduced the bishop, and in his introduction speech he stated, that among the much of good we in Scandinavia receive from America nothing is like the impulse for temperance and prohibition. In that connection he, though himself not a Methodist, praised the Methodist church and its leaders for valuable service in that for every nation requirable work.

With the undersigned as his interpreter, Bishop Cannon gave strong addresses concerning the reasons why America will stand for prohibition.

The American prohibition movement, he said, has strong champions among the immigrated Scandinavians. Two Norwegians, Mr. Volstead and Knute Nelson, took a prominent part in carrying prohibition through in America.

Then he gave an historical sketch about how prohibition took hold of American people, and at last he gave a very interesting collection of facts which stated that American prohibition has not been in vain.

On his way to Finland Bishop Cannon stopped in Stockholm, Sweden. It was a week-day (Wednesday, Aug. 20), and at 5 o'clock in the afternoon he gave his address. Though not a convenient hour, the large St. Peter Methodist Episcopal Church gave room to an exceedingly great and much representative assembly.

Senator Alexis Bjorkman, the vice president of the Swedish branch of the Anti-Alcohol League, gave the introduction speech, and then the bishop delivered a much interesting lecture, and told how prohibition has worked in America.

As the Swedish people last year took a general vote for or against prohibition, and nearly half of the votes cast were dry, the temperance people have a good hope in the near future to overthrow the liquor business. Therefore, the Bishop's rather too short visit to Sweden was much appreciated, and his lecture packed with real facts, and it will become of great use in the work for a dry Sweden.

In Finland, Bishop Cannon was an honorable guest to the Finnish-Swedish Mission Conference of the Methodist Episcopal Church. It was held in the city of Helsingfors, and there the Bishop lectured to very large audiences. In Finland they have prohibition, and like America they must fight very hard to keep out alcohol from outside the borders and enforce the prohibition law.

A special welcome was given Bishop Cannon by the Finland government, and in some ways we other Methodist preachers profited by his being there. One day the secretary of Social Affairs of the Government invited us two bishops and some of the preachers to a very pleasant drive together with himself in an auto belonging to the government. In the afternoon of the same day we were invited by the said Secretary of State, together with the superintendent, Rev. Karl Hurtig, and some Methodist preachers for tea. Some of the foremost officers of the social department were invited, too. There the Bishop was given a wholesome occasion for propagating his task in that influential circle.

Bishop Cannon went from Finland to Esthonia and Latvia, and made addresses in Reval and Riga, the capital cities of those countries. He made several addresses in Denmark last year, so he has now delivered the Prohibition Message in all the Scandinavian and Baltic States.

All in all Bishop Cannon in that visit to Scandinavia proved himself not only a much desired and appreciated visitor whom it is a benefit to meet everywhere, but also as a powerful champion for that significant cause in behalf of which he gave his time, his strength and his talents. I enjoyed very much his brotherly fellowship, and I expect much fruit for good because of his being here.

ANTON BAST.

NORTH MISSISSIPPI CONFERENCE.

Greenville Dist.—Fourth Round.

Rosedale and H., at Rosedale, Oct. 12. 7:30 p.m.
Greenville, Oct. 13, 7:30 p.m.
Arcola, at Arcola, Oct. 14, 7:30 p.m.
Benoit, Oct. 15, 7:30 p.m.
Glen Allan, Oct. 16, 7:30 p.m.
Lula and Dundee, Oct. 19, 11 a.m. and 7:30 p.m.

"Tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword"—not even unification—must be permitted to prevent a complete and well rounded report this year. No charge in the district should consider the slightest failure for one moment.

JAMES H. FELTS, P. E.

FROM THE MARIETTA CHARGE.

Dear Old Advocate: As I have finished my round of protracted meetings, I will write you about it.

I began at Friendship—just a little further east than "East Prentiss schoolhouse." When I arrived, I found Brother J. T. Gullett there, ready for and doing his part of the work, that of preaching, which he did well. We received seven new members, and several others were converted.

After this meeting, we were hindered for the next, by the people not being ready for the meeting and preachers not coming to help according to expectation.

We began at Nebo on the third Sunday in August. Our helper failing to get there, we led in the singing, praying and preaching, though we had some good help in all. We had several conversions, and two joined the church.

Next, we began at Gilmore's Chapel on the fourth Sunday in August. There we had fine singing, which gave my voice some much-needed rest, and enabled me to preach fourteen sermons by Friday night, when we closed out after a fine and successful meeting which added five splendid members to the church.

We began at Siloam the fifth Sunday in August, and we were much disappointed by the absence of some splendid young preachers who had promised to do the preaching for us. Notwithstanding the disappointment, we had some splendid local help, and the Lord blessed us with a splendid meeting, in which about thirty confessed Christ. Brother Andie Fugitt was with us, and did some fine work in leading the song and prayer services. He gave friends and relatives good advice in his exhortations. We predict for him a useful life in the work of the Lord.

We went from there to our home church, Marietta, beginning the first Sunday in September. There I preached only twice because we could do better. Brother E. G. Mohler, of Booneville station, was with us, and did some splendid preaching. Brother Mohler teaches in his preaching, and he teaches what the Bible teaches. His appeals are strong and persuasive. The church at Marietta was made better by his preaching.

The second Sunday in September we began a tent meeting at Kirkville. This tent meeting was an after meeting for Gilmore's Chapel, of Marietta circuit and O'Bork and Palestine, of Mantachie circuit, which plan brought Brother G. B. Love, myself and Brother J. T. Gullett, the district missionary evangelist, together for this meeting.

Brother Gullett managed the meeting, and he did it effectively. The meeting ran from the 14th to the 25th, inclusive, without a break, except we rested Saturday at 11 o'clock.

It was a great meeting. Many were converted. I booked thirty-two members at Gilmore's Chapel as a result of that meeting, and Brother Love got more than I did.

The Baptists received a goodly number during the meeting. Altogether, I suppose there were one hundred who joined the different churches—maybe more than that.

There were many things that contributed to the success of the meeting; but there are three things that I feel deserve special mention: First, in addition to the preaching and praying, and the persistent personal work done in the congregation in the after-meeting and between services; second, the services were held, each time, long enough for the work to be done; third, the meeting did not cease too soon.

E. C. SULLIVAN, P. C.

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PRICE 35c AND 65c
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1000 EGGS in Every Hen

If You Keep Chickens
CUT THIS OUT

"The great trouble with the poultry business has always been that the laying life of a hen was too short," says Henry Trafford, International Poultry Expert and Breeder, for nearly eighteen years Editor of Poultry Success.

The average pullet lays 150 eggs. If kept over a second year she may lay 100 more. Then she goes to market. Yet, it has been scientifically established that every pullet is born or hatched with over one thousand minute egg germs in her system and will lay them on a highly profitable basis over a period of four to six years' time if given proper care.

How to work to get 1,000 eggs from every hen; how to get pullets laying early; how to make the old hens lay like pullets; how to keep up heavy egg production all through cold winter months when eggs are highest, triple egg production, make slacker hens hustle. These and many other money making poultry secrets are contained in Mr. Trafford's "1,000 EGG HEN" system of poultry raising, one copy of which will be sent absolutely free to any reader of this paper who keeps six hens or more. There is big profit for the poultry keeper who gets the eggs. Mr. Trafford tells how. If you keep chickens and want them to make money for you, cut out this ad and send it with your name and address to Henry Trafford, Suite 251-K, Herald Building, Binghamton, N. Y., and a free copy of "The 1,000 EGG HEN" will be sent by return mail.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

MISSISSIPPI CONFERENCE.

Minutes of the First Group District Meeting, Vicusburg District.

The first group district meeting of the Woman's Missionary Society of the Vicksburg District was held at the Jefferson Street Methodist Church, Natchez, Miss., Sept. 16, 1924.

Promptly at 1 o'clock the Natchez Auxiliary served to the delegates and visitors a most appetizing dinner in the Sunday school room.

The devotional exercises were conducted by Brothers Evans, Smith, and Hawkins. Mrs. T. B. Cottrell, district secretary, then took the chair and conducted the business. She reported 22 Adult, 3 Young People, 6 Junior and 3 Baby Societies in the district.

Mrs. W. H. H. Lewis, of Fayette, was elected secretary.

It was our privilege to have with us Mrs. Bessie Lipscomb, our Cultivation Secretary, who gave us at this time an instructive and interesting talk on what the Missionary Society is doing in the Orient.

The secretary called the roll, and the following Societies reported: Fayette, 4; Lorman, 1; Mizpah, 2; Natchez, 19; Woodville, 7.

"How to Conduct a Missionary Society" was briefly told by Mrs. Lewis, of Fayette.

Mrs. Ford reported for the Lorman Society, and read an excellent paper on "The Training of Young People and Juniors."

Mrs. Hawkins gave a paper on how to conduct a Mission study class, and also reported for the Woodville Society. Natchez, Lorman and Woodville being the only Societies in this group having a regular class. The secretary asked that Societies finishing a book, please send them to her and she would lend them to Societies not able to buy them.

Mrs. Millsaps reported for Mizpah. This Society is the youngest in this group. 75% subscribing for the Missionary Voice.

Gloster and Centreville not being present to report for their Societies, Fayette and Woodville discussed why they were not on the honor roll, and Miss Porter and Mrs. Lipscomb told how a Missionary Society can be a good Samaritan in a community.

Mrs. Warren Trimble made an interesting report for Natchez. This Society has paid more for the Belle Bennett Memorial than any other Society in this group. Natchez Young People had a good report.

Mrs. Lipscomb made a thorough explanation of the Belle Bennett Memorial love gift and Scarritt Training School. She and Miss Porter also explained what social service means.

Mrs. Cottrell, in her gentle, impressive way, thanked the Societies for their interest and co-operation in making this a most inspiring and instructive meeting, and the Natchez Auxiliary for their untiring efforts in making the day a success by their boundless hospitality.

At 7:30 an appreciative audience gathered at the church, and, after the singing of a hymn, prayer by Brother Hawkins, and a special by the choir, Mrs. Lipscomb delighted them with a most interesting account of the missionary work in the Orient as she found it.

We left feeling that it was good to have been with those who love God and his work.

MRS. W. H. LEWIS,
Recording Secretary.

WARNING

WHAT KIND OF IRON HAVE YOU BEEN TAKING?

The Newer Compound of Iron Containing Organic Iron Like the Iron in Your Blood, or Ordinary Metallic or Mineral Iron—It's Important to Know the Difference—How to Tell.

A child must have lime to make bone, but it gets organic lime from milk and not mineral lime from lime rocks. So the millions of red blood corpuscles in your blood must have iron, but nature put food iron—not mineral iron—for your blood in the husks of grains and the peels and skins of vegetables; modern methods of cookery throw them all away, hence the alarming increase in anaemia—iron starvation of the blood, with the devitalizing weakness, nervousness and other attendant ills it brings. You should either go back to nature or take the newer form of food iron to make up for this great loss and maintain your bodily and mental vigor. The iron that people usually take is mineral or metallic iron and is made merely by the action of strong acids on small pieces of iron. The newer form of iron is like the iron in your blood and like the iron in the husks of grains and peels of vegetables. It is so prepared that it is ready for almost immediate absorption and assimilation by your blood, while some physicians claim mineral iron is not absorbed at all. This newer form of iron may be had from your druggist under the name of Nuxated Iron. It costs much more to make Nuxated Iron than it does to make mineral or metallic iron. But when your health is at stake, get the best. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. For sale by all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

TO SUPERINTENDENT OF CHILDREN'S WORK, LOCAL AUXILIARY.

Dear Co-Worker: I want to give you a word of greeting and call your attention to our annual Week of Prayer. The Council plan is for all missionary auxiliaries to join together in this observance; but for the past two years the children's societies have been rather careless. I am anxious for each one to join this year. Will you do your part to bring this to pass?

We will render a great service to the church and her children, and certainly hasten the coming of the kingdom, if we can teach the children the value of prayer.

May this fourth be the best quarter of the year, and its close find every department active.

Sincerely yours, in His service,
ALTHEA JONES,
Superintendent of Children's Work.

A WORTHY EXAMPLE.

Last week at a meeting of the Executive Committee of the Little Rock Conference Woman's Missionary Society it was voted to appropriate $1,000 out of the contingent fund for the erection of the Woman's Building at Mount Sequoyah.

At a meeting of representatives of the twelve patronizing Conferences, held last summer at the Western Methodist Assembly, it was agreed that the Missionary Societies of these Conferences would build a $25,000 Woman's Building on Mount Sequoyah. Mrs. C. F. Elza was elected chairman and Mrs. H. L. Remmel was elected secretary of the organization, and now the Conference to which these elect ladies belong has made the initial offering for this worthy cause. This is exceedingly gratifying to the Assembly management, as it is an auspicious beginning. If the other Conferences will follow this fine example, the building is assured for use the coming year. Which Conference will be next? Let our women demonstrate their interest by early action.—Arkansas Methodist.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Evangeline ct., at White's Chapel, Oct. 26, 11 a.m.; dinner on grounds.
Opelousas, Oct. 26, 7:30 p.m.
Lecompte, Oct. 29, 7:30 p.m.
Jena, Nov. 2, 11 a.m.
Trout, Nov. 2, 11 a.m.
Colfax ct., at Colfax, Nov. 9, 11 a.m.
Boyce, Nov. 9, 7:30 p.m.
Rochelle, Nov. 16, 11 a.m.
Pineville, Nov. 16, 7:30 p. m.

Alexandria has kindly offered to entertain free all pastors taking the Teacher Training Course. Other attendants may obtain board at $1 per day.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

St. Francisville, at Tunica, Oct. 25, 26.
Zachary, at Slaughter, Oct. 26; Q. C., Oct. 29.
Baker, at Ethel, Nov. 1, 2.
Livonia, at Lottie, Nov. 2, 3.
Ponchatoula, at Wesley, Nov. 8, 9.
Springfield, Nov. 9, 10.
Kentwood, Friday, Nov. 14.
Franklinton, Nov. 15, 16.
Keener Memorial, Nov. 16; Q. C., Nov. 3.

H. N. BROWN, P. E.

Lake Charles Dist.—Fourth Round.

Neame, at Neame, Oct. 26, 11 a.m.
Barham, at Barham, Oct. 26, 7:30 p.m.
Merryville, Nov. 2, 11 a.m.
Lake Charles, preaching, Nov. 2, 7:30 p.m.
Kurthwood, Nov. 9, 11 a.m.

J. B. WILLIAMS, P. E.

Monroe Dist.—Fourth Round.

De Siard, Oct. 26, 11 a.m.
Columbia, Oct. 29.
Oak Grove, Nov. 2, 11 a.m.
Epps, Nov. 2, 7:30 p.m.
Monroe, Nov. 4, 7:30 p.m.
West Monroe, Nov. 5, 7:30 p.m.
Bonita, Nov. 9.
Calhoun, at Wilhite, Nov. 12, 11 a.m.
Rayville, Nov. 14, 7:30 p.m.
Mangham, at Little Creek, Nov. 16, 11 a.m.
Gilbert, Nov. 16, 7:30 p.m.

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New Orleans Dist.—Fourth Round.

Morgan City, Oct. 26, morning.
Berwick, Oct. 26, evening.
St. Martinville, at Port Barre, Nov. 1
Covington, Nov. 9, morning.
Slidell, Nov. 8, evening.
First Church, Nov. 16.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Sibley, at Minden, Oct. 23, 2 p.m.
Ringgold, at Grand Bayou, preaching both days, Oct. 25, 26, 11 a.m.
Wesley ct., at Wesley, Oct. 28, 2 p.m.
Castor, at Castor, preaching, Nov. 1, 11 a.m.
Minden, preaching, Nov. 2, 7:30 p.m.
Simsboro, at Salem, preaching both days, Nov. 8, 9, 11 a.m.
Arcadia, preaching, Nov. 9, 7:30 p.m.
Jonesboro, at Jonesboro, preaching, Nov. 16, 11 a.m.
Ruston, preaching, Nov. 16, 7:30 p.m.

Pastors please urge all officials to be present at the quarterly conference. All the trustees should have written reports.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round.

Pleasant Hill, preaching and Q. C., Sunday, Oct. 26.
Claiborne, Q. C., Monday, Nov. 3, 7:30 p.m.
Ida, preaching and Q. C., Sunday, Nov. 2.
Oil City, preaching, Sunday, Nov. 2, 7:30 p.m.; Q. C., Tuesday, Nov. 4, 7:30 p.m.
Cedar Grove, Q. C., Thursday, Nov. 6, 7:30 p.m.
Plain Dealing, at Concord, Sunday, Nov. 9.
Bossier City, preaching, Sunday, Nov. 9, p.m.; Q. C., Nov. 10, p.m.
Texas Avenue, Q. C., Tuesday, Nov. 11, p.m.
Mangum Memorial, Q. C., Nov. 12, p.m.
Noel Memorial, Q. C., Nov. 13, p.m.
First Church, Q. C., Nov. 14, p.m.
Vivian, preaching and Q. C., Sunday, Nov. 16.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R P. Neblett, Durant, Miss.
Editor, Mississippi Conference .....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

TELLS OF WORK ON THE CONGO.

The Rev. W. N. Ware, Mississippi Conference Epworth League missionary to Kabinda M. E. C. M., Congo Belge, Afrique, sends the following very interesting account of his work to the folk back home:

"Minga Station, M. E. C. M.,
"June 2. 1924.

"To the Mississippi Conference Epworth League, W. D. Hawkins, President, Meridian, Miss., U. S. A.

"Dear Friends: To do the work I have been called upon to do for the past few months and at the same time be the 'writer of many letters,' is more than I can do. I often find time to think of you good people at home who have made it possible for us to be here, but to write is a different proposition. This is the third letter I have started to you during the past three months, and I surely do hope that I shall be permitted to finish this one.

"We reached Minga, our appointment for 1924, on the 21st of February. Five of us were appointed to this station: Rev. and Mrs. C. C. Bush, Miss Christine Allen, and the Wares. The first-named had not returned from their furlough in America when we reached our appointed home, so, after we were shown about the work for a few days by Mr. Kinman, the missionary in charge last year, he went to his appointment in Wembo Nyama and left Miss Allen and our family to do all the work of the station until the Bushes should return.

"Thus for about three months I have had all the work that at least three men are needed for, if the work is to be done adequately and the men are not to break down in health. Miss Allen has had the Business and Educational Departments of the station, and I have had the Evangelistic, Industrial, and Medical Departments without an assistant save the natives.

"The Industrial Department has a work line of more than fifty men, and, under my direction since we have reached Minga, they have built us a good-sized kitchen, have completed small houses which were under construction when we came or started soon after arirval, have done quite a bit of work on paths, in gardens, etc., have sawed about 700 feet of lumber, made several pieces of furniture, and have almost completed a large dwelling house for Mr. and Mrs. Bush.

"The Evangelistic Department has been somewhat neglected for the lack of time and the lack of knowledge of the native language. It is too bad that so many men who come out to do evangelistic work have to give so much time to industrial and other lines of work because the workers are not here, and the work must be done if any one is to remain in the fields! We have under our charge ten native evangelists, preaching in seventeen villages and teaching their schools. I have helped to administer the sacrament to the Christians of all these villages, and have baptized a few candidates for church membership. I lead in prayer and song service once each week, and teach a Sunday school class on Sunday. Our hearts were made glad by the arrival of Mr. and Mrs. Bush about ten days ago, and Brother Bush has taken this department off my hands. He has also relieved me of the care of the Mission boys, now more than fifty in number.

"The Medical Department is not to be ignored (in spite of the fact that many of our people at home ignore it). Since we have neither doctor nor nurse, all this work has fallen to me. I have always felt a desire to be a medical missionary, and like this work very much; but alas, I came out unprepared for the work! However, it is surprising what success an untrained and inexperienced man can have with many of the more simple cases with which we have to deal. I have from ten to thirty patients each morning to diagnose, give out medicine, and often to put on bandages. Sometimes I have teeth to pull; occasionally I have a case which demands a knife, but for lack of equipment, houses for patients, and surgical knowledge, have to turn them away untreated. I have had to send a few away who could have been helped here had we only a hospital and a place to keep the patients. At present we are building a few temporary houses, mere huts, and shall be able to care for a few patients in this way. Can't you good people of America spare us a doctor and a nurse for Minga station? You have hundreds of them, we have none save the witch doctors, who are far worse than none. A few hundred dollars would build and equip a large hospital here, save the implements, which would be by far the most expensive thing involved. You have wealth; our natives are poor and get an average salary of about fifty cents per month at the present rate of exchange! Ten dollars would build a house, equip it for one patient, and feed that patient here for one whole year!

"We are well and happy in the work. The longer we stay, the more we learn about the life and needs of these people. We feel that if our people at home really knew of their condition, they would do more for them. Pray for us and the work."

IMPRESSIONS OF THE BROOKHAVEN ASSEMBLY.

Rev. J. L. Decell, pastor of the Central Church in Meridian, has the following to say about the Assembly:

"The 1924 Mississippi Conference Epworth League Assembly was the best ever—the most promising group of young people, full of enthusiasm for the cause of Christ, and a consecration that was full of inspiration. This session was so fine, already the Associate Deans are planning to make their part of the work better next year."

Dr. H. T. Carley, editor of the Advocate, says of the Assembly:

"I was at Brookhaven such a short time I really had no opportunity of getting into the work of the Assembly. I may say, however, that the evident spirit of interest and enthusiasm on the part of the young people was to me a very inspiring thing. I think we need have no fear of the future leadership of the church when we find its young people entering as heartily into its work as they did at the Brookhaven Assembly. I do not believe that we can overestimate the value of such gatherings."

Mr. E. O. Harbin, recreational and culture executive from the Nashville office, says:

"Regarding your Assembly, the thing that sticks out in my memory is that we had there a fine group of young people who played the game Epworth League Style."

FROM MOUNT PLEASANT, MISS.

Dear Dr. Carley: Mount Pleasant work has prospered this year, with a good revival at all four churches. The pastor has visited and prayed with the people, and has preached more than 200 sermons on the work, and, during the revival season, at other places. I have been in all the meetings on the circuit, and accompanied him to Sessums, where he assisted Rev. J. R. Jones in a fine meeting there.

We have a fine Sunday school at Mount Pleasant. It is increasing in interest since the consolidated school was opened. There are on this work two Woman's Missionary Societies, two Junior Missionary Societies, and one Young People's Missionary Society.

Our presiding elder, Rev. J. T. Lewis, held our fourth quarterly meeting at Marshall's Institute on the 29th of September. He preached a great sermon. We had a nice dinner at church, and the occasion was a deligthful one. The people asked for the return of the pastor, and we all want Brother Lewis for our presiding elder. He has made a good one.

New Salem held a church conference Sunday. Their salary will all be paid; the other churches will pay out also.

My husband is so busy getting his collections and rounding up for Conference that I am writing this while he is at his work on the circuit. I am sure that our Conference will be a good one. Sardis District will have a better report this year than last year. Practically all the folks out of the church on Mount Pleasant circuit that were old enough joined the church last year. They said during the meetings that they were still enjoying religion. The churches are taking on new life, and we are praying that all the members will reconsecrate their lives to God.

We had Rev. G. C. Gregory and family with us at Mount Pleasant the second week in September. The people enjoyed Brother Gregory's preaching. He got sick and Mr. Graves had to finish the meeting. Brother Gregory served this work for four years previous to our coming. He has a great many friends here. People from every church heard him preach during the meeting. The Woman's Missionary Society are running the prayer meeting at Mount Pleasant. It was started the next Sunday after the meeting closed. It is growing in interest every week.

MRS. W. L. GRAVES.

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FROM ZACHARY, LA.

Dear Dr. Carley: We have just closed a six days' revival meeting. Our church was quickened into a more abundant life and power. The preaching was done by Rev. L. W. Cain, of Franklinton, La. As an evangelistic preacher Brother Cain is equal to any, and far superior to many. He fearlessly speaks the whole truth in love. He did my church more real good than a long drawn out "announcement" with a gathering in of many sinners as is often the case.

T. J. WARLICK.

WILLIAM HENRY LEDBETTER.

William Henry Ledbetter was born Dec. 25, 1834, in Anderson County, S. C. At the age of 17 he moved to the adjoining State of Georgia, and was one of the many splendid citizens of the generation now rapidly passing away which Georgia gave to compose the excellent citizenry of Central North Louisiana. Brother Ledbetter was married to Miss Mary Eliza Powledge, of Merriwether County, Ga., Nov. 14, 1860, and from the union there were born two daughters, both now deceased, Mrs. Lula Whitehead and Mrs. Mollie Harris; and four sons, all now living, W. R. Ledbetter, Rev. H. W. Ledbetter of Arcadia, E. Ledbetter and M. J. Ledbetter.

After the death of his first wife he was married Dec. 12, 1881, to Miss Emma Goodwyn, of Lincoln Parish, La., and to them were born three daughters, Mrs. Annie May Glasspool, Miss Laura Ledbetter and Mrs. Mildred Ferguson, and two sons, Roy and P. R. Ledbetter. All of them are now living except Roy, who died in infancy.

Brother Ledbetter, at an early age, professed faith in Jesus by uniting with the Methodist church, to which he remained loyal, since he always regarded her catholic doctrines as the best expression of Christian truth. His father was a Methodist preacher, and there were also Methodist preachers in the family connections of his mother and first wife. One need not wonder that all his children have a preference for Methodism, and that one of his sons is a Methodist preacher.

He was a veteran of the Civil War, and passed through the trying experience of the Reconstruction period in the South.

In the year 1890 he suffered severe financial reverses, and though still with a growing family to provide for, gave up nearly all his property to partly meet his obligations, then bravely labored hard and finally, after nineteen years, succeeded in paying the last dollar of indebtedness, and was very happy in the outcome.

During a period of several years, perhaps as the result of his reverses, he did not live up to his full spiritual privileges, but after a severe attack of pneumonia in the year 1903, that almost proved fatal, and during which it was the writer's pleasure to minister to him as pastor in Homer, he was spiritually restored. While he did not take as prominent a part in public religious exercises as he might have done, yet he was faithful to the end.

Among the qualities that evidenced his sterling character was his marked respect for womanhood and the purity of his life and thought. He was always strictly temperate, and with a good physical constitution might have lived even longer had he not contracted disease while visiting in the Northwest. He had native humor and was fond of a clean joke. He was a lover of good literature and could converse well on current issues. He had also a remarkable memory.

The end came at Alexandria, La., on May 28, 1924. Through his life he had had an instinctive dread of death, but this fear was entirely removed before he passed away, and he said, "I am not afraid of death." His loved ones lament his loss, but at the same time rejoice in hope.

By his own request the body was interred in Simsboro, La.

R. H. WYNN.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Fourth Round.
Columbus, First Church, Oct. 12, night.
Noxapater, at Noxapater, Oct. 15.
Louisville, Oct. 15, night.
High Point, at Rural Hill, Oct. 16.
Crawford and Shaeffers, at Shaeffers, Oct. 21.
West Point, Oct. 22.

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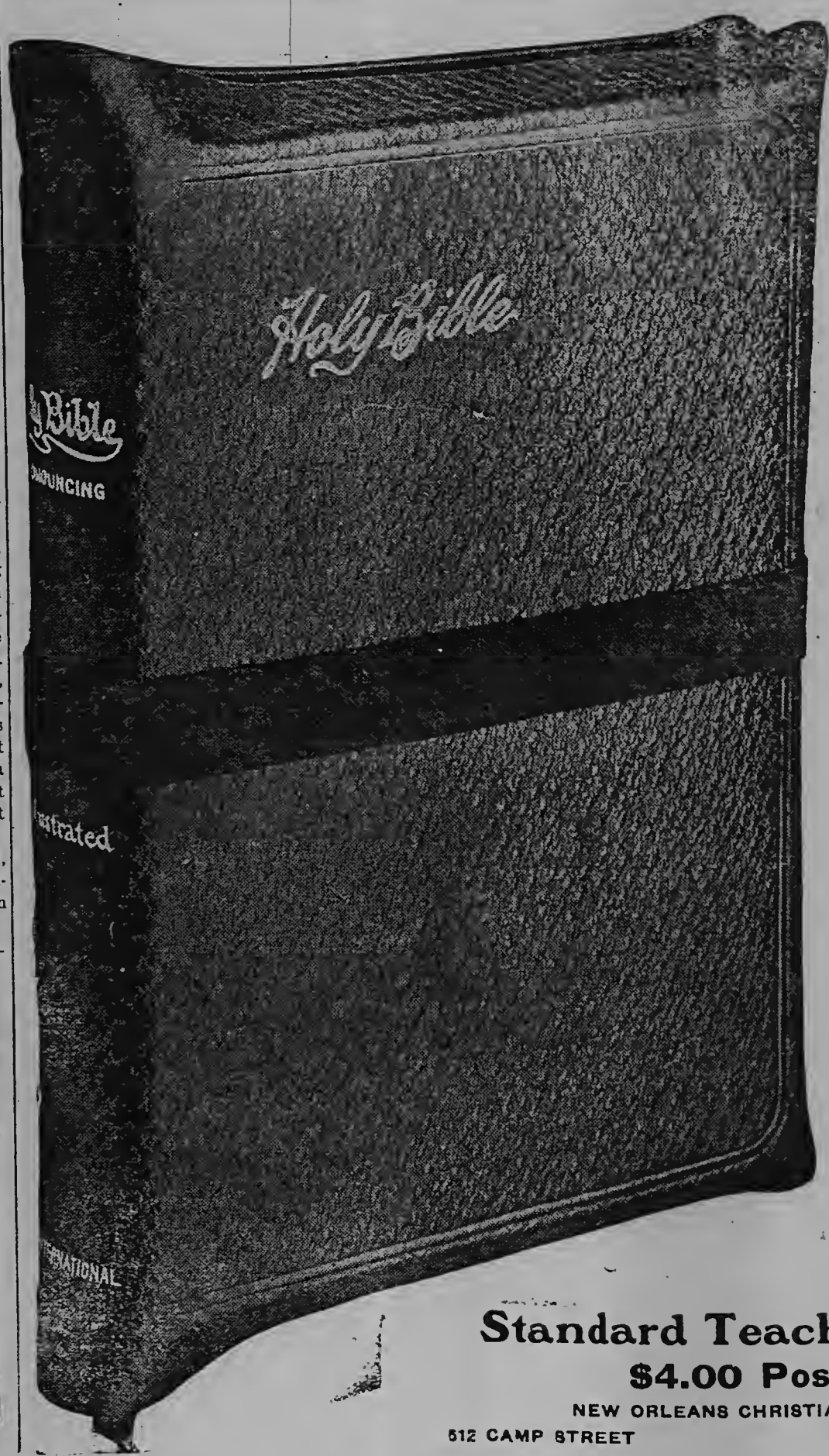

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3586.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 30, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT IS A PREACHER WORTH?

The following figures, taken from the American Labor Year Book for 1924, give the daily wages of those belonging to the Building Trades Union in New York for 1923: Bricklayers, $12; bricklayers' laborers, $8; carpenters, $10; cement masons, $10; cement and concrete laborers, $7.20; portable engineers, $12; plumbers, $10; plasterers, $12; plasterers' laborers, $8.50.

We would not say that these workmen receive too much for their labors; but we do say that what they do is certainly not worth more to the community than the labors of those who give themselves wholly to the preaching of the gospel. Bricklayers and carpenters and plasterers and the like are engaged in building houses in which people may live and work; preachers are engaged in making people fit to live and work in these houses. Both from the nature of the material worked with and from the nature of the work, the preacher's work is harder, more exacting, and infinitely more important than the carpenter's work. The jewel is of more value than the casket that contains it. A preacher is worth as much as a carpenter.

NO UNION BETWEEN ANGLICANISM AND ROMANISM.

A good deal is said from time to time concerning the possibility of a reunion between the Church of England and the Roman Catholic Church. That there is no probability of such reunion may be gathered from the following words of Dean Inge, of St. Paul's, perhaps the most famous and most influential of English churchmen, as reported by the Churchman:

"The Reformation aimed at a return to the Christianity of the Gospels. In this it only partially succeeded; but it stripped off most of the accretions under which we lay smothered, accretions which do not belong to Christianity at all, but to the immemorial superstitions of the Mediterranean races. Protestantism realized that Christ stood in the prophetic, not in the priestly succession, and that his teaching about worship was much the same as that of Micah. * * * This moral and spiritual creed, individualistic and universalist, but not sectarian or political, enriched by the Pauline and Johannine Christ-mysticism, is enough for Protestants. It is irreconcilable with Catholicism as it exists in the Roman Church. * * * I respect all sincere convictions; but it is necessary to tell some of our rulers plainly that the majority of Anglicans have no more wish to be 'reconciled' with the Pope than with the Grand Lama. In plain language, we won't have it at any price."

PLEASE STATE REASONS.

Dear Brother Carley: In the Advocate of Oct. 9 you published the following editorial paragraph:

"Will Unification Cure Overlapping?

"Those who are opposed to the pending plan of unification base their opposition in part upon the contention that it will not cure the evil of overlapping work between the two churches. In support of that contention, they say that the plan nowhere specifically provides for the doing away with the setting up of altar against altar. It would seem to be sufficient answer to this objection to say that the cure of this very evil was one of the main causes leading to the adoption of the plan. Surely the plan will work toward the accomplishment of one of the main purposes that brought it into being!"

Now, I am one of the objectors to whom you refer. Your answer, which you assert "would seem to be sufficient," does not satisfy us, because it furnishes no proofs. Indeed, your reply is exactly what I was taught to call, "begging the question." It is merely declaring that to be true which is the real question under discussion. Yet that is the only reply that has been offered to our very rational objection.

BISHOP W. N. AINSWORTH,
President of the North Mississippi and the Mississippi Annual Conferences.

Now, may I ask, not in the spirit of controversy, but for the help of those sincere objectors who have not been able to discover them, that you please point out to us clearly from the plan itself those provisions which give assurance that the "evil of overlapping work between the two churches" and "the setting up of altar against altar" will be effectually cured by the adoption of this plan?

This will be a great kindness to those of us who sincerely desire to do what is best for the cause of the Master, but have failed to discover in the plan any such reasonable assurances as you must see; and it will go a long way toward ending debate.

Sincerly your friend,

H. M. ELLIS.

Brookhaven, Miss.

In compliance with the above request of Brother Ellis, we cheerfully give the grounds upon which we base our belief that the pending plan of unification will cure the evil of overlapping work between the two churches and do away with the setting up of altar against altar.

1. This very evil of overlapping work and the setting up of altar against altar was, as is generally recognized one of the main reasons leading to negotiations looking toward unification. It is a reasonable presumption, therefore, that the cure of this evil would be one of the definite aims of the negotiations.

2. With this as one of the main purposes in mind, the Commissioners necessarily had to draw their plan accordingly. They would not—could not—have proposed and overwhelmingly adopted a plan which, in their opinion, would not solve this difficulty—cure this evil.

3. The plan itself, in Article I, specifically declares that the two churches shall be united in one church. This means, if it mean anything, that all occasion, need, or desire for overlapping work, setting up altar against altar, is removed. The united church certainly would not act other than as one organization.

4. The plan, in Article V, Section 2, paragraph 8, gives the General Conference of the united church the power to provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other. The conditions upon which these transfers are to be made are not worked out in the plan, but they are definitely assigned to the General Conference for its action.

5. Those who favor the adoption of the plan believe it provides for doing away with overlapping; certainly, many of these will be members of the first General Conference of the united church, and it will be "up to them" to propose and advocate the adoption of such provisions for transfers as will result in the doing away with overlapping work, the setting up of altar against altar.

6. Those who have opposed the plan, some of whom in all probability will be members of the first General Conference of the united church, will insist that such provisions be adopted as will

(Continued on Eighth Page.)

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TO CONTRIBUTORS:

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ADDRESS BY BISHOP JAMES CANNON, JR., AT THE UNVEILING OF THE ASBURY MEMORIAL STATUE.

When in the future days our children shall walk up this broad avenue and shall come face to face with this man on horseback, their attention will be immediately arrested, for this rider and this horse are like unto none of our great country. There are horses as large, as strong, as well built, horses with rearing head, with flashing eye in the very act of rushing to the charge. And on these horses there are seated great generals with sword in scabbard, or with sword unsheathed, waving aloft, beckoning their followers to advance. But this horse is worn and weary, telling the story, written in the pose of its body, of thousands of miles traversed through dense forests and over rugged mountains. And this man on horseback has truly his sword in his hand, but it is "The Sword of the Spirit—the Word of God."

And as the sword in hand proclaims the reason for the monuments to great military commanders, so the reason for the monument to this man is the sword in his hand—the invincible Word of God. That was the weapon used by the Captain of our Salvation in his conflict with the devil. Thrice did he draw that sword from its scabbard and declared, "It is written," and from that writing of God, from that verdict, there was no possible appeal. And so, with this weapon of the Prince of Peace, this man on horseback went forth conquering and to conquer.

If we seek for an adequate explanation of the life of this man, it will be found in a short passage taken from the book which he is clasping in his hand. Doubtless, as the prophet wended his way on the long road, he read over and over again the thrilling record of the Acts of the Apostles, and especially the story of the journeyings of Paul, the great Apostle to the Gentiles.

And when the road was rough, the swamps were deep, the fords were dangerous, the mountains were high, the sun was hot, or the wind was cold and biting, and there were rain and snow and sleet; when the country was new and hostile Indians were all around; when no shelter was near, not even a cabin; no bed but his cloak; when food was uncertain and coarse and scanty, this man must often have repeated to himself, "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things which come upon me daily, the care of all the churches." As indicated above, the attitude of this Christian hero in all of these varied testing experiences can be explained by one passage: "But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy and the ministry which I have received from the Lord Jesus to testify the gospel of the Grace of God." How that sweeping declaration of loyalty, of unswerving devotion to a great purpose made by St. Paul, must have echoed and re-echoed in the soul of this apostle of the New World! And how accurately, and how adequately it explains the many years of ceaseless endeavor, unchecked, undiminished by any hardship or affliction, until indeed the life itself wore out, given as none too dear a price that he might finish his course with joy!

Why should this man surrender his ease, his comfort, endure hardness and wear away his life? Because Francis Asbury was a good soldier of Jesus Christ. To him the vital, the controlling, the great essential fact in his life was the ever-present leadership of his Master. To him the Kingdom of Heaven was an absolute monarchy. He had a king called Jesus. And he had received his commission directly from the King. And he gladly accepted his Master's own test of genuine love: "If ye love me, keep my commandments." He had heard his Master say, "Follow me," and it was the all-absorbing aim, the consuming purpose, the joy of his life, to follow in His footsteps. It is not an easy way; sometimes it is steep and rocky and thorny, and yonder pathway leads directly through Gethsemane, and into the hall of mocking and scourging, and a little further on the Cross rears itself against the sky, and this earthly life must be laid down. Shall he go that way? Can he not go another, an easier, less rugged, less dangerous and reach that goal? So timid, hesitant, doubting souls may reason. But to the great soul of Francis Asbury there was only one important question: "What way is the Master leading? That way I go." He had heard his Master say, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "The Son of Man has come to seek and save that which was lost." Had not men been lost, the Son of Man would not have come to seek and to save them. Had not man been lost, there would have been no ministry of Francis Asbury. But he had in his heart the picture of his Lord seeking and saving the lost in every age, in every clime; not the lost Jew, the lost Samaritan, the lost Greek, the lost Roman, the lost Frenchman, the lost German, the lost Anglo-Saxon, the lost American, not the lost white or red man, or black man, or yellow man; not the lost rich man, the poor man, the beggar, the ignorant, the educated, the high or the lowly born; but seeking and saving everywhere all lost men.

Here we have the key to the life of our hero. He had an unwavering, an immovable conviction that a course had been assigned to him by his Lord, a ministry to testify to lost souls the Gospel of the Grace of God. What the carrying of that message, the preaching of that gospel of the grace of God has meant to stabilizing and strengthening the foundations of our great nation in its early days, is known only to God. But as we look to-day upon this monument, the supreme lesson of the hour is that as in the days of Asbury, so to-day our country sorely needs men of conviction, men of vision, men of courage, men of faith, and above all, men of that genuine sacrificial spirit who, recognizing the moral, spiritual needs of those around them, will give themselves unreservedly, whole-heartedly, as did Francis Asbury, to a life of ministration and service for their fellowmen of every race, of every color in every land. And may their number be multiplied a thousand fold as the years go by.

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS TO THE CHURCH: ON THE FINANCIAL CONDITION OF THE BOARD.

In conformity with the policy of the Board of Missions the Executive Committee informs the church of the condition of our missionary operations and the resources by which these operations must be carried on.

Five years ago a carefully made survey of our work in the home and foreign fields revealed urgent need for buildings and re-enforcements that seventy-five years of successful missionary endeavor had made imperative. Prayers for open doors, for laborers for the harvest, and for access to the hearts of unevangelized peoples had been so answered that no doubt could remain that the hand of God was upon us for good. It was shown that the amount required by our very successes was twenty-five millions of dollars for a five-year period of expansion and building, and at the conclusion of that period a doubling of the regular income of the Board in order that the vastly augmented work of the church at home and abroad might be maintained. The Centenary movement, in a wave of spiritual revival, resulted in the pledging of thirty-five millions for the causes represented.

Now at the conclusion of the five-year period of the Centenary we find ourselves with an uncollected balance of $15,000,000 on the total of $35,000,000, and an unpaid balance of $8,000,000 on the minimum askings of $25,000,000; and that, instead of doubling, the income of the Board from collections and specials has actually suffered a decrease of about $250,000 a year.

Until the beginning of the current year, while we realized that our responsibilities were heavy and our way for the future by no means clear, the payments on Centenary pledges during 1923 encouraged the Board to make appropriations of the amounts actually needed for economically sustaining the work and furnishing some sorely needed equipment. This was done in the faith that Centenary payments for 1924 would be at least as large as they had been in 1923. Thus far, after nine months of the year have passed, the yield from the Centenary, even under some pressure for both Home and Foreign General Work, amounts to $614,840, and from all sources to $981,164.79, against a budget for the same nine months period of $2,069,903, showing a shortage of $1,088,738.21. The actual deficit, however, is not so great, for such appropriations as could be deferred remain unpaid.

Beginning the year with a debt carried over from 1923, the outstanding debts of the Board for the Department of General Work now aggregate the huge sum of $1,216,159.67, less bank balances of $147,571.36, annuity notes of $55,677.82 and a loan of $75,000 from the Centenary Commission, or a present indebtedness of $907,910.49.

In the face of the diminished Centenary income we have had no alternative, but have gone on paying the appropriations that the Board had made; and indeed these appropriations are for the most part for actual support of the missionaries, schools, hospitals and settlements that depend solely upon the Board. The Executive Committee had no alternative, but had to authorize the Treasurer of the Board to borrow such sums of money as were necessary in order to save the Board from defaulting in its obligations.

The deficit that the Treasurer's report showed last May has thus risen to the present huge proportions. It will not increase during the remaining three months of the year, as receipts from collections on the assessment and from specials will suffice to defray current needs. But the best that can be expected from these sources cannot save us from the prospect of facing the new year with a debt approximating a million dollars. This means, at the best, that we shall come to the Board meeting of 1925 with a staggering debt unless payments of Centenary pledges and our new Specials are made at least in the measure that was anticipated when the budget was adopted. Should these resources fail, we shall have to beat a retreat from territory now occupied, close schools and hospitals, recall missionaries, say to volunteers who have prepared themselves and are ready to sail, "We cannot send you forth on your divinely appointed mission," and seriously impair the efficiency of our administrative departments by drastic retrenchment.

Will the church consent to this alternative? The church must say. Spontaneous and sacrificial giving of small and large sums alone will enable us to hold our own, to say nothing of advancing. A church on the defensive is as surely beaten as an army.

Will the church respond to the needs of the situation? Only when the church has fasted and prayed. Our prosperity is so great that our luxuries have ensnared us and diminished our

sympathies and responsiveness; therefore we must fast and pray. While our benevolences have been coming to want, savings bank deposits have increased by $1,140,000,000; and the total gain in invested wealth of our country was $12,000,000,000. No doubt the members of our church have enjoyed a share in this prosperity. Is God's cause alone to be reduced and embarrassed? A portion of the refund on our income taxes aloue would probably equal our debts.

This statement has been issued by order of the Executive Committee in order that the church may know the facts and share the responsibility for keeping our work for the cause of missions from disaster. Far from desiring to conceal any part of our missiouary situation from you, we desire that you may be most fully acquainted with it, and, indeed, a reading of the annual report will lay before you such au exhibit of vast evangelistic, eleemosynary, medical and educational work, as doubtless will cause the church to say in most concrete terms: "They shall not be weakened or abandoned."

F. S. PARKER,
E. D. MOUZON,
MRS. LUKE JOHNSON,
MRS. W. F. TILLETT,
O. E. BROWN,
P. D. MADDIN,
A. B. RANSOM,
MRS. J. H. DICKEY,
J. E. EDGERTON,
Executive Committee.

Nashville, Tenn., Oct. 1, 1924.

THE SPECIAL OFFER.

We call particular attention to the "Special Offer," appearing on page nine of this issue of tho Advocate. That offer is to send the Advocate to new subscribers from now until January 1, 1926, for $2. Those who take advantage of the offer at once will get the paper full fourteen months for the price of a year's subscription. They will get the full account of the proceedings of our patronizing Conferences this year and next, and in the meantime they will have the opportunity of becoming fully informed concerning the vital issues before the church. The question of unification will be voted on by the Annual Conferences in 1925—and both sides of the question will be fully presented in the Advocate. Now is the time to subscribe for the Advocato.

POPULAR OR UNPOPULAR PREACHERS.

By Rev. Frank B. Hill.

Dear Brother Carley: In one of your recent instructive and interesting editorials, you say there are three different sorts of preachers. You might safely add two others—those who are popular and those who are failures. Or do you include those two with the other three?

I have a sermon subject, "Jesus Christ's Failure as a Preacher;" when you are short of material and the unification articles are finished and you think it worth while, I will rewrite it for you. I do not say that in the spirit of the young preacher at our Annual Conference in Baton Rouge, presided over by the saintly Bishop Hoss, who had called the name of this preacher to give his report. In answer to his name he stood up and said: "Well, Bishop, I think that I have preached some mighty fine sermons this year." With a merry twinkle in his eye the Bishop stopped him by saying: "Brother, I would like to hear what your stewards have to say about that; but give us a report of your work."

Recently my attention has been called by the Rev. R. H. Brown, of the Wesleyan ministry, to a very interesting series of answers to a question the Methodist preachers used to ask themselves when they met in conference in Wesley's time. One of the set questions was: "How shall we avoid popularity? We mean such esteem or love from the people as is not for the glory of God." To this question five answers are given in the first four of the six editions of the Large Minutes published in Wesley's time: "1. Earnestly pray for a piercing sense of the danger there is, and the sinfulness of it. 2. Take care how you ingratiate yourself with any people by slackness of discipline. 3. Or by any other method which another preacher cannot follow. 4. Warn the people among whom you are most, of esteeming or loving you too much. 5. Converse sparingly with those who are particularly fond of you." Picture those earnest preachers in solemn conclave wondering how to avoid popularity!

Applause is so pleasant, so exhilaratingly intoxicating, a draught that having experienced it once, it is human to desire it again. Popularity is sinful when it has been sought for its own sake; but when it has been honorably sought, how dangerous? I will not answer those questions, but leave it for your readers.

There is no disgrace in being popular, yet no true servant of God will ever adopt any method or mode whose result will be just to increase the amount of his applause, but no preacher is doing his duty who does not strive with all his powers so to present his message that his fellows will be attracted to hear him proclaim the counsel of God. A preacher is not a minstrel; he is a courier with a message to proclaim. Occasionally one comes across a preacher who contemns all popularity. They may thank God that they were not born in Jewry and called to be Rabbis, for the Jews had a summary way with preachers whom it was not a pleasure to hear. The Talmud says concerning preachers: "He must be meek, and even humble; every act of his life should testify to his worth, and withal if his hearers do not like his preaching he is to desist from it." And again another passage says: "A man never so learned should not preach, if his preaching is not agreeable to his audience."

Jesus is loved, remembered, followed to-day not because he was popular or unpopular, but because, through good report and ill, he never turned back, but went straight forward, and finished the work God gave him to do. That is what we are all here for. Praise or blame, censure or applause are not things that wise men will underestimate. Dr. Johnson never forgot the debt he owed to Bishop Warburton because "he praised me at a time when praise was of value to me." We must be respectful toward criticism and learn to say, as Cromwell said, "It is possible we were mistaken."

We are here to do our duty when it is revealed to us; and what matters to all good men is a clear, quiet consciousness of the "well done" which God whispers in the ear of all his good and faithful servants. Hugh Walpole says in his book, "Fortitude," "It is not life that matters; it is the spirit we bring ot it." And it is R. L. S. who says that "all who have meant good work have done good work, though they have died before they had time to sign it." How your readers will agree with those two quotations, I leave.

Bishops, elders, preachers, laymen are all exposed to criticism, or to what Henry Van Dyke calls in his work, Companionable Books, re Charles Dickens and his success, "the damning nature of popularity." We all live in a very small world, some of us in smaller communities than others, where people are interested in people and in very little else. Gossip, scandal, praise and blame eddy around the most obscure life. The most insignificant of us have some little circle within which we are discussed, and where praise and blame, for what they are worth, are measured out to us. Yet when a man's ways please the Lord, he maketh even his enemies to be at peace with him. When a man is "filling his pulpit," when his collections are large and pews are full, it is no guarantee he is successful; nor when the collections drop off and the pews are not so very full is it proof he is a failure. There is some applause that damns the man, a liking for a ministry that crushes a minister. What was it that Jesus wanted? "To see of the travail of his soul and be satisfied."

McDonoghville, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

An artist stood before a great painting the creation of a master. His eyes were a dream, his face aglow with admiration, his soul enhanced with beauty. One whose eyes were blind to all the exquisite shades of light and color paused beside the artist for a brief minute, then said "I see nothing in that." The other replied, "Don't you wish you could?"

"Don't you wish you could?" Spirit must answer to spirit. None so blind as those seeing see not, and hearing hear not. Spiritual truths must be spiritually discovered. Out the mix and moil of modern life come some of the grossest, most blatant forms of infidelity and atheism. It is propagated by votaries of Satan who assume the wisdom of the ages and are superficial as the scum on a swill tub. Either willfully or ignorantly misinterpreting and perverting the Bible, they indeed wrest Scripture to their own destruction, and earnest, fair minded students of God's Holy Book wonder at their insensate lack of understanding and vision. With some pretense toward learning and culture and of some repute in the literary world, they drag their loathsome shallow systems through the pages of some current magazines and openly attack the fundamental principles of our present-day civilization. Apparently with no vision or appreciation of the majesty, beauty, and holiness of God and the undeniable graces—brotherhood, kindness, charity, hope, joy, peace—of Christianity, they besmear the printed page with their shallow, hostile lubrications. What the motive is behind all this outbreak of unbelief and enmity to Christianity is, I cannot imagine, unless it be an immoral, sinful life or an abnormal development of egoism, blind and dead, root and branch. Surely the devil, whose very home and being they deny, is leading them captive at his will and they are hooting while being led. It is a puzzle to me why decent, and I presume somewhat respectable men, are so insensible to the outstanding fact that the Christian faith has, again and again, rescued the race from barbarism and is really the only force in the world to-day that makes life livable, and holds men in social and civil relation that they can be guilty of such folly.

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Some belong to the church, others act as though the church belonged to them. There is vast difference in being owned and owning. Free will, moral agency, personal responsibility are "mighty close kin" to real liberty. The right or principle to defend any action relating to the polity of the church, especially if this action has been carried out by the regularly elected delegates from the Annual Conferences to the General Conference, differs widely from the assumed right to criticize harshly and even denounce the same. If our church has a polity and no well informed Methodist I presume will deny it has—the power and authority for carrying on this polity and executing its decisions are surely lodged in its Conferences. And the General Conference, composed of legally elected delegates, is the voice of the body. All other self-constituted bodies, whether laymen or ministers, are **extra cathedra**, and assume that the church belongs to them, an assumption that to my mind, to say the least of it, is a source of confusion and unrest. If as a loyal Methodist one has stood before her altar and assumed the vow "to support her institutions," surely the form of church government under which we now live is no small part of said institutions. So I for one am willing for the men we have elected, and will further elect, to decide the question of unification of the two great bodies of Methodism, and not to dishonor them—our representatives—through distrust and suspicion. So, brother, whoever you or your associates are, please appeal to me from a legally constituted body or committee within the church duly recognized by custom and authority of our book of Discipline, and I will gladly give you a hearing. But please don't bother me otherwise. I am a Methodist, with the emphasis on the **method**. I belong to the church.

Shreveport, La.

IMMORTAL MONUMENTS.

By Dr. Elmer T. Clark.

Not long ago I attended the dedication of Munger Bowl, a new athletic stadium on the campus of Birmingham-Southern College. The field was formally opened by Governor Brandon in the presence of his staff, a former Governor, distinguished leaders in church and State, and a mighty concourse of ten thousand people.

It was a great occasion, but it meant much more than the mere opening of an athletic field. It commemorated the faith and works of two distinguished philanthropists of our church. It once more illustrated the fact that gifts to the cause of Christian Education are immortal investments which pay large dividends in character, achievement, and world advancement.

The Munger Bowl was the gift of Mr. R. S. Munger, who, by the way, attached to his subscription the tender condition that for all time to come "all little boys under 12 years old with clean faces" should be admitted free to the grounds. This stadium, however, is but one of the munificent gifts which this good man and his wife bestowed upon the college.

For several years they stood behind the administrative expenses of the institution. They gave $55,000 in cash for the Munger Bowl. They gave $100,000 to the endowment fund. They endowed the chair of English.

Mr. Munger passed away several months ago. His wife, Mrs. Mary Collett Munger, who followed him to the grave on the 1st of September, 1924, wrote in her will a final gift of $250,000 for the erection of a great auditorium and adminisration building.

Thus the gifts of this devout couple to Christian Education totaled nearly half a million dollars. Nor was this all, for they left in the hearts of their manly sons a love for this cause as intense as that which actuated the parents.

During the past four years, since the coming of Dr. Guy E. Snavely to the presidency, other philanthropists than Mr. and Mrs. Munger have turned their attention to Birmingham-Southern College as a field of service. Mr. W. H. Stockham, well known as a leading layman everywhere among our people, made a gift of $100,000 to the endowment fund and for the erection of a president's home, and Major M. Paul Phillips gave $50,000 for the erection of a library.

Now let us notice some of the immediate effects of these gifts to Christian Education.

In 1921, about the year these benevolences began, this institution was serving 220 students—boys and girls. In 1922 this number increased to 384, and the following year 564 young men and women sought the benefits of the institution.

Additional funds enabled the college to establish a Summer School and to make a most interesting and valuable extension of its service by establishing Saturday and evening classes for teachers and others who were unable to attend the dally lectures.

At the present time this college enrolls 502 boys and 240 girls in its regular classes, and of these 742 young people, 285 are in the Freshman class. It serves 250 in the Saturday and evening classes. Last summer, instruction was given to 517 persons in the Summer School. Thus it serves this year really 1500 students solely in the arts and sciences. It has in an incredibly short space of time come to be one of the largest colleges of the Methodist Episcopal Church, South. None of its advances could possibly have been made without the large benefactions it has received.

If we want tangible results in real service to the largest number of persons, we will experience difficulty in duplicating the immediate returns on these investments in Christian Education.

Be it remembered, however, that these immediate returns are as nothing compared with the service which these gifts will render through all the future. There will never be a time when they cease to reflect honor upon the memory of those who made them. Through all the future, trained men and women will march out from the college to lead the affairs of society, each of them the product of these investments.

This is an element which ordinary forms of benevolence do not possess. Much charity, as in the case of gifts to paupers, actually perpetuates the problem it purports to solve. But gifts to Christian Education have a tendency to solve all social problems by producing Christian leaders who will eventually create a new world for us. Nothing is quite so fundamental as this. And it is to be hoped that in every section of our church philanthropists will arise who will pour their wealth into this vital channel.

Gifts to the cause of Christian Education build immortal monuments to the honor of those who make them. They are investments which cannot be swept away; they pay their dividends forever in terms of Christian character and manhood. And he who produces a leader of m .n does the best that can be done for his country.

A CLOSING MESSAGE.

To the People Called Methodists, Greenville District,-Greetings:

The Conference year is touched by the shadows. The evening of my official relation appears. The record, good or bad, will soon be history. Without exception, the charges that have used system are in good condition. Without exception, the charges that have delayed, procrastinated, are against the old, old, old problem—trying to do a year's work in a few weeks. The pity, the tragedy of it!

An Observation—Where finances drag, all the machinery of the church runs poorly. No pastor can function at best among a people who are indifferent to their obligations; and such a people will lose interest, become irregular in their attendance at church, and probably ask for a change of pastors.

Another Observation—The further behind a church gets, and the nearer Conference, the more complaint one will hear of **overassessments, hard times, inability to pay.** Such a situation distresses good stewards, makes poor ones "mad." It is a situation as unholy as it is unnecessary. Not a single charge in the district need fear "short reports" if they begin **even now.** A delay of thirty days will be **fatal** in some cases.

An indifferent steward is of doubtful value to church or community. For a church to have to depend on a man who is himself indifferent and unconcerned, is all but fatal. A steward represents the **integrity** of his church, to a large extent the success of his pastor, and very definitely the ability of his presiding elder to care for the charge. If God and his church are given first place, yea, if they are given an equal place in our affairs this fall, the Greenville District will show level columns.

Don't try to cross the unification bridge till you get to it. Discuss it, get all the information you can, stand for what you deem wisest and best, but don't handicap your elder, embarrass your pastor, discount yourself by falling down on church finances and charging it to your Imagination.

You will have a **new** presiding elder next year. The four years I have spent with you have been very happy ones to me. Bickering and strife have been all but unknown. Petty problems have not seriously dlsturbed. I leave the district without the slightest trace of ill will against a single human being. Not a single individual has been guilty of the slightest discourtesy. Help me help you this fall. I want to help. I will do it if you will let me.

I thank you, my brethren, clerical and lay, for courtesies innumerable, hospitality unbounded, consideration generous beyond my desert, and co-operation that has made glad my heart many times. I like the delta, love her people, believe in her future, and pray for the success of our Zion. Let no lean thing rob you of your fatness. May every charge know the joy of real sacrifice, the fine self-respect of level columns, the deep peace of definite spirituality. May the grace of God so appear that a cheery optimism drive grounchiness and doubtful disputation far from you.

May you know the leadership of the great Head of the church through good and evil report.

With love, appreciation, and great expectation with reference to final reports,

Cordially and fraternally,

JAMES H. FELTS, P. E.

Greenville, Miss., September, 1924.

THE CALL TO PRAYER.

By Dr. A. C. Zumbrunnen.

The 2,500,000 members of the Methodist Episcopal Church, South, are called to give themselves to prayer and intercession, Nov. 16-23, 1924. The observance of the Week of Prayer is entirely optional and voluntary, but it is sincerely hoped that every church and every member will grant the request of the Board of Missions in this regard. All pastors are earnestly requested to call and urge upon their members their high privilege and duty in this respect.

No formal program has been prepared for the Week of Prayer. Each church may observe the Week as best fits its particular conditions. It is suggested, however, that on Sunday, Nov. 16, special consideration be given to home missions; that at the mid-week prayer service special prayer be made for a revival and a quickening of the missionary spirit of our members, and that on Sunday, Nov. 23, the emphasis be placed on our foreign mission work. On the last date it is urged that a free-will offering, a thank offering, a sacrificial offering be taken for the work of the Board of Missions, General Work. This offering is also voluntary. There are to be no subscriptions or pledges taken. Only a free-will or thank offering.

Each member is requested to study carefully our present missionary situation, our wonderful opportunities, our overwhelming responsibilities, the large blessing which God has given us during the year, and then give what he or she is moved to after careful thought and earnest prayer—to make an offering unto God to be used to bring knowledge of his love to all mankind as expressed in his gift of Jesus Christ as Savior of the world.

A series of articles will be found in this paper from week to week setting forth some phases of our missionary work, some of our church's opportunities, some of its responsibilities, and what the prospects are of the Board of Missions meeting them. These articles should be read in order that prayer may be made by all for specifically the same thing at the same time.

Why this call for a Week of Prayer and intercession for missions? What is its purpose? The Week of Prayer and missionary offering was launched by the Board of Missions, General Work, in order to get the matter of missions, home and foreign, very much on the minds and hearts of our people; to get them better acquainted with what is being done and what needs to be done; to let the church know how many and insistent the calls are for entering new fields and enlarging the work in the fields in which we are already operating; how that many volunteers are ready to go and can't be sent; that unless the church give more liberally to the support of our missionary enterprises than at present, both at home and abroad, the Board will have to begin retrenchment—closing some of the stations, recalling some of the missionaries, and that in the face of the fact that God has opened for us a thousand new doors in answer to our prayer, and that thousands of our choice young people have answered our call to enter them.

The call to prayer is primarily a call to our church to its knees in behalf of missions. It is hoped that thereby the seeming sag in interest may be removed and a great quickening may take its place. The missionary enterprise is the primary one of the church. It should be the same for every member of it. It is hoped that the Week of Prayer will make it such. That is why it has been launched. That is why the call is sent out. Shall not every Southern Methodist observe it? Let 2,500,000 Methodists again go to their knees a week for world evangelization and Christianization. Then, and only then, will it do its share in this respect.

OUR CHURCH'S OPPORTUNITY AND CRISIS IN BRAZIL.

By Dr. E. H. Rawlings.

Reports recently coming to us of a revolution in the city of Sao Paulo call keenly to our interest. Our great compound in that city was in the very midst of the contested zone. A letter from one of our missionaries says: "The fighting and shelling have been confined almost entirely to our section of the city the last seven days. Three days ago our consul advised us to flee. The day we left our homes was the worst day any of us had ever passed through. Our Central Church is a refugee station and Red Cross hospital, and on this day it seemed to be the object of the Federal forces' wrath. Eigh shells fell right around the church, but I am glad to tell you not one struck it. One fell just in front of the church, and a piece of it went into a window of the Lee home."

In this compound in Sao Paulo is a publishing house that is the best printing plant supported by any denomination in South America, printing Christian literature for all the Boards; a great church that they say is the best Protestant church in South America, and built largely by Brazilians; a bishop's residence next door; two splendid residences for missionaries—all in one compound, and this is only a part of our physical plant in the city of Sao Paulo.

Then there are the colleges, beginning with Granbery, poorly equipped, all through its history, but by the Centenary furnished with all the land she needs, nearly all the buildings, and running over with students, entering a new era of prosperity; the new institution on the great bluff overlooking Porto Alegro with a building completed; a third college at Campinas, in the Central Conference, with a splendid site purchased with Centenary money, the foundations laid, a school projected, and waiting for funds to go ahead. In addition, there are day schools and high schools for boys and girls by the score.

Perhaps in no field has church building gone forward more rapidly, or was more needed at the beginning of the Centenary. In one district the presiding elder told the secretary that he hoped to build thirty-five churches before the end of the Centenary period. Fifty or sixty churches have been erected, nine of these away out in the wilderness to the northwest of Sao Paulo.

The Sunday school work in Brazil is especially promising. Every church, besides its own Sunday school, which is usually conducted on Sunday morning, the preaching service being held in the evening, has its own mission school. The story of Sunday school extension work in Rio, or that in Uraguayana, or in almost any one of our cities, would read like a story of apostolic times.

Last year, away down in Rio Grande do Sul, there was an evangelistic campaign of the Conference that in preparation and the carefulness of its organization, and the fruits reported at the end of the campaign, suggested that wonderful movement in Korea. This and other good drops before the shower foretell the coming of revival refreshing to all our work in Brazil.

If we are not to let slip and lose our great opportunity in Brazil, there probably was never a time when our leaders more needed the backing of the church at home, not only its money, and that is needed, but its sympathy, its intelligent appreciation of the task, its continual intercession, more especially for leaders at this crucial moment, that they may have vision and courage and patience to bring the work in Brazil into a great religious awakening in that country.

PEANUTS VERSUS ORPHANS.

By Laird Archer.

"We are spending too much for relief—we can't afford it."

A man of large business affairs said this to me when I told him what I had seen recently in the Near East. He is a wise man. Certainly he knows business conditions. Therefore I thought he must be right. Possibly we can't afford it—foreign markets are upset—farm values are not what they ought to be—collections are slow. I became concerned. I began to investigate. Had we overspent ourselves on refugee children? I brushed aside the Biblical philosophy that he who gives prospers in the end—no idealism, only cold facts.

Fact No. 1 surprised me. Government figures showed that we paid thirty-three million dollars in a year's time for—peanuts!

Thirty-three million—and I had been dubious about ten million for the lives of orphan boys and girls.

But I wasn't convinced. We need peanuts. They are food. University figures rate peanut butter as one of the necessities of life.

I went further. It took a hundred and seventy thousand people working hard to keep us supplied with corsage bouquets and dinner flowers we demanded last year. Goodness knows what we paid for the flowers. A florist explained the other day that coal conditions were the reason I had to pay more than I used to for half a dozen roses. But flowers are necessary.

And if it has to be orphans or flowers—as compared with a lusty, travel worn, foot-sore orphan a beautiful, fragrant flower may be preferable, although it cost more per half dozen than would feed that boy for a month.

I looked on. We spent sixteen million dollars in a year for paper flowers.

Paper? No fragrance—no life?

Only color! And I thought of the need for color in the cheeks of a child I saw in Syria.

However, color is necessary in our drab lives.

I found that we made up for what the paper flowers lacked by fifty million dollars' worth of perfumery. That was the value of smelling stuff made for Americans last year.

But perfumery is necessary in the city's congestion of choking fumes.

Then I found that we spent $115,000,000 in the year for pictures of ourselves. In these "hard" times we still must have ourselves photographed. That is right. Photographers must have work. Our friends must have pictures.

But I had a picture in my mind of a lean lad fresh from a period of starvation getting out of Turkey and weakly trying to learn how to make shoes in an American orphanage at Beirut. I wondered what kind of a picture of him in a year's time would be produced by the saving of a few pictures of each photographed American.

After that I learned that the plumes of our hats cost us $16,000,000. Thinking again of my manufacturer friend, I agreed that the plumes were necessary—although I'm inclined to believe that the best feather in our hat last year was the ten million invested in young lives.

I went on, through the list of necessities as compared with unnecessary orphans.

We spent $93,000,000 for regalia and society badges.

I prize my lodge and my fellow-lodgemen, and I am honored by the badge I wear, although I might have paid less to the jeweler and got a less expensive one. This led me back irresistibly to the white star badge of Near East Relief I saw on the arms of women and men toiling to rescue children on the Anatolia frontier.

We invested fifty-two million in chewing gum.

We are chewing thirty-five million dollars more of it than we were in 1914.

It took sixty-two factories and nearly four thousand busy people to keep us supplied.

They also need the work.

But I couldn't forget the boy I saw chewing a black crust of bread that the average American boy would throw to the winds.

Twenty-three million for sports—two hundred and nine million for ice cream and confectionery—but why go farther?

The money is spent.

Is there more? Have we anything left for boys?

We paid $15,000,000 alone for pocketbooks in which to carry our earnings for 1923.

How about a few million for children?

MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions of the Mississippi Annual Conefrence is called to meet in the Methodist church at Canton, Miss., on Tuesday, Nov. 4, at 3:30 p.m.

The committee is composed of J. T. Leggett, H. L. Norton, N. B. Harmon, J. M. Corley, P. H. Grice, J. H. Foreman and W. E. Dickens.

Candidates for admission, re-admission, and admission into full connection are requested to appear before the committee at the time mentioned above. J. T. LEGGETT, Chairman,
For the Committee.

Class for Admission on Trial.

The Class for Admission on Trial will please meet the Committee in the Methodist church, Canton, Miss., Nov. 4, 1924, at 2:30 p. m.
C. P. JONES, for Committee.

Class of the First Year.

The Class of the First Year is requested to meet the Committee at the Methodist church, Canton, Miss., Tuesday, Nov. 4, 7:30 p. m. All certificates of credit should be presented.
H. J. MOORE, Chairman.

Class of the Second Year.

The Class of the Second Year, Mississippi Conference, will please meet the Committee at the Methodist church, Canton, Miss., Tuesday, Nov. 4, at 3 p. m. W. A. HAYS, for the Committee.

Class of the Third Year.

The Class of the Third Year will meet the Committee at the Methodist church in Canton, Miss., at 7:30 p.m., Nov. 4, 1924, prepared for a written examination.
W. H. SAUNDERS, Chairman,
For the Committee.

Class of the Fourth Year.

The Class of the Fourth Year, Mississippi Conference, will please meet the Examining Committee, Tuesday, Nov. 4, at 4 o'clock p. m., in the Methodist church at Canton, Miss.
HERVIE MELLARD, for Committee.

Board of Education Meeting.

The Board of Education of Mississippi Conference will please to meet in the Methodist church at Canton on Tuesday afternoon, Nov. 4, at 3:30 o'clock.

The purpose of this call is that we may attend to as much work of the Board as possible before the opening of the Conference. This is in line with the action of the Board last winter—giving its members the opportunity of attending more of the inspirational meetings of the session.
ROBERT SELBY, Chairman.

Conference Endowment Fund.

I hereby call a meeting of the Trustees of the Endowment Fund, in the Methodist church of Canton, Miss., Wednesday, Nov. 5, 1924, at 2 p.m.
J. M. MORSE, Chairman.

Board of Finance.

A meeting of this Board will be held in the Methodist church of Canton, Miss. on Wednesday, Nov. 5, 1924, at 3 p.m.
J. M. MORSE, Chairman.

Methodist Headquarters, Jackson, Miss.

According to action of the committee having charge of the above matter, the various Boards of the Mississippi Conference will please give consideration to this item of interest at their first meeting on arriving at Canton.

This is important in view of the fact that the headquarters office must be financed if we are to have one. ROBERT SELBY, Chairman

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

AND BEHOLD SO MANY ARE TALKING THAT I MUST BE SILENT!

Radford, Holston, Radford. Rev. W. D. Mitchell, pastor; total assumed quota, $925; amount remitted, $155.

Earlington, Louisville, Henderson, Rev. D. L. Vance, pastor; total assumed quota, $1,620; amount remitted, $517.47.

Wesley, Pacific, San Francisco, Rev. Theophilus Lee, Jr., pastor; total assumed quota, $500; amount remitted, $131.50.

Central Church (Kansas City), Southwest Missouri, Kansas City, Rev. M. N. Waldrip, pastor; total assumed quota, $12,401; amount remitted, $5,514.50.

Salisbury, Virginia, Eastern Shore, Rev. R. F. Gayle, pastor; total assumed quota, $2,711; amount remitted, $542.20.

Burnet, West Texas, Lampasas, Rev. O. O. Moore, pastor; total assumed quota, $900; amount remitted, $190.20.

Hondo, West Texas, Uvalde, Rev. A. M. Foster, pastor; total assumed quota, $1,856; amount remitted, $371.20.

Belwood, Western North Carolina, Shelby, Rev. John H. Green, pastor; total assumed quota, $2,185; amount remitted, $442.28.

New Castle, Central Texas, Weatherford, Rev. R. J. La Prade, pastor; total assumed quota, $2,225; amount remitted, $445.

Bayou La Chute, Louisiana, Shreveport, Rev. W. F. Roberts, pastor; total assumed quota, $1,250; amount remitted, $656.

Clint, New Mexico, El Paso, Rev. J. O. Cox, pastor; total assumed quota, $905; amount remitted, $181.

Sanford, North Carolina, Fayetteville, Rev. L. B. Jones, pastor; total assumed quota, $4,000; amount remitted, $800.

Grantville, North Georgia, La Grange, Rev. A. A. Sullivan, pastor; total assumed quota, $1,790; amount remitted, $435.05.

Ben Hill, North Georgia, South Atlanta, Rev. J. F. Sparks, pastor; total assumed quota, $1,060; amount remitted, $250.

Wesley, North Texas, Dallas, Rev. W. L. Perryman, pastor; total assumed quota, $600; amount remitted, $120.10.

Redlands, Pacific, Los Angeles, Rev. J. J. Woodson, pastor; total assumed quota, $832; amount remitted, $210.26.

Cloverdale, Pacific, San Francisco, Rev. John I. Huff, pastor; total assumed quota, $1,665; amount remitted, $386.

Pioneer Memorial (Oakland), Pacific, San Francisco, Rev. A. T. O'Rear, pastor; total assumed quota, $3,000; amount remitted, $1,090.27.

Santa Rosa, Pacific, San Francisco, Rev. G. C. Emmons, pastor; total assumed quota, $826; amount remitted, $210.

Abbeville, Upper South Carolina, Cokesbury, Rev. W. L. Mulliken, pastor; total assumed quota, $3,000; amount remitted, $600.

Asheboro, Western North Carolina, Greensboro, Rev. W. H. Willis, pastor; total assumed quota, $2,700; amount remitted, $540.

Cherryville Circuit, Western North Carolina, Shelby, Rev. J. E. B. Houser, pastor; total assumed quota, $1,488; amount remitted, $297.60.

Indian Mission, West Oklahoma, Lawton, Rev. R. M. Templeton, pastor; total assumed quota, $150; amount remitted, $33.68.

Elida, New Mexico, Roswell, Rev. A. J. Brown, pastor; total assumed quota, $900; amount remitted, $180.

Gainesboro, Tennessee, Cookeville, Rev. E. M. Wise, pastor; total assumed quota, $914; amount remitted, $182.80.

Central (Shelby), Western North Carolina, Shelby, Rev. A. L. Stanford, pastor; total assumed quota, $3,300; amount remitted, $660.

Del Rio, West Texas, Uvalde, Rev. J. M. Perry, pastor; total assumed quota, $3,450; amount remitted, $690.

Red River, Tennessee, Clarksville, Rev. C. M. Charles, pastor; total assumed quota, $1,500; amount remitted, $600.

Woodbine, North Texas, Gainesville, Rev. C. B. Garrett, pastor; total assumed quota, $580; amount remitted, $116.

St. John's, Baltimore, Baltimore, Rev. G. G. Martin, pastor; total assumed quota, $3,000; amount remitted, $742.

Durango, Denver, Denver, Durango, Rev. C. W. Hardon, pastor; total assumed quota, $394; amount remitted, $81.

Fountain City, Holston, Knoxville, Rev. C. W. Kelly, pastor; total assumed quota, $2,812.60; amount remitted, $562.52.

Broadway (Louisville), Louisville, Louisville, Rev. D. K. Pegues, pastor; total assumed quota, $3,508; amount remitted, $1,530.

South McKinney, North Texas, McKinney, Rev. H. S. Porter, pastor; total assumed quota, $900; amount remitted, $180.

Stewart, Tennessee, Dickson, Rev. W. H. Freeman, pastor; total assumed quota, $938; amount remitted, $189.15.

West End (Lynchburg), Virginia, Lynchburg, Rev. J. L. Finch, pastor; total assumed quota, $3,000; amount remitted, $700.

Capron, Virginia, Portsmouth, Newport News, Rev. A. K. Lambkin, pastor; total assumed quota, $1,949; amount remitted, $402.75.

Haven Street (St. Louis), St. Louis, St. Louis, Rev. O. H. Duggins, pastor; total assumed quota, $2,650; amount remitted, $530.

Hanes, Clemmons, Western North Carolina, Winston-Salem, Rev. J. C. Cornett, pastor; total assumed quota, $3,100; amount remitted, $602.

Weslaco, West Texas, Beeville, Rev. W. P. Carmichael, pastor; total assumed quota, $1,887; amount remitted, $377.40.

Sarasota Station, Florida, Tampa, Rev. E. W. Smith, pastor; total assumed quota, $2,500; amount remitted, $517.48.

Flora, Mississippi, Jackson, Rev. H. A. Wood, pastor; total assumed quota, $1,675; amount remitted, $335.

First Church (Atlanta), North Georgia, North Atlanta, Rev. C. J. Harrell, pastor; total assumed quota, $5,440; amount remitted, $1,483.25.

Tyler Street (Dallas), North Texas, Dallas, Rev. F. A. Crutchfield, pastor; total assumed quota, $4,550; amount remitted, $910.

Whitesboro, North Texas, Gainesville, Rev. C. C. Childress, pastor; total assumed quota, $849; amount remitted, $246.

Anutt, St. Louis, West Plains, Rev. W. V. Gastin, pastor; total assumed quota, $603; amount remitted, $210.

Thompson and Whites, Tennessee, Murfreesboro, Rev. E. F. Hudgens, pastor; total assumed quota, $1,350; amount remitted, $354.45.

Matagorda and Gulf, Texas, Galveston, Rev. J. W. Wardlow, pastor; total assumed quota, $750; amount remitted, $150.

Amelia, Virginia, Farmville, Rev. R. T. Clarke, pastor; total assumed quota, $1,472; amount remitted, $321.

Larchmont, Virginia, Norfolk, Rev. J. T. Allen, pastor; total assumed quota, $3,206; amount remitted, $641.20.

Trinity Institutional, Virginia, Richmond, Rev. W. H. Euston, pastor; total assumed quota, $984; amount remitted, $197.

Epworth (Oklahoma City), West Oklahoma, Oklahoma City, Rev. T. R. Morehead, pastor; total assumed quota, $3,500; amount remitted, $700.

Bastrop, West Texas, Austin, Rev. E. Y. S. Hubbard, pastor; total assumed quota, $2,300; amount remitted, $817.

Oakville, West Texas, Beeville, Rev. R. K. Hecock, pastor; total assumed quota, $575; amount remitted, $168.75.

Smiley, West Texas, Cuero, Rev. W. L. Hankla, pastor; total assumed quota, $736; amount remitted, $179.81.

Lytton Springs, West Texas, San Marcos, Rev. W. L. Hightower, pastor; total assumed quota, $1,209; amount remitted, $245.

Central (Mount Airy), Western North Carolina, Mount Airy, Rev. H. K. Boyer, pastor; total assumed quota, $4,000; amount remitted, $1,131.

Leaksville, Western North Carolina, Mount Airy, Rev. W. L. Sherrill, pastor; total assumed quota, $2,252; amount remitted, $452.

Claycomo, Missouri, Richmond, Rev. A. B. Coffman, pastor; total assumed quota, $960; amount remitted, $190.

Bland Street (Bluefield), Holston, Bluefield, Rev. J. A. Bays, pastor; total assumed quota, $11,100; amount remitted, $3,645.

Welch, Holston, Bluefield, Rev. G. L. Lambert, pastor; total assumed quota, $3,000; amount remitted, $700.

Cochran Chapel (Dallas), North Texas, Dallas, Rev. W. M. Bowden, pastor; total assumed quota, $1,000; amount remitted, $200.

Myra and Hood, North Texas, Gainesville, Rev. W. C. Clement, pastor; total assumed quota, $1,400; amount remitted, $283.50.

First Church (Long Beach), Pacific, Los Angeles, Rev. J. A. B. Fry, pastor; total assumed quota, $3,065; amount remitted, $613.

Jamestown, Tennessee, Cookeville, Rev. J. W. Madewell, pastor; total assumed quota, $395; amount remitted, $79.

McMinnville, Tennessee, Cookeville, Rev. C. E. Hawkins, pastor; total assumed quota, $2,060; amount remitted, $644.50.

Epworth (Norfolk), Virginia, Norfolk, Rev. J. W. Moore, pastor; total assumed quota, $10,000; amount remitted, $6,986.

First Church (Hampton), Virginia, Norfolk, Rev. B. F. Lipscomb, pastor; total assumed quota, $3,206; amount remitted, $642.

Laurel Heights (San Antonio), West Texas, San Antonio, Rev. S. H. C. Burgin, pastor; total assumed quota, $7,000; amount remitted, $2,149.05.

Devine-Lytle, West Texas, Uvalde, Rev. John M. Lynn, pastor; total assumed quota, $1,840; amount remitted, $413.

Pineville, Western North Carolina, Charlotte, Rev. T. J. Houck, pastor; total assumed quota, $1,643; amount remitted, $466.50.

Make all payments on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

WITHOUT MOTHER!

"Its awful lonesome at our house
'Thout mother;
It's just as quiet as a mouse
'Thout mother.
An' father looks so lonely there
Of evenin's, sittin' in his chair;
It just ain't cheerful anywhere
'Thout mother!

"It's awful hard to get along
'Thout mother;
It seems that everything goes wrong
'Thout mother.
'Course, father does the best he can;
But then, you know, he's just a man,
An' don't know how to fix an' plan
Like mother.

"Seems like I don't enjoy my play
'Thout mother;
Things just get worse every day
'Thout mother!
There's no one now to mend my doll,
Nobody's sorry when I fall—
O, home, just ain't no place at all
'Thout mother!

"But father says we must be brave
'Thout mother;
'Cause him an' me, we only have
One 'nother.
An' if we're brave, an' strong, an' true,
An' good, just like she told us to,
We'll go up home, when life is through, to mother!"

—Marie Galbraith.

THE GIRL IN SILK.

By J. L. Glover.

"Mother, I just can't stand that new girl!" And with these words Kitty threw her books on the table and herself into the Morris chair with a flounce, which emphasized her sharp statement.

"What new girl? And what harm has she done my little daughter?" asked Mrs. Preston, with a reproving shake of her head at her vehement little girl.

"It's those people who have just come to that old brown house at the foot of the hill," explained Kitty, taking breath. "There's a girl about my age—Madge, her name is. She came to school today, and she's just as proud as can be, mamma. You ought to see the clothes she wears to school; the prettiest dark blue silk, trimmed with plaid, and silk stockings, and such a lovely coat—gray, trimmed with fur. She's real stuck-up about her fine clothes."

"But how did you know she was stuck-up?" asked mother, with interest.

"Oh, she wouldn't speak to Leila and me at recess—just walked by with her head in the air."

"And did you and Leila speak to her, and ask her to join in your play? Remember she is a stranger, and you ought to make the first advances."

"But, mother, we couldn't go with young ladies dressed in silk."

"Perhaps she would rather have had on gingham, too, and had a good time," suggested mother. "It is never safe to judge too hastily, little daughter, unless you know all."

Kitty looked unconvinced, but she said no more. The next day, however, she came in from school triumphantly.

"Now, mother, she is proud, and I'll prove it to you. Lou Allen asked her to go blackberrying with us on Saturday, and she said Madge just looked down at her silk dress, and said, 'I can't go in this, it would be ruined.' So now, don't you see?"

"I see," returned Mrs. Preston, "but now I have a story to tell you in my turn, little daughter. I went to-day to call on Mrs. Lindsey, Madge's mother. She is a sweet-faced woman, very gentle and refined. While she talked to me, she was working on a beautiful dress. She seemed to think that I would be surprised that Madge should have such a handsome dress, for after a while she said very quietly that Madge's aunt in the city sent her daughter Ruth's outgrown dresses to Madge. 'And it is a great help,' she added frankly, 'because otherwise I could hardly afford to dress her suitably for school. I know these dresses are too handsome for our circumstances; and it's a real cross to Madge to have to wear silk and velvet, when her little sisters and I wear calico, and every one knows we are poor. She would rather have ginghams for school wear, but there are shoes and stockings and so many other things to be bought that she will just have to keep on wearing Ruth's outgrown things.' I guess it isn't a very heavy cross," Mrs. Preston ended, smiling, "but I knew, from what you had told me, that it is a cross, and not a light one, sometimes, to a girl to be misjudged by her schoolmates. And you girls haven't helped to make it easy for her, have you?"

Kitty looked ashamed. "I'm sorry, mamma; but how could we have guessed such a thing? I wonder if we could fix it up in some way, without hurting her feelings. I know, mother. You remember that blue gingham of mine that was too short, and I've never worn it. Do you think—"

"I think you might suggest in some nice way to lend it to her to wear blackberrying. Do it in a friendly way, and I don't believe she will take offense."

"I'll try it," promised Kitty.

The next day she sought out Madge at recess, and made friends; and soon they were thoroughly "chummy." Madge proved a congenial spirit, and before long a group of girls were eagerly discussing the blackberrying party that they had planned for Saturday.

"You'll come with us, won't you, Madge?" asked Kitty, as the two girls walked homeward together, after school. "Do come, we'll have such fun."

And this time Madge answered very frankly:

"I'd like to, Kitty, really, but— I know it sounds funny, but I haven't anything to wear but this," looking down at her handsome suit, "and it would be spoiled with the briars. I'll explain to you about it, some time."

"Oh, but what a pity," said Kitty, impulsively. "Of course, you couldn't wear that lovely dress, you want a gingham—something that won't tear, and will wash."

"I know but I haven't one good enough," said Madge.

"Well, but listen, Madge. I have a pretty blue gingham I've never worn. It doesn't fit me but you are just a shade smaller and it would fit you exactly. Please let me lend it to you, and come, Madge. You won't be mad, will you?"

"But suppose it gets torn?" demurred Madge.

"It wouldn't matter. Come, it's all settled. I'll bring it over this afternoon, shall I?"

"Thank you," said Madge, simply. "I'll be glad to go blackberrying, then, Kitty. It was just this stupid old dress that stopped me."

So the next day a merry party of girls went to the blackberry fields, and, getting their pails and baskets full of great, juicy berries, they took the girl in the blue gingham dress into their innermost circle of comradeship.

"We had the best time, mother," said Kitty, that night. "Madge is so nice and she helped everybody pick, and didn't mind whether she had her own basket full or not, and she told funny stories to amuse little Janey when she got tired and began to cry on the way home, and she told us how to play some new games. We wouldn't have had half as much fun without her; to think we called her proud and stuck up!"

"Judge not, that ye be not judged," quoted mother, softly.

"Well, I'll never judge anybody hastily again—that's positive!" said Kitty.

Madge came to school on Monday in a beautiful brown silk plaid, but nobody thought of calling her proud again. She had won her own place in the little world of school.—Exchange.

Many people are always dreading coming troubles. They are well enough now, and well enough off, but they may get sick, or they may become poor, or some other trouble may befall them. A large part of human unhappiness is caused by needless forebodings—dreading ills that never happen. It is a miserable way to live, this looking out into the future and filling it with imaginary shapes of evil. No doubt there are real troubles lying concealed in the future for all of us, but let us not dread to go on with quiet faith, since over us the bow of God's eternal goodness bends!—J. R. Miller.

If you cannot join the army yourself, try to gain a recruit. If you cannot win thousands to Christ as the missionaries do, you can by doing the next thing in the kindest way, redeem one soul for him.—Robert Russell.

SPECIAL OFFER

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WM. B. REILY & CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 931 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PLEASE STATE REASONS.

(Continued from First Page.)

cure overlapping, the setting up of altar against altar. Under these circumstances the General Conference, empowered to act, will certainly act.

To recapitulate: One of the main purposes of unification is to do away with the evil of overlapping work, of setting up altar against altar; the pending plan makes the two churches one; the General Conference of the united church is empowered to provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to the other; those who are supporting the plan declare that these provisions will be made; those who are opposing the plan will insist that these provisions be made.

Upon the grounds cited above, we believe that the pending plan of unification will, in due time, cure the evil of overlapping work, the setting up of altar against altar.

PERSONAL AND OTHER NOTES.

Announcement is made that Dr. Newell Dwight Hillis has retired from the pastorate of Plymouth Church, Brooklyn, after twenty-five years of service.

Three Sunday schools of the Silver Creek charge, Mississippi Conference, observed Children's Week, and all the churches put on the membership campaign. Rev. H. R. McKee is the pastor.

Rev. A. M. Serex, recently graduated from the Candler School of Theology, Emory University, has been appointed assistant pastor of the First Methodist Church, this city. He has entered enthusiastically upon his work.

The fourth annual session of the New Orleans District Standard Training School came to a successful close on Friday night of last week. The number of credits issued was 95—the largest in the history of the school.

Rev. Walt Holcomb preached each afternoon before the Tennessee Conference which was recently held at Columbia, Tenn. Bishop Mouzon has asked Dr. Holcomb to preach daily before the Memphis Conference, which meets in Memphis, Tenn., Nov. 12.

In the Oct. 22 issue of the Daily Democrat-Times, of Greenville, Miss., Rev. E. Nash Broyles, our pastor at Greenville, administers a deserved rebuke to Mr. Rupert Hughes for his article, "Why I Quit Going to Church," which appeared recently in the Cosmopolitan Magazine.

Amendment No. 1 to the Constitution of Louisiana, to be voted on at the general election, Nov. 4, which gives the School Board of New Orleans the authority to make better provision for the financial support of the public schools, has been approved by 77 educational and civic organizations of the city.

The reports at the fourth quarterly conference of the Caledonia circuit, North Mississippi Conference, showed a fine condition throughout the charge. Resolutions highly commending the work of Rev. A. T. McIlwain as presiding elder during the past four years were unanimously adopted by the conference.

The fourth quarterly conference of Grenada station, Grenada District, North Mississippi Conference, passed highly commendatory resolutions in connection with the completion of a quadrennium of service by Rev. R. A. Tucker as presiding elder of the district. Brother Tucker and his family have lived in Grenada for eight years, and they are held in the highest esteem by the entire community.

At the recent session of the Pacific Conference, Rev. A. Inman Townsley, who had been pastor of the Institutional Church at Hollister, Calif., was appointed pastor of St. Paul's Methodist Church, San Bernardino, Calif. San Bernardino is a flourishing city of more than 30,000 people, and St. Paul's is the leading church there. Brother Townsley says: "If ever a people needed unification, that people now lives here in California." Brother Townsley sends his love to the Louisiana brethren.

General Ballington Booth, president of the Volunteers of America, spoke three times in New Orleans last Sunday. A public meeting was held in Jerusalem Temple in the afternoon, which was largely attended. The General was very effective in his presentation of the work in which his organization is engaged. Rev. H. S. Johns, chaplain of the Louisiana State Penitentiary, was also a speaker at the afternoon meeting.

The Southern Annual Conference of the Methodist Episcopal Church is in session in New Orleans this week, Bishop C. L. Mead presiding. The Southern Conference is included in the Denver Area, and is composed of two districts—the Brenham and the San Antonio. Dr. W. Winans Drake, presiding elder of the New Orleans District, M. E. Church, South, has accepted an invitation to conduct one of the evangelistic services during the Conference.

Rev. M. A. Massey, of Harleston, Miss., writes: "We have just closed a very gracious meeting at Salem Camp Ground. Rev. W. C. Swope, general evangelist, of Charleston, Mo., did the preaching. The tabernacle would not accommodate the crowds that came to many of the services. There were 50 or 75 conversions and reclamations, with 14 accessions to the Methodist church and one to the Baptist church. Brother Swope is one of the most powerful preachers of the doctrine of perfect love we have ever heard."

Rev. C. C. Evans, our pastor at Natchez, Miss., writes: "Methodism in the old city of Natchez is growing more loyal as the days go by. Last Sunday was Rally Day with us in the Sunday school and church. More than 100 new people attended Sunday school, many of whom expressed themselves as being delighted and said they were going to continue to come. The attendance on the preaching services, both morning and evening, was good, most of the Sunday school remaining for the morning service. Conference is close at hand. Our report, I am sure, will be up to the usual standard—'Everything in full, Bishop,' or 'level columns.' The man who has the good luck to come this way need not be afraid."

Rev. E. N. Evans, for many years a prominent minister of our church, but in recent years in the local ranks, died of pneumonia in the Methodist Hospital, Memphis, Tenn., at an early hour on Monday morning of this week. His wife, a son, and two brothers were with him at the end. Brother Evans was a resident of New Orleans, where he had made his home since entering the local ranks of the ministry. He loved the church devotedly, and was active in its work, frequently preaching in the pulpits of the city to the edification of his hearers. Brother Evans had held some of the leading appointments in Arkansas and Louisiana, which he filled with great acceptability. He was an unusually gifted preacher. The editor of the Advocate feels a keen personal sorrow at his going away. The funeral was held in New Orleans on Tuesday. Sincere sympathy is extended to the sorrowing family.

HOME INFLUENCES.

Children should be instructed in all that relates to the movement to restore New Testament Christianity, but all instruction will be in vain without the proper home example. Children are observing. They know full well where our deepest interests lie. Are we always ready to discuss the fashions, the markets, the political situation, but have little to say concerning the business of the King whom we profess to love and serve? Is the news from the front, where our brethren are in the thick of the fight against the common enemy, and in behalf of Christ and his conquering faith, of less interest to us than the baseball scores? Do we fill our homes with secular papers, with their daily recitals of strife and corruption, of crime and folly, and, when we are solicited to subscribe for a religious magazine, excuse ourselves, saying: "We are taking more papers now than we can find time to read"?

We do not wish to inveigh against the secular press, except to say that no kingdom of this world has anything to offer to be compared with that of the Prince of Peace, whose heralds are abroad in the earth to-day and whose glory shall outshine the stars. If, as we profess, we have embarked everything in this kingdom, are we manifesting any great desire to know how it is progressing?

Let us not be deceived. The children know what your ambitions are and ours. Whether we wish it or not, they are daily pitching their lives to the key of our own. Vain is it to hope to arouse the enthusiasm of children for a cause toward which we ourselves maintain a careless and indifferent attitude! Why should they be concerned about a perishing world when father and mother betray but a half-awakened interest in its behalf?—Christian Standard.

SOME SECRETS OF THE SEA.

Luminous fishes are one of the ocean's many interesting features, says L. E. Eubanks in Our Dumb Animals. The mechanism of and reason for a lighting apparatus has long been a subject of scientific investigation. Professor E. Newton Harvey, of Princeton University, has been studying the cypridina, a crab-like creature about an inch long, with oval-shaped body inclosed in a shell much like a clam. It emits a strong bluish light, the source of which Professor Harvey has found to be a relatively large gland located near the mouth. The light is in constant process of manufacture, and the supply is never exhausted.

Professor Harvey tells also of another little fish he discovered in the East Indies. It is about three inches long and carries a large oval of light beneath its eyes. There are two types. One shuts off the light supply when it desires by means of a screen-like eye-lid which can be made to cover the luminous area. In the other type

A SPECIAL OFFER

THE NEW ORLEANS CHRISTIAN ADVOCATE WILL BE SENT TO NEW SUBSCRIBERS FROM DATE OF RECEIPT OF NAMES TO JANUARY 1, 1926, FOR $2.00.

The regular subscription price of the Advocate is $2 a year.

The unification issue is before the church—both sides of the question will be discussed in the Advocate. Read the paper and become fully informed.

Full reports of the annual sessions of the three patronizing Conferences—the Louisiana, the Mississippi, and the North Mississippi—are given in the Advocate. Those who subscribe now will get these reports for 1924 and 1925. The Plan of Unification will be voted on at the 1925 sessions.

Every issue of the Advocate contains local and general church news.

Departments are maintained in the Advocate for the various organizations of the church.

Contributed and selected articles on vital themes appear each week.

FROM NOW UNTIL JANUARY 1, 1926, FOR $2.

Pastors are urged to call attention to the SPECIAL OFFER and to secure new subscriptions. We shall heartily appreciate their co-operation.

This offer applies to NEW subscriptions only. Cash must accompany order.

the light-giving organism is revolving, so that its bright side can be turned inward when the fish desires.

And this reminds me of what I have read about the large electric skate, a fish so called because it gives out strong electric shocks. A captive skate gave birth to several baby fish, which on the following morning were found snugly ensconced beneath the mother. While the young were near her she could be handled with impunity, for she gave out no shock; but the moment the young were taken away, she resumed the emission of powerful shocks. The obvious conclusion is that the electric skate can control her shocks at will, and that she withheld them on purpose not to injure her young.

"Why," asks one writer, "has Nature been at such pains to equip so many fishes and crabs with illuminating systems which they can turn on and off at will?" Various answers have been given, none of them very satisfactory.

One explanation is that the light serves to attract prey within striking distance, and what lends support to this theory is that some fishes carry their luminous organs on great tentacles hanging down in front of their mouths. Quite contrary to this is the belief, advanced by some investigators, that the light serves to frighten away enemies. Still others say that the luminous spots are identification marks of a species.

On first consideration, the most plausible explanation would seem to be that Nature meant the light to be used as a lantern. We can readily believe that there are dark and dismal depths of the sea in which an illuminator of any kind would be highly helpful.

But in many cases the light-giving organ is so affixed to the sea creature that it could not possibly be of any service to it as a lantern—sometimes on the side of the body. In fact, science has to admit that,thus far, the reason for luminous organs in fish has not been entirely explained. —Central Christian Advocate.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please hand in your reports not later than the second morning (the first day preferable) of the Annual Conference. Make separate check for each claim and note on check what claim it is for. Put no money in. Place report with check, or receipt, in envelope, seal and hand to W. T. Griffin, W. H. Lane, or to me. Mark on outside of envelope, charge and district. Get the latest report blanks from Lamar & Barton, Nashville, Tenn. No blanks will be sent out by the committee.

Conforming to the above requests will greatly facilitate matters for both the auditing committee and the Statistical Secretaries.

T. B. COTTRELL, for Committee.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

The Crowley Methodist church is looking forward with much interest and pleasure to entertaining the Louisiana Annual Conference. This will make the third time in its history that it has had this opportunity.

It has always been an effort for any church to entertain so many guests, and it will be necessary for us to say at this time that only official delegates will be the guests of the church during Conference. Every home will be occupied, and all visitors will do well to secure accommodations before arrival. Many who are listed, fail to attend because of unforeseen causes, and we will appreciate a letter from you saying you cannot come as soon as you know.

We are looking forward to your coming with delight and profit ALONZO EARLY, Pastor.

LOUISIANA CONFERENCE.

Committee on Admissions.

I have been asked by the presiding elders to act as chairman of the Committee on Admissions in place of Brother H. N. Brown, who is presiding elder of the Baton Rouge District.

The Committee is called to meet at the Methodist church in Crowley, La., at 3 o'clock p. m., Nov. 18. All who are to come before this Committee will please meet us at this time.

W. H. JORDAN.

Winnfield, La.

Class of the Fourth Year.

The Committee and Class of the Fourth Year are called to meet at the Methodist church, Crowley, La., on Tuesday, Nov. 18, at 7:45 o'clock p. m.

W. L. DUREN, Chairman.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sept. 7, 1924, at her home in Holly Springs, Miss., one of the most consecrated and loyal of Christian women left this life in peace. I write of MISS HATTIE WRIGHT, a faithful member of the Methodist church in that town. Methodism suffered a distinct loss when she went away, for there was such a genuine love in her heart for her Lord and the church of which she was a member. Her father and mother were G. W. and Nannie Harris Wright, of whom she was born March 29, 1860. She leaves three brothers and one sister to mourn her going away—C. H., D. B., and Elliott, and Mrs. R. M. Evans, all of Holly Springs. Miss Hattie joined the Methdist church after she was grown, under the preaching of Rev. W. J. O'Bryant, and from that time she considered herself wholly given to the Lord. Her life was wrapped around the church and its mission. No service was held but that she was there; no new minister came but to be welcomed by her good cheer and friendship. She was a distinct help in the choir, Sunday school, and all other activities of the church. She was buried from the church which she loved so, and gently laid to rest under a wealth of flowers. Her pastor, Rev. C. A. Parks, said the comforting words of ritual and Scripture. We shall hardly see her like again on this earth. May her life inspire us to live closer to the Master to whom she became so willing to go.

A former pastor.
W. R. LOTT.

BROTHER A. G. CROOK was born Dec. 27, 1846, and, after a life of noble service, died Sept. 18, 1924. Funeral services were conducted by his pastor, Rev. E. H. Cooley, assisted by Rev. W. J. Dawson, after which the frail body of this noble Christian gentleman was laid to rest beneath a wealth of beautiful flowers in the cemetery at Shiloh church. Brother Crook was married to Miss Fannie Rhodes fifty-four years ago. To this union were born ten children. Surviving him are his beloved wife, Mrs. Fannie Crook, and W. S. Crook, Lumberton, Miss.; W. H. Crook, Jackson, Miss.; J. W. Crook, Lafayette, La.; R. D. Crook, Bogalusa, La.; G. D. Crook, Stephenson, Miss.; C. H. Crook, Bogalusa, La.; and a daughter, Mrs. John Franklin, Pelahatchie, Miss., R. F. D. Two brothers also survive him: W. S. Crook, Brandon, Miss., and Dr. H. L. Crook, Jackson, Miss. Only two sisters are living, Mrs. Jennie Sims, Brandon, Miss., and Mrs. B. W. Brown, Covington, La. Brother Crook was born and lived his entire life near Shiloh Camp Ground, in Rankin County, Miss. In early manhood he gave his life to God and united with the Methodist church at Shiloh, and until his death was faithful to the Master, to the church, to his friends, and to the high ideals of life and service which characterized the career of this fine, clean, Christian gentleman, whose motto was honesty and clean living. As a soldier in the Civil War he was brave and courageous, serving his country well; as a church member his life was above reproach; as a Christian he lived blameless; as a friend he was trusted, honored and loved by all who knew him. We shall cherish his memory till we meet him where eternal spring abides and where true worth shall meet with full reward.

His pastor,
E. H. COOLEY.

To the memory of our friend and co-worker, MRS. C. B. HICKS, whose earthly pilgrimage was over Sept. 22, 1924, we submit this little tribute. She was an honored member of this Society since her residence in Mansfield—eight years. When failing health no longer permitted her active participation in its affairs, her counsel, when sought, was wise in the guidance of the same. She was always deeply interested in the activities of her church, yet so liberal-minded as to love and live in harmony with those of other faiths. To God, she gave worship, obedience and service; to humanity, aid to the distressed and needy. Her service was far-reaching to unobtrusive places, making her memory an inspiration to all and to many young lives, who were, by her, guided to choose their life work. Those who knew her best loved her best. Truly it may be said of her, "She has fought a good fight, she has finished her course, she has kept the faith; henceforth there is laid up for her a crown of righteousness." The bloom of her earthly life has fallen, shall only to blossom again in the fragrant garden of God.

WILLIE E. RICKS.
MRS. GEORGE WILSON.

Tuesday morning, May 20, 1924, we laid to rest in the old Ellison graveyard, near Deasonville, Miss., all that was mortal of MRS. J. W. ELLISON, the widow of the late Rev. John W. Ellison, for many years an honored and useful member of the Mississippi Conference. Gentle hands heaped up the mound and laid the flowers beside the spot where nearly thirty years before the body of the beloved husband had been buried; then kindred and friends moved away upon silent feet to leave them there alone beneath the shade of the forest trees, amid scenes familiar to them in the years long gone. She was born not far away, at Ebenezer, the daughter of Alfred G. Rogers and his wife, Rebecca, and here her childhood and youth were spent. Here she was married May 20, 1869, to one of the friends of her youth, now become a young Methodist preacher, and from this spot began the homeless, but happy and useful, itinerant life that ended with her husband's death, Sept. 11, 1895. The later years of her life were spent in Jackson, in a pleasant little cottage home, hard by the campus of Millsaps College, where, respected and loved by all who knew her, she watched the shadows lengthen until she heard a voice like that of a shepherd calling his sheep, and when the silent watchers looked they saw that she had gone. When the day dawned that saw her body laid beside that of her husband, it was the fifty-fifth anniversary of her marriage. She was a gifted woman and a devout Christian; a helpful wife to her preacher husband, and to her children a wise and tender mother. She was a woman of strong intellect, strong convictions, and strong will. Charitable in her judgments of those about her, she was candid in the expression of her opinions. Into the holy place of her friendship many were welcomed; into the holy of holies but few, and when once her confidence and affection were given she was the most loyal of friends. Three children survive their mother: Almo, whose home in Jackson, close to the home of his mother, was like that of one who stood by ready to comfort and help; Rebecca, now Mrs. J. S. Johnston, of Jackson, a talented musician and a dutiful daughter; and Frances Louise, the wife of the Rev. B. M. Keith, of Fairmont, W. Va. To them belongs the heritage of her good life. The funeral services were held in the Galloway Memorial Church, in Jackson, under the leadership of Revs. E. K. Means and M. L. Burton. The interment was at the old home church, where the service was conducted by Rev. A. S. Byrd and the writer.

A. F. WATKINS.

RESOLUTIONS.

Whereas, in the providence of God, he has seen fit to remove from our midst one of our best, truest, most efficient and lovable members of the choir, in the death on Oct. 11, 1924, of KATE TOMLINSON MURDOCK, beloved wife of Mr. W. J. Murdock, who, for a great length of time, has so efficiently directed our choir; and,

Whereas, we are so conscious of our loss and loneliness without her, her genial spirit, pleasant disposition and efficient helpfulness; therefore, be it resolved:

1. That we, the members of the choir of the First Methodist Episcopal Church, South, of Laurel, Miss., bow to the will of our Heavenly Father, knowing that he maketh and doeth all things well.

2. That we do hereby express our sympathy, love and prayers for Brother Murdock and his two bright and sweet little children, Dorothy and Jack, Jr., in this hour of their sad affliction and bereavement.

3. That we commend them to the God of all grace and the fountain of all love, that their hearts may be comforted in this time of their great sorrow.

4. That a copy of these resolutions be presented to Brother Murdock, a copy to the Laurel Daily Leader, and also to the New Orleans Christian Advocate for publication.

Signed by: J. R. Jones, H. C. Lomax, Birdie E. Lightsey, Committee.

RESOLUTIONS.

Whereas, it has pleased God, in his wisdom, to call from our midst our highly esteemed friend and co-worker, MRS. W. F. ADAMS; therefore, be it resolved:

1. That we, as a Missionary Society and Sunday school class, of Poplarville, Miss., tender her bereaved ones this tribute of respect and sympathy.

2. That her removal from our midst leaves a vacancy, and a shadow upon the minds and hearts of her coworkers, and her loss will be long felt in all good work.

3. That while we are saddened and grieved at her departure, we know that our loss is her eternal gain, and we bow in submission to the will of Him who doeth all things well.

4. That a copy of these resolutions be spread upon the minutes of our Societies, a copy printed in the Free Press and the New Orleans Christian Advocate, and a copy sent to the bereaved family.

Very respectfully submitted: Mrs. J. E. Williams, Mrs. Arthur Gandy, Mrs. W. H. O'Donnell, Committee.

Renew your subscription to the Advocate to-day.

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Write to HENRY P. MAGILL, Sec'ty. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, Gen. Agt., M. E. Church, South, 808 Broadway, Nashville, Tenn.

A Wise Old Trapper

In the state of Ohio there lived a bunch of boys who had this trapping business down to a science. They each sent for separate price lists every year and then sent all their furs to the house giving the best quotations. After five years they decided they weren't so dreadfully wise because they didn't have enough profits to make their efforts worth while. One day they met Tom McMillan driving a new car to town. Tom said he made the price of his swell outfit shipping pelts. He told how he got wise to those funny prices and found it was better to deal with Chas. Porter because he always knew in advance just what he was sure of getting. He said that Porter never offered $5 for a $3 pelt, but he always paid the $3 which he promised and sometimes a little better. Chas. Porter now has five wise trappers in that section instead of one.

Don't take a Chance With Your FURS

Your furs mean real dollars to you. Why sell them to some fellow who offers you $1.25 when you know very well you are lucky to get fifty cents. Ask the wise trapper who knows. Once a Chas. Porter shipper and you will always be one. You know in advance that we give a square deal and every shipment brings sure money.

Send us your name and address. Get our Price Bulletins, Shipping Tags, and full particulars. Do it right now. This means real dollars to you, so don't put it off. Write to-day.

CHARLES S. PORTER, INC.
129 West 27th Street New York

PASTORAL LETTER SENT THE SUNDAY SCHOOL TEACHERS OF THE CALHOUN, LA., CHARGE.

Dear Friends and Co-Workers: Having on the first Sunday in October entered upon our new Sunday school year, and having just passed our rally and promotion days, some of you, perhaps, just beginning your work as Sunday school teachers, we trust that each of you realizes the sacredness of the trust that your several superintendents and your pastor have committed to you, and that you are starting out to make this the best Sunday school year of the life of your church. In a real sense you are "assistants" to your pastor, and in loyalty to Christ, to the kingdom of God, and to the ongoing of your church, you are expected to be as exemplary and dependable in your work as he is in his, and we suggest the following test rules as a guide to you in the full realization of the importance of your work. Would not these five qualifications be among those that you would consider as necessary to a work so sacred?

1. First of all, and before anything else is considered, is that you be a good Christian—upright in life, reverent in disposition, sound in faith, and earnestly trying to glorify God, and to make your life a blessing to your fellow-men.

2. Next in importance to your Christian character, is the spirit of willingness to co-operate loyally with your pastor and superintendent in everything that pertains to the interests of the Sunday school of which you are a member, and of the church of which it is a part. If you know better than the leaders how a thing should be done, they will thank you for your advice in person, or through the workers' conference; but please do not "knock"—there are enough outsiders, and perhaps members of your class, doing that; you were put into the church's officiary to "boost," and only such as will do that are needed in the church's "cabinet" of leadership.

3. Regularity and punctuality of attendance are both a test of your trustworthiness of character, and the only hope of the success of your work, your example of fidelity to duty counting as much in the formation of the character of your scholars as the lessons that you teach. We expect you, therefore, to be as dependable in your Sunday school attendance as day school teachers, cooks, field hands, railroad agents, and pastors are dependable in their duties. Should you find more pleasure in going visiting, entertaining company, or going off to other attractions at the Sunday school hour than in meeting your Sunday school class, and attending the services of your church, then you are evidently out of place in passing for a shepherd and leader of the "little flock" over which the church has made you "overseer." If we can do without you one Sunday—which represents a week of your time—we might do without you every Sunday. If, therefore, unavoidably and providentially hindered, as those in all positions sometimes are, please let us know in time to get a substitute teacher prepared for the work, and that due explanation may be given to your class, that your influence over your class be not weakened, and that your loyalty to the Sunday school be not questioned.

4. A sincere effort to become efficient, one that "need not be ashamed, rightly dividing the word of truth," is also a necessary part of a Sunday school teacher's test for fitness. The children of our day are taught common education by trained teachers, and to have the Bible taught them less efficiently is to put divine truth below secular truth in their estimation. Join a teacher training class, attend Sunday school institutes, study your Bible, be efficient—or just as efficient as you can!

5. Attendance upon the regular workers' conferences of your Sunday school, where you can give both your counsel and your co-operation with the leaders' plans for furthering the interests of the school, is also an important part of your work as a Sunday school official, and those who do not attend these meetings without reason cause their loyalty to be called in question, and ofttimes these non-attendants become "knockers" of the plans the faithful workers have made. When providentially hindered from attending these council meetings, please let us know your reasons, and then be sure to abide by and co-operate with what the council in your absence has planned. Our Program of Work requires a full attendance of all officers and teachers upon our workers' conferences, and for any one of you not to do so would upset the whole program of the school, and weaken this means of co-operative work. When principals of schools or leaders of business corporations call their workers together for report and counsel, they require faithful response, and the institutions of the church that are set for the training in Christian character should expect no less of those who constitute the church's working force.

Under your leadership, friend teacher, how have the members of your several classes progressed in gaining an understanding of the truths of the Bible, in their growth in Christian character, in their interest in and loyalty to the church, and in their desire to be efficient servants in the kingdom of God? Many of them have but little or no help for developing their Christian lives in their homes; some have bad social environment—all need shepherds who love them, who are ready to "lay down their lives for the sheep." Through the regular agencies of the church the "chief shepherd" has commissioned you to "feed my lambs," "feed my sheep." May your love service for the Master's kingdom be greatly blessed, and the blessings that you give to others rebound in blessings upon your own heart and your own home!

With due appreciation for the unselfish work that you are doing, and praying that all our Sunday schools may at this rallying time be entering upon an epoch of new zeal and prosperity, I am,

Sincerely and fraternally your pastor,

P. O. LOWREY.

Calhoun, La., Oct. 16, 1924.

THE UNIVERSAL POWER OF JESUS CHRIST.

By Rev. S. D. Howard.

Jesus said after his crucifixion, burial, and triumphant resurrection, "All power is given unto me in heaven and in earth." Matt. 28:18. Let us consider the universal claim of Jesus Christ as based upon the foregoing text.

This claim includes authority over all forces of nature, as well as all power over spiritual forces. Prior to his resurrection, he proved his power over nature, in turning water to wine; in opening the eyes of those that were born blind; in raising the dead to life; in stilling the tempest. His triumphant resurrection on the third day is another proof of his power and authority over death and nature. His appearing to his disciples inside of a room that was completely closed is another proof of his power over nature. His ascension to the Father after his resurrection is another proof of his power over nature because he had to overcome the force of gravity in his triumphant ascension.

Again, his claim includes all power over revelation. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "What thou seest, write in a book." "The words that I speak unto you, they are spirit and they are life." "Search the Scriptures, for they testify of me," said Jesus to the Jews.

The claim of Jesus includes his power to forgive sins and to save men and women to the uttermost, and this claim has been verified thousands of times. Men and women have been saved by Jesus when they were as low down in sin as it is possible to be. There are many to-day in the ranks of the Lord that can and will testify to the saving power of Christ.

His claim includes his complete power over sin and its power, which is the work of the devil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The many honorable and useful institutions that bless the world to-day are the result of the claim made by Christ. The high state of civilization, the onward march of progress on material lines, are the result and verification of the claim of Christ. The great inventions that have blessed and are blessing the world are literal verifications of the claim of Jesus Christ. Printing millions of volumes of the Holy Scriptures, and the fast method of travel, and the distribution of the Bible, and the preaching of the Gospel, have all been made possible by the claim of Jesus.

We see on every hand a literal verification of the claim of Jesus Christ, and we may expect to see a continuation of the fulfillment of this universal claim of Jesus, until the earth is renewed, and peace and tranquility shall cover the earth and the lion and the lamb shall lie down together—and men shall beat their swords into ploughshares. So mote it be.

Merryville, La.

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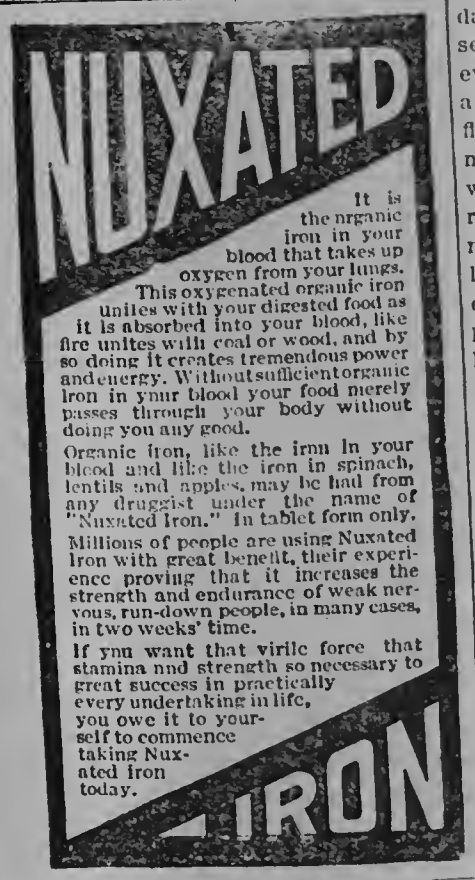
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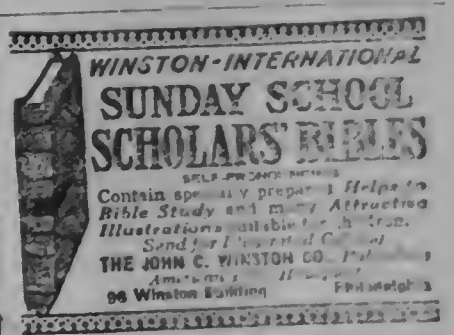
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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mrs. C. W. Brown, of Prairieville, Baton Rouge District, writes: "Enclosed you will find $23.25, which was collected on Sunday School Day by the Meadows Chapel Sunday school." The above offering is a large one from this small school, only three other schools in the district making a larger offering.

Dr. F. C. Wren, the Sunday school superintendent at Winnfield, writes: "I would like to have some literature on Children's Week. We expect to observe it, but will be a little late." We hope many of the superintendents will follow Dr. Wren's plan if they did not observe Children's Week, Oct. 12-19.

At the recent Standard Training School at New Orleans we noted present in one of the classes the following preachers: Carley, Drake, Duren, Harper, Alford, Rousseau, and Seegers.

The following resolution was passed at the Shreveport Standard Training School:

"Resolved, That we express our gratification with the success of our Training School in its third session, and the steadily increasing interest in the work of Leadership Training in the Shreveport District, as well as in the entire Louisiana Conference.

"Resolved, That we express our appreciation of the faithful promotion work by our Conference Superintendent, Rev. C. D. Atkinson, and the wise administrative work of our dean, Dr. A. S. Lutz, and the splendid work of the members of the faculty.

"Resolved, That we thank those who have offered their homes to the entertainment of guests, and all who have contributed in any way to the success of the School."

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Did it ever strike you, electric light customer, gas user and street railway rider, how much genius you get for every dollar you invest in the labor-saving devices of the public utilities?

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New Orleans Public Service, INCORPORATED

Sunday School Day Offering, 1924:

Alexandria District.—Alexandria, $72.97; Natchitoches, $20; Bunkie, $20; Lecompte, $11.58; Davis Springs, $10; Jena, $10; Pineville, $7.55; Tioga, $5; Oberlin, $5; Glenmora, $1.80. Total, $163.90.

Baton Rouge District.—First Church, $50; Bogalusa, $30; Keener Memorial, $25; Meadows Chapel, $23.25; Amite, $10.50; Franklinton, $10; Kentwood, $10; Ponchatoula, $9.78; Bluff Creek, $6; Tickfaw, $5; Holden, $3. Total, $182.53.

Lake Charles District.—Lake Charles, $50; Crowley, $40; New Iberia, $6.57; Lake Arthur, $19; Barham, $5; Prospect, $1.75; Hebron, $1.50; Lafayette, $8.17. Total, $131.99.

Monroe District.—Monroe, $48.28; Wisner, $20; Columbia, $20; Bastrop, $15; Oak Ridge, $14; Sicily Island, $10; Winnsboro, $10; Oak Grove, $6; Gilbert, $5.91; Marion, $5.74; Vidalia, $5; Kilbourne, $4.45; Epps, $4; Darnell, $3.75; Midway, $3.70; Choudrant, $3.56; Claiborne, $3.10; Mer Rouge, $3; Floyd, $2.20. Total, $187.69.

New Orleans District.—First Church, $50; Carrollton Avenue, $35.42; Algiers, $19.58; Rayne Memorial, $18.65; Second Church, $10; St. Mark's, $10; Epworth, $10; Louisiana Avenue, $8; St. Landry, $7.02; Felicity, $6.20; Mary Werlein Mission, $2. Total, $176.87.

Ruston District.—Homer $52; Ruston, $50; Minden, $50; Winnfield, $20; Harmony, $9; Wesley, $2. Total, $183.

Shreveport District.—First Church, $180.85; Mansfield, $44.93; Greensboro, $21.20; Grand Cane, $15; Logansport, $11; Gilliam, $10; Pelican, $6.77; Greenwood, $5.10. Total, $294.85.

By Districts.

Alexandria, $163.90; Baton Rouge, $182.53; Lake Charles, $131.99; Monroe, $187.69; New Orleans, $176.87; Ruston, $183; Shreveport, $294.85. Total' $1,320.83.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The question is often asked: "Well, how is the Sunday school work?" The answer is, it is like the leaven the woman hid in three measures of meal. God's truth put into the heart of a child is doing its transforming work slowly, but surely. What is the meaning of the ferment in every church where the leaven has a fair chance to work? Why are church buildings all over the Conference being rebuilt and enlarged? The only answer is, we are beginning to make a place for childhood in our plans for the coming kingdom. We are slowly realizing the childhood is whitest of all the fields. We are beginning to realize that it is more profitable to save a life than to rescue a lost soul. We are putting the emphasis upon conservation rather than upon rescue work. We are learning that salvation is a life process. There is a moment when the soul comes to the realization of its need of a saving Christ, but the redemption of the soul is not complete until that soul accepts Christ fully, and that means far more than most of us have yet experienced. For when we accept Christ fully, we accept his attitude toward the Jew and the Gentile, toward friend and foe, the rich and the poor, the white man and the black man, toward all the world. Then complete salvation must be a life process.

We hear no little of modernism and the like. Modernism and all other isms are cast out and driven back by the living Christ, accompanied by the Holy Ghost, through sound religious instruction. And this sound religious instruction must be given by example and by precept, it must be given in the home, in the church school, the State school, in the community life, everywhere, and by the wholesale. Criticising modernism at long range is worse than folly. We have got to grip the situation right at home where we are living, and grip it under the spell of the Holy Spirit, grip it with a passion. Modernism is not so hurtful as listlessness on the part of those who have been charged with the care of childhood. Modernism is not such a menace as a divided church, one set pulling in one direction and the other set struggling to carry out the plans of the church. To save ourselves and to save the masses of the people, we have got to get together under God and make a solid attack upon spiritual illiteracy. To say it in a word, we must give a knowledge of Jesus Christ as the only and all-sufficient Savior of childhood, of youth, of adults. Yes, we need more united families, more united churches, a united Conference, united with Christ for the one purpose of building his kingdom on earth as it is in heaven.

We are planning to hold at least eight Standard Training Schools the coming year, one for the Conference at large and one in each of the districts; besides these schools, we hope to hold many county and circuit

(Continued on Last Page.)

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Special Announcement!

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We have closed a contract with the Western Methodist Assembly to sell the remaining Lots at Mt. Sequoyah, located just East of Fayetteville, Arkansas. No finer, healthier spot could have been selected for the program outlined by the Officers of the Assembly.

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If you are interested in owning a lot on Mt. Sequoyah, we will be glad to have you get in communication with us, so that we can give you more detailed information. Will mail booklet on request.

Terms of sale: One-third down and the balance in two equal annual payments; or, if you desire to pay cash, you will be allowed 5 per cent off.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

MISSISSIPPI CONFERENCE.

Seashore District Annual Meeting.

The Woman's Missionary Society of the Seashore District held its annual meeting in the Methodist church at Wiggins, Miss., Sept. 30, 1924, with Mrs. R. E. Johnson, of Gulfport, presiding. Devotional service was led by Mrs. R. B. Dacey, of Biloxi, who used the 4th chapter of Ephesians as the basis of her remarks. Prayer was led by Rev. L. L. Roberts, after which the roll was called, when forty women answered to their names.

We had as our honored guests, Mrs. B. W. Lipscomb, of Nashville; Mrs. H. L. McCleskey, President of the Woman's Missionary Society, Mississippi Conference; Miss Mabel Porter, Conference Corresponding Secretary; Mrs. R. C. Dacey, Superintendent of Supplies; Mrs. Taylor, deaconess in charge of Wesley House, Biloxi; Rev. L. L. Roberts, P. E. of Seashore District; Revs. J. A. Moore, O. S. Lewis, W. J. Ferguson, W. W. Moore, and M. B. Sharbrough, pastor in charge.

Mrs. Johnson reported three new auxiliaries organized at Saucier, Creole, and Stillmore.

Mrs. H. L. McCleskey, Conference President, gave an encouraging message—a message of progress and interest all over the State.

Mrs. Dacey spoke of boxes and supplies received; but money is needed, especially for the Wesley House, where beds for the nursery are much needed. Volley ball and tennis sets were asked for. These things and other supplies for amusement and recreation to be used in Wesley House were urged by Mrs. B. W. Lipscomb. There is a wonderful opportunity among the young people of that community. Brother Lewis led in special prayer for the work on the coast.

Mrs. Lipscomb explained the membership contest, a thing which will grow from a State contest to an interstate one. She told of the provision being made to reach the isolated woman of the church through the Gibson Auxiliary. The Belle H. Bennett Memorial was next explained. After Mrs. Lipscomb's earnest talk, we felt that we cannot let our organization fail to do honor to one so noble and well beloved as Miss Bennett.

The noon hour having arrived, we were dismissed with prayer, after which we adjourned to the basement, where a delicious lunch was served by the ladies of the Wiggins Auxiliary.

The afternoon session opened with singing, "Faith of Our Fathers," and prayer by Mrs. Lipscomb.

Reports from auxiliaries were heard with interest. Each showed progress.

Mrs. Lipscomb then spoke of the "Carry On" program, outlined by the Council, to take up and carry on the work begun by the Centenary. Each society is urged to continue to give as much as they have been giving, and to give it through the regular channels—above dues and pledges. Those who give the 15 per cent increase asked at General Conference are contributing their "Carry On" fund.

Mrs. W. J. Ferguson gave a wonderful message, "God's Financial Plan," showing how tithing began as far back as Cain and Abel, bringing it down until now, when our gift is the measure of our love.

Little Emma Doris Breland, three-year-old daughter of Mr. and Mrs. W. M. Breland, delighted her audience with a song of the books of the Bible.

A collection was taken by Mrs. Dacey for the punch bowl for the Wesley House, which amounted to $11.72. The purchase will be made.

The minutes were read and approved, after which the meeting closed with prayer by Mrs. B. W. Lipscomb.

MRS. H. H. HINTON,
Recording Secretary.

LOUISIANA CONFERENCE.

Get-together Social at Noel Memorial.

After a thorough canvass of the situation the Missioary Society of Noel Memorial Methodist Church, of Shreveport, already strong in membership and activity, decided, after many conferences, that the Missionary Society was and should be of interest to every member of the church; so plans were laid to get in touch with every newly affiliated lady, welcoming her to her church home and extending a cordial invitation to cooperate with the great missionary work that is being done by the Southern Methodist Church.

After much discussion, it was decided to hold an afternoon reception at the church for all the new members, the Missionary Society acting as hostess. Committees were appointed to look after all details of what proved to be a gala event in the annals of the church. One committee took care of the church decorations; another, of the program; another, of the refreshments, without which no church affair is usually a success; another attended to the invitations to all new members, postal cards and newspapers being used for the purpose, while the entire membership formed a monster reception committee.

The visitors were made welcome in the church parlors, which had been tastefully decorated with cut flowers for the occasion. The entire membership of the Missionary Society were drawn up in line to greet the newcomers, and as each one entered she had to run the gauntlet of good cheer and fellowship and meet individually each member, then take her place in line to greet others. In this way there soon was not a stranger in the gathering. Following this "get-acquainted greeting," the line broke up in small groups with the usual social chatter of friends and neighbors.

The program committee then took charge of the meeting, and the following program was exceedingly enjoyed by all:

Vocal solo, Mrs. C. N. Welch.
Duet, Mmes. Munch and Rawlins.
Violin solo, Miss Azile Swan.
Reading, Miss Mary Jewell Kimball.

The pageant, "A Bunch of Nuts," was mirth-provoking, and served to break down any barriers of formality or restraint, and was most heartily enjoyed.

The Society president, Mrs. W. N. Collins, extended the greetings of the Society to all, and made each and every one cordially welcome, explaining in detail the work the Society is doing and the work planned to do. Mrs. W. W. Holmes then extended a most urgent invitation to all to become members of the Woman's Missionary Society and participate in the work, and through the co-operation of all make the Woman's Missionary Society of Noel Church one of the outstanding societies in the State.

The results of such a meeting can, at present, only be judged by the spontaneous enjoyment of the gathering, and if happy-looking faces and an air of complete friendliness are any criterion, then the effort put forth for this reception met with unusual success.

MRS. L. S. SMALL,
Superintendent of Publicity.

PASTORAL VISITING IN THREE LANGUAGES.

You who have not had the privilege of going out with Brother A. M. Martin to visit in the homes of his flock have been denied one of the real treats in a Christian worker's experience.

Last March, some French folk who had known him in the work around Raceland and Lockport and who, since then, had moved near Des Allemands, invited him to come into their community and hold Gospel services. This he did, giving the message in one of their homes where about three families had gathered to hear him. Since that time the congregation has increased, until now it includes about a dozen families, all eagerly interested to learn about Jesus and his power to save and keep from sin. Not only French people are included in this group, but there are some German families as well.

One Saturday not long since, Brother Martin asked Miss Hooper and the writer to go with him to visit in these homes. We left Houma about 10 o'clock, reaching Des Allemands shortly after 11, when we began the round of visits. Such eager welcome as they gave their pastor, such loving confidence as they showed, did one's heart good to witness. And how glad they were to meet us and to have us come into their homes. They all love to sing, and in each home we had a season of singing, reading of God's Word, and prayer.

Two of the families we visited had, at one time, been connected with a Mennonite church that formerly had a congregation in this community, and in the first of these two homes there was visiting a gentle, consecrated Mennonite deaconess, a sweet-faced Dutch Pennsylvanian. She visited with us in several other homes, entering into our Christian fellowship with great joy.

In some of the homes only French was spoken, and there we would sing both French and English hymns, and Brother Martin would read the Bible and pray in French. In others, English best fitted, and there Miss Hooper and I would read God's Word and pray in

(Continued on Last Page.)

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Mention the New Orleans Christian Advocate. Void, December 10th.

The 2,500,000 members of the Methodist Episcopal Church, South

Are Asked to Pray Daily, November 16-23, 1924
FOR
Our Missionary Work on our 11 Foreign Fields
AND
The Eleven different phases of our Home Mission Work

Read in this Issue for Information and Preparation:

1. The Financial Condition of the Board of Missions, Executive Committee
2. The Call to Prayer ..... A. C. Zumbrunnen
3. Foreigners in the United States ..... R. L. Russell
4. Our Church's Opportunity and Crisis in Brazil ..... E. H. Rawlings

"SUGGESTED PROGRAM FOR MY CHURCH."

Dear Brother Carley: The following paper, entitled, "Suggested Program for My Church," has been returned to me by Mr. T. W. Holloman, of Alexandria, who taught the course, "A Methodist Church and Its Work," during the District Standard Training School, and he requested me to send the paper to you for publication in the Advocate. The program is largely along the lines that are outlined by the Board of Lay Activities, which provides for six commlttees, namely: Christian Education, Evangelism, Missionary, Social Service, Stewardship and Tithing, and Lay Speakers. These committees are to represent the whole church and work, to bring about unified effort and prevent overlapping. I hereby submit the program for publication, as requested, and I hope that it may be the cause of bringing about substantial results in the labor for God's kingdom.

Suggested Program for My Church.

I. Christian Education.
  1. Knowledge of community—annual survey.
  2. Christlan Education Committee.
    a. Wisely and prayerfully selected.
    b. Duties of committee.
      A. Selection of officers and teachers for church school—Sunday-school.
      B. Selection of curricula, textbook, and literature for church school.
      C. Co-operation with other agencies.
      D. Regular council meeting monthly, or at least once every quarter, including heads or representatives of other organizations of the church.
  3. Education and training in worship.
    a. Regular church service.
      A. Entering sanctuary with the spirit of prayer and reverence.
      B. Observance of order of worship.
    b. Graded worship training in church school.
  4. Education in missions.
    a. The missionary message of the Bible.
    b. The character and needs of mission fields.
  5. Education in church rule and organization.
    a. Discipline.
    b. Polity.
    c. Connectional Boards.
  6. Education in Stewardship and Tithing.
    a. Scripture.
    b. A Christian Duty.

II. Evangelism.
  1. Evangelistic Committee.
    a. Observance of Decision Day.
      A. Training the children in their religious experience to a definite acceptance of Christ.
      B. Instructing and leading the children to join the membership of the church.
    b. Continual individual efforts in winning converts.
    c. Revival campaigns.
      A. Efficiently-approved evangelists.
      B. Organized prayer groups and personal workers.
      C. Held as early in the year as possible.

III. Missionary Committee.
  1. Selection and supervision of mission study courses.
  2. Soliciting financial support and recruits for mission work.

IV. Social Service Committee.
  1. Furnishing knowledge of social conditions.
  2. Providing for the needy and distressed.
  3. Regular and sufficient recreational and amusement activities for both young and old.
  4. Soliciting and fostering intelligent and righteous political candidates for government.

V. Stewardship and Tithing Committee.
  1. Promotlng Instructlon and traln-ing in tithing practlce.
  2. Enlisting every member to become a tither.

VI. Lay Speakers' Committee.
  1. Soliciting and developlng lay speakers.
  2. Utllizing lay speakers to fill vacant pulpits in the charge.

JAS. A. KNIGHT, P. C.,
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Old Folks Gain Strength with Cod Liver Oil

Thank Goodness You Don't Have to Take the Nasty Tasting, Ill Smelling Oil any More for McCoy's Cod Liver Oil Tablets Can be Purchased at any Drug Store.

Why should any old person let feebleness overwhelm them in these enlightened days? Surely everyone knows by this time that Cod Liver Oil contains more vitamines than anything else on earth and is the greatest body builder in the world.

You'll like to take McCoy's Cod Liver Oil Tablets—they are sugar coated and as easy to take as candy and they do help old people.

Why not try being 10 years younger again—why not grow stronger in body, in mind, in vitality? Why not take McCoy's Cod Liver Oil Tablets and drop 10 years from your age in 30 days? We mean this literally, of course. We believe that a 30 days treatment will make you feel 10 years younger—but at any rate try them for 30 days and if you are not satisfied get your money back—60 tablets—60 cents at any progressive druggist. Be sure and get McCoy's—the original and genuine.

RESOLUTIONS OF SYMPATHY AND APPRECIATION.

Whereas, our pastor, Rev. N. B. Harmon, was accidentally hurt by a runaway horse on July 21, past, which has proved more serious than we first thought it to be, thus confining him in his home most of the time since then, preventing him from doing the work which he loved so well; and,

Whereas, in view of the fact that he is unable to do the work of a pastor, it is his purpose to take the superannuate relation at the ensuing Annual Conference; and,

Whereas, Brother Harmon has given forty years of active service in the ministry of the Methodist Episcopal Church, South, during which time hundreds of people have been converted and have united with the church, and has also led in the building of a goodly number of churches and in paying large debts on others; and,

Whereas, he has been one of the most efficient and influential members of the Mississippi Conference for many years;

Therefore, be it resolved, That this quarterly conference of the Newton church, in session Oct. 21, 1924, express to Brother Harmon our deep and sincere appreciation of the services he has rendered to the church during the past forty years.

Resolved, second, That we regret very much this accident, which hastened the day of his superannuation, and assure him of our sympathy in his present affliction, and pray God's richest blessings upon him and his family as he retires from active work.

Resolved, third, That a copy of these resolutions be given Brother Harmon, and one recorded in the quarterly conference journal, and one sent to the New Orleans Christian Advocate for publication.

Signed: R. L. Farmer, J. R. Rawzee, J. L. Bell, J. L. Summer, M. S. Berckley, A. S. McClendon, Eugene Woodham, H. O. Thrash, V. E. Stone, C. H. Rew, R. W. Henry, Bob Gibson, C. E. Summer, Mrs. W. G. Allen.

FROM FARMERVILLE, LA.

We have just closed a very gracious revival, which resulted in one hundred and sixty-one applications for church membership in the churches—eighty-two for our church and seventy-six for the Baptist.

The Culpeppers, J. B., Sr., and J. B., Jr., and their wives led our forces in this the most gracious revival Farmerville has had in many years. The whole town and the entire community were stirred. Many who are not accustomed to attending any church were won for Christ and the churches.

We had great preaching and great singing, and untiring labor on the part of those faithful servants of God, and the church, and God moved upon the people and they prayed and worked faithfully to the end.

Some of the outstanding features of this meeting I wish to emphasize:

1. More than six thousand chapters in the Bible were read by the people.

2. The large number of men and women who were brought into the churches.

3. The boys and girls of all ages were in attendance upon all the services except those held during school hours.

4. More than seventy-five came forward declaring their willingness to go wherever God called them.

5. The establishing of many family altars.

6. The hearty co-operation of all Christian people of the town and community.

Farmerville will never be the same again. The coming of the Culpeppers was truly of God. We heartily commend them to any of the brethren who need evangelistic help.

A. F. STEM, Pastor.

DEAR CHRISTIAN FRIENDS.

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in Misfortune,
JOE MORPHEW, Port Orange, Fla.
—Adv.

Genuine BAYER
ASPIRIN
Say "Bayer"-Insist!

For Colds Headache
Pain Lumbago
Neuralgia Rheumatism

Safe — Accept only a Bayer package which contains proven directions
Handy "Bayer" boxes of 12 tablets
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Most Modern and Best Equipped Dental Parlors South.

FROM MERRYVILLE, LA.

Beginning the 31st of August, and closing on the 14th of September, covers the duration of my revival meetings. Rev. H. T. Young, of De Ridder, did all the preaching except two sermons, and did it well. For nearly every day we had three sermons—one on the streets and two in the church. Brother Young preached the gospel with the Holy Ghost sent down from heaven, and the church was revived. There were 5 additions to the church on profession of faith. The meeting was quite a success—not in so many professing faith and joining the church, but in that the gospel was preached, sin was uncovered, worldliness was condemned, and the Christians built up and encouraged.

Brother Young is a fine help from every standpoint. He will engage, after the meeting of our Conference, in general evangelistic work. Brethren should secure him for another year as soon as practical.

Things are moving along O. K. up here. The attendance at church is much better than it was when I first came here. It could be better. Sunday school is O. K. Junior and Senior Epworth Leagues are doing well. The Woman's Missionary Society is holding interesting meetings every week. We are endeavoring to get ready for the Annual Conference. God bless the Advocate.

S. D. HOWARD.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money just write me—that is all you have to do. Address

DR. CANNADAY, 1500 Park Square, SEDALIA, MO

Relieved of Catarrh Due to La Grippe

Thanks To PE-RU-NA

Mrs. Laura Berberick, over 70 years of age, 1205 Willow Ave., Hoboken, N. J., writes: "A severe attack of La Grippe left me with a hoarseness and slime in the head and throat. I had chronic catarrh. It grew worse. I could not lie down or sleep at night. I was always bothered by the slime, pain in the back and a terrible headache every morning.

Finally I bought a bottle of Pe-ru-na which was of great benefit. It gave me blood and strength. I have no pains in head or back, nor noises in the head. The slime has gone and I can sleep. My weight has increased. I am cheerful and happy, thanks to Pe-ru-na, which I shall always keep in the house and recommend to my friends."

For every form of catarrh Pe-ru-na meets the need, Coughs, Colds, Nasal Catarrh, Indigestion, Bowel disorders are all forms of catarrh.

Buy it any where in tablet or liquid form.

A CARD OF THANKS.

To the Woman's Missionary Society of the Methodist church at Silver Creek, Miss., in which the Woman's Missionary Union of the Baptist church ask for a part, and in which they seemed to enjoy a very large part as well as some members of the other churches of Silver Creek, we are profoundly grateful to [illegible] for one of the most timely, most appropriate, and most valuable showers given to any one. Our gratitude is so profound that we have not words to express it. But we trust that we may so live and become more useful in life that we might be able to express our appreciation for such a kind and timely remembrance of us in this way.

May God bless you all. We are glad to be among such kind people. Let God be praised, also, in deeds of this kind, for surely his Spirit leadeth you.

Fraternally yours,

REV. AND MRS. H. R. McKEE.

Silver Creek, Miss.

MEETING AT MAIN STREET METHODIST CHURCH, BILOXI, MISS.

Brother O. S. Lewis, the pastor, has set a fine example to us as preachers in that he held his own meeting, preaching almost every sermon himself. The meeting lasted two weeks. Captain Dunn, of Atlanta, Ga., led the singing, and it was well done. Brother Lewis demonstrated to his people that the old-time gospel could be preached to the church to its edification by the pastor. I do not believe any evangelist or outside pastor could have interpreted the needs of his people and met those needs so well as Brother Lewis did to his own people. Some of his people said that he was a good evangelist, which meant that he was doing the work of an evangelist in the meeting. The pastor's main aim was to build up and strengthen his church people. I am sure that the days that are to come as well as the present, will prove that the meeting was a great success. His preaching to the saints and sinners impressed the hearers that his denunciations of sin and condemnation of the indifference and carelessness of the church were done in love and tenderness. It seems that any pastor would covet the gift to present the Word as did Brother Lewis.

Brethren who need the services of this splendid singer and devout servant of God, Captain C. F. Dunn, can reach him by letter at 85 Park Avenue, Atlanta, Ga. Brother Lewis is doing a fine work here. I have never been associated with a more brotherly spirit than he manifests toward his flock and his co-workers in the kingdom.

Brethren, we hope to see you all at Conference.

WALDO W. MOORE.

Biloxi, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Bogue Chitto and Norfield, at Norfield, Oct. 30, 7:30 p.m.
Scotland, at Bethel, Oct. 31, 11 a.m. and 2 p.m.
Pearl River Avenue, McComb, Nov. 2.
Now, all together, with all our might, that—
Every church be spiritually quickened.
Every officer present at quarterly conference,
Every department make full written report,
Every dollar of every claim paid in full,
Superannuate Endowment well over the top, and
All Centenary subscriptions paid up.

H. M. ELLIS, P. E.

Jackson Dist.—Fourth Round.

Capitol Street, Oct. 31, 7 p.m.
Brandon ct., at Thomasville, Nov. 1, 11 a.m.
Brandon, Nov. 3, 3 p.m.

When it is desired, the conferences that are held early in the above round can arrange for an adjourned session during the last week in October. Let us all remember our pledge at Camden: "A revival in every charge and a hundred per cent for all claims." We can do this if each will bear his part and every preacher and member at the task. Let nothing be neglected, and we will have good reports.

M. L. BURTON, P. E.

Meridian Dist.—Fourth Round.

Enterprise, at Concord, Oct. 31.
Pachuta, at Adam's Chapel, Nov. 1, 2.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

A Fine Tonic. Builds You Up

Prevents and Relieves

Malaria-Chills and Fever-Dengue

Quitman, 8 p.m., Nov. 2.

PAUL D. HARDIN, P. E.

Newton Dist.—Fourth Round.

Laurel, First Church, Oct. 31, 7:30 p.m.
Laurel, Kingston, Nov. 1, 7:30 p.m.
Laurel, West End, Nov. 2, 3 p.m.

I most earnestly ask all pastors, stewards, Sunday school superintendents, trustees, presidents of W. M. S., and Epworth Leagues to have full reports covering the work for the year.

Let there be a united effort to bring the financial reports up in full at this conference. The pastors' reports thus far show good revivals and a splendid increase in membership.

L. E. ALFORD, P. E.

Seashore Dist.—Fourth Round.

Biloxi, preaching, Sunday, Nov. 2, 11 a.m.; Q. C., Friday night, Oct. 31.
Wesley Memorial, at Wesley Memorial, preaching and Q. C., Sunday afternoon, Nov. 2.
Ocean Springs, at Ocean Springs, Q. C., Saturday, Nov. 1, 11 a.m.; preaching, Sunday night, Nov. 2.
Vancleave, at New Prospect Camp Ground, Wednesday, Oct. 15.

Brethren, the time is short, but we have a good start, and I believe you are a heroic band. Let us all pull together for the best possible results, that the church may prosper in our hands and God be glorified in our lives.

L. L. ROBERTS, P. E.

HOUSEWORK NOT DRUDGERY

For Women In Good Health

Read How Lydia E. Pinkham's Vegetable Compound Changed Conditions For These Housewives

Back Don't Bother Me Now

Lincoln, Nebraska. — "My back would bother me so and when I had to do any heavy lifting it made me sick to my stomach with the pains in my back. I gave my housework to [illegible] to take care of so I could have Lydia E. Pinkham's Vegetable Compound and I took it and I feel better. My back don't bother me at all. I can eat now and work. I do my housework and washing for six in the family. I will tell other women to take Lydia E. Pinkham's Vegetable Compound and publish my letter." — Mrs. CHARLES P. DOLEZAL, [illegible] Garber Ave., Lincoln, Nebraska.

Felt Better At Once

Volga City, Iowa. — "I will tell you what Lydia E. Pinkham's Vegetable Compound has done for me. I was all run down and had pains in my feet. I [illegible] not keep warm. I [illegible] and then I eat [illegible] for my body. I [illegible] sides and was very [illegible] your advertisement so I thought I would [illegible]. My husband [illegible] of the Vegetable Compound and I began to feel better at once. I [illegible] and to all my friends for my husband and two little boys and make my garden. I feel fine and I tell others what the medicine has done for me. I think it is the best medicine in the world for women." — Mrs. THOMAS GRINDLE, Volga City, Iowa.

Can Do Any Kind of Work

Fouke, Arkansas. — "I had the 'Flu' and after that I had a pain in my side and was not able to do my work I was so weak. I found an advertisement in a paper and it told what Lydia E. Pinkham's Vegetable Compound would do, and I took it. Now I can do any kind of work I want to. I think every family ought to keep it in the house all the time and I intend to do so." — Mrs. DORA PHILYAW, R. R. No. 2, Fouke, Arkansas.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

This shows that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For sale by druggists everywhere.

A LETTER FROM DR. W. H. COLEMAN.

My Dear Dr. Carley: Under the leadership of Providence there often come to us sudden and unexpected changes. Thus it happened that after a most delightful fellowship with you brethren of the Lonisiana Conference during a number of years, my lot was cast with the St. John's peopie of Memphis, and for the last four years with the great Central Church, Fort Worth, and now at Trinity, El Paso. I have aiways accepted my appointments as being providential, and our Lord has marvelously blessed me in them all.

Central has made great progress during the last four years, and stands out, in many respects, as the most attractive appointment in the great Central Texas Conference.

Yesterday was my first Snnday with my new peopie at Trinity, and I am delighted with them and with the outlook in this great church and growing city. We have here in this border city a very fine type of Americans, a most delightful climate, a fine spirit of business progressiveness, and in Trinity, which is the leading church of the city, a great membership of consecrated, loyal, zealous people. The pastor is already in love with them. We had a great day yesterday, and look forward, antlcipating a most successful year.

With an ever abiding esteem for you and the other brethren of that Conference, I am,

Cordially yours,

W. H. COLEMAN.

El Paso, Tex., Oct. 21.

FOREIGNERS IN THE UNITED STATES.

By Dr. R. L. Russell.

It is estimated that there is at the present time something like 17,000,000 people in the United States who were born under another flag, and possibly an equal nnmber of the first generation, therefore giving us a total of 34,000,000 foreigners in America, which is about 30% of the total population in this country.

It is to be hoped that the majority of these people have come here to become American citizens. To make them Christian American citizens is the task of the Christian church; further, to make Christians out of those who may return to their native land, that they may carry with them the ideals which have made America a great land and the pride of all the nations of the world.

This is no little task for the Christian churches of America, and if nothing else should engage their attention for several years but to win them for Christ and the Gospel, it would be a service well rendered to the Christianization of the nations of the world.

The majority of these people have come to America, not to spend money, which they have made in the old country, but that they might have the comforts of iife. A great many of them are not only poor, but illiterate and un-Christian. So that we are faced not only with their various conceptions of God, but also with their poverty and illiteracy. Their children will find their way into our public schools. The ideals which these children get from their home life they will carry and disseminate among the public schooi children of our country. The ideals which we have given to our children will be lowered by these chiidren from foreign lands, or their ideals will be raised by the chiidren from our homes.

The economic situation which we face in this country to-day will be blessed or cursed by our immigrants. It depends upon their viewpoint of life. If the church in America would save the ideal of the Christian home and the Christian social order, the Christian church and the Christian civiiization, we must take account of these 34,000,000 of peopie and their influence npon our civilization.

It is to be feared that much of what we have lost in the way of the Christian Sabbath and the Christian social order is due to the influence of our foreign people.

We have prayed for the conversion of the nations of the earth, and now the nations are knocking at the door of our land, begging admission to our country, and thus coming to our very doors where we may preach the Gospel to them. Shali we accept the challenge?

We should not withhold one dollar from the needy peoples across the seas. We should rather increase the amount which we give; but shall we, whiie giving the Water of Life to these peoples beyond the seas, deny it to their brothers and sisters who have come to our iand?

America is the greatest missionary opportunity which the church has before it. It has often been said: "As goes America, so goes the world." Then, if America shall grow less Christian and more pagan because we have neglected these pagans under the Stars and Stripes, how shall we convert the pagan under other flags?

If the Christian churches of America could institute a great program looking to the conversion of these foreign-speaking peoples, having in mind to send many of these younger, well trained people who have been converted to Christ and knowing the church of Jesus Christ in a Christian land back to their native land to carry their new-found ideals and the Gospel of Jesus to their kindred, what tremendous missionary program the American churches would have. Such a program will win, and such a task is the task of the American churches. Shall the Methodist Episcopal Church, South, so favored and blessed of God in former times, while claiming to be the bearer of the Gospel of good news to all the peoples of the world, fail to accept this chailenge of the foreigners in our midst?

Thrilling stories might be recited of how the Gospel of Christ has won its way among many of these peoples, and their sons have gone back to their lands to teil the glorious story. Their number ought to increase, and would increase if we had more people to teii the story in the homeland and more churches in which to tell it. With these 34,000,000 of foreign peoples at our very doors, a iarge number of them being within the bounds of our denomination, there is no better way for the church to do a great piece of work, and to do it quickly, than to Christianize these people.

We covet the prayers of the whoie church that our Gospel as preached by more than fifty of our missionaries among these foreign-speaking peopies, may find its way to their hearts. We need chapeis to work among our two miilion Mexicans in this country, and the large groups of Italians, Cubans, Bohemians, and Syrians, and we need more workers. Will you not help us with your gifts of prayer, life and money?

THE CHURCH A VITAL AGENCY IN CIVILIZATION.

Civilization is a complex and peculiar thing, and the forces that uplift it too often go unrecognized. Our American civiiization is what it is because of the time-honored agencies and institutions that safeguard life.

The church is one of the most essential of these vital agencies, but it is helpfui only in so far as we use it and support it. The church in its broadest conception is the whoie body of the peopie. How often men say: "I do not go to church, but I believe in the church and support it!" Whether that is possible or not, I cannot say, but I know that any man with a vision to-day must feel the need of the church.

A godless nation or city means a selfish and greedy nation or city. May we be spared from such a destiny!—Selected.

SUNDAY SCHOOL NOTES

(Continued From Page 12.)

schools. The county and circuit schools are to have two, three or four teachers, according to the number we can enroll in these schools. We do not propose to abandon the ciasses in the local churches, but we beiieve we can reach more people and do a better type of work in holding county and circuit schools. Take notice of this and make preparations accordingly.

The campaign for ten thousand added to our Sunday school rolls during the first three months of the year is going to succeed better than anything we have undertaken in the past. The first step to take is to get samples of the literature, study it and plan for a survey of every church, and systematicaliy continue the campaign throughout the year.

Woman's Missionary Society

(Continued From Page 13.)

English. In one home the mother of the family read two Psalms in German, while we sang in all three languages. We know that our Father's heart was made glad by such fellowship of "tongue" as we had that day.

From this community two girls have entered the MacDonell School, and their parents are so happy to have them here.

Brother Martin has kept this work going under the most serious handicaps. When he first opened it, he had a car and could reach them easily, giving them one Sunday service each month and also week-day prayer meetings oftener. But his car, which was not a new one when he secured it, has gone the way of the "one-hoss shay," and he has had to cut out his week-day visits, going only once each month by rail, an expensive proposition for him. If there is a preacher in the French field who needs and deserves the gift of a car for mission work, it is he; and I do hope and pray that God will lay it upon the hearts of the brethren to provide this "missionary vehicle" for him.

We planned with the women in this group to go to them one day of each month and start a Missionary Society, and we are praying that God will shape up this new venture into a permanent organization. We are also working to help these people in the organization of a Sunday school, and we hope to have the co-operation of volunteers from the Houma Epworth League in this undertaking.

We ask that every Louisiana Methodist woman will pray the Father to bless this work in that corner of his vineyard; and we trust that it will not be long before Brother Martin will be the possessor of the necessary "carryall" for his splendid work.

ANGELL'S

COUGH and WHOOPING

Cough Syrup

Easy to Take

No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL

Prepared by JAMES R. ANGELL, New Orleans, La.

PRICE 35c AND 65c AT ALL DRUGGISTS

QUALITY GOODS AT LOW PRICES

D. H. Holmes Co., LIMITED.

A GOOD LAXATIVE

Black-Draught Recommended by an Illinois Lady, Who Says It Helps Her.—"Fine for the Liver."

St. Elmo. Ill.—"i have used Black-Draught for three years," says Mrs. J. W. Boyd, a well-known member of this community. "i was visiting a friend who had used it for some time. i was in need of a laxative and I had a burning in my stomach. I was constipated. She gave me a dose of Black-Draught and it helped me, so I used it from then on. It certainly benefited me. I think it is fine for the liver, too. i am glad to recommend it.

"One day our pastor was visiting us, and he said his system seemed clogged and asked me to give him something to take. i gave him Black-Draught. He was much pleased with the results and bought a package, himseif."

Constipation forces the system to absorb poisons that should be thrown out, causing pain, discomfort and tending to undermine your health. Black-Draught helps to relieve this condition by acting on the bowels, and by regulating the liver when it is torpid, thus helping to drive out many poisons in an easy, natural way.

Don't take chances! At the first indication of constipation, take Black-Draught. Costs only a cent a dose.

Your local druggist, or dealer, sells Black-Draught. NC-153

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3587.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 6, 1924. CHAS. O. CHALMERS, Manager.

Proceedings of the North Mississippi Annual Conference.

Reported by Rev. H. P. Lewis.

Wednesday, First Day.

The North Mississippi Conference convened in its fifty-fifth session in the new Methodist church, at West Point, Miss., Oct. 29, 1924, at 8:30 a. m., with Bishop W. N. Ainsworth in the chair.

The Bishop announced and the Conference sang "A Charge To Keep I Have."

The Bishop led in prayer and announced hymn 489, "He Leadeth Me." The Conference sang this hymn, after which the Bishop read Ephesians, the third chapter.

T. H. Dorsey, W. W. Woollard, V. C. Curtis and E. S. Lewis assisted in administering the sacrament of the Lord's Supper.

Former Secretary, J. R. Countiss, called the roll, and was elected Secretary. J. E. Stevens was chosen Assistant Secretary, and C. W. Avery, R. G. Lord, S. H. Caffey, J. M. Guinn, W. I. White, C. L. Oaks, and R. T. Hollingsworth, were chosen Statistical Secretaries.

The hours for opening and adjourning and the bars of the Conference were fixed.

The following changes were made in the Quadrennial Boards:

Budget: A. T. McIlwain in place of J. S. Duncan.

Bible Work: C. S. Yates in place of J. H. Smith, treasurer, and A. T. Canton in place of R. I. Collins.

Finance: S. L. Pope in place of J. E. Cunningham, president.

The following Annual Committees were confirmed:

Public Worship: T. H. Lipscomb, A. T. McIlwain. E. S. Carouthers.

Spiritual Interest: C. C. Alexander, R. H. Furr, Mrs. Kemp Williams, R. W. Evans, J. J. Garner, J. B. Reynolds, W. W. Hartsfield, Mrs. J. M. Wyatt, C. L. Rogers. Mrs. W. N. Duncan, J. A. Baker, W. H. Goodwin, H. M. Young, Dr. L. L. Minor.

Sabbath Observance: F. H. McGee, R. M. Evans, Mrs. Jeff Wilson, J. H. James, M. A. Burns, A. L. Davenport, J. A. Cunningham, T. H. Mills, Mrs. G. W. Shaw, R. G. A. Carlisle, T. E. Dunn, G. H. Boyles, J. R. Fowler.

Orphanage: Mrs. R. P. Nebiett, A. A. Martin, W. G. Davis, Mrs. T. J. Lee, W. A. Bowlin, J. W. York, Judge T. E. Pegram, A. R. Beasley, J. H. Sherard, J. F. Watson, R. L. Ward, A. T. Clanton, R. G. Moore, J. D. Turley.

Conference Relations: W. L. Storment, W. B. Baker, W. W. Mitchell, R. O. Brown, S. A. Brown, W. S. Shipman, W. W. Jones.

District Conference Records: R. G. Lord, E. C. Driskell, Seaman Rhea, D. R. McDougal, C. L. Oaks, W. C. Beasley, A. C. McKorkle.

Question 21 was called, "Are all the preachers blameless in their life and official administration?" The characters of the presiding elders were passed, as follows: L. P. Wasson, A. T. McIlwain, J. B. Randolph, J. H. Felts, J. E. Cunningham, R. A. Tucker, J. T. Lewis.

The names of the superannuates were called and their characters were passed. Our superannuates are as follows: R. I. Allen, J. W. Anderson, J. W. Bell, W. J. Burt, D. L. Cogdell, B. P. Fullilove, E. Johnson, W. A. Langley, W. J. O'Bryant, B. P. Patterson, James Porter, H. G. Roberts, E. H. Rook, O. L. Savage, C. N. Terry, J. W. Dorman, R. W. Williams. One of our superannuates, J. M. Huggin, died during the year. The following on the list last year were not recommended to be retained in this relation, but are expecting to take up active work again: H. E. Carter, A. T. Moore, W. D. Wendel.

Many of these honored brethren were present and answered to roll call, and several spoke of their activities in the Master's work during the year. The Bishop spoke words of highest praise for the work they had rendered the church, and at the close of their report the Conference sang, "I Am Bound for the Promised Land."

W. W. Woollard presented a resolution in behalf of the Board of Church Extension that in the distribution of Conference funds, the Conference Treasurer be instructed to distribute to the Conference Church Extension Board the sum of $3,500.

Question 3 was called, "Who remain on trial?" C. C. Alexander, S. E. Ashmore, A. W. Bailey, W. P. Bailey, J. J. Baird, G. H. Boyles, A. Y. Brown, M. H. Weed, W. M. Hester, W. A. Langley, J. E. Lawhon, W. C. Mattox, W. W. Milligan, W. L. Robinson, H. D. Suydan, W. H. Heath, L. B. Wimberly, B. G. Whitehurst, were passed in examination of character and advanced to the Class of the Second Year.

A. M. West, J. D. Humphreys, W. C. Newman, C. M. Ray, and L. W. Summers were passed in character and remain in the Class of the First Year.

Dr. T. W. Ellis, Secretary of the General Church Extension Board; Dr. R. L. Russell, a Secretary of the Mission Board, and Dr. L. E. Todd, Secretary of the General Board of Finance, each addressed the Conference.

In answer to question 17, "What traveling preachers are elected deacons?" the examining committee reported W. L. Atkins, J. W. Robertson, and R. E. Woodfin to have passed examinations, and they were advanced to the Class of the Third Year and elected deacons. G. C. Gregory, a local deacon, was advanced to the Class of the Third Year.

The following visiting brethren were introduced to the Conference: Dr. L. H. Estes, Dr. D. M. Key, C. O. Chalmers, Dr. H. T. Carley; the Baptist pastor, Brother Caswell; J. M. Corley, of the Mississippi Conference; Charles Assaf, of the Mississippi Conference; E. B. Moll, of the Mississippi Conference; Prof. Hooker, of Millsaps College, and W. A. Moore and T. H. McNish, from the Publishing House.

After announcements, doxology and benediction, the Conference adjourned.

At 3 p. m., Rev. Del Longgrear, pastor of Central Church, Columbus, preached.

At 7:30 p. m. there was held a unique service in the way of a symposium on "What Methodism Needs" from the standpoint of the preacher. Rev. W. S. Shipman presided. Rev. R. P. Nebiett read the Scriptures, and Revs. L. M. Lipscomb, L. A. McKeown, E. R. Smoot and W. W. Mitchell presented their ideas on the subject.

Thursday, Second Day.

Conference opened at 8:30 a.m. Bishop Ainsworth announced and the Conference sang hymn 309, "Amazing Grace." Rev. E. Johnson, a superannuate, who joined the Conference fifty years ago, and who was in attendance for the first time in about ten years, led the prayer.

Secretary Countiss read the minutes of yesterday's session, which were approved.

The Bishop read from the seventeenth chapter of the Gospel of John, with appropriate comments on what it means to be "with Christ."

The Class of the Third Year was called, and O. A. Clark, R. L. Ellis, R. T. Hollingsworth, R. C. Mayo, T. B. Thrower, J. R. Murff, H. H. Wallace, C. W. Avery, R. C. Nanney, N. Maxey, W. T. Phillips, and R. G. A. Carlisle were passed in examination of character, and, having finished the required course of study, were advanced to the Class of the Fourth Year.

N. D. Guerry was passed in examination of character and was retained in the Class of the Third Year.

Under question 19, the Class of the Fourth Year was called, and W. W. Bruner, G. D. Burt, W. O. Hunt, J. S. Maxey, and R. G. Moore were passed in character and studies and were elected elders. J. W. York and R. G. A. Carlisle, local elders, were passed in character and in course of studies of the Fourth Year. A. J. Henry and A. F. Moore were passed in character, but remain in the Class of the Fourth Year. The name of A. F. Moore was referred to the Committee on Conference Relations for the superannuate relationship.

Question 1 was called, "Who are admitted on trial?" and the following were admitted: J. A. Smith, E. C. Driskell, W. L. Pearson, S. A. Miller, W. R. Crouch, W. C. McCay, Solomon Potts, J. O. Dowdle, W. C. Galceran, Jr., and M. H. McCall.

Question 8, "Who are readmitted?" was called. W. M. McIntosh and E. C. Sullivan were readmitted.

The Bishop asked for two chalk secretaries, and A. S. Raper and A. Y. Brown were selected.

Addresses were made by J. Q. Schisler, of the General Sunday School Board; Dr. H. H. Sherman, of the General Board of Education, and Dr. D. M. Key, president of Millsaps College.

The name of W. D. Wendel was referred to the Committee on Conference Relations for the superannuate relationship.

Rev. W. M. Williams, of the Mississippi Conference, was introduced and addressed the Conference concerning the pastoral care of the patients at Sanatorium.

The statistical report of Grenada District was reviewed on the blackboard, and showed the following totals: Members received on profession, 486; number of charges paying salaries in full, 16; number paying benevolences in full, 10; amount paid on Centenary, $6,425; on Education, $4,789; for Superannuate Endowment fund, $5,788. A total of $17,992 of special funds was raised. The characters of the pastors of Grenada District were passed.

A communication from J. S. Duncan, who now serves an English-speaking congregation in Rio de Janeiro, was read before the Conference.

The following visiting brethren were introduced to the Conference: Rev. Mr. Hobson, pastor of the Presbyterian church; Mrs. Alma Reily and Rev. B. F. Lewis, of the Methodist Orphanage; Dr. J. M. Sullivan, of Millsaps College; Mr. W. D. Hawkins, Centenary secretary of the two Mississippi Conferences.

The Conference adjourned with the benediction.

At 3 p. m., Rev. W. M. McIntosh preached a stirring sermon to a great congregation.

At 7:30 p. m. the laymen of the Conference had charge of the hour, and gave a symposium on "What Methodism Most Needs from the Layman's Point of View." It was in every way an interesting and enjoyable service. J. G. Huston, of New Albany, served as director of the program, and the following distinguished guests addressed the great congregation on the subject: Judge Percy Bell, of Greenville; Judge Thomas E. Pegram, of Ripley; Judge L. G. Fant, of Holly Springs, and Judge J. G. McGowen, of Water Valley.

Friday, Third Day.

The session of the Conference convened at 8:30 a. m. A song was sung, and W. M. Young led in prayer. The minutes of the preceding session were read and approved, after which the Bishop read from Acts 17 and commented on the real meaning of "knowing God."

"Saviour, More Than Life to Me," was sung.

The statistics of the Aberdeen District were displayed on the blackboard, which showed the following progress: Six meetings in mission territory were held, resulting in 18 accessions on profession; 15 laymen in the district were active in assisting the pastors in holding services; 19 charges were 100 per cent on salary, and 8 on benevolences; 757 accessions on profession were reported; $6,288 were raised on Centenary pledges, $3,163 on Christian Education, and $5,544 on the Superannuate Endowment fund. The names of all the preachers in the district were called and their characters passed.

A report from J. H. Brooks, chaplain in the United States Navy, and a member of the Conference, was read.

L. P. Wasson, presiding elder, asked for the reference of the name of Brother D. W. Babb to the Committee on Conference Relations for the superannuate relationship. Brother Babb has rounded out fifty years of active service in the itinerancy, and his retirement from this position in the Conference called for several touching remarks concerning his service to God and the church. Your reporter heard many, as they looked at him, say, "Isn't he a grand man!" Few men have made a deeper impression for piety and vital godliness in their ministerial life than has Brother Babb.

(Continned on Fourth Page.)

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ADDRESS BY PRESIDENT COOLIDGE AT DEDICATION OF ASBURY MONUMENT.

This occasion cannot but recall to our minds in a most impressive way the sacrifice and devotion that have gone into the making of our country. It is impossible to interpret it as the working out of a plan devised by man. The wisest and most farsighted of them had little conception of the greatness of the structure which was to arise on the foundation which they were making. As we review their accomplishments they constantly admonish us not only that "all things work together for those who do good," but that in the direction of the affairs of our country there has been an influence that had a broader vision, a greater wisdom and a wider purpose than that of mortal man, which we can only ascribe to a Divine Providence. A wide variety of motives has gone into the building of our Republic. We can never understand what self-government is or what is necessary to maintain it, unless we keep these fundamentals in mind. To one of them, Francis Asbury, the first American Bishop of the Methodist Episcopal Church, and his associates, made a tremendous contribution.

Our Government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our Government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our Constitution, America committed herself to the practical application of the rule of reason, with the power held in the hands of the people.

This result was by no means accomplished at once. It came about only by reason of long and difficult preparation, oftentimes accompanied with discouraging failure. The ability for self-government is arrived at only through an extensive training and education. In our own case it required many generations and we cannot yet say that it is wholly perfected. It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival. They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. They made new thoughts and created new interests. They freed the public mind, through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government. It was for a continuation of this work that Francis Asbury was raised up.

The religious movement which he represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so it seems to me the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation. It was this motive that took their preachers among the poor and neglected, even to criminals in the jails. As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation. It was pre-eminently a movement in behalf of all the people. It was not a new theory. The American Canstitution was not a new theory. But, like it, it was the practical application of an old theory, which was very new.

Just as the time was approaching when our country was about to begin the work of establishing a government which was to represent the rule of the people, where not a few but the many were to control public affairs, where the vote of the humblest was to count for as much as the vote of the most exalted, Francis Asbury came to America to preach religion. He had no idea that he was preparing men the better to take part in a great liberal movement, the better to take advantage of free institutions, and the better to perform the functions of self-government. He did not come for political motives. Undoubtedly they were farthest from his mind. Others could look after public affairs. He was a loyal and peaceful subject of the Realm. He came to bring the Gospel to the people, to bear witness to the truth and to follow it wheresoever it might lead. Wherever men dwelt, whatever their condition, no matter how remote, no matter how destitute they might be, to him they were souls to be saved.

For this work, the bearing of the testimony of the truth to those who were about to be, and to those who in his later years were, sovereign American citizens, he had a peculiar training and aptitude. He was the son of a father who earned his livelihood by manual labor, of a mother who bore a reputation for piety. By constant effort they provided the ordinary comforts of life and an opportunity for intellectual and religious instruction. It was thus that he came out of a home of the people. As early as the age of 17 he began his preaching. In 1771, when he was 26 years old, responding to a call for volunteers, he was sent by Wesley to America. Landing in Philadephia, he began that ministry which in the next forty-five years was to take him virtually through the Colonies and their western confines and into Canada, from Maine on the north, almost to the Gulf of Mexico on the south.

He came to America five years after the formation of the first Methodist Society in the City of New York, which had been contemporaneous with his own joining of the British Conference as an itinerant preacher and a Gospel missionary. At that time it is reported that there were 316 members of his denomination in this country. The prodigious character of his labors is revealed when we remember that he traveled some 6,000 miles each year, or in all about 270,000 miles, preaching about 16,500 sermons and ordaining more than 4,000 clergymen, besides presiding at no less than 224 Annual Conferences. The highest salary that he received was $80 each year for this kind of service, which meant exposure to summer heat and winter cold, traveling alone through the frontier forests, sharing the rough fare of the pioneer's cabin, until his worn-out frame was laid at last at rest. But he left behind him as one evidence of his labors 695 preachers and 214,235 members of his denomination. The vitality of the cause which he served is further revealed by recalling that the 316 with which he began has now grown to more than 8,000,000.

His problem during the Revolutionary War was that of continuing to perform his duties without undertaking to interfere in civil or military affairs. He had taken for the text of his first sermon in America these very significant words: "For I determined not to know anything among you save Jesus Christ and him crucified." When several of his associates left for England in 1775, he decided to stay. "I can by no means agree to leave such a field for gathering souls to Christ as we have in America," he writes, "therefore, I am determined by the grace of God not to leave them, let the consequences be what they may." But he had no lack of loyalty to the early form of American government. When the inauguration of Washington took place April 30, 1789, the Conference being in session, Bishop Asbury moved the presentation of a congratulatory address to the new President. His suggestion was adopted, and the Bishop being one of those designated for the purpose, presenting the address in person, read it to Washington. How well he fitted into the scheme of things, this circuit rider who spent his life making stronger the foundation on which our Government rests and seeking to implant in the hearts of all men, however poor and unworthy they may have seemed, an increased ability to discharge the high duties of their citizenship. His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all men might be brought to a knowledge of the Truth.

A great lesson has been taught us by this holy life. It was because of what Bishop Asbury and his associates preached, and what other religious organizations, through their ministry preached, that our country has developed so much freedom and contributed so much to the civilization of the world. It is well to remember this when we are seeking for social reforms. If we can keep in mind their sources, we shall better understand their limitations. The Government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a Divine Grace. I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: "Christ spent no time in the ante-chamber of Caesar." An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform.

Perhaps, too, there is a lesson in contentment in the life of this devout man. He never had any of the luxuries of this life. Even its conveniences did not reach him, and of its absolute necessaries he had a scanty share. Without ever having the enjoyment of a real home, constantly on the move, poorly clad, often wretchedly sheltered, much of the time insufficiently nourished, yet his great spirit pressed on to the end, always toward the mark of his calling. His recompepense was not in the thiugs of the earth. Yet who can doubt that as he beheld his handiwork, as he saw his accomplishments grow, there came to him a glorious satisfaction and a divine peace. No doubt he valued the material things of this life, and certainly they ought to be valued, and valued greatly, but he regarded it as his work to put a greater emphasis on the things of the spirit. He sought to prepare men for the sure maintenance and the proper enjoyment of liberty, and for the more certain production and the better use of wealth, by inspiring them with a reverence for the moral values of life.

What a wonderful experience he must have had, this prophet of the wilderness! Who shall say where his influence, written upon the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessing! It is more than probable that Nancy Hanks, the mother of Lincoln, had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. How many temples of worship dot our landscape; how many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider! He is entitled to rank as one of the builders of our Nation.

On the foundation of a religious civilization which he sought to build our country has enjoyed greater blessings of liberty and prosperity than was ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the Government to do the work of religion. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counsellors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

I do not see how any one could recount the story of this early Bishop without feeling a renewed faith in our country. He met a multitude of storms. Many of them caused him sore trials. But he never wavered. He saw wars and heard rumors of wars, but whatever may have been the surface appearance, underneath it all our country manifested then and has continued to manifest a high courage, a remarkable strength of spirit and an unusual ability, in a crisis, to choose the right course. Something has continued to guide the people. No tumult has been loud enough to prevent their hearing the still small voice. No storm has been violent enough to divert inspired men from constantly carrying the Word of Truth. The contests of the day have but been preparations for victories on the morrow. Through it all, our country has acquired an underlying power of judgment and stability of action which has never failed it. It furnishes its own answer to those who would defame it. It can afford to be oblivious to those who would detract from it. America continues its own way unchallenged and unafraid. Above all attacks and all vicissitudes it has arisen calm and triumphant; not perfect, but marching on, guided in its great decisions by the same spirit which guided Francis Asbury.

LET US BE LOGICAL!

By H. Walter Featherstun, D.D.

I quoted our Lord's prayer for the unity of the church, recorded in John 17:20-23; and somebody replied that the passage might be just as reasonably urged against our being a separate church from the Southern Baptist. Most assuredly; but why this comparison? Does Christ approve in any way or to any degree the chasm that yawns between the Baptist and Methodist churches? I am sure that he does not. The difference between the two cases is that the chasm between the branches of Methodism is not so wide and could be more easily bridged, and hence is more inexcusable. Now Christ meant just what he siad in this prayer: "I pray for * * * them that believe on me through their word, **that they may all be one.**" Who dares to say that this prayer does not take in the several branches of Methodism? Let us be logical, and not unreasonable!

Almost all of those who oppose the pending plan of unification insist that they are not opposed to unification, but to this plan. Destructive criticism is never wise or logical. The infidels thus attack our Bible. These opposers of our plan owe it to us and to themselves to give us constructive criticism: if the plan is not the best possible under all the circumstances, present one that is better. Let us be logical!

It is not sane to reject the whole idea of unification because the pending plan is not a perfect one. When the Constitution of the United States was presented for adoption by the several States it was bitterly opposed by very many. It required nearly three years to secure the approval of a sufficient number of States to enable an election of a President to be held. It consisted of but six articles, so small and so weak it seemed that it was ridiculed. Now by the addition of nineteen amendments it has twenty-five articles, and is honored and owned by millions and admired by multiplied millions more. God was behind it; and he is behind this plan of Methodist union now ridiculed as inefficient and incomplete, and he will bring out of it the strongest, most effective and glorious church the earth has ever known. Let us be logical, and go on with it, trusting in God! **We will.**

The pending plan has the endorsement of almost all of the General Conference of the Methodist Episcopal Church, 800 strong, and of almost four to one of our General Conference, 400 strong; how can these opposers of the plan hope to defeat it? If a minority just a few in excess of the one-fourth should defeat the will of the majority just short of three-fourths, what will be the feeling of injustice in the hearts of almost three-fourths of the church? Millions are hoping and trusting and praying as well as laboring that it does not occur; and it will not.

APPEAL TO THE OFFICIAL RECORDS.

In the Oct. 3, 1924, issue of Christian Advocate (Nashville) the "chairman of Commission on Unification" states: "It is certain that there are numerous and very serious errors in" the minority report submitted to the recent Chattanooga meeting. It is regrettable that these errors are not pointed out, for when such an assertion is made proof should be offered. He does, however, "call attention to only one of these errors, a misleading mistake which needs to be corrected."

The chairman says that the minority report "does mean and intended to mean one thing—namely, that the Plan of Separation adopted by the General Conference in 1844 provided that **before it could become effective it was to be submitted** to the members of the Annual Conferences and local ministry and membership of our entire territory amounting to nearly 500,000." (Black type supplied.)

The simple and natural reply to this statement of the meaning and intention of the minority is that they meant and intended to mean exactly, and only, what they said. So careful was the minority in presenting the facts that they quoted verbatim from the official report of the Louisville Convention, used quotation marks, and referred for authority to the volume and page.

The chairman says, putting the words in black type, that he "understands the minority report to say that the Plan of Separation adopted in 1844 provided that before it could become effective it **had to be submitted to the vote of the membership of the church at large.**"

The minority deeply regrets that the chairman so completely misunderstands the officially quoted record and the statement made in the report. The words of the record and the statement of the minority are easy and simple and the meaning is plain. Not one word in the minority report can be found in which the assertion is made "that the Plan of Separation . . . provided that before it could become effective it had to be submitted to the vote of the membership of the church at large." That is not to read the report, but to read something into the report, and something not there and not intended to be there.

What is the exact question involved and how can it be definitely and authoritatively answered? The exact question is, **Was the Plan of Separation, before its adoption by the Louisville Convention, submitted to the members of the Annual Conferences, the local ministry and membership of our entire terrotory? That question can be authoritatively answered by an appeal to the official records.**

It is just possible that the chairman failed to consult the official records. There are two books, each entitled "History of the Organization of the Methodist Episcopal Church, South;" the first, the official record, published in Nashville, Tenn., in 1845, said by some writers to be rare; the second by Dr. Redford, published in 1871, now also out of print. In the references given below, the unbracketed figures refer to the official record, the bracketed numbers to Redford. In quoting this title the minority report refers only to the official record.

The day after the adjournment of the General Conference of 1844 the Southern delegates met in New York for consultation and adopted a plan of action. They submitted to the consideration of the Conferences "the expediency of concurring in the following plan of procuring the judgment of the church." Delegates were to be elected to a convention and instructed "conforming their instructions, as far as possible, to the opinions and wishes of the membership within their several Conference bounds." P. 104 (pp. 377, 378.)

That this does not refer simply to the preachers, and is not confined to the "border," is made abundantly clear by the address those delegates published. That address is "to the ministers and members" of the church in the South. P. 105 (p. 378.)

The body of the address says the delegates "thought proper to invoke the attention of the church in the South to a state of things they are compelled to regard as worthy the immediate notice and action of the church throughout all the" South. P. 105 (p. 380.) "The plan does not decide that division shall take place; but simply, and it is thought securely, provided that it may, if it be found necessary. Of this necessity, you (i. e., ministers and members to whom the address is directed) are to be the judges." P. 106 (p. 381.)

Lest some one else may misunderstand the record and the minority report, let it be said once for all that this consultation of the membership was not for the purpose of adopting the Plan of Separation, but as a sure guide to those on whom the responsibility for the purely legal vote rested. This consultation of the views of the members was, with our fathers, a matter of propriety and justice. A referendum in this country on the League of Natios would not legally bind the President and Senate, but it is not likely that the result would be disregarded. A great political party has just demanded such a referendum.

The address further says: "We beseech our brethren of **the ministry and membership . . .** to examine this matter carefully, and weighing it well in all its bearings, try to reach the conclusion most proper under the circumstances." P. 106 p. 382.) (Black type supplied.) "Disposed, however, to defer to the judgment of the church, we leave this subject with you. Our first and most direct object has been to bring it fully before you, and giving you an opportunity to judge and determine for yourselves, await your decision. The minority from the South in the late General Conference were most anxious to adjourn the decision in the case of Bishop Andrew, with all its attendant results, to the Annual Conferences and to the church at large." P. 107 (p. 383.)

Following the General Conference of 1844, the Southern Annual Conferences met in their first sessions from September, 1844, to March, 1845. At these Annual Conference sessions the Plan of Separation was considered. The Virginia Conference adopted the following: "That, from the ample sources of information before your committee, in numerous primary meetings, which have been held in various charges within our pastoral limits, and the proceedings of quarterly meeting conferences, which we have the most sufficient reason to regard as a fair and full exponent of the mind and will of the membership upon the subject of the action of the recent General Conference, and the propriety of division—we are of opinion that it is the mind of the laity of the church, with no exception sufficient to be regarded as the basis of action." P. 140 (p. 611.)

The North Carolina Conference adopted the following: "From the reports of quarterly meeting conferences and numerous voluntary meetings within the bounds of the North Carolina Conference, both of ministers and people, we feel assured that it is the mind of our people and preachers fully to sustain the action of the Southern and Southwestern delegates." Pp. 142-3 (p.613.) Our chairman says in his article: "Only along the 'border' did the Plan of Separation allow the laymen to vote on anything." North Carolina was not on the border, and yet that Conference certifies "that it is the mind of our people and preachers fully to sustain the action of the Southern and Southwestern delegates."

COLLINS DENNY.

Richmond, Va., Oct. 7, 1924.

(To be continued.)

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE.

(Continued from First Page.)

The report of the Greenwood District was displayed on the board, and showed the following: 8 meetings held in mission territory, 53 members received in them; 2 new churches organized and 86 laymen reported assisting the pastors in holding services; total new members received in the district, 417; charges paying salary in full,16, and benevolences, 11; total Centenary money raised, $1,330; total for Christian Eudcation, $2,966; total for Superannuate Endowment fund, $5.925. The names of the pastors of this district were called and their characters were passed.

A resolution was submitted by V. C. Curtis to change the present standing rule of our Conference regarding the election of delegates to the district conference, which in the future shall be one delegate chosen by each congregation for every 100 members, provided each church shall have one delegate. The resolution was adopted.

V. C. Curtis presented a resolution for the building committee of the Orphans' Home, relative to financing the erection of the new main building now in course of construction, which was adopted.

Dr. H. T. Carley, editor of our Conference Organ, the New Orleans Christian Advocate, was presented to the Conference, and gave an address concerning the work of his office.

W. H. Mounger read the report of the Committee on Hospitals, which was adopted. Pending its adoption, Dr. L. H. Estes, Hospital Secretary, addressed the Conference.

Dr. Bailey, Superintendent of the Anti-Saloon League of the State, was introduced and addressed the Conference.

Statistics of the Sardis District were displayed on the blackboard, and showed that 5 meetings were held in mission territory, which brought 30 new members into the church, and resulted in one new church being organized; 47 laymen of the district had helped the pastors in holding services; 488 members were received on profession; 18 charges paid 100 per cent on salaries, and 8 on benevolences. There were collected for Centenary, $3,139; for Education, $1,744; for Superannuate Endowment fund, $2,164. The names of all the preachers of the Sardis District were called and their characters passed.

Question 12, "Who has withdrawn?" was called. J. H. Ingram.

Judge Percy Bell presented a request, signed by a large number of laymen, to the Bishop that he use the evening hour to present his views on the pending unification plan. After some hesitation, the Bishop consented to do so.

The Columbus District work was displayed. It showed 578 new members received in the district; 20 charges 100 per cent on salary, and 11 charges 100 per cent on benevolences; Centenary cause, $2.136; Education, $3,991; Superannuate Endowment fund, $8,484. The names of the preachers of this district were called and their characters passed.

Rev. Charles Assaf, of the Mississippi Conference, was introduced and addressed the Conference concerning his work among the foreigners of our State.

T. H. Lipscomb read report No. 1 of the Board of Education relative to pastors' assistants at our State institutions of education, which was adopted.

B. P. Jaco read the report of our Memorial Home in New Orleans, which was received for record.

Brother Clanton read the Orphans' Home report, which was adopted.

Rev. E. O. Harbin, of the General Epworth Board, was introduced to the Conference.

Announcements were made and the benediction pronounced.

Afternoon.

The invitation to visit the State institutions at Columbus and Starkville was accepted by a large body of the members of the Conference, who spent the afternoon in trips to the Mississippi College for Women and the Agricultural and Mechanical College. Most of the delegates went to Columbus, where the girls are.

At 7:30 the members of the Conference and local congregation had the pleasure of hearing Rev. H. C. Tucker, one of our missionaries from Brazil, who has been thirty years in the service there, give a short account of his work, and Bishop Ainsworth gave his views on the pending unification plan.

Saturday, Fourth Day.

Bishop Ainsworth assumed the chair of the Conference for the fourth session at 8:30 a. m. The Conference sang, "He Leadeth Me." Rev. J. A. Randolph read from John 15:1-11, the Conference sang, "Come, Thou Fount of Every Blessing," and E. S. Lewis led in prayer.

After reading and adopting the minutes of the previous session, the statistical reports of the Corinth and Greenville Districts were reviewed. In the Corinth District six meetings were held in mission territory, 112 new members secured, two churches organized, and 26 laymen assisted the pastors in holding services. The total columns showed 559 accessions on profession; 13 charges reported 100 per cent on salaries, and 5 on benevolences; Centenary money raised, $7,333; Education, $3,278; Superannuate Endowment fund, $3,191.

Special evangelistic work in this district was financed by one of the Christian laymen of Booneville, Mr. J. B. Reynolds, who supported a local evangelist, Rev. J. T. Gullett, to do work in the missionary territory of the district.

The names of the preachers of this district were called and their characters passed.

Report from the Greenville District showed 7 meetings held in mission territory, 115 members gained and 7 new churches organized. The total columns showed 422 new members; all salaries and benevolences 100 per cent paid; on Centenary, $1,131; on Education, $7,000, and on Superannuate Endowment fund, $694. Much improvement was made during the year in our church property in this district. The membership of Leland paid an average of $80 per capita to church causes during the year. The names of the preachers of the district were called and their characters were passed.

Rev. T. W. Dye, who for many years was a member of the Conference and had rendered valuable service, requested to be readmitted that he might end his days as a member of this body. The Conference gladly voted to readmit him, and his name was referred to the Committee on Conference Relations for the superannuate relation.

W. D. Hawkins, of Meridian, the Centenary Secretary of the Mississippi Conference and the new Secretary for this Conference, was introduced, and addressed the Conference concerning his task.

Under question 19, O. A. Clark, J. F. Watson, and R. C. Nanney were elected to elder's orders.

Grenada was selected as the place for the next meeting of the Conference.

Reports from the Committees on Sabbath Observance, Christian Literature, and Board of Education were read and adopted.

The hour for the order of the day having arrived, the Bishop called the class for admission to the front, and after delivering to them an earnest charge concerning the privileges, responsibilities and high order of their calling, and propounding to them the disciplinary questions on admission, which they satisfactorily answered, the Conference voted unanimously to receive them into full connection. The members of the class are: W. L. Atkins, G. C. Gregory, G. W. Robertson, R. E. Woodfin.

R. M. Evans was granted the superannuate relationship.

The interest of Grenada College was taken up, when R. M. Weaver presented a resolution concerning the steps to be taken to secure Grenada College as an A-grade college. The matter was discussed with absorbing interest by many of the brethren, showing that the work of the college has the sympathy and interest of all the members of the Conference, and when the vote was taken adopting the resolution for a special assessment of $15,000 for immediate needs, it was unanimously adopted. During the discussion, Miss Virginia Thomas, a product of the college and now the Elementary Superintendent of our Sunday school work in the Conference, made a plea for the college that touched the hearts of all.

Rev. Mr. Walters, pastor of the Christian Church, and Mrs. T. M. Clark, president of the Woman's Missionary Society of the Conference, were introduced to the Conference.

After announcements, the Conference adjourned to meet at 2:30 p. m. in afternoon session, with the benediction pronounced by T. M. Brownlee.

The Committee on Public Worship announced the following services for Sunday: At the Methodist church, love feast at 9:30 a.m., conducted by E. H. Rook; preaching at 11 a. m. by Bishop Ainsworth, and at 7:30 p. m. by J. H. Felts; deacons to be ordained at the close of the morning service, and elders at the close of the evening service.

At the Presbyterian church, J. R. Countiss at 11 a. m., and John Robertson at 7:30 p. m.

At the Baptist church, E. Nash Broyles at 11 a. m., and C. C. Alexander at 7:30 p. m.

At the Christian Church, J. B. Randolph at 11 a. m., and W. R. Lott at 7:30 p. m.

Afternoon Session.

Conference met at 2:30 p. m., with W. W. Woollard in the chair, who, after the Conference had sung, "Come, Thou Fount of Every Blessing," read from II Corinthians, third chapter, and called on J. J. Baird to lead in prayer. The Conference sang hymn 180, "All Hail the Power of Jesus' Name." Secretary Countiss read the minutes of the morning session, which were adopted.

Reports from the various boards and committees were read, some commented on, and all adopted.

Mrs. T. M. Clark spoke words of greeting from the women of the Woman's Missionary Societies, telling of some of the work they are doing and some they would like to do.

Two or three paragraphs from the report of the Committee on Temperance and Social Service are worthy of special mention. They are as follows: "We are glad to restate the position of our church on the divorce question. We sincerely hope our State Legislature will see fit to do some legislative work on this matter by reducing the number of causes for which divorce may be granted in this State. There are now eleven of these causes, and we stand on the one Bible ground, and hope to see the time when this will be the one legal cause recognized."

"The home is the basis of the nation, and we really view with alarm the indication of the decadence of the American Christian home. We urge upon our people the re-establishment of the family altar, and the religious instruction of the children in the home."

"We stand for clean amusements. We recognize the need of entertainment and amusement for our people; but we insist upon clean amusements and recreations. We condemn suggestive and immoral picture shows and theatres and the practice of gambling at baseball and other games."

During the progress of the afternoon session, the Bishop came in and resumed the chair.

The report on Lay Activities was unusually interesting and suggestive. Our laymen are becoming more and more prominent and effective in the work of the church. D. H. Hall was elected again as Conference Lay Leader.

The report of the statistical secretaries was made, and showed considerable gain in all departments of church work. A very noticeable gain in Epworth Leagues and members was reported. Last year we had reported 109 Leagues and 3,854 members; this year we show 130 Leagues and 9,067 members.

A. T. Clanton, an elder from the Little Rock Conference, and J. F. Watson, an undergraduate from the Mississippi Conference, were received by transfer, and L. W. Summers was reported transferred to the South Carolina Conference.

A little time was given the Conference Relief Association to present its claims to the preachers and for them to elect new officers. T. H. Dorsey was elected president; J. R. Countiss, vice president; R. A. Tucker, secretary and treasurer, and J. E. Stephens, assistant secretary and treasurer.

The Bishop inquired carefully if all committees and boards had made reports, the minutes of the afternoon session were read, and the Conference adjourned to meet in memorial session Sunday at 3 p. m., and to have the reading of appointments at the close of the service Sunday night.

Sunday, Fifth Day.

The Conference met in its annual love feast at 9:30 a. m. Brother E. H. Rook, one of our honored superannuates, conducted the service. The congregation sang, "Rock of Ages," Brother Rook read a lesson from John 10:1-21, and spoke some words about Jesus, the good shepherd. E. M. Shaw led in prayer. While bread and water, the emblems of Christian fellowship, were being passed around, the congregation sang, "There Is a Fountain Filled With Blood." The hour and a half was spent in giving joyful testimonies of Christian experiences, interspersed with songs and ehouses.

Long before the hour for preaching had arrived, the church had been filled to overflowing by a vast congregation of people from the town and country for fifty and seventy-five miles or more around.

The location of the churches at West Point is convenient, so that those crowded out of one church would not have far to go to attend another church.

The question of an auditorium large enough to hold the people who come to the last day of the Annual Conference is an important matter that some day we will have to seek to solve. With good roads and the autos, people will come for miles to hear the Bishop and hear the reading of the appointments.

At the 11 o'clock hour, Bishop Ainsworth preached a great sermon from the text found in I Corinthians 15:3, on the meaning of the suffering and death of Jesus Christ.

Following the sermon, W. L. Atkins, G. W. Robertson, and R. E. Woodfin were ordained deacons.

Memorial Service.

At 3 p. m., the Conference assembled in memorial service, with L. A. McKeown in the chair. He read Psalm 23, and J. E. Cunningham led in prayer. The male quartet rendered beautifully and effectively, "That Beautiful Land."

In answer to question 14, "What preachers have died during the Year," the answer was given: J. H. Smith, whose memoir was read by R. A. Tucker; J. A. Goad, whose memoir was read by B. P. Jaco; R. I. Collins, whose memoir was read by T. H. Dorsey; J. W. Boswell, whose memoir was read by J. A. Randolph, and J. M. Huggin, whose memoir was read by W. A. Bowlin.

R. P. Neblett requested the privilege of reading a tribute to the memory of P. W. Shell, a layman, who for over fifty years, had been a loyal, faithful and prominent member of the Methodist church.

Tender words of love, affection, honor and praise to the memories of these our departed brethren were spoken by many of the preachers.

At the close, the minutes of the session were read and approved.

Evening and Closing Service.

Rev. J. H. Feits preached at 7 p. m., from text taken from Luke 12:21, following which the Bishop, assisted by L. M. Lipscomb, who read the Epistle; R. A. Tucker, who read the Gospel; W. W. Mitchell, W. S. Shipman, J. B. Randolph, W. W. Woollard, and J. M. Wyatt, who assisted in the laying on of hands, ordained to the office of elder in the Methodist Episcopal Church, South, the following: W. W. Bruner, G. D. Burt, J. S. Maxey, R. G. Moore, O. A. Clark, and R. C. Nanney. Two, W. O. Hunt and J. F. Watson, who have been elected to elder's orders, but were absent, will be ordained later.

The Conference was called to order for its closing session, all unfinished businesss was attended to, and resolutions of thanks and appreciation were adopted by a rising vote. The Bishop made some amusing, wise, and sensible concluding remarks, commending the preachers to their fields of labor for the coming year, read the appointments, and the fifty-fifth session of the North Mississippi Conference was brought to a close with the benediction.

(For Appointments, See Page 9.)

CONFERENCE NOTES.

Every church in every pastoral charge in the Greenville District met its assessments in full.

* * *

The beautiful flowers and ferns with which the church was decorated were a joy to the eyes.

* * *

Those having the decoration of the church in charge kept a good supply of beautiful fresh flowers around the choir and pulpit, which were a feast to the eyes of all.

* * *

The male choir and quartet rendered some fine music, to the delight of the entire audience. "The Wayside Cross" was rendered very effectively by the quartet Friday evening.

* * *

Rev. Thomas H. Lipscomb, the host of the Conference, had made complete preparations for the meeting of the body, and everything was in readiness from the very beginning. Nothing was lacking for the comfort and convenience of the guests.

* * *

The editor of the Advocate was most delightfully entertained in the elegant home of Mr. and Mrs. W. H. Vanlandingham, devout members of the Baptist church. Fellow-guests were Rev. W. W. Woollard, Rev. W. C. Beasley, and Rev. L. H. Estes.

* * *

The Business Manager of the Advocate, Mr. Chas. O. Chalmers, was most hospitably entertained in the beautiful home of Mr. and Mrs. J. J. McDonald. Fellow-guests were Rev. J. J. Baird and Dr. Rainey.

* * *

Rev. D. L. Cogdell has been a member of the church for sixty-six years and an itinerant preacher for forty-five years. He was a faithful Confederate soldier, wounded three times. He is nearly 80 years old.

* * *

The presidency of Bishop Ainsworth gave great satisfaction. He was prompt in calling the Conference to order, considerate of all who desired to he heard by the Conference, brotherly in word and act toward all. His morning expositions of the Scriptures were inspiring and edifying.

* * *

Captain F. A. Howell, who has to his credit the distinction of having been a delegate to the first session of the North Mississippi Conference held fifty-four years ago, was a familiar member in attendance on this session.

* * *

The West Point Methodist church is one of the finest in the bounds of the North Mississippi Conference. Its pastor and people were untiring in their efforts to give the members of the Conference their best in attention and entertainment.

* * *

Rev. D. W. Babb, who was granted the superannuate relation at this session of the Conference, has made a remarkable record. In fifty years of active service he did not miss a single quarterly, district, or Annual Conference; and during that time he did not miss more than ten appointments on account of personal illness.

* * *

The papers read at the meeting of the Historical Society on Tuesday night were valuable contributions to the history of Methodism in North Mississippi. It was evident their authors, Messrs. White, Bingham, and Duncan, had made thoroughgoing investigations.

* * *

The brides and grooms of less than a year's standing in the Conference were given special invitation to the Conference and reserved seats for them were blocked off in the center of the church. These young, blushing brides are Mrs. W. C. Galceran, Jr., Mrs. S. E. Ashmore, and Mrs. N. N. Maxey.

* * *

R. M. Evans, who takes a superannuate relationship at this session of the Conference, will make his home in Holly Springs. He is the best penman in the State, and any one wishing visiting cards prepared by a skilled penman could not do better than to get in touch with Brother Evans.

* * *

The North Mississippi Conference has seven members who have been members of the body fifty years or more. They are: D. L. Cogdell, who joined in 1868; J. J. Brooks, who is still on the active list and joined in 1869; W. A. Langley, who joined in 1870; J. W. Bell, who joined in 1873, W. J. O'Bryant, who joined in 1873; D. W. Babb, who is retiring at this Conference from the effective list and who joined in 1874, and E. Johnson, who joined in 1874.Most of these were in attendance on the session of the Conference.

* * *

The tobacco question was given some airing during the second day's session, in connection with the class for admission on trial. The law of the church is that the Committee on Admission require the candidates for admission to give pledge that they will abstain from the use of tobacco. This law has been in effect for ten years. Some of the candidates for admission have been users of tobacco for some years, and hesitate a little before giving their pledge to abstain from its use. However, no true, loyal Methodist preacher who values his word of honor has failed to live up to this requirement of our great church.

* * *

Rather a peculiar coincidence happened at the close of Saturday's session. Four of our presiding elders have finished four years of service, and they have to move. They are R. A. Tucker, J. B. Randolph, J. H. Felts and A. T. McIlwain. One spokesman after another from the several districts where these brothers have served, called their respective elders and members of the districts off into the several different corners of the church, to take some action that seemingly had a mystery about it. The guess is that the preachers of these several districts were presenting some token of appreciation to their beloved elders, who had served the districts so faithfully and acceptably.

OCTOBER 15 TO JANUARY 15

THE CHRISTIAN EDUCATION MOVEMENT

DO YOU KNOW

That This Movement Has Right-of-Way for the Next Three Months?

HAVE YOU HEARD

1. That it has collected $5,000,000 of the $9,000.000 already due up to October 1, 1924?
2. That it has laid the foundation for and helped to raise $7,000,000 "New Money" in special campaigns, of which $3,000 000 has been paid?
3. That it has paid many old debts that have been sapping the life of our schools for years?
4. That it has increased by thousands of dollars—yes, millions—the endowments of our colleges and universities?
5. That it has erected many new buildings to meet the growing needs of our schools?
6. That it has increased substantially the salaries of underpaid officers and teachers?
7. That it has enrolled 7,000 Life Service Volunteers for full time Christian service?
8. That it is helping hundreds of these capable young men and women to go to college and prepare for a useful life?
9. That it has put new life and spirit and hope into our educators, who have been battling against heavy odds?
10. That the fourth payment falls due November 1, 1924?

HAVE YOU A WORTHY PART IN THIS GREAT MOVEMENT?

HAVE YOU PAID YOUR PLEDGE?

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

OVER $900,000 PAID TO DATE—MAN, LOOK AT 'EM PLAY.

Henry's Cross Roads, Holston, Knoxville; total assumed quota, $700; amount remitted, $140.50.

Bethel (Greensboro), North Carolina, Greensboro; total assumed quota, $1,444; amount remitted, $289.

Lake Butler, Florida, Jacksonville; total assumed quota, $575; amount remitted, $115.

Crystal Springs, Mississippi, Brookhaven; total assumed quota, $2,800; amount remitted, $627.50

First (Abilene), Northwest Texas, Abilene; total assumed quota $3,500; amount remitted, $800.

Carroll Street (Nashville), Tennessee, Nashville; total assumed quota, $1,890; amount remitted, $378.

Culpepper, Virginia, Charlottesville; total assumed quota, $2,152; amount remitted, $434.75.

Gordonsville, Virginia, Charlottesville; total assumed quota $1,400; amount remitted, $280.35.

Farmville, Virginia, Farmville; total assumed quota, $2,850; amount remitted, $790.

McKendree, Virginia, Norfolk; total assumed quota, $3,203; amount remitted, $640.

First Church (Corpus Christi), West Texas, Beeville; total assumed quota $3,500; amount remitted, $1,116.75.

Las Fresnos, West Texas, Beeville; total assumed quota, $332.49; amount remitted, $66.50.

Milton, Western Virginia, Hnntington; total assumed quota, p$1,430; amount remitted, $301.

Littleton, North Carolina, Weldon; total assumed quota, $2,663; amount remitted, $535.40.

Pottsboro, North Texas, Gainesville; total assumed quota, $550; amount remitted, $110.

New Town, North Texas, Wichita Falls; total assumed quota, $1,250; amount remitted $250.

Vashti, North Texas, Wichita Falls; total assumed quota, $675; amount remitted, $134.75.

Floral Heights (Wichita Falls), North Texas, Wichita Falls; total asusmed quota, $6,000; amount remitted, $3,245.

Cochran, South Georgia, Macon; total assumed quota, $2,200; amount remitted, $440.

First Church (San Angelo), West Texas, Angelo; total assumed quota, $3,894; amount remitted, $778.80.

Colorado Springs, Denver, Denver, Durango; total assumed quota, $2,813; amount remitted, $697.

Smithville, East Oklahoma, Hpgo; total assumed quota, $475; amount remitted, $100.

Bay St. Louis Mission, Mississippi, Seashore; total assumed quota, $1,320; amount remitted, $264.

Little Lot, Tennessee, Dickson; total assumed quota, $684; amount remitted, $170.85.

Batesburg, Upper South Carolina, Columbia; total assumed quota, $2,205; amount remitted, $441.

Highland Park (Richmond), Virginia, Richmond; total assumed quota, $1,500; amount remitted, $700.

Marble Falls, West Texas, Lampasas; total assumed quota, $1,725; amount remitted, $346.10.

Tyro Circuit, North Mississippi, Sardis; total assumed quota, $945; amount remitted, $189.

Kirkwood, St. Louis, St. Louis; total assumed quota, $2,160; amount remitted, $540.10.

East End, Tennessee, Nashville; total assumed quota, $3,300; amount remitted, $1,120.05.

Floresville, West Texas, Cuero; total assumed quota, $1,710; amount remitted, $372.50.

Cotulla, West Texas, Uvalde; total assumed quota, $1,09; amount remitted, $218.

West End (Richmond), Virginia, Richmond; total assumed quota, $1,605; amount remitted, $321.

Ivy Bluff, Tennessee, Murfreesboro; total assumed quota, $280; amount remitted, $56.

Johnson Memorial (Huntington), Western Virginia, Huntington; total assumed quota, $10,000; amount remitted, $3,486.50.

Bethlehem and Shiloh, Tennessee, Fayetteville; total assumed quota, $448; amount remitted, $89.60.

Haywood Mission, East Oklahoma, McAlester; total assumed quota, $50; amount remitted, $10

Quinton Station, East Oklahoma, McAlester; total assumed quota, $1,750; amount remitted, $350.

Oak Ridge, Mississippi, Vicksburg; total assumed quota, $1.225; amount remitted, $245.

Trinity (Durham), North Carolina, Durham; total assumed quota, $4,365; amount remitted, $873.

Bonita, North Texas, Gainesville; total assumed quota, $700; amount remitted, $140.

Denton, Street (Gainesville), North Texas, Gainesville; total assumed quota, $3,033; amount remitted, $607.

Denton (First Church), North Texas, Gainesville; total assumed quota, $5,000; amount remitted, $1,000.

Sulphur Springs Station, North Texas, Sulphur Springs; total assumed quota, $4,200; amount remitted, $850.

Brentwood and Johnson, Tennessee, Murfreesboro; total assumed quota, $1,340; amount remitted, $271.

Manchester Station, Tennessee, Murfreesboro; total assumed quota, $1,372; amount remitted, $274.40.

Walnut Grove, Tennessee, Murfreesboro; total assumed quota, $1,127; amount remitted, $286.

West Nashville, Tennessee, Nashville; total assumed quota, $2,710; amount remitted, $542.

Grace (Danville), Virginia, Danville; total assumed quota, $1,320; amount remitted, $264.

Exmore, Virginia, Eastern Shore; total assumed quota, $1,740; amount remitted, $348.16.

Smithfield (Trinity), Virginia, Portsmouth, Newport News; total assumed quota, $1,949; amount remitted, $389.

El Campo, West Texas, Cuero; total assumed quota, $1,500; amount remitted, $300.

Harwood and Thompsonville, West Texas, San Marcos; total assumed quota, $720; amount remitted, $143.50.

San Marcos, West Texas, San Marcos; total assumed quota, $3,450; amount remitted, $1,945.44.

Delhi, West Oklahoma, Mangum; total assumed quota, $410; amount remitted, $82.

Texhoma, West Oklahoma, Panhandle; total assumed quota, $2,100; amount remitted, $420.

Brooklyn Avenue (Dallas), North Texas, Dallas; total assumed quota, $2,000; amount remitted, $401.

West Texas, North Texas, Dallas; totad assumed quota, $300; amount remitted, $201.

Terrell, North Texas, Greenville; total assumed quota, $950; amount remitted, $190.

Rockwell, North Texas, McKinney; total assumed quota, $2,500; amount remitted, $720.

Roxton, North Texas, Paris; total assumed quota, $2,900; amount remitted, $560.

Honey Grove, North Texas, Sherman; total assumed quota, $3,375; amount remitted, $675.

Waples Memorial (Denison), North Texas, Sherman; total assumed quota, $4,050; amount remitted, $810.

Cooper, North Texas, Sulphur Springs; total assumed quota, $2,250; amount remitted, $451.70.

St. John (Anderson), Upper South Carolina, Anderson; total assumed quota, $5,000; amount remitted, $1,000.

Main Street (Columbia), Upper South Carolina, Columbia; total assumed quota, $4,421; amount remitted, $2,000.

Calvary, Virginia Danville; total assumed quota, $2,310; amount remitted, $462.

Ferrum, Virginia, Danville; total assumed quota, $330; amount remitted, $66.

Blackstone, Virginia, Farmville; total assumed quota, $2,750; amount remitted, $550.

Chase City, Virginia, Farmville; total assumed quota, $2,200ffi amount remitted, $440.

Rivermont Avenue (Lynchburg), Virginia, Lynchburg; total assumed quota, $3,070; amount remitted, $614.

Lynnhaven, Virginia, Norfolk; total assumed quota, $1,600; amount remitted, $320.

White Stone, Virginia, Rappahannock; total assumed quota, $1,625; amount remitted, $325.

Bishop, West Texas, Beeville; total assumed quota, $2,694; amount remitted, $2,001.50.

George West, Three Rivers, West Texas, Beeville; total assumed quota, $1,328; amount remitted, $270.01.

Oakville, West Texas, Beeville; total assumed quota, $575; amount remitted, $173.75.

Pharr, West Texas, Beeville; total assumed quota, $1,612; amount remitted, $322.40.

Trinity (Charlotte), Western North Carolina, Charlotte; total assumed quota, $4,602; amount remitted, $920.40.

Concord, Central, Western North Carolina, Salisbury; total assumed quota, $3,274; amount remitted, $655.

Central Avenue (Batesville), North Arkansas, Batesville; total assumed quota, $1,400; amount remitted, $500.

Brooksville, North Mississippi, Columbus; total assumed quota, $1,344; amount remitted, $288.

Tutwiler, North Mississippi, Greenwood; total assumed quota, $1,500; amount remitted, $300.

Union and Southern Bleachery, Upper South Carolina, Greenville; total assumed quota, $300; amount remitted, $60.

East Halifax, Virginia, Danville; total assumed quota, $1,430; amount remitted, $286.

Emporia, Virginia, Petersburg; total assumed quota, $2,595; amount remitted, $1,008.

Manor, West Texas, Austin; total assumed quota, $1,440; amount remitted, $315.

Grace (Dallas), North Texas, Dallas; total assumed quota, $5,750; amount remitted, $1,150.

Oak Lawn (Dallas), North Texas, Dallas; total assumed quota, $5,700; amount remitted, $3,295.

South Halifax, Virginia, Danville; total assumed quota, $1,440; amount remitted, $430.

Park Place, Western North Carolina, Greensboro; total assumed quota, $3,000; amount remitted, $600.

..Make all remittances on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

The Centenary has built 110 churches in Korea alone.

The Home Circle

THE LITTLE DRESSMAKER.

By Margaret Brown Elms.

I think this pretty piece of silk
Will make my doll a dress.
It doesn't take so very much,
A yard will do, I guess.

I'll need the scissors first of all;
Then thread and needle, too.
And on my finger I will place
A thimble nice and new.

But I must cut most carefully
And measure all quite right;
For if I don't, the sinken gown
Will be a dreadful sight.

My stitches must be very straight
And every one quite small.
I guess it takes a patient girl
To dress a nice new doll.

—Zion's Herald.

GOLDIE BUMBLEBEE AND THE BLUE FLOWER.

By Rose D. Nealley.

Goldie Bumblebee sat rocking in the breeze on the end of a spray of goldenrod. It was a warm day, and he did not feel at all like gathering honey, for it was such sticky, hot work! His mother, Mrs. Busy Bumblebee, flew by with a load of honey and saw him there idling.

"Why, Goldie Bumblebee!" she cried. "What do you mean by sitting there doing nothing? Who ever heard of a lazy bee in the Bumblebee family? If you do not bring home your share of honey tonight, you shall have no supper."

"Yes, mother," said Goldie, and stretched his wings slowly as he prepared for flight. "I'll go to work at once. Where do you think I can find the most honey?"

"I should think there was enough right under your nose," she replied, and hastened away to the clover field.

Goldie worked steadily for a time and then began to grow tired. "I think I shall make a trip over to the pasture yonder," he said to himself. "I believe a piece of sky has dropped out, or maybe there's a little pond there, for I can see a big patch of blue."

Goldie sailed away in the direction of the patch of blue, and when he reached it he found that it was neither sky nor water, but made up of countless blue flowers, such as he had never seen. They stood up very straight and stiff in little groups, and the heart of every flower was protected by dark blue petals with silky blue fringes.

"My," Goldie thought, "doesn't it look cool and pleasant down in the depths of those flowers! I think I shall crawl into the biggest one I can find and have a little nap. Then I shall feel more like work, and I can finish filling my honey-pot before supper."

It was even better in the depths of the blue flower than he had thought. The lovely silken petals protected him from the sun and shed a soft light like a faint twilight.

"This is pleasant!" breathed Goldie softly, and fell asleep.

When he woke up he did not find it so pleasant. The sun must have gone down, for it was very dark and he could not find any way to get out of the flower. The silken fringes had twisted themselves together tightly and Master Goldie Bumblebee was a prisoner. He buzzed and scolded and buzzed, but it was of no use. He could not get out of the flower.

How he wished he had kept busy and filled his honey-pot as his mother had told him to do! If he had, he would now have been safe and snug at home with the rest of his family. They could never find him away off in this pasture, shut up in the heart of a flower.

He stopped buzzing and scolding at last and lay very quiet and even went to sleep again.

When he woke up the second time it was no longer dark in the flower. The sun had risen, and its light penetrated the blue walls of his prison. The blue fringes above his head began slowly to unfold, and soon he saw a tiny opening, no bigger than the head of a pin. It grew larger and a little larger until, with a great jump, Master Goldie pushed his head through the opening and found himself free.

Was there ever a happier young bee? He did not delay an instant, but flew home as fast as his gauzy wings could carry him.

You may be sure his family were glad to see him, for they had begun to be afraid that he was lost.

His brothers and sisters did not believe him when he told them of the flower with fringes that folded itself up at night, but Mrs. Bumblebee said: "He's right. I know the flower well. It is called the fringed gentian."

"I shall never go there again," promised Goldie. "Next time I will fill my honey-pot in the clover field and come right home with it."—Youth's Companion.

LOVE A DIVIDEND.

"Is everything all settled?" Pen looked up eagerly as Mrs. Melrose entered the room. "Yes; I shall have to start back to-morrow afternoon, I fear." And Mrs. Melrose sat down on the window seat beside her young friend. "I shall be sorry to leave you people and go back to the hot city."

"To-morrow?" Pen inquired anxiously. "Can Jean get ready so soon?"

Mrs. Melrose slipped her hand over Pen's slim hands and answered gently: "She isn't going with me, dear. She has decided that her place is at home."

"Isn't going!" Pen was astounded. "She intends to give up a chance like that just to stay in a poky old town like this and never amount to anything! O Mrs. Melrose, I did think she would see what this means and realize that she hasn't any right to spend all her life at home puttering around like an ordinary person. Talents like hers are a sacred trust, and they shouldn't be wasted. You agreed with me; you said you did!" Pen looked at her friend reproachfully.

"I did say just that, dear," Mrs. Melrose replied. "Talents are a sacred trust, but are fame and fortune the only valuable results of such talents?"

"But she doesn't do anything with them. Not—"

"But, Pen, dear," her friend interrupted her, "who decorated the booths at the bazaar last week? Who designed Miss Peabody's window decorations and the interior of her shop when her business was almost at a standstill and made it so enticing that every one stopped to look and then to buy? How about Mrs. Moody, that dear old lady with the crippled leg? Who except Jean would design those fascinating tatted edges for her shuttle to weave and her mind to keep busy with? And I wonder what paid helper would run over to Mrs. Atwater's and draw funny pictures for little Lorrie to keep him quiet while his frail, worn little mother finished her canning or mopped her big kitchen floor? Pen, dear, the love and sympathy that Jean is scattering around here are a means of greater inspiration to many more hearts than the dresses she might design for any New York house."

"H'm." Pen looked thoughtfully at her friend. "You mean it's like putting your money in the bank and letting it draw interest year after year. Sometimes it yields more than big investments and speculations."

"Exactly," her friend answered; "and love is the biggest dividend any investment can pay."

"You're a dear!" cried Pen, and squeezed her friend's hand appreciatively. "I—I think I'll check up my own assets and see whether they are all properly invested."—Selected.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, . . . but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah 35 8-10.

Go to nature, you wrinkled, careworn, caretorn souls; and consider the workings of the Lord in the flowers of the field. This is the real "nature cure," and it has the advantage of being recommended by the Savior himself. We are to sit down in the presence of the wild flowers, and seek their secret, and ask what suggestion they have to make for the living of and acceptable life in Christ.—J. H. Jowett.

The nearest approach to perpetual motion is the political machine that runs on the apathy of the people.—Vincennes (Ind.) Sun.

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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Communications pertaining to suhscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street.—Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take spacial pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Brother R. W. Millsaps, of Hazlehurts, Mlss., writes a note to the effect that the Hogg meeting at that place is having giorious resuits.

Mansfield Female College, the Louisiana Conference schooi for giris, had a splendid opening this year, and the outlook is very encouraging.

Our church at Joneshoro, La., will make one of the best reports in its history at the approaching session. Rev. J. M. Boykin is the pastor.

The American Red Cross will hold its annual "Roil Cail," or membership campaign, from Armistice Day to Thanksgiving.

Of the 1,118 students enrolled at Trinity College this semester, only 39 have no church affiliation, according to a survey made recently hy the Religious Councii of the coliege.

Rev. Garfieid Evans, who for the past six years has been Superintendent of the Department of Missionary Work of the Epworth League, left Nashville on Oct. 25 for Cuba, where he will enter upon missionary work. His assignment at present is in Candier College, Havana.

A great revival meeting was recently held at Wiggins, Miss., in which Rev. J. V. Bennett, Conference evangeiist, did the preachlng. The pastor, Rev. M. B. Sharbrough, has done a fine year's work, and wiii report "level columns" at Conference.

The fourth quarterly conference of the Satartia charge, Mississippi Conference, passed resolutions highly commendatory of Rev. M. L. Burton, for the past four years presiding elder of the Jackson District, and expressive of their esteem for him. The resolutions were presented by Mrs. Maud Martin, Mrs. Irene Newman, and A. B. Kling.

Mrs. M. E. Joyce, who at one time was matron of the dormitory at Miiisaps College and who has many friends in Mississippi, is now making her home with one of her sons in Jacksonviile, Fla. Her church membership is in the First Methodist Church, of which Brother Broyles, formerly of the North Mississippi Conference, is pastor.

The fourth quarterly conference of the Richton charge, Mississippi Conference, adopted resolutions expressing high appreciation of the services of Rev. W. W. Graves as presiding elder of the Hattiesburg District during the past quadrennium, and commending him to those among whom his next appointment may fall.

On the occasion of his iast sermon for the year at Tangipahoa, La., Rev. B. W. Waltman, the pastor, was presented with a handsome traveling hag and other gifts for himself and family, and Mrs. Nora Kirk, speaking for the congregation, expressed the earnest hope that he wouid be returned as pastor for another year.

At the fourth quarteriy conference of the Mansfieid Methodist church, Mansfieid, La., which was held on Oct. 30, ali assessments, hoth for the support of the ministry and for Conference collections, were reported paid in fuli, also the annuai quota for the Superannuate Endowment fund. A strong resoiution was passed asking for the return of the pastor, Rev. J. B. Peters.

The First Methodist Church of Alexandria, La., Rev. O. W. Bradley, pastor, is pianning the erection of a Religious Education buiiding, to accommodate the work of its great Sunday school. Already $32,000 has heen piedged hy a smaii group, with many others stiil to suhscribe. This enterprise is a great forward movement by this splendid congregation.

The Quiilian Lectures for 1924 will be delivered at Emory Unviersity in the chapel of the Theology Building at 8 o'clock on the evenings of Nov. 12, 13, 14, 17, 18, 19. The lecturer will be Dr. Harris Franklin Rail, professor of Systematic Theology in the Garrett Biblical Institute, Evanston, Ili. The general subject of the lectures wiii be, "The Meaning of God."

Sunday, Dec. 7, has heen designated as "Bible Sunday" hy the American Bibie Society. The observance of this day has become an annual event in Protestant churches throughout the United States and in many mission fields.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

Brethren of the patronizing Conferences who have changed appointments wiil please notify us at once, that we may make corrections on our maiiing list. In writing, please give the old address as weii as the new.

BUSINESS MANAGER.

The congregation of the Methodist church at Floresviile, Tex., gave their departing pastor, Rev. J. W. Chisholm, and family a fareweii reception just before they left for their new home at Aipine, Tex. There were many expressions of appreciation and love. Brother Chisholm was formeriy a memher of the Mississippi Conference, and his wife is a daughter of Rev. C. H. Eiiis, of that Conference.

This has heen a prosperous year in the work of the church at Rchton, Miss., Rev. M. M. Biack, pastor. The new $6,000 Sunday school annex, whlch has every modern improvement, wiil he ready for use by the fourth Sunday of this month. Collectlons will he in fuli, or neariy so. Eighty members have heen received to date—forty-nine on profession. Arrangements have heen made for a unlon tahernacie meetlng at Richton, to he conducted by Gipsy Smith, Jr., heginning on Nov. 23, and continuing three weeks.

Professor C. A. Bowen, of the Department of Religious Education at Millsaps Coliege, has heen granted leave of ahsence after Jan. 1, 1925, when he will take up work with Dr. E. B. Chappell as Assistant Sunday School Editor. Mrs. Bowen will assume charge of Prof. Bowen's classes till the end of the current coliege year. Prof. Bowen has been at the head of the Department of Religious Education at Millsaps since its inception, and under his wise and consecrated leadership this department of the coliege has developed a work that is invaluable to the church in training Christian leadership.

Rev. W. T. Griffin, Commissioner of the Mississippi Conference for the Methodist Orphans' home writes as follows: "The Orphanage new building work is making steady progress. The building was started Sept. 2, and is being pushed rapidly. Our people are responding to this call of the church and its orphans, and the hope is, the work wiii not have to stop untii the children are housed comfortably and safely. Through the Commissioner, the Mississippi Conference has subscribed over $21,000. Over haif of this amount has been paid. The baiance is due in November and December, most of which wiii he paid promptly, we trust. There are over 100 appiications for children to be entered and cared for. The need of help was never more pressing. The workers are encouraged and hopefui."

LEST WE FORGET.

By Dr. W. W. Pinson.

In the face of things we iack, it is easy to forget the things we have. Ahab was put in bed for the iack of a vineyard. It is striking to recall how often we are enjoined in Scripture to remember. Almost the best or worst things in life are the memories we store up. "Biess the Lord, O my soui, and forget not ali his benefits." In this mood we can raiiy our courage and kindle our hopes. Jesus must needs meet the discouragement and perpiexity of his disciples with a rebuke of their stupid forgetfuiness. If he did not forget us yesterday, it is uniikeiy that he has lost count of the hairs on our heads to-day.

Let us sit down with our memories. Let us put off the sackcloth of despair and wash off the ashes of despondency that we may be fit for the fellowship of the angels that bring us good tidings out of the past. Let us he grateful for five hundred missionaries being witness for us in the ends of the earth. Let us remember their deeds and their daring and take heart.

Let us he grateful for one hundred and fifty-six men and women in China, fifty-seven of whom are teaching in our institutions, the future ieaders of Christian civilization; sixty-nine of whom are proclaiming the saving Gospel far and wide; thirty of whom are engaged in the ministry of healing and at this moment piaying the Good Samaritan to multitudes whom the outiaw, War, has smitten and wounded. Let us summon the deeds of Allen and Parker and the Lambuths and rejoice in the fruitage of Soochow University, with its five hundred students, along with many other similar institutions, and Soochow Hospital, with its incomparable ministries for both men and women. Let us aiso be giad of those brave and worthy successors who to this hour push the lines forward, then highiy resolve that we will not desert them.

Let us remember the church in Japan, shaken by earthquake, handicapped by International complications, fronted by entrenched paganism both there and here. Let us share their burdens and aiso their patient endurance and heroic perseverance. They are our brethren nearly six thousand strong, the fruit of our faith and daring, the friends of our Lord. Have we no joy in Kwansei Gakuin, with its 17,000 students and its milliondoiiar equipment? Have we no sense of its meaning to Methodist unity, as it stands as a bond not oniy hetween Asia and America, but between the Methodists of Canada and the Methodists of the South, who share equaiiy its hurdens and its triumphs?

How can we fail to rejoice in Hiroshima Giris' School, with thirty-five years of struggle and victory, its 900 students and its army of mothers and teachers and ieaders of the womanhood of the East? Do we wish our children to remember that we could forget so great a thing and leave them to remember our neglect? Two of our bishops have died there, Ward and Lambuth, and the elder Lambuth. Can we forget?

Can we think of Korea with indifference? Have we no joy in the zeal of eighty missionaries, and the devotion of neariy 8,500 members whlch has in three years pushed out into four hundred new villages and estahiished new centers of Christian

influence? Have we no place in our thought for the more than twenty thousand inquirers newly touched by the Gospel? Let us pause and reflect on the fact that our reduced appropriation has already greatly crippled this great evangelistic program. Remember how "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." In the past five years they have increased their giving over six hundred per cent. Baron Yun has in the past year given 14,000 yen to the Songdo Higher Common School, of which he is president. Let us try to think how it would discount our gratitude to retrench in the presence of such facts.

Can we forget that latest chapter in our Methodist adventures in faith—the Siberia Mission? It was on this final frontier that a mortal arrow pierced the frame of Bishop Lambuth. Here he bequeathed to the church "the lustiest mission we have ever organized."

As we try to gather this vast and bewildering array of heroic achievement that sets in new and more convincing terms Wesley's triumphant assurance, "The best of all is, God is with us," one cannot think it would displease Paul if we paraphrased his tribute to the Macedonians and turned into the purpose "that the abundance of our joy terrifying prosperity shall abound unto the riches of our liberality."

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

L. P. Wasson, Presiding Elder.

Aberdeen—H. G. Davis.
Algoma—W. M. Hester.
Amory—W. R. Lott.
Amory Circuit—W. R. Liming.
Bellefontaine—B. E. Crowson (supply).
Buena Vista—E. C. Driskell.
Calhoun City—M. E. Scott.
Derma—D. H. Crowson.
Eupora—C. W. Avery.
Fulton—M. A. Burns.
Greenwood Springs—J. A. Smith.
Houlka—W. C. Mattox.
Houston—W. N. Dodds.
Mathison and Maben—J. E. Lawhon.
Nettleton—G. C. Gregory.
Okolona—E. H. Cunningham.
Pontotoc—W. L. Storment.
Prairie and Strongs—H. N. McKibben.
Randolph—G. W. Russell (supply).
Salem and Friendship—R. M. Papasan (supply).
Sbannon—B. F. Bullard.
Smithville—William Pearson.
Toccopola—J. B. Shearer (supply).
Tremont—J. A. Biffle.
Tupelo—C. C. Alexander.
Verona—J. S. Maxey.
Vardaman—J. D. Boggs (supply).
Woodland—A. A. Martin.
Chaplain United States Navy—J. H. Brooks.
Student in Emory University—A. Y. Brown.

Columbus District.

J. B. Randolph, Presiding Elder.

Ackerman and Weir—R. O. Brown.
Artesia and Schaeffers—R. W. Evans.
Brooksville—Seamon Rhea.
Columbus, First Church—R. A. Tuckor.
Columbus, Central Church—Del Longgrear.
Caledonia—W. S. Selman.
Crawford and Mayhew—G. H. Boyles.
Cedar Bluff—R. S. Lawson.
Chester—W. R. Crouch.
Ethel—R. L. Ellis.
High Point—R. C. Mayo.
Kosciusko Station—A. S. Raper.
Kosclusko Circuit—W. W. Milligan.
Longview and Sessums—S. W. Hemphill (supply).
Louisville—W. H. Mounger.
Macon Station—S. H. Caffey.
Macon Circuit—G. D. Burt.
Masbulaville—T. J. Hopper.
McCool—Guy R. Ray.
Noxapater—W. R. Goudelock.
Starkville—V. C. Curtis.
Shuqualak—O. A. Clark.
Sturgis—J. R. James (supply).
West Point—T. H. Lipscomb.
Conference Evangelist—J. H. Bell.
General Evangelist—W. M. McIntosh.
Missionary to Poland—W. A. Langley.
Student in University of Tennessee—J. D. Humphreys.

Corinth District.

W. N. Duncan, Presiding Elder.

Baldwin—J. J. Garner.
Belmont—J. R. McDougal.
Blue Mountain—B. F. Hammond.
Booneville Station—E. E. McKeithen.
Booneville Circuit—W. H. Heath.
Burnsville—W. T. Bazzell (supply).
Chalybeate—A. M. West.
Corinth, First Church—E. Nash Broyles.
Corinth, South Side—A. L. Davenport.
Corinth Circuit—W. W. Bruner.
Dumas—T. L. Oaks.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—E. P. Craddock (supply).
Kossuth—W. I. White.
Mantachie—L. B. Wimberly.
Marietta—E. C. Sullivan.
Mooreville—G. B. Love (supply).
Myrtle—J. L. Nabors.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Potts Camp—C. W. Baley.
Rienzi—N. Maxey.
Ripley—J. A. George.
Sherman—N. G. Augustus.
Silver Springs—L. P. Jumper (supply).
Tishomingo—W. T. Phillips.
Wheeler—W. C. McCay.
Secretary of Education—J. H. Holder.
Conference Evangelist—W. A. Wilson.
District Evangelist—J. T. Gullett (supply).

Greenville District.

A. T. McIlwain, Presiding Elder.

Arcola—H. D. Suydam.
Boyle and Pace—R. G. Moore.
Clarksdale—T. M. Brownlee.
Cleveland—J. W. Ward.
Coahoma and Jonestown—R. G. Lord.
Duncan and Alligator—T. H. Mills.
Evansville and Dubbs—T. B. Thrower.
Friars Point and Lyon—W. W. Hartsfield.
Glen Allen and Winterville—A. R. Beasley.
Greenville—E. R. Smoot.
Gunnison and Sherard—S. C. Yates.
Hollandale—L. A. McKeown.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—W. B. Baker.
Merigold—W. D. Bennett.
Rosedale and Hillhouse—W. M. Campbell.
Shaw and Litton—P. F. Luter.
Shelby—B. P. Jaco.
Tunica—S. L. Pope.
Conference Evangelist—J. W. Robertson.
Chaplain United States Navy—J. M. Moose.
Conference Missionary Secretary—B. P. Jaco.

Greenwood District.

J. E. Cunningham, Presiding Elder.

Acona—J. A. Patterson.
Black Hawk—H. E. Carter.
Belzoni—A. C. McCorkle.
Carrollton—J. F. Watson.
Drew—R. P. Neblett.
Dublin and Mattson—W. J. Wood.
Greenwood, First Church—J. H. Felts.
Greenwood, Price Memorial—J. O. Dowdle.
Indianola—W. C. Galceran.
Inverness—J. J. Baird.
Itta Bena—J. T. Lockhart.
Lambert and Crowder—E. M. Shaw.
Marks and Belen—J. M. Guinn.
Minter City—C. L. Rogers.
Moorehead and Isola—N. J. Golding.
Ruleville—H. P. Lewis.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oaks.
Sunflower—F. H. McGee.
Swifttown—J. C. Nelson (supply).
Tchula—J. M. Wyatt.
Tutwiler—C. P. Moss.
Webb and Sumner—C. T. Floyd.

Grenada District.

E. S. Lewis, Presiding Elder.

Abbeville—W. O. Hunt.
Ashland—S. A. Miller.
Coffeeville—H. M. Young.
Duckhill—A. W. Bailey.
Durant—C. M. Chapman.
Ebenezer—M. H. McCall.
Grenada—Melville Johnson.
Holcomb—W. F. Rogers.
Holly Springs—W. W. Woollard.
Kilmichael—R. T. Hollingsworth.
Lamar—W. C. Beasley.
Lexington—E. G. Mohler.
Oxford—T. H. Dorsey.
Paris—J. A. Brody (supply).
Pickens and Goodman—A. T. Clanton.
Poplar Creek—L. Betterman (supply).
Red Banks—C. M. Ray.
Sallis—J. R. Murff.
Tie Plant—T. H. Porter.
Valden and West—R. G. A. Carlisle.
Waterford—W. C. Galceran, Jr.
Water Valley, First Church—L. M. Lipscomb.
Water Valley, Main Street and Taylor—J. W. Raper.
Winona Station—Carrol Varner.
Winona Circuit—W. L. Atkins.
President Grenada College—J. R. Countiss.
Professor of Religious Education Grenada College—J. E. Stephens.
Commissioner for Orphanage—S. A. Brown.
Assistant Secretary Board of Mission—R. H. Ruff.
Pastor Rio de Janeiro—J. S. Duncan.
Student in Emory University—W. L. Robinson.
Student in Northwestern University—C. A. Parks.
Student in University of Mississippi—W. C. Newman.

Sardis District.

J. T. Lewis, Presiding Elder.

Arkabutla—S. B. Potts.
Batesville—W. M. Young.
Byhalia—G. A. Baker.
Charleston—T. M. Bradley.
Cockrum—G. W. Whitehurst.
Coldwater—J. D. Simpson.
Como—W. W. Mitchell.
Courtland—G. W. Robertson.
Crenshaw—C. A. Northington.
Hernando—E. B. Sharp.
Horn Lake—M. H. Weed.
Longtown—W. P. Bailey.
Mount Pleasant—W. L. Graves.
Oakland—A. J. Henry.
Olive Branch—H. H. Wallace.
Pleasant Hill—W. A. Bowlin.
Sardis Station—J. T. McCafferty.
Sardis Circuit—R. E. Woodfin.
Senatobia—W. S. Shipman.
Shuford—J. G. Johnson.
Tyro—S. E. Ashmore.
Conference Evangelist—J. A. Randolph.
Sunday School Field Secretary—R. H. B. Gladney.
Student in Drew Seminary—N. D. Guerry, Jr.

Transfers In.

A. T. Clanton, an elder, from the Little Rock Conference.

Jesse F. Watson, a deacon in Third Year, from Mississippi Conference.

Transfers Out.

L. W. Summers, of First Year, to South Carolina Conference.

NOTICE TO CONFERENCE DELEGATES EN ROUTE TO CROWLEY VIA ALEXANDRIA.

All delegates who spend the night in Alexandria can get a special rate of $1 per night (two in a room) at the European Hotel across from the Union Station, and at the Rapides Hotel, corner Second and Washington Streets.

The Southern Pacific train leaves at 6:15 a. m. and arrives at 9:45 at Lafayette. Train leaves at 12:30 for Crowley, from Lafayette.

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C. D. ATKINSON

Alexandria, La.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, MRS. LAURA L. DeLAP, was born Sept. 16, 1849, at the family home, Bellview, Natchez, Miss. She departed this life July 26, 1924. According to the best information to be had, she joined the Jefferson Street Methodist Episcopal Church, South, on her sixteenth birthday, during the pastorate of the late Rev. W. H. Watkins, D.D. She was united in holy wedlock to the late Enoch George DeLap, the 21st of July, 1874, Dr. W. H. Watkins performing the ceremony. Miss Laura, her only child, lived with her mother, and did all that a loving daughter could for the comfort of her dear mother. She was at her bedside waiting and watching till the end came.

Sister DeLap was indeed a good woman, a devout Christian. For several years she was confined to her room, but through it all she never complained. As her pastor for nigh on to three years, I had occasion to be in her home a good many times. Her conversation was of heaven and heavenly things. She loved all of her pastors—they were precious in her memory; she loved her church; but above all she loved her Lord. For her to die was gain. Late in the evening of the 27th of July, as the sun was hiding his face behind those wonderful bluffs of the mighty father of waters, she was gently laid away to await the coming of her loved one, and her many friends.

"Asleep in Jesus, far from thee
Thy kindred and their graves may be,
But thine is still a blessed sleep,
From which none ever wake to weep."

C. C. EVANS, Pastor.

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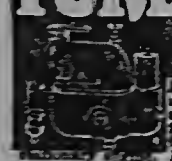

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PETTUS W. SHELL was born in Newberry District, South Carolina, April 13, 1841, and died at his home in Houston, Miss., Oct. 23, 1924. He was therefore 83 years of age. He had not been in robust health for several years, but was able to attend church and be about the house. He slipped away during the night, and the family found him sleeping the last long sleep when they arose on the morning of Thursday, Oct. 23. His father moved to Mississippi, bought land and settled in Chickasaw County in 1845. His mother died when he was 6 years old. At the age of 20 he joined the Buena Vista Rifles, and was mustered into the service of the Confederate Army, Company A, Seventeenth Mississippi, April 27, 1861. Surviving this conflict he took up the tasks of life, and was in the mercantile business at Houston for thirty-five years, but that which distinguished him most was his service to his church and the religious life of his community. He served as a steward in the Methodist church for fifty-one years, and as superintendent of the Sunday school for more than twenty-five years. During most of this time he was a regular attendant, and member of the Annual Conference, as a layman from his district. He served a term of four years on the Board of Supervisors of Chickasaw County, and was for twenty-four years a member of the Board of Education. He was married in 1866 to Miss Elmina Westbrooks, who died Aug. 11, 1871, leaving one daughter, now Mrs. Maggie Walker, of San Antonio, Tex. On Nov. 28, 1877, he was married a second time to Miss Susie E. Mathews, of Monroe County, who with two children, Frank and Mary (Mrs. W. W. Jack) survive him. A son, Dr. Elkin Shell, died June 4, 1918. The quiet frame of this good and godly man was tenderly laid to rest in the family plot in the cemetery at Houston, Friday afternoon, Oct. 24, after funeral services from the Methodist church, conducted by his pastor, Rev. E. E. McKeithen, assisted by Rev. J. W. Bell and Rev. R. P. Neblett.

R. P. NEBLETT.

RESOLUTIONS.

Whereas, MR. N. A. HURST, one of our most influential laymen and members of the quarterly conference of the Lake charge, has been called by our Heavenly Father to his reward, be it resolved:

1. That we greatly miss his presence at all our church services, and his godly counsel at our official meetings.

2. That a copy of these resolutions be sent to the wife of our beloved brother, with our most earnest expression of love and sympathy.

S. N. Young, L. F. Cotten, Committee.

AVOIDING "THE BLUES" IN THE SUNDAY SCHOOL.

By M. W. Brabham.

One of the favorite methods of seeking to increase Sunday school membership has been the contest between two sides known as the "reds" and the "blues." Most people have frankly recognized that such methods are a snare and delusion and without genuine merit as a permanent or worth while plan for ingathering and upbuilding. It happens occasionally here and there that such a method is continued from year to year. It is a spasmodic plan and follows the line of least resistance. Such a plan is wholly unnecessary; and when other plans have been systematically introduced and followed for a period of months and years, the necessity for such efforts will have entirely been dissipated.

There is no comparison in the value as between the high-pressure contest, with all its attending dangers and frequent distresses, and the survey method with its carefully laid lines for following up the information secured.

The school which makes its yearly calendar will wisely provide for an annual survey of the community. This survey will be either independently or with other churches, depending on local conditions. The information must be studied and carefully distributed to the groups responsible for winning those outside. This information will constitute the list of "prospects" for each class or department of the school. Steadily, persistently, continuously, efforts will be made all through the year to enlist those who are eligible to membership. Certainly one who is already a member of some school is not eligible material for another school.

The survey will seek to win the prospect to membership in a particular class or department. The class or department, with its officers leading, will be made responsible for these prospective members. Reports will be called for and expected each month. There will be no guesswork about these projects. There will be accounts, regularly and methodically, of how a member was won or why a certain person refuses to come in.

Make the survey.

Distribute the information.

Follow the prospects.

Report from month to month concerning efforts to win new members. Look after absentees. Let no member now enrolled become a member who has to be regained.

Prepare now to expand your organization for new members.

Prepare for a survey of your community and constituency.

Prepare for Rally Day.

Prepare for the Sunday School Membership Campaign.

Two hundred and fifty thousand new Sunday school members enrolled during the next three months is the goal of the Methodist Episcopal Church, South.

SUNDAY AND WEEK DAY WORK IN RELIGIOUS EDUCATION.

The last General Conference charged the General Sunday School Board with responsibility for the oversight of week day religious instruction conducted in conjunction with Sunday school work, also with the determination of a curriculum for schools holding week day sessions in correlation with the Sunday sessions.

A great deal has been said during recent years about extending the time of the Sunday school into the week days. Many and various types of experiments in religious education work, including week day time, have been undertaken.

In view of the fact that this whole development is in a formative and experimental stage, the General Sunday School Board is not at this time seeking to promote any rapid extension of this movement. The more important thing at the present time seems to be to conduct a number of carefully supervised experiments. When some of the problems of providing a satisfactory curriculum, a uniform program, and a satisfactory administration have been worked out, it will then be time to undertake the general and more widespread promotion of this work.

Materials have been provided through the editorial department as a basis for the proposed experiments for schools with Sunday and week day sessions. The material for week days is closely correlated with the Sunday materials of the International Graded Lessons. These materials are now available for the Primary and the first Junior grades, and may be ordered of Lamar & Barton.

It is the desire of the General Sunday School Board to keep in close touch with every experiment in this field conducted in the church so that there may be opportunity to study the experiences and observe the results in the various experiments undertaken.

Mrs. V. R. McDonald has been elected by the General Sunday School Board as special representative to study the problems involved in this new development and to assist churches or communities undertaking this form of work. Churches or communities desiring to undertake this work may write to her at 810 Broadway, Nashville, Tenn. A brief "Manual of Suggestions for Church Schools with Sunday and Week Day Sessions" has been prepared, which includes a catalog of the curriculum materials referred to above. This may be ordered from the General Sunday School Board.

JOHN W. SHACKFORD,
General Secretary Sunday School Board.

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A SCHOOL BOY'S LETTER FROM AFRICA.

Minga M. E. C. M.,
July 30, 1923.

Mrs. Bush, good-bye.

My teacher, bow are you? with Rev. Clinton? I hope that Sir Bush be well, for we got word that you botb were sick, and were troubles on the path, but we bear ill that when you was writing the letter to send to Africa that he was little well.

We glad you arrive at Foreign In Mars. So I was glad when I saw your letter which you sent to me from Lualaba. We all are well, only one woman was dead, name Awuyl.

Tbank you for many things that you had teaches us; also God's way. Now God send unto me a little boy, he born in June 21. I named him Jacob Olenga.

So I' thankfully for God and to Sir C. C. B. helped me to buy wife. We many people wonders of your both kindness is very queer.

And Yema send good-bye to both. She was very well, God belped her. They are at Wembo-Nyama. I gone there, too, and got back.

We are busy for school and anothers works.

After I saw your little wife which you told me to make the sticks of teeths, but that day which, big Bula Matadi came. Sewing mashine was in sight, tben I had put it in masbine this day, indeed. But I did not know how to do. Beacous think it will lost in path if I send it to America. And I keep it in safely in house of Mrs. K. Wilson, in mashine.

Your friend,
RICHARD YEMBA.

(Note: This is a letter written by an African boy in our Congo Mission to Mrs. C. C. Bush, and received by her during her furlough in the United States. Sbe says of him):

"I am sending you a wonderful letter written by my 'wash Jack.' He was so interested in tbe English Series of Readers I took out, tbat I read him a few lessons in Primer, so he proceeded to learn English, alone, studying as he irons with book open before him. We translate his lists of unknown words when we have time, then he reads it again "with sense." No English is taught at the Mission, but you can see that we have a genius in Yemba. The letter will give you an insight into the native's capability, appreciation, devotion, honesty, faith."

The Best Cough Syrup is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

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INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.

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Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

A STATEMENT.

I am enclosing you the following statement, issued by the twenty-four members of the Pacific Annual Conference, voting against tbe present plan of unification:

We, the members of the Pacific Annual Conference who voted against tbe resolution introduced in tbe session of 1924, which resolution proposed to express approval of the present plan of unification, desire to state that our negative vote was cast for tbe following reasons:

1. As a protest against what we believed was a violation of the spirit of the General Conference action, instructing the Annual Conference to take a vote on this plan in the sessions of 1925.

2. As a protest against what we believed was a violation of the General Conference action, instructing a secret ballot.

3. Our vote did not in any manner mean that we are opposed to honorable, workable, actual unification of American Methodism. On tbe other hand, we affirm that we are enthusiastically in favor of any plan of unification that will actually and in an honorable manner unify American Methodism.

4. Our vote was in opposition to the present plan, because we are convinced that it is not a plan of unification, and that its passage by the church will result in confusion, turmoil and endless strife, and will possibly wreck all hopes of actual unification of American Methodism.

This statement was signed by eighteen of tbe twenty-four thus voting. The other six were not at the seat of the Conference when the statement was formulated. Of tbose voting "nay," sixteen were ministers and eight were lay delegates. The vote stood 87 to 24.

BOB SHULER.

Los Angeles, Calif.

BACK TO THE BIBLE.

Question: "Why go to church?"

Answer: To worship the God of the Bible and to become better prepared to do his will. The Bible alone offers an "excuse" for the existence of "a church." We must go to the Bible to find the true mission of the church, which is Christ's body. (Eph. 1:2-3.)

Don't go to church to hear political barangues or scientific discussions. While the Bible contains much scientific information, and the science of the Bible is correct, the Bible is not primarily a manual of science.

I understand that when a certain eminent man was in a city several years ago he addressed a number of the city pastors. He pictured a man seated in his easy armchair by the open fire one cold night reading a scientific magazine. Among other things he said: "I pity the man, under such conditions, tbat could not get more science than any of 'you fellows' could tell him in thirty minutes up at the church building." No, the church does not compete with tbe political wigwam nor the science lecture room. The true preacher is a witness and is commanded to preacb "the Word." The Bible is primarily a "Book of Redemption."

Then, we should "go to church" to hear and support the preaching of the Word, which embodies the good news of the Gospel, "How that Christ died for our sins, according to the Scriptures, and that he was buried and that he rose again the third day, according to the Scriptures." (I Cor. 15:14.)

The primary work of the church is to bring men, women, boys and girls to a saving knowledge of Christ and to develop Christian character. "We are all children of God by faith in Christ Jesus." (Gal. 3:26.) "No man cometh to the Father but by me." (John 14:6.) "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.)—Selected.

A BUILDER OF BETTER LIVES.

After the severe testing of the centuries, the Christian church stands forth the admired of all who loved the best in life. It has not always been true to its founder, openly violating his commands. We are to remember that not all professors of religion are possessors. The genuine makes possible the counterfeit. Why should we think it strange to find tbe counterfeit in the church? That fact is not a reflection on tbe church, but rather on the one so acting.

Jesus said to his disciples: "Go ye therefore and teach all nations." The command bas in large part been obeyed and has had great success. It has not outlived its usefulness, never so many sad hearts as now, never so many who are discouraged. These conditions can only be bettered by the Christian religion.

Great changes have come in the industrial and social world, and greater ones will follow, but the time will not come when the world can afford to forget God; among the strongest defenders of the church and the principles taught by Christ are some who are not his followers.

Only a few people care to live in a churchless community; for that reason town and addition promoters offer inducements for their erection. The protection and advantages we receive as citizens prove the justice of taxation, otherwise we are getting something for nothing. The man who never in any way contributes to the church is allowing others to pay for the benefits he receives.

If the church of Christ is a benediction to the community, if it has exerted a power in the advance of civilization, if it has been the builder of better lives, if it gives hope of a better life than this, if the church is accomplishing this—then justice demands that we rally to its support.—Selected.

CHEST COLDS

Apply over throat and chest —cover with hot flannel cloth.

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HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Is Your Child Thin, Weak or Puny?

Sugar Coated Cod Liver Oil Tablets Put on Flesh and Build Them Up—Quick.

In just a few days—quicker than you ever dreamt of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Tablets will start to help any weak, thin, undernourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling stomach upsetting medicine and they surely do it. They do put on flesh.

"My son, 16 became thin and pale and did not gain needed nourishment from his food until he took McCoy's Cod Liver Oil Tablets. In a little over two months he gained eleven and a half pounds and feels and looks 100 percent better."

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Ask any druggist for McCoy's Cod Liver Oil Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Seashore Camp Ground Training School was organized October 25, 1924. A set-up meeting for this purpose was called by Rev. L. L. Roberts. Rev. B. F. Lewis, the Conference Superintendent of Leadership Training, enterprised the whole movement. The following committee was appointed to select the officers and Board of Directors: The presiding elder, the pastor of Frist Church, Gulfport; the pastor of First Church, Biloxi, Mr. D. R. Weston, and Mr. H. H. Hinton. This committee is to bring in its report at the meeting of the district stewards.

This school will be a great blessing to South Mississippi. It is hoped that from Laurel south will participate in the benefits of this school.

The reports received by this office indicate a great increase along all lines of Sunday school work. Our weak spot now is Wesley Bible classes. May we all be encouraged to go forward in this matter.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS,
Conference Superintendent of Sunday Schools.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Annual Conference Minutes show that we set some high goals for this Conference year, which ends Nov. 19, at Crowley. No doubt we will have an increased Sunday school enrollment, and I hope we will reach our goal of 5,000, which is less than 1,000 for each district.

Our goal for Standard Training Schools was seven, but we have held ten this year.

The last Standard Training School was held in New Orleans Oct. 19-25. The Educational Director of this school, Mr. H. P. Wall, writes: "We had 94 credits: Principles of Teaching 5, Beginners 5, Primaries 17, Juniors 26, Intermediate-Seniors 24, Administration 17. There were only 115 who actually started out to secure credit. The others who came Sunday afternoon were visitors. All of our twelve churches were represented ten in New Orleans proper and Algiers, and also McDonoghville. First Church had 18 credits, the largest number from this school or any other school we have held here. Algiers carried off the honors by taking home 16 credits, with the total number of officers and teachers amounting to only 23, the largest percentage of workers to secure credit in all four of our schools."

Mr. D. B. Keith, superintendent of Ida, La., who recently took a credit in the Standard Training School of Shreveport, writes: "Will you kindly mail me a supply of Membership Campaign literature? We want to meet next Sunday and make our plans."

Mr. and Mrs. Keith rode eighty miles each day to attend this school at Shreveport. If we had more superintendents of his kind we would make great progress in Religious Education.

REPORT OF THE FINDINGS COMMITTEE.

Of the Minden Standard Training School at Minden, La., Oct. 5-10, 1924.

To the Superintendent, Dean, Pastor, Instructors, Pupils and Visitors and all others interested in this our first Standard Training School, Greetings:

We, the members of the Findings Committee appointed by the pastor, beg leave to submit the following report:

It was our duty, as we understand it, to observe the school in its several departments and to note the conduct and progress of same, and to make report thereof at this time.

To our observation there have been so many possible benefits to be derived from this school that a complete report, however accurate and interesting, would be too lengthy to submit at this time. However, from the many expressions from those whose privilege it has been to attend the sessions of the various departments, we could not conclude otherwise, and it would be impossible for us to report to you, other than that a new and altogether exalted conception of our respective duties as officers, teachers, and pupils of the Sunday school has been experienced by every one at interest. We are sure that a vision of real constructive religious education has been gathered by all, and that there have been many who have silently resolved to apply themselves in the future in a more consecrated and dutiful effort in behalf of the youth of our church and community and have prayed to our Lord and Saviour for strength to sustain them in their resolutions.

It is our opinion that the accomplishment of this school will immediately result in renewed efforts that will extend throughout the several departments of our church and Sunday school, and that its efforts will be evidenced, even in the years to come.

With reference to the instructors, each and severally, we cannot speak too highly of their skill and untiring efforts in our behalf. It has been a privilege indeed to have been associated with Dr. Wynn, Dr. Stephens, Dr. Raulins and Mrs. Henry, all of whom have evidenced indisputably a rich knowledge of God's plan of life and salvation, and have interpreted and presented it to us in unmistakable form. To each and every one of them we wish to extend our earnest appreciation, and to assure them of a lasting memory of their contribution to our school and that theirs may be a long and altogether profitable service for the Master.

We desire to go on record as being under a deep and lasting debt of gratitude to Rev. C. D. Atkinson, Conference Superintendent, for his presence and counsel, and to commend him for the wonderful development of this work in the Louisiana Conference. We believe that it is the most constructive work before the church to-day.

We also commend our pastor, Rev. W. C. Childress, who has been untiring in his efforts to secure this Training School for our church, and for making it possible that our people should enjoy its wonderful benefits.

In conclusion, it is our opinion that in the future the Standard Training School should be a fixed institution in our church; that the benefits derived from it cannot be dispensed with at any reasonable cost, and we hereby recommend that it be adopted as an annual institution and that provision be made for conducting it, in the annual budget of the church.

This report, we realize to be inadequate in the premises, we beg to submit, and ask that it be adopted by the school as a whole.

G. A. RATHBUN, Chairman.
C. O. HOLLAND.
J. F. DRING.
MRS. J. R. MILLER.
FLORA GLEN WATKINS.

THE FRONTIER.

By Dr. R. L. Russell.

The Methodist Episcopal Church, South, stretches from Baltimore, Md., to Butte, Montana, a line probably four thousand miles long. This constitutes what we know as the frontier for our church. Embraced in this frontier we find the Baltimore, Western Virginia, Kentucky, Illinois, Denver, New Mexico, Pacific, Arizona, Northwest and West Oklahoma Conferences.

By the frontier we mean that section of the country where it is necessary for the whole church to supply funds and men to preach the Gospel, build churches and thus contribute to the evangelization of these sections.

In some States along the frontier only 6 or 7% of the population belongs to the Protestant churches. So that in our undertaking to make our contributions toward the evangelization of these States, we are not interfering with any other denomination. We are only undertaking to make a Christian America.

There are whole counties in the State of Arizona where nobody, neither Protestant nor Romanist, is undertaking to do the work of the kingdom for the people. There are vast stretches in New Mexico where this is true. The great West and Northwest, with their great fields and mines, are calling the people that way. They have a great citizenship, great colleges and universities. They need God. We cannot have a Christian America without having a Christian West and Northwest.

While our program in some of these sections may be slow, yet we are showing gain annually, and there is a hopeful spirit among the workers in these fields. Young men from the colleges and universities have answered the call to go to these sections as missionaries. Their hearts are in the work, and they are having a splendid response from the people. Our prayer is that the heart of the church may be with this program in endeavoring to establish the Kingdom of God in these waste and needy places, not that we may build altar against altar, but that we may build an altar where no altar now stands.

It will be interesting for you to know that in the last four years our membership in Arizona has trebled itself, and the membership in New Mexico has doubled itself, and there are calls coming now from county seat towns in the State of Arizona and other growing communities—Macedonian calls—to come over and help them. Sunday schools have been organized in private dwellings; services are being held under sheds and the boughs of great trees, hoping that the church may come to their aid with a pastor and small funds to help them erect chapels. Shall we answer these calls?

There are sections in the city of California where there are from 10,000 to 12,000 people and no church near them. You say: "Let them build their church and call their preacher." Why don't they do it in China and Japan? They don't do it in America for the same reason they don't do it there. They are not interested.

Will the church not pray to God for the evangelization of the great West, Northwest and Southwest?

Your medicine closet is incomplete without a bottle of
DICKS' NUTRITIVE ELIXIR
A liquid food cordial and gentle stimulant for use in critical illness or convalescence. Ask your doctor about it.
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READ IN THIS ISSUE

1. Lest We Forget ..... W. W. Pinson
2. The Frontier ..... R. L. Russell
3. Pastors' Schools ..... R. H. Ruff
4. Our Church's Opportunity and Crisis in Cuba and Mexico ..... E. H. Rawlings

PONDER OVER THESE THINGS. PRAY EARNESTLY REGARDING THESE THINGS NOV. 16-23, 1924

Epworth League

WITH MISSISSIPPI EPWORTH LEAGUERS.

A live wire Epworth League has been organized at Daleville, in the Meridian District. There is a large membership, and all members are enthusiastic Leaguers.

The following officers have been elected: President, Miss Lillie McCarty; Vice President, V. B. Smith; Secretary, Miss Zula Britt; Corresponding Secretary, Miss Anna Allhoff.

Impressions of Brookhaven Assembly.

Rev. W. H. Saunders says of the Assembly:

"It was my pleasure to be present and take part in the exercises of the League Assembly of the Mississippi Conference at Whitworth College, Brookhaven, during the early part of June, 1924—9-15.

"Knowing as I do the importance of having our young people informed as to the statements of our doctrinal standards, their faith founded upon a divine Christ, and the sacrificial death and risen Lord, at a time the world is filled with all kinds of theories on these vital truths, I unhesitatingly say there is no better place to go than the League Assembly.

"I was deeply impressed with the devotional spirit that characterized every meeting, and the consecration of these fine young people to the cause of the Master."

Rev. J. O. Ware says of the Assembly:

"I count myself happy to have attended the Epworth League Assembly, June 9-15, at Brookhaven. The program as a whole reached the 'high water mark,' and could hardly be improved.

"Dr. J. A. Smith's message was of great value to me, while my greatest impressions were the eagerness and whole-hearted way the young people tried to learn, so as to be able to better serve their home League and church.

"As a member of the Epworth League Conference Board, I am well pleased with the work of the Assembly."

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Assortment of Christmas Publications for All Kinds of Sunday-school Programs

When a Christmas committee meets, the chairman should be able to put before the committee as wide a line of program material as possible in order that the committee may carry out its inclinations and act promptly and efficiently. A Sunday-school committee should have before it:

Christmas Carols (both standard and modern)
Christmas Services or Programs
Sacred Dramatic Cantatas
Sacred Cantatas (non-dramatic)
Santa Claus Cantatas
Song and Story Program
Recitation and Exercise Book
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Solos and Duets (only a few)

Clip this coupon, pin or paste to a sheet of letter paper, sign your name and address, and get on approval just such an outfit for your committee. After 10 days pay for all copies not returned postpaid to

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Dayton, Ohio (216 W. 5th St.)
New York (70 E. 45th St.)
Chicago (218 S. Wabash)

Mention the New Orleans Christian Advocate. Void, December 10th.

FROM WINNSBORO, LA.

Last Sunday evening the Bascom-Waters evangelistic party closed a three weeks' revival here. Brother Waters is one of our general evangelists, and was recommended by Rev. Mr. Stodghill, who had him hold a meeting in a church in Kentucky some years ago. Waters is a John-the-Baptist-like preacher, who cries aloud and spares not, giving both saints and sinners their portion. He has no trouble getting the crowd, and is a master of assemblies. His musicians are above the average, and are consecrated Christians. Though there was no great ingathering, all the churches of the town were greatly helped by the meeting. We erected a tabernacle. There was no difficulty about raising about $1,400 for the whole expense.

Evangelist Waters is now engaged in a tabernacle meeting at Rayville, La. We take great pleasure in recommending him and his party. His address is Clinton, Tenn.

Our work is closing out nicely here, despite the fact that folks say we have had the longest drought this part of the State ever had. Besides Winnsboro, we have a little country church, Magnolia; all former pastors will recall that for years this church has had a very small membership, but has always been noted for its record on finance. This year (they only have about six paying members), besides paying $300 for ministerial support and $130 for Conference work, they have paid $155 for our Superannuate Endowment fund and $45 for the Orphanage and $20 for Memorial Home in New Orleans. We firmly believe these good people can and will be thoroughly aroused to their local responsibilities, and build a new church, and be all God intended his church to be to a community.

Winnsboro likewise is making an excellent record, having had full-time except one Sunday morning each month. Indications are that excepting a deficit on Conference work and their quota for the Superannuate Endowment fund, all other claims will be in full. Several thousand dollars have been subscribed (over $9,000), and nearly $2,000 paid on a new church building fund, and the prospect is looking better all the time, indicating that our folks here won't have to worship in the old, outgrown and dilapidated building much longer.

LEE R. SPARKS.

PASTORS' SCHOOLS.

By Rev. R. H. Ruff.

The demands made upon our pastors to-day are greater than ever before. This means, of course, that they must have more thorough training and possess a wider range of knowledge and information if they are adequately to meet the present day needs. When machinery becomes more complex, the engineer must be more adequately trained if he is to handle it efficiently.

The church has endeavored to meet the need of a better trained and equipped ministry by establishing the pastors' schools, where the pastors may receive training and instruction in their respective fields of labor. These schools do a high standard of work, equal to that done in our colleges and seminaries. The very best instructors and platform speakers in America are selected as instructors and inspirational speakers. This year eighteen such schools were held, with an attendance of three thousand pastors.

No better evidence of the value of these schools can be given than the fact that the number has increased from two in 1921 to eighteen in 1924, and the attendance has increased from a little more than two hundred in 1921 to three thousand in 1924. No fee or tuition is charged. The only expense of attendance is that of board, books and railroad fare.

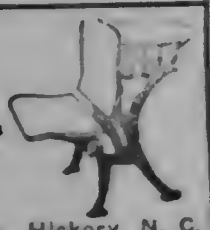
The courses are intensely practical, covering such subjects as: Evangelism, Rural Leadership, City Leadership, Stewardship and Finance, Social Service, and Missions.

At their last meeting the bishops spoke as follows concerning the work of the schools:

"The rapid and substantial development of the Pastors' Schools throughout our entire connection is evidence that these schools are meeting a real need and rendering a large service to the church. This is cause for gratification. In the performance of their high and sacred duties our pastors stand always in need of wisdom and inspiration; in a day crowded with heavy tasks and weighty problems it is incumbent upon them to secure the widest possible knowledge of means and methods. Such training the Pastors' Schools are well adapted to supply, and we accordingly urge our preachers to avail themselves of the advantages thus offered.

"It would be a worthy mark of appreciation, as well as a profitable investment, if our laymen and congregations everywhere would make it possible for their pastors to attend the Pastors' Schools by defraying the necessary expense. To sit for a season at the feet of competent instructors, to hear the lectures, and sermons of inspiration; to enjoy the happy association with brethren in the ministry; to rest in a changed environment from the constant round of duties—these are privileges which every pastor should enjoy. They can best be had at the Pastors' Schools, and an attendance thereon will be profitable in an enlarged outlook, a more efficient leadership, a warmer heart, and a more spiritual pastoral oversight."

Let us pray that the work of the schools may be enlarged, that every preacher in our denomination may have the opportunity another year of availing himself of the advantages offered by these schools. Without a trained leadership we can never hope to occupy adequately the fields which are to-day so white into harvest.


School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs
School Supplies,
Blackboards
Southern Desk Co., Hickory, N. C.

In 1919 we lost 12,000 members. Beginning with the Centenary revival in 1920, we have gained nearly 250,000 members in four years at home alone. No other four years in Methodist history can compare with the Centenary period.

The Centenary has won 15,000 members by conversion in countries where we were not working in 1918.

The Sign Of
CHALMERS PRINTING HOUSE — NEW ORLEANS
Good Printing

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Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

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Relief from COUGHS

Relief from coughs brings rest in the daytime and sleep at night. Since 1872, people everywhere have relied on Chamberlain's Cough Remedy for bronchial, "flu" and whooping coughs; for tickling throat nervous hacking and sleep-denying night coughs; and for alarming croup coughs. More bottles used each year than any other cough medicines. Good for every member of the family.

Benefits both children and grown-ups.

Be Sure It's
CHAMBERLAIN'S COUGH REMEDY
CONTAINS NO NARCOTICS
Sold Everywhere

Each ingredient of this standard family remedy is a recognized healing medicine for coughs and throat irritations.

Recommended since 1872

Woman's Missionary Society

All communications for this Department should be sent to Mrs. Ada Parker Brown, 5611 Woodlawn Place, New Orleans, La.

MISSISSIPPI CONFERENCE.

Brookhave District Meeting.

Speech Delivered by Mrs. L. H. Bowen.

Stewardship and Tithing.

There are texts that naturally come to the mind when we speak of Stewardship and Tithing. Those which present themselves to me are "Occupy until I come," and "Bring ye all the tithes into my storehouse."

And when we think of these verses and of our practice we are forced to the distressing conclusion that the large majority of professing Christians do not believe God's Word. "Bring ye all the tithes" is followed by a promise, "I will pour you out a blessing that there shall not be room to receive it." That is in all probability a spiritual blessing and would not satisfy our hunger nor clothe us. There is another very definite, "Honor the Lord with thy substance and the first fruits of thine increase, so shall thy barns be filled with plenty."

Why should we not believe this, and trust God to take care of us? Have we ever seen it disproved? And have we not seen it proved over and over again? I call to mind the experience of a former pastor. In his early life, he and his good wife began tithing. When his family numbered four, times were very hard with him. He received for his year's salary only $260. It was a struggle to give a tenth of that, and he wondered if he might not consider the large deficit between what he was promised by God's church and what he received as his gift to the Lord. But his conscience would not consent, and he paid the $26 into the church benevolences and went up to Conference. For the next year he was given an appointment that paid him the largest salary he had received to that time. From that on he was well provided for.

This good brother has passed on to his reward. The Lord constantly verified his promise, for his last days were spent in comfort and abundant sustenance. Through his long life he had the joy of giving, for after bringing the tithe, he could often make offerings over and above it.

It is easy to tithe, though it is true that comparatively few women have a definite income, or have the handling of much money. But all can take ten cents out of every dollar that comes to her, one egg and one pound of butter out of every ten, and the start once made in the determination to keep on, the way will surely be made plain to larger results. Many women have tried it, have seen its difficulties vanish, have enjoyed its blessings and have led their families to adopt the divine plan.

We are certainly happier in doing it. In our church some years ago was a man who, though a loyal Christian, one that could always be found in the line of duty, attended prayer meeting, led in prayer, worked in Sunday school, but did not look happy. One day I remarked to a friend, "Mr. Blank looks as if he were enjoying his religion." A few weeks later I heard him in prayer meeting tell that he had been tithing for about three months.

And it does bring joy to every one who tries it. We cannot rightly enjoy giving unless we tithe.

The tithe is the Lord's, no one can gainsay it. It is declared throughout the Bible, from the time when Cain and Abel brought the first fruits through Old Testament history. Abraham paid tithes to Melchisidek. Isaac and Jacob tithed. The children of Israel were fully persuaded that their prosperity was dependent on the bringing to the Lord that requirement. God taught his children as we teach little children to-day that right conduct brings happiness.

I should like to say much about the history of this practice, how it was perverted during the Middle Ages, when the church and State were united and the tithe became a secular tax; how, in the early days of Methodism, a free gospel was stressed, probably over-stressed. There was some reason for it then, a distinction from the State church. There is none in these latter days, and the revival of God's unrepealed law for the support of his kingdom is one of our most urgent endeavors.

What wonders might be accomplished if God's church would this year bring all the tithes into his storehouse! John R. Mott said, "If the Christians of America would lay on the altar one-tenth of their incomes we could within five years put in motion machinery that would guarantee the preaching of the gospel to every man, woman and child on earth in this generation."

Do you know what we are doing? Eminent church statisticians say that American Christians are offering to God's kingdom a tenth of a tenth—one per cent of their incomes. From the latest reports, a publication of January, 1924, in the Methodist church we are giving, including the Centenary, less than a fifth of a tenth—not quite two per cent.

Can we ask God's blessing on such an offering? He has given to us all that we have—such wonderful abundance. We are his stewards. "Occupy until I come." "The silver is mine and the gold is mine," he said. He has loaned it to us, and we are spending large sums for our own pleasure, oftimes selfish pleasure, and are missing the higher joy that should be ours in finding the hungry souls that are crying for the bread of life.

LOUISIANA CONFERENCE.

Dear Mrs. Brown: I am sending this record to the Louisiana News, and so send it to you:

Names of new members having paid three months' dues, from June 1, 1924, to Oct. 23, 1924, sent to Mrs. D. B. Carre, Corresponding Secretary, Louisiana Conference:

Ruston District, Adult 51, Adult membership 708; Monroe District, Adult 27, Adult membership, 624; Shreveport District, Adult 20, membership 1,080; New Orleans District, Adult 4, Young People 13, Adult membership 627; Lake Charles District, Adult 4, Young People 12, Adult membership 582; Baton Rouge District, Adult 4, Adult membership 492; Alexandria District, Adult 3, Adult membership 490. Total, Adult 113, Young People 25, Adult membership, 4,603.

Our goal is to double the membership in 1925. Let the people who care for missionary interest to grow watch this record from month to month and help the district secretaries to preach the Missionary Gospel to every creature.

Sincerely,

MRS. D. B. CARRE,
Corresponding Secretary.

THE CHURCH—OUR HOME.

"Home" is one of the most appealing words in our language, a word loved as but few words are loved.

What emotions stir within us as we think of home! What memories come to us as we recall the home of our childhood!

No roamer who has not felt the longing for home; no traveler

"Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand."

Now, the church is our spiritual home.

It offers us shelter from the storm—the storm of life.

It gives us peace as we mingle with the tumult and the strife.

It brings us comfort when the burden is heavy and the heart is overwhelmed.

It spreads a table before our famished soul.

It puts courage into us when we are downhearted.

It fills us with hope; bids us watch for the dawn and not the sunset. It gathers us into its arms of love; introduces us to the best people on earth.

No fellowship is comparable to the fellowship of the people of God.

It points us to the heavenly home, and assures us, when our loved ones go from us, that we shall meet them again in our Father's house.

The church is our home.—Selected.

Miller's Antiseptic Oil, Known as
Snake Oil
Stops Chest Colds and Flu Quick.
Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

Quick Relief to
BRONCHIAL SUFFERERS
Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced in 1879
Vapo-Cresolene
"Used While You Sleep"
Send for descriptive booklet 43C. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & $1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

AFTER AN OPERATION
Mrs. Wilke Couldn't Get Back Her Strength Until She Took Lydia E. Pinkham's Vegetable Compound

Rochester, Minnesota.—"I had a very serious operation and it seemed as if I could not get my health back after it. I suffered with pain almost constantly. My sister came to help take care of me, and she was taking Lydia E. Pinkham's Vegetable Compound for nervousness and a run-down condition. She had me try some of it, and in a very few days' time I began to feel better. In two weeks I hardly knew myself and after taking a couple of bottles more I was up and helping around, and now I am strong and healthy again and am still taking it. It is a pleasure for me to write this to you, and I hope that many other women who are suffering like I was will find out about your medicine. I will give any information I possibly can."—Mrs. JAMES WILKE, 933 E. Center Street, Rochester, Minn.
Remember, the Vegetable Compound has a record of fifty years of service and thousands of women praise its merit, as does Mrs. Wilke.
Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Company, Lynn, Mass.

DEAR CHRISTIAN FRIENDS.
I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs, or keep-sakes. Price, $1 a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.
Yours in Misfortune,
JOE MORPHEW, Port Orange, Fla.
—Adv.

THE CHURCH AND THE TEN-MILE SQUARE.

James Russell Lowell said: "There is not a place on this planet ten miles square where a decent man can live in decency and comfort and security—a place where age is reverenced, infancy is respected, manhood respected, womanhood honored, and human life held in due regard—there is not a place on the globe ten miles square of such description, except our religion has made it so."

If Mr. Lowell's words are true, then the question is: "Do you occupy space in such a ten-mile square? Does the house, or aparatment, or hotel which shelters you, or your family, occupy any of this space, being thereby indebted to religion? Do you do business, or earn your living in any of religion's ten-mile squares?"

If so, what are you doing to support religion in that square area? Religion is kept alive by the churches. The churches are kept alive by the congregations. You may be able to save your soul if you never go to church until they play "The Dead March of Saul" for your benefit. But that is not the question. How about the ten-mile square? Who is paying for its keep? Church-going is not another worldly thing at all. It is as logical and a little more necessary than taxes. Let us reduce taxes if we can, but let us increase church going which makes the ten-mile square habitable.—Selected.

THE UNIVERSAL INVITATION.

A poor, blind woman asked a friend to guess which, to her, was the sweetest word in all Scripture. The friend guessed one word and another. Then the blind woman told her religious experience, how that one day when she felt sad and lost, the call came to her: "Come unto me!" Heaven entered her soul, and ever since the little word, "come," was to her the sweetest word of all.

The divine invitation is universal. "Look unto me and be ye saved all ye ends of the earth." "Come unto me all ye that labor and are heavy laden." "The spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely." This invitation includes the high, the low; the rich, the poor; the bondman, the freeman; the ignorant, the educated; the sick, the afflicted, the sorrowing, the well, the strong, the happy; of this time, or of any time; of all ages, classes and climes—one universal invitation.

This invitation is intended to meet a universal need. Sin is universally a curse. Other systems and religions are local or exclusive. In Christianity alone we have the universal remedy for the universal need.

The church is the custodian of this universal invitation. The blessings of accepting this beautiful invitation are for you: Life, light, joy and peace; divine forgiveness, divine friendship, divine fellowship and divine favor.

Every church is an invitation. Will you come?—Selected.

THE CHURCH IS INDISPENSABLE TO HUMAN WELFARE.

That the church is a perfect institution, none who know its long history will claim; that it is an institution humanity would be poorer without, none who know the facts of life will deny.

The church is unique among institutions. Set in the midst of selfish greed and desire for gain, it proclaims a law of unselfishness and a doctrine of universal love and good will.

In the days—such days come to every soul—when the lamp of the ideal flickers low, it is the church more than anything else, with its divine message of hope, that rekindles the flame and illumines life's pathway.

In the time when sorrow and tragedy lay heavy hands upon the heart, it is the church that, by the solace and comfort of its ministry, lifts the burden and gilds the dark clouds with a rainbow of promise.

To youth and age alike, the church sounds a warning against the ways of impenitent evil and the sure ruin that awaits both nation and individual who forget God and walk in the uncertain light of their own guidance.

The church of to-day has an awakened conscience on social evil, economic injustice, and every kind of oppression of the weak by the strong. And the hundreds of its ministers courageously declare the gospel of human brotherhood set forth by Jesus Christ.

The church seeks to open the avenues of worship and prayer to every human soul, without which man has never been, or will he ever be satisfied. For "the soul was made for Thee, O God, and will not find rest until he finds it in Thee."—Selected.

The Centenary has sent thirty-six missionaries to countries where we were not even represented in 1918.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

THE INFLUENCE OF THE CHURCH.

Since we do not know what life is, we are grateful for its tendency to manifest itself in visible forms. What is the "Ecce Homo," what is St. Paul's Cathedral, and what is "In Memoriam," and "Fidelio," but manifestations of the minds of Guido and Wren and Tennyson and Beethoven?

Religious life has the same tendency. It is for this reason that the world has ever been full of temples, shrines and fanes. It was religious belief that lifted the stately pillars of the imposing temples of Egypt and Syria, and in ancient times, as well as those of St. Peter and St. Paul in our own time.

The church, built upon the belief that Christ is the Son of God and the Savior of the world, bears the name Christian. It has not always been worthy of its name. It has never been worthy of antecedents. At its worst, however, it has been infinitely better than the age in which it lived.

The claims of the church upon society are many and strong. It, more than any other institution, is responsible for the good in civilization. Take from art the contribution it has made, and the galleries of the world would be meaningless; and strip litterature of all it has inspired, and it would be a jumble of words.

The church has peculiar claims upon the individual by reason of what it has accomplished for him. Without its self-sacrificing labors, society would soon be plunged into anarchy and ruin. The restraint which it puts upon men, the mastery which it gives to the spirit of men, is the saving power of society.

All those who believe in the sanctity of property, the perpetuity of free institutions, the permanence of the home, the lordship of Jesus Christ, and the unseen girding of life by the Eternal, should find their way into some church to tarry awhile before its altars, there to receive the fullness of life it has power to give.—Selected.

SORES BOILS, CUTS and BURNS have been healed since 1826 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Before the Centenary, the Methodist Episcopal Church, South, had in all foreign fields 293 workers, including the wives of missionaries. The Foreign Departments report that nearly that many more have been sent out since 1918. Thus the Centenary has doubled our working force in foreign countries.

The Sunday schools of the Methodist Episcopal Church, South, contributed $144,173 in Centenary offerings during the first seven months of 1923. This was a gain of $17,091 over the same period of 1922, when the contributions amounted to $127,083.

Grove's Tasteless Chill Tonic

Purifies the Blood and makes the cheeks rosy. 60c

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottos. Good commission. Send for free catalogue and price list.

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CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and postpaid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.
L. B. WALKER, 1677 Gateway Station, Kansas City, Mo.

ECZEMA

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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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WHAT TO EAT TO PUT IRON IN YOUR BLOOD AND MAKE YOU STRONG

PHYSICIAN TELLS HOW IRON-CONTAINING VEGETABLES SUCH AS LENTILS, SPINACH, APPLES, ETC. WHEN REGULARLY TAKEN WITH ORGANIC IRON BUILD GREAT STRENGTH AND ENDURANCE

"At their own doors—in the very gardens of those who are weak, nervous and ailing all the while is one of the most valuable tonics and strength-builders known to medical science," said a well known New England physician, when consulted recently.

The doctor further said:—"If your daily diet contains an abundant amount of iron you are giving your body the red blood food it craves. But if your blood lacks iron and is thin, pale and watery you cannot expect to be strong and well. On the contrary, your nerves become weakened and you become irritable, fussy and easily upset. In such cases, what you need is iron—organic iron to remove the cause of your trouble, and the moment organic iron is supplied it is often wonderful how quickly your multitude of symptoms will disappear and how strong and vigorous you will become." But be careful to distinguish between ordinary metallic iron which people usually take and true organic iron. Metallic iron is iron just as it comes from the action of strong acids on iron filings, while organic iron is a true red blood food, like the iron in your blood itself and like the iron in spinach, lentils and apples. In fact if you will eat a pint or two of spinach, half a pint of lentils and three or four baked apples each day you will probably not need to take any other form of organic iron; but most people prefer to eat a smaller quantity of iron-containing vegetables and take organic iron, like Nuxated Iron, with them. It is like taking extract of beef instead of eating pounds of meat. To prove to yourself what Nuxated Iron can do for you, get your doctor to take a specimen of your blood and make a "blood count" of your red blood corpuscles; then take Nuxated Iron for a month and have a new "blood count" made and see how your red blood corpuscles have increased and how much stronger and better you feel; see how the color has come back to your cheeks, how steady and strong your nerves have become. At all druggists.

NUXATED IRON ENRICHES THE BLOOD-GIVES YOU NEW STRENGTH AND ENERGY

FROM GREENWOOD, LA.

Dear Brother Carley: I am pleased to render a good report from Greenwood charge. Dr. R. H. Wynn was gratified to receive encouraging reports at our fourth quarterly conference, held Oct. 22, at Greenwood. Despite the fact that we are in the heart of the area hard hit by the long drought, we are paying out all assessments for the year in full, for Greenwood, Bethany and Flournoy churches. We have painted the parsonage and installed electric lights in place of the gas lights formerly used; paid out our Superannuate Endowment in full for the year; an entire new congregation has been added to the circuit charge, and nineteen additional accessions, besides.

The revivals held this summer were very gracious meetings. Brother O. E. Saunders, of De Ridder, did a fine work at Bethany, taking in seventeen new members. Rev. W. W. Holmes also held a splendid meeting at Greenwood church. The people were stirred to a reconsecration, and good results have been evident.

The pastor will be happy at Conference, as he now is. Praise the Lord for his manifold blessings.

Fraternally yours,

DON E. DULANY, P. C.

THE CHURCH'S OPPORTUNITY AND CRISIS IN CUBA AND MEXICO.

By Dr. E. H. Rawlings.

Cuba.

In Cuba the Methodist Episcopal Church early decided to turn over its responsibility to our church, and among the denominations working in Cuba, the first place, perhaps, all along, has been accorded to our denomination. Here and there, in every part of the island, we have planted our centers, and we were waiting for some great impetus to come to re-enforce us for a great advance. That new impulse to our work in Cuba came in the Centenary. No field responded more promptly than Cuba to the Centenary call. Indeed, the drive for funds in Cuba was made a month in advance of the campaign in the church at home, and when we went into Europe, the Cuba Mission saw its opportunity, and took over the support of one of our first missionaries, Brother Neill, the Superintendent of the Mission in Czecho-Slovakia.

The Central Institute in Havana is the best Protestant thing on the island. Candler College, in its field, is eqnally important. There are the Sunday School Institutes, and a plan for Sunday school re-enforcement and advance, a new impulse to evangelism—all these things, and others, opening a new day for missionary service in Cuba.

Cuba is one of the fields in which, because of its diminutive size, in comparison with other fields, there is some immediate prospect of actually covering the ground. In another generation Cuba should be effectively evangelized through the proclamation of the pure Word of God. If it is done, no church, probably, is as well placed for carrying a leading part in the plan of conquest as is our own.

Mexico.

In Mexico we have taken over the territory on the southern border of the United States, along the Rio Grande, that fell to our lot in the redistribution among the great Protestant bodies operating in that Republic, and with the increased funds coming to us in the Centenary, we are going from place to place in the good old itinerant way, in a serious effort to cover the entire territory. Our one medical institution has been reopened, and others secured; our schools and colleges equipped, and started on a new era of prosperity. Churches are rapidly coming to self-support. The number of Mexican preachers has been doubled, trebled, and probably quadrupled. Many young men offering as candidates for the ministry are being trained in our schools, and a strong nationalist spirit promises, if wisely guided, a self-supporting and self-propagating church in Mexico in the early future.

Our preachers in Mexico are evangelists. Last year the increase in the Monterey District was over 700, in the Chihuahua District over 100, and in a letter that came some time ago from Brother Cox, of the Monterey District, he says, "One thousand souls for Christ in this district this year."

It would be a pity to cut out any one of our cherished institutions, old or new, to call home our missionaries, or suddenly to withdraw our support of the Mexican church; but it would be no less a pity for us to go on borrowing in bank for the current support of our work in Mexico. But one of these things we shall have to do, if the church does not come at once to our support.

ANGELL'S

COUGH and WHOOPING

Cough Syrup

Easy to Take

No Habit-Forming Drugs. Formula of

DR. RICHARD ANGELL

Prepared by

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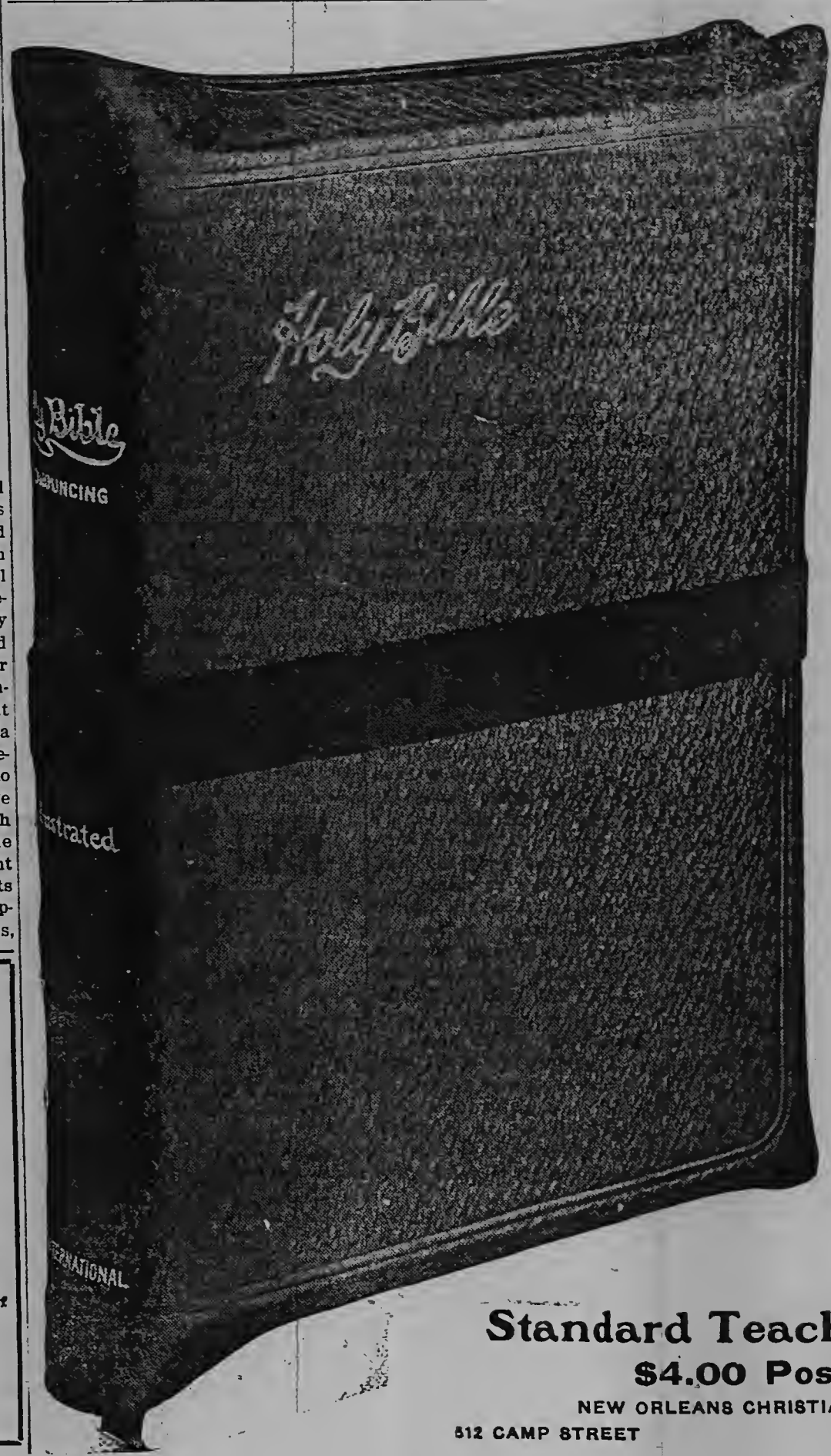
New Orleans, La.

PRICE 35c AND 65c

AT ALL DRUGGISTS



Standard Teachers' Bible

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 13, 1924. CHAS. O. CHALMERS, Manager.

Proceedings of the Mississippi Annual Conference.

First Day, Wednesday.

The one hundred and eleventh session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, met in the Methodist church, Canton, Miss., at 9 o'clock a. m., Wednesday, Nov. 5, 1924, Bishop William N. Ainsworth, presiding. Hymn No. 1 was sung. Bishop Ainsworth led the Conference in prayer, and read a Scripture lesson from the third chapter of Ephesians, and commented thereon.

The Bishop conducted the Annual Conference sacramental service, assisted by H. W. Featherstun, M. B. Sharbrough, W. M. Williams, and Dr. H. C. Tucker, and the Conference partook of the Lord's Supper.

The Secretary of the last session called the roll, and most of the members answered to their names.

A. F. Watkins was elected Secretary; G. S. Harmon and J. L. Decell were elected Assistant Secretaries; C. E. Downer, John D. Ellis, S. F. Harkey, and G. P. McKeown were elected Statistical Secretaries.

The hours for meeting and adjourning were fixed at 8:45 o'clock a. m. to 12:15 o'clock p. m.

The bar of the Conference was fixed to include the main auditorium of the church.

The following standing committees, nominated by the presiding elders, were elected by the Conference:

State of the Church.—W. A. Hays, A. S. Oliver, C. M. Crossley, H. F. Brooks, J. W. Ramsey, M. B. Sharbrough, V. G. Clifford, M. L. Everett, J. M. Sartin, W. H. Bradley, S. M. Graham, R. B. Boutwell, W. E. Barnes, H. H. Crisler.

Conference Relations.—J. T. Leggett, W. H. Lewis, H. J. Moore, J. E. Williams, M. W. Porter, G. H. Thompson, W. H. Huntley.

Sabbath Observance.—M. M. Black, A. A. Sims, D. W. Ulmer, J. M. Corley, G. R. Granberry, John A. McLeod, Mrs. W. A. Maxwell, Mrs. W. L. Linfield, J. C. Binford.

District Conference Records.—Percy Vaughn Otto Porter, J. H. Grice, M. K. Miller, J. B. Stringer, S. B. Watkins, J. S. Purcell, Mrs. A. S. Oliver, Mrs. W. H. Lane, John P. Bennett, S. J. Creekmore, J. H. Hester, H. B. Rush, Mrs. W. H. Huntley.

Orphans' Home.—W. M. Williams, E. A. King, D. P. Yeager, C. H. Strait, D. E. Vickers, W. F. Bagget, C. P. Jones, C. E. Saunders, K. T. Moore, H. O. Middleton, Mrs. P. D. Hardin, W. D. Donald, Horace Hinds, Mrs. T. B. Cottrell.

Memoirs.—A. F. Watkins, I. W. Cooper, J. R. Jones, H. G. Hawkins, J. H. Foreman, W. L. Linfield, W. W. Moore.

Various communications were referred, without reading, to their respective boards and committees.

Report No. 1, of the Sunday School Board, was read and adopted.

Question twenty-one, "Are all the preachers blameless in their life and official administration?" was called, and the following were passed in examination of character: H. M. Ellis, W. W. Graves, M. L. Burton, P. D. Hardin, L. E. Alford, L. L. Roberts, W. B. Jones.

The following were passed in examination of character, and their names were referred to the Committe on Conference Relations for the Superannuate Relation: L. Carley, W. W. Cammack, J. T. Nicholson, R. F. Witt, J. W. Brown, G. R. Ellis, G. W. Huff, C. M. Martin, E. D. Phillips, C. T. Noble, J. B. King, C. H. Ellis, I. L. Peebles, H. B. Perritt, H. W. Featherstun, J. C. Ellis, L. A. Darsey, C. F. Emery.

The names of B. H. Rawls and W. E. Waldrop were called, and they were passed in examination of character.

The names of Ralph Bradley and W. W. Simmonds were called and, they having died during the year, their names were referred to the Committe on Memoirs.

Question No. 15, "Who are the deacons of one year?" was called, and Brunner Marion Hunt, Enoch Alexander King, Rolfe Hunt and Daniel Parker Yeager, having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Fourth Year.

Question No. 7, "Who else in the Class of the Third Year?" was called, and Andrew Jackson Boyles and Lonnie Harvi Sharp were passed in examination of character, but not having stood an approved examination on the Course of Study, were continued in the Class of the Third Year.

Question No. 11, "What traveling preachers and what local preachers have been elected deacons?" was called, and Obed Birch Matheny and George Leonard McNeese, having stood an approved examination on the Course of Study, were passed in examination of character, were elected to deacon's orders and advanced to the Class of the Third Year.

Rolfe Hunt, Van Renselar Landrum and Charles Wesley Warren, already in deacons' orders, having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Third Year.

REV. ALONZO EARLY, D.D.,

Pastor at Crowley, La., Host of the Louisiana Annual Conference.

Question No. 4, "Who else is in the Class of the Second Year?" was called, and William Calvin, Monroe Baggett and Warren Nathaniel Ware, not having stood an approved examination on the Course of Study, were passed in examination of character and continued in the Class of the Second Year.

Dr. H. C. Tucker, a member of the Brazil Conference, was presented and addressed the Conference.

The report of the special committee on group insurance was read and adopted.

Question No. 17, "What traveling preachers and what local preachers have been elected deacons?" was called. The districts were called, and the answer was, none.

Question No. 19, "What traveling preachers and what local preachers have been elected elders?" was called. The districts were called, and the answer was: None.

Earl Buford Moll, having been a local deacon for three years, and having been on trial in the Conference for one year, was passed in examination of character and elected to elder's orders.

Nicholas Smuts Loftus, having been a local preacher for ten years and having been on trial in the Conference for one year, was passed in examination of character and elected to deacon's orders.

The Rev. Frank L. Wells, presiding elder of the St. Louis District, of the St. Louis Conference, was presented and addressed the Conference concerning the Superannuate Endowment fund.

The following were nominated and elected to serve as the Committee on Public Worship: W. M. Sullivan, M. L. Burton, George Harvey.

Upon request of the Bishop that two "chalk secretaries" be named, upon nomination, F. L. Applewhite and J. F. Campbell were elected.

Announcements were made by the various boards and committees.

The Committee on Public Worship reported that Dr. H. C. Tucker would preach this afternoon at 3 o'clock, and that this evening at 7:30 o'clock the Sunday School Board would hold its anniversary, and that Dr. E. B. Chappell, Sunday School Editor, would deliver an address.

Rev. W. K. Simpson, of the North Alabama Conference; Rev. J. E. Cunningham, of the North Mississippi Conference, and correspondent of the Memphis Commercial Appeal; Rev. George H. Crowell, of the Memphis Conference; Rev. Fred Long, Secretary of the State Sunday School Association; Mr. T. H. McNish, representing the Publishing House, and Mr. H. H. Ahrens, correspondent of the New Orleans Times-Picayune, were introduced to the Conference.

The Doxology was sung, and the Conference adjourned with the benediction, which was pronounced by B. F. Jones.

Second Day, Thursday.

The Conference was called to order by Bishop Ainsworth at 8:45 o'clock a.m. The Bishop announced hymn No. 388, which was sung, and L. A. Darsey led the Conference in prayer. Bishop Ainsworth read and commented upon a Scripture lesson from the seventeenth chapter of St. John. He announced that at the close of the morning session the Rev. Clovis Chappell, of the First Church, Memphis, would deliver an inspirational address.

The minutes of the first day's session were read and approved. The roll was called of absentees from the previous session, and those not present on yesterday answered to their names.

On motion, the calling of the roll at future sessions was dispensed with.

H. F. Brooks, transferred at the last session of the Conference from the Louisiana Conference and stationed at Capitol Street, Jackson, and B. L. Sutherland, formerly a member of this Conference, and transferred during this year from the Pacific Conference and stationed at Picayune, were introduced to the Conference.

A resolution providing for a bond issue for the Orphanage, was read and adopted.

The report of the Board of Directors of the Orphans' Home was presented.

Question No. 3, "Who remain on trial?" was called, and the following having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Second Year, Nicholas Smuts Loftus, Earl Buford Moll, Eugene William Hope, Walter Preston George, Abner Charleston Johnson, and Fleet Joseph Jones.

Question No. 2, "Who else are in the Class of the First Year?" was called, and Frederick Sartin, James Hilliman Sharp, and C. H. Williams, not having stood an approved examination on the Course of Study, were passed in examination of character and continued in the Class of the First Year.

Question No. 19, "What traveling preachers have been elected elders?" was called, and John Carl Jackson, Lemuel John Snelgrove, Martin Luther McCormick, Bertram Hamilton Williams, Thomas Commander Cooper, Enoch Marvin Allen, Marvin Kavanaugh Miller, Thomas Marvin Ainsworth, having stood an approved examination on the Course of Study, were passed in examination of character and were elected to elder's orders. Rolfe Hunt, already in elder's orders, having stood an approved examination on the Course of Study, was announced as having completed the Course of Study.

Harvey Judson Oakley, having completed the Course of Study for the Second Year, was passed in examination of character, was elected to dea-

(Continued on Fourth Page.)

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THE CHURCH'S OPPORTUNITY AND CRISIS IN EUROPE.

By Dr. E. H. Rawlings.

Belgium.

We had thought that Belgium was the most rigidly Roman Catholic of all the countries of Europe, but our workers, beginning with a great plan of Bible and Christian literature distribution, have at last gotten a good Methodist stride of definite and aggressive evangelism, in which the people, forty per cent of whom had no vital connection with Romanism, and many of whom the socialists, infidels, or atheists, were hearing the Gospel gladly, as our people preached it in halls, on street corners, in market-places and in tents, and many of the people were being genuinely converted. Two years ago, when I was in Brussels, not a congregation had been organized. A little later the Bishop organized our first congregation. In the last year, largely as the result of this evangelistic campaign, seven new congregations have been organized. There are now eleven churches, with twenty preaching places, and several others in prospect. The scope and success of our work in Belgium is limited only by the number and quality of workers we can get. Mr. William Ward, the president of the World Brotherhood of Great Britain, some time ago declared our evangelistic work the most effective that he had known in the French-speaking world for fifty years, and the American ambassador, in a recent conversation with Bishop Beauchamp, congratulated him on the place of influence our church had already gotten in Belgium.

Poland.

In spite of strong Catholic opposition, in Poland we have gotten a truce with the Government providing for continued operation, and have good prospect of early recognition as a church. In the meantime, we are going as far as the Government will allow us in carrying the Gospel to the people, have liquidated almost completely our expensive relief work, and through orphanages, the great English Night School, and the simple preaching of the Word, we are making many friends and some enemies. The Romanist church, through one of its high officials, recently reminded the faithful that other organizations in the land were negligible. They had been there all the time, and were doing nothing, but that Methodism had a great constituency behind it in America, and a tremendous organization that would not be content to remain in Poland without definite gains, and that this was the organization to be feared and opposed. The president of the Agricultural College, himself a Catholic, but with many of his professors, students, and his wife and children, attendant upon our English school, recently said to one of our workers: "You must get your people at home to understand that the progress of Poland is in millimeters, but if you will stay—and it is not like Americans to quit—if you will stay, you will win." We mean to stay, and our workers believe that we shall at last get our feet on the ground, and when we feel our footing steady beneath us, we shall go faster than in millimeters to the Christian conquest of Poland.

Czecho-Slovakia.

In Czecho-Slovakia I found the evangelistic movement in no great way abating. For nearly a week I traveled in automobile over the good roads of Bohemia among our churches, and came to only one preaching place that was not packed with people, and that was so early in the morning that the people had postponed their coming to an afternoon service that they said would be much better attended. In Pilsen, where the beer is made, the "Big Berthas," near the German line, I attended an evangelistic service being held in a tent. The people were not sitting down, but standing up in the tent like sardines. Brother Neill estimated that there were between 2,500 and 3,000 people packed through the sides of the tent and standing without. After a sermon by the visitor, interpreted by Brother Dobes, the invitation was given, and at least one hundred people came forward and accepted Christ.

Everywhere the Huss name is revered, the Huss tradition is reviving, and his spirit of love for the truth, of freedom, and of the open Bible, again dominates the minds of the people. Our missionaries tell them the story of Methodism's connection through John Wesley, Hernhut, and the Czech brethren, with John Huss, earnestly declaring that we are the true descendants in doctrine and in spirit of that great reformation before the Reformation that Romanism sought to destroy in the martyrdom of John Huss. But that never was destroyed, and if at this time, anywhere in the world, there is a religious movement more truly apostolic than the evangelistic work of Methodism in Bohemia, I do not know of it.

APPEAL TO THE OFFICIAL RECORDS.

(Continued from issue of Nov. 6)

The South Carolina Conference adopted the following: "It appears to your committee, on the evidence of numerous documents, and the testimony of the preachers, in open Conference, that in all the circuits and stations of this Conference district, the people have expressed their minds with respect to the action of the General Conference, and the measures proper to be adopted in consequence of that action. Resolutions to that effect have been adopted by the quarterly conferences of all the circuits and stations, without any exception; and in many, perhaps in most of them, by other meetings also, which have been called expressly for the purpose, and in some of them, by meetings held at every preaching place where there was a society. And on all these occasions there has been but one voice uttered—one opinion expressed—from the seaboard to the mountains.' . . . "Your committee also have made diligent inquiry both out of Conference and by calling openly in Conference for information from the preachers, as to the number, if any, of local preachers, or other official members, or members of some standing among us, who should have expressed, in the meetings or in private, a different opinion from that which the meetings have proclaimed. And the result of this inquiry has been that in the whole field of our Conference district one individual only has been heard to express himself doubtfully as to the expediency of a separate jurisdiction for the Southern and Southwestern Conferences; not even one as to the character of the General Conference action." P. 144 (pp. 614-615.)

Here again, notwithstanding the positive assurance of our chairman that "only along the 'border' did the Plan of Separation allow the laymen to vote on anything," the laymen, with one exception in the entire Conference, voted favorably. If it should be claimed that the Plan of Separation itself did not provide for a vote of the members, the answer is that the minority report says not a single word touching any provision in that Plan for a vote by the members. What the minority report says is that the Plan was submitted not alone to the members of Annual Conferences, but also to the local ministry and membership of our entire territory amounting to nearly 500,000.

Much reading and hearing is done carelessly. Perhaps no reader or hearer is always on his guard. What does the chairman mean in the sentences just above, quoted from his article, by the word "allow"? The Plan of Separation nowhere forbids a vote by the people, nor does it make such a vote mandatory. The Plan of Separation provided for a vote of the people on "the Northern boundary." Our fathers thought it prudent and becoming to consult the people, and they tell us they submitted the Plan to the people, and then they give us the percentage vote.

In Georgia the Conference said: "The sentiments of our people in primary meetings, in quarterly conferences, as expressed in the most solemn forms, sustain the course of our delegation in the General Conference, and approve and even demand an organization . . ." P. 151 (p. 627.) Georgia was not on the border.

In Alabama the action was: "The foregoing sentiments and opinions embody the general views expressed most unequivocally throughout the Conference district since the late General Conference, by a large body of the membership, both in primary meetings and quarterly conferences." P. 156 (p. 627.)

Here is Conference after Conference, not one of them, from North Carolina to the Gulf, is "along the border," yet the official record shows in each of those mentioned that the members were consulted.

"The plan having already been legally adopted, the laymen were allowed to say whether or not they would go with the Northern or Southern branch of the church," says our chairman; but it is certain that in this the history has been misread and misinterpreted. Except "with regard to the Northern boundary," "the laymen were allowed to say," prior to the meeting of the Louisville Convention, which convention met May 1, 1845, what were their "opinions and wishes" touching the points on which action is contemplated." "That the membership of our entire territory" had already voted for "a separate organization" is the testimony of the members of the Louisville Convention. Pp. 104, 203 (pp. 378, 490.)

After the adoption of the Plan of Separation by the Louisville Convention, the following "letter" touching the work of missions was approved. That letter was addressed "to the ministers constituting said Conferences, and to all the brethren" (black type supplied), and says: "We feel that our action in this Cnovention pledges us anew for that great motive principle of Methdism. . . . 'And your action, brethren, without which ours might not have been attempted, pledges you to sustain us to the utmost of your power." P. 191.

The pastoral address adopted by the Louisville Convention, signed "James O. Andrew, President," and "Thomas O. Summers, Secretary," and directed as follows: "To the ministers of the several Annual Conferences of the Methodist Episcopal Church, South, and to all the brethren of their pastoral oversight"—states: "We made it a point of early inquiry, in the course of our proceedings, to ascertain with what unanimity the Annual Conferences represented by us, and the entire body of the ministry and membership within their general bounds, were known to have concurred in the late General Conference, and in approving of the plan provided by that Conference for our being constituted a distinct ecclesiastical connection, separate from the North. The Committee on Organization, being composed of two members from each of the Annual Conferences, was furnished with ample means of obtaining satisfactory information. The members of the committee held meetings with their several delegates apart, and on a comparison of their several reports carefully made, it was found that both as to the members of the Annual Conferences and the local ministry and membership of our entire territory, the declaration had been sustained, and a separate organization called for, by as great a majority as ninety-five to five. Nor did it appear that even five in a hundred were disposed to array themselves against their brethren, whose interests were identical with their own, but that part were Northern brethren sojourning in our borders, and part were dwelling in sections of the

country where the questions involved did not materially concern their Christian privileges, or those of the slaves among them. So great appears to have been the unanimity of opinion prevailing, both among the pastors and the people, as to the urgent necessity of the great measure which we were deputed to effect, by organizing on the basis of the Discipline, and the plan provided by the late General Conceference, the Methodist Episcopal Church, South. P. 203 (pp. 489,490.)

The "Report of the Committee on Organization"—the fundamental document in the history of our church as a separate organization—says: "The evidence before the committee establishes the fact in the clearest manner possible that throughout the Southern Conferences the ministry and membership of the church, amounting to nearly 500,000, in the proportion of about ninety-five in the hundred, deem a division of jurisdiction indispensable to the welfare of the church, in the Southern and Southwestern Conferences . . ." P. 212 (p. 443.)

It must be clear to every one that till the division of the church actually took place there could be no "northern boundary," no border societies, to determine by vote to which branch of the church they would "adhere." Only after the division did the branches and border exist.

With our fathers the division of the church was a momentous step, not enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God. To them it was all important to know what were the wishes, the opinions, the determination of the members of the church concerning this proposed division. The preachers asked the members to express their wishes, their opinions. Was a division really necessary, and if so, was the Plan of Separation agreed upon by the General Conference of 1944 as "a contingency" "not improbable," a satisfactory contract? Those preachers said let "the church at large" vote. Let the members "determine for themselves," and the preachers would "defer to the judgment of the church." The preachers further say, "We leave this subject with you." Before our fathers exercised the option to divide the church, which option the Plan of Separation passed by the General Conference of the undivided church granted, they believed it was prudent, wise, right, just to consult the members. The members voted before the Louisville Convention met, and that vote was summarized and certified by the Convention, and afterwards the Convention passed the resolution that the border societies should vote as provided for in the Plan of Separation.

Our fathers seemed determined that no one should ever successfully question the fact that the Plan of Separation was submitted to the entire membership of the church. After all that had been said in '44 and '45, the General Conference of 1846 appointed a committee of five, consisting of Drs. Bascom, Capers, A. Penn, Sehon and Richardson, "to draft a pastoral address." (Journal 1846, pp. 26, 30, 38.) That address, officially signed by Bishop Soule, President, and Dr. Ralston, Secretary, contains the following statement: "The General Conference had confided the right of decision to 'the Annual Conferences in the slave-holding States' as the sole judges of the necessity of a separate General Conference jurisdiction, South. The Southern delegations, however, resolved to consult the people before exercising the right conferred by the General Conference. A year was allowed for deliberation. Meanwhile the subject was fully discussed, and came up for judgment and action, not only in all the Annual Conferences, but also in nearly all the quarterly conferences, and other official bodies, representing distinct and entire charges, besides primary meetings of the people almost innumerable, throughout every division of the South. And the result was, the ministry and membership of the whole church in the slave-holding States, in the proportion of at least ninety-five in the hundred, decided in favor of separation, as essential to the success of Methodism in those States." (Journal 1846, p. 106.) (Last black type supplied.)

In the light of this appeal to the records, which is in error, the chairman or the minority report? What can be said for one who leaves certainties and accepts errors?

Our chairman says: "No one would think for a moment of wanting any plan of unification that did not meet the approval of our laymen." At Chattanooga a motion was offered to permit "the adult members of the Methodist Episcopal Church . . . to express their will on the plan of unification;" and the motion was laid on the table. To say, for instance, to the more than 20,000 laymen of the Richmond District that they are consulted on this matter because eight of their number will have a vote in the Virginia Conference, is not likely to be satisfactory to those thousands, and it is not likely to be satisfactory to the thousands of laymen in other districts of the church.

COLLINS DENNY.

Richmond, Va., Oct. 7, 1924.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The law of success in any enterprise is co-operation. Great tasks, tasks worthy of accomplishment because of inherent ethical principles and noble aims, cannot be carried to satisfactory results by one man working alone. Take for emphasis of this thought two of England's greatest men—Wesley and Gladstone, churchman and statesman, the one, as Arnold said, with a "genius for godliness," the other a past master in statecraft and with a mind broad as the empire he helped to build. Both achieved brilliant and well deserved success by remarkable tact for working with the people and enlisting their sympathy and support. So in State affairs, in church affairs, in anything great and worthy, no man is great enough to stand alone, for in the world of thought and action God has placed men in relation one to the other.

Here is where the hermit life failed. Simon Peter, with his dominant, energetic spirit and unexpected, outspoken speech, was worth ten thousand Simon Stylites, perched on a tower. For the son of Joses was a wonderfully sociable kind of fellow, and generally went to pieces when left alone. He never could have been a pope after the mediaeval or modern type. The office as now constituted, would so oppress him that he would go fishing again or else he would die of loneliness.

When the preacher learns to work for others, with others, and through others, success does not await him—it is just at hand. The joy of service is his, and that is multiplied through co-operation. Publicans and sinners were not very choice company maybe for our Lord, yet he preferred them to Scribes and Pharisees. The former were at least sympathetic and sociable; the latter would have had a monopoly of the kingdom of heaven—a mighty lonesome piece of business. Better fail working with others than to fail alone—at least you will have company. Lonely tears and bitter tears with little joy coming in the morning.

• • •

These thoughts came to me as an aftermath of a sermon preached to my little crowd last Sunday from the text, "He that hath, unto him shall be given, and he that hath not, from him shall be taken away even that which he hath." Our Lord utters this seeming paradox in connection with the three parables of soil, seed, sowing and growth. So is the kingdom of heaven. All must work together for a harvest worth the reaping. The seed is ever good, the life germ is inclosed, ready to burst into quickened growth, the sowing in order; but the soil—that is the uncertain factor. Thorns, piercing, sharp thorns of heartless criticism, choking, overshadowing thickets of unholy desire and doubt, strangle the corn; or else it falls where there is no depth. Perchance is misdirected, feeds birds instead of yielding a harvest. Hath not—even what the sower had of good seed is lost, taken away. The tragic part of it all is that the loss finds no regaining in these fruitless fields. There are other warnings, other lessons here. God give us grace to heed them.

The good soil brings forth some thirty, some sixty, some a hundred fold. On it grows the harvest that feeds the world. From its fertile bosom springs the crop that gives grain for further sowings and reapings. Receptive hearts, glad hearts, willing hearts—he that hath shall have more. The law holds good in the corn field and holds equally good in sowing and receiving the Word. Sow on and on, sower of God's Word. There are thorns, and shallow soils, and hard, beaten paths of sin, and wild birds of unbelief, yet there are wide, open, sunny spaces with fertile soil in God's great field. After all the sowing is mine and yours—the harvest belongs to him and his angels.

"Sown in our darkness, or sown in our light,
Sown in our weakness, or sown in our might,
Sure oh, sure will the harvest be."

Shreveport, La.

WHAT WE ARE DOING IN OUR CITIES.

By Dr. J. W. Perry.

The growth of our cities is easily to be seen. We are rapidly becoming an urban people. Approximately two million people each year for the last several years have been leaving the farms for the centers of population. The causes for this are economic and social. The improvement in farming is making it possible for fewer people, year by year, to produce raw material. The growth of industry makes it more and more necessary to gather those who work up the raw material into the centers. All things, at one time limiting the growth of cities, seem to have been overcome—transportation, communication, health, and all the things that make for the happiness of man have been developed.

When a city becomes large, the tendency is for the more prosperous people, those who have accumulated property, to move away from the congested center to the suburbs. As the property becomes valuable in the downtown section for business purposes, the temptation is to sell the old "Mother Church" for enough money to build a better one out in the suburbs. But while the more prosperous have moved to the suburbs and are moving their churches to the suburbs, the population of the downtown area has had a very large increase, made up in our Southland very largely of splendid young people from the farms and rural sections, who have come to do the work in the city, in offices and business houses. While they work for small wages, they feel compelled to live in cheaper lodging houses in the downtown section, and if the church moves away and they are left without its ministry, a thousand temptations entice them on every side. One city church last year received on confession of faith more than six hundred souls largely of the character described; and yet sometimes country people complain that the Board of Missions expends a little money to care for their children after they move into the city. It has been possible to save several of these old churches by giving them just a little aid, and some wonderful things have been accomplished. One has sent eight young men into the ministry and has seen to the training of each of them. Others have accomplished like things and very soon, because of the increased numbers, become able to provide for their own expenses.

As an aid in social service and relief, a useful agency, called the "Goodwill Industry," has been called into the service of our cities. The Goodwill gathers up old cast-off clothing, furniture, papers, rags and everything else, takes them to the center, employs people to repair those needing repair and to fumigate all of them, then sales are conducted on certain days and at certain specified stations. Thus employment is provided for a number of people who need it, and goods at a nominal cost are provided for others who appreciate the help. It is a self supporting work when properly started. The Board of Missions gives aid in getting the work launched and in training some one to have supervision of it. It is a very valuable adjunct in the work of a great city, and should be extended.

con's orders, and advanced to the Class of the Third Year.

Question No. 1, "Who are admitted on trial?" was called, and the following, duly recommended by their several district conferences, and having stood an approved examination on the Course of Study, and having been approved by the Committee on Admissions, were admitted on trial: Clyde Hubert Gunn, from the Hattiesburg District; Horace Walter Featherstun Vaughn, from the Jackson District; John Brogan Holyfield and Eugene Wedgeworth, from the Newton District; William Beckwith Hollingsworth and John Weems Moore, from the Seashore District; George Hawkins Jones and Marvin Howard McCormick, Jr., from the Vicksburg District.

Question No. 5, "Who are discontinued?" was called, and the answer was: None.

Question No. 8, "Who are readmitted?" was called, and the answer was: None.

Question No. 10, "Who are received from other churches as traveling preachers?" was called, and the answer was: None.

At the request of the presiding elder of the Seashore District, the presiding elders were granted leave to use B. F. Crook as a supply.

Rev. George H. Crowell addressed the Conference in the interest of the matter of group insurance.

Report No. 1, of the Hospital Board, was read and referred to the Commission on Budget.

Dr. H. H. Sherman, of the General Board of Education, was introduced and addressed the Conference in the interest of the educational movements of the church.

A resolution urging brief reports from boards and committes was adopted.

Question No. 21, "Are all the preachers blameless in their life and official administration?" was called. The reports of the preachers of the Jackson District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

The reports of the preachers of the Hattlesburg District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

Bishop Ainsworth announced that the class for admission into full connection would be received at 10:30 o'clock Friday morning.

Announcements were made by the various boards and committees.

Dr. E. B. Chappell, Editor of the Sunday school literature; Dr. H. T. Carley, Editor of the New Orleans Christian Advocate; Rev. H. P. Lewis and Rev. H. E. Carter, of the North Mississippi Conference; Dr. D. M. Key, President of Millsaps College, and Mrs. Alma G. Riley, Field Secretary of the Methodist Orphans' Home, were introduced to the Conference.

The Committee on Public Worship reported that H. A. Wood would preach at 3:30 o'clock this afternoon, and that Rev. Clovis Chappell would preach this evening at 7:30 o'clock.

F. B. Ormond was granted a leave of absence on account of illness in his family.

Bishop Ainsworth introduced Rev. Clovis Chappell, D.D., pastor of the First Church, Memphis, who delivered an inspirational address, and the Conference adjourned with the singing of the Doxology and the benediction, which was pronounced by J. L. Neill.

Third Day, Friday.

The Conference met at 8:45 o'clock a. m., Bishop Ainsworth, presiding. The Bishop announced hymn No. 492, which was sung, and H. F. Brooks led the Conference in prayer. "Amazing Grace" was sung. Bishop Ainsworth read the Scripture lesson from a portion of the first chapter of the First Epistle of Peter.

The minutes of the second day's session were read and approved.

Question No. 21, "Are all the preachers blameless in their life and official administration?" was called, and the reports of the preachers of the Vicksburg District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

The name of L. F. Alford was called, his character was passed, and his name was referred to the Committee on Conference Relations for the superannuate relation.

The reports of the preachers of the Meridan District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

The Editor of the New Orleans Christian Advocate addressed the Conference in the interest of the Conference organ, supplemented by Bishop Ainsworth, who commended the publication and urged the Conference to lend it their support and co-operation.

Question No. 21 was resumed. The reports of the preachers of the Brookhaven District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

The names of C. C. Griffin, N. B. Harmon and A. Joe Beasley were called, their characters were passed, and their names referred to the Committee on Conference Relations for the superannuate relation. The name of W. B. Waldrop was called and referred to the same committee for the supernumerary relation.

Sidney W. Edwards, a local elder in the Methodist Episcopal Church, duly recommended by the Meridian District Conference, was recognized in elder's orders, upon his assent to the doctrines of the church and the assumption of the ordination vows without the re-imposition of hands.

Upon the request of Bishop Ainsworth, the Millsaps College Glee Club rendered a musical number.

The Bishop introduced Rev. A. J. Weeks, D.D., who addressed the Conference in the interest of the Board of Missions.

Question No. 6, "Who are admitted into full connection?" was called, and Obed Birch Matheny, George Leonard McNeese, Rolfe Hunt, Harvey Judson Oakley, Van Renselar Landrum and Charles Warren Wesley were called to the bar of the Conference, charged by the Bishop, and, having answered the Disciplinary questions and having been recommended by the Committee on Admissions, were admitted into full connection.

At the request of H. M. Ellis, presiding elder of the Brookhaven District, the Conference made a voluntary subscription of monthly payments to care for the family of A. J. Beasley, who was superannuated, through ill health, necessitating him to be in a sanitarium for several months. It was reported that $92 per month was subscribed.

Question No. 21 was resumed. The reports of the preachers of the Newton District were presented on the blackboard, information was given by the presiding elder, their names were called one by one, and they were passed in examination of character.

The Committee on Public Worship reported that Dr. Clovis Chappell would preach this afternoon at 3 o'clock, and this evening at 7:30.

The Rev. S. A. Brown, of the North Mississippi Conference, and field agent for the Methodist Orphans' Home, was introduced to the Conference.

The Millsaps Glee Club gave another number.

The Conference adjourned with the benediction, which was pronounced by H. G. Hawkins.

Fourth Day, Saturday—Morning Session.

The Conference met at 8:45 o'clock a. m., Bishop Ainsworth presiding..

Hymn No. 489 was sung, H. L. Norton led the Conference in prayer, and the Bishop read a Scripture lesson from the first chapter of the Gospel of St. Luke.

The minutes of the third day's session were read and approved.

Question No. 9, "Who are received by transfer?" was called. Bishop Ainsworth announced the name of B. L. Sutherland, an elder, from the Pacific Conference.

Question No. 13, "Who are transferred to other Conferences?" was called, and the Bishop announced the names of Jesse F. Watson, a deacon in the Class of the Third Year, to the North Mississippi Conference, and A. W. O'Bryant, an elder, to the North Alabama Conference.

A resolution inviting the next General Conference to meet at Jackson was adopted.

Question No. 21 "Are all the preachers blameless in their life and official administration?" was called. The reports of the preachers of the Seashore District were presented on the blackboard, the work was reviewed by the presiding elder, their names were called one by one, and they were passed in examination of character.

The Bishop stated that from the reports received from the districts, there had been added to the church 3,829 on profession of faith, 324 more than last year. With 4,011 added to the North Mississippi Conference, made a total for the State of 7,840.

P. D. Hardin, presiding elder of the Meridian District, presented resolutions from the quarterly conference of the First Methodist Church, Birmingham District, North Alabama Confereuce, requesting that the Mississippi Conference restore the credentials of O. G. Halliburton, formerly a member of this Conference, who had surrendered his credentials some years ago. On motion, the Bishop appointed a committee of three, composed of J. M. Morse, I. W. Cooper and J. T. Leggett, to investigate the matter and report back to the Conference.

Reports Nos. 2 and 3 of the Sunday School Board, were read and adopted.

A resolution giving churches the privilege of voting on unification was adopted.

On motion of M. L. Burton, the Secretary was instructed to send a telegram of love and sympathy to N. B. Harmon, superannuate of this session and unable to attend the Conference through illness.

W. M. Sullivan gave the Conference a message of affectionate greeting from W. W. Cammack, contained in a letter from him.

Question No. 23, "Who are superannuated?" was called, and answered in the report of the Committee on Conference Relations.

Question No. 22, "Who are supernumerary?" was called, and answered in the report of the Committee on Conference Relations.

Question No. 11, "Who are located?" was called, and at his own request, G. S. Harmon was granted an honorable location.

The report of the Board of Trustees of the Methodist Hospital was submitted for record in the Journal.

Reports of various boards and committees were read and adopted.

The report of the Board of Education was read. Pending its adoption the Conference was addressed by I. W. Cooper, President of Whitworth College; H. W. Van Hook, President of Seashore Camp Ground School, and Dr. D. M. Key, President of Millsaps College. The report was adopted.

Question No. 42, "Where shall the next session of the Conference be held?" was called. Central Church, Meridlan, and Court Street Church, Hattiesburg, were placed in nomination. Central Church was withdrawn, and Court Street, Hattiesburg, was unanimously chosen.

Question No. 12, "Who have withdrawn or been expelled?" was called. The answer was: None.

The report of the Board of Lay Activities was read. Dr. J. M. Sullivan was elected Conference Lay Leader.

An afternoon session was ordered for 2:30 o'clock.

A motion was adopted to hold the Memorial Session at 3 o'clock Sunday afternoon.

Leave of absence was granted to J. E. J. Ferguson.

Rev. R. P. Neblett, of the North Mississippi Conference; Mr. G. L. Morelock, Secretary, General Board of Lay Activities; Dr. T. J. Bailey, State Superintendent Anti-Saloon League; Rev. J. H. Shumaker, Secretary of the Methodist Benevolent Association, and Mrs. H. L. McClesky, President of the Conference Woman's Missionary Society, and a member of the General Council, were introduced to the Conference.

The Doxology was sung, and the Conference adjourned with the benediction, pronounced by W. H. Huntley.

Afternoon Session.

The Conference opened at 2:30 o'clock. Bishop Ainsworth conducted the devotional exercises, with prayer by John A. Moore.

Bishop Ainsworth exhibited to the Conference the credentials of Lewis Garrett, a former member of the Mississippi Conference, whose name appears on the roll of "Our Sainted Dead," as having ascended April 28, 1857. The credentials are dated Nov. 28, 1797, and are signed by Francis Asbury and Thomas Coke, the first bishops of the Methodist Episcopal Church in America. The parchment is the property of a granddaughter of Brother Garrett, Mrs. Amanda Garett Cage, an elect woman of Canton, and an honored and useful member of the church here.

The reports of many of the boards and committees were read and adopted.

The special committee in the matter of the credentials of O. G. Halliburton reported favorably, and the Conference voted for the restoration of his credentials.

An assessment for an interest fund for $150,000 worth of bonds to be sold by the Trustees of the Methodist Hospital at Hattiesburg for the purpose of erecting a new hospital, was prorated among the districts as a special.

Dr. T. J. Bailey addressed the Conference in the interest of the Anti-Saloon League.

Questions Nos. 24 to 39 were called, and answered by the Statistical Secretary.

Fifth Day, Sunday.

The Conference love feast was held at 9 o'clock on Sunday morning, conducted by Rev. M. L. White. By special request, Brother White gave some account of his labors during the past thirty-five years.

At the 11 o'clock service, Bishop W. N. Ainsworth preached a great sermon on the subject, "The Characteristics of the Kingdom." After the sermon, the following were ordained deacons: O. B. Matheny, N. S. Loftus, H. J. Oakley, J. L. McNeese.

At the evening service, Rev. J. L. Neill, Superintendent of the Czecho-Slovakia Mission, delivered an address on the work of the church in Central Europe. After the address, Bishop Ainsworth ordained the following elders: E. B. Moll, J. C. Jackson, L. J. Snelgrove, M. L. McCormick, B. H. Williams, T. C. Cooper, E. M. Allen, M. K. Miller, T. M. Ainsworth.

After appropriate remarks by the Bishop, the appointments were read and the Conference adjourned sine die.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

W. H. Lewis, Presiding Elder.

Adams—L. J. Snelgrove.
Barlow—C. C. Griffin.
Bayou Pierre—E. W. Hope.
Bogue Chitto and Norfield—M. L. McCormick.
Brookhaven—P. D. Hardin.
Crystal Springs—J. A. Moore.
Fernwood—J. T. Abney.
Foxworth—Fred Sartin.
Gallman—J. E. J. Ferguson.
Georgetown—W. W. Nelson.
Hazlehurst—W. H. Saunders.
Magnolia—H. G. Hawkins.
McComb, Centenary—J. L. Sells.
McComb, La Branch Street—A. S. Oliver.
McComb, Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—J. H. Moore.
Osyka—T. M. Ainsworth.
Pleasant Grove—F. J. Jones.
Scotland—J. W. Price.
Summit and Topisaw—H. L. Norton.
Tylertown—J. M. Lewis.
Wesson and Beauregard—J. S. Purcell.
President of Whitworth College—I. W. Cooper.
Chaplain in United States Navy—W. N. Thomas.
Financial Agent Methodist Orphanage—W. T. Griffin.
Conference Evangelist—C. P. Jones.

Hattiesburg District.

Robert Selby, Presiding Elder.

Avera—P. H. Howse.
Bonhommie—B. H. Williams.
Collins—J. W. Thompson.
Ellisville—J. B. Cain; T. J. Halfacre, junior preacher.
Eucutta—J. C. Jackson.
Hattiesburg, Broad Street—A. J. Davis.
Hattiesburg, Court Street—H. A. Gatlin.
Hattiesburg, Main Street—J. T. Leggett.
Heidelberg—S. C. Moody.
Leakesville—J. O. Ware.
Lucedale—H. Mellard.
Lucedale Circuit—B. H. Rawls.
Magee and Sanatorium—W. M. Williams.
Mount Olive—J. L. Carter.
New Augusta—H. S. Westbrook.
Oloh—G. L. McNeese.
Petal—J. B. Stringer.
Prentiss—Otto Porter.
Purvis—W. H. Lane.
Richton—M. M. Black.
Silver Creek—E. A. King.
Sumrall—W. G. Forsyth.
Taylorsville and Mize—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelly.
General Evangelist—J. M. Smith.
Student in Millasps College—C. H. Gunn.

Jackson District.

J. Lloyd Decell, Presiding Elder.

Benton—H. R. McKee.
Bentonia—C. W. Wesley.
Bolton—C. A. Schultz.
Brandon—W. J. Dawson.
Camden—G. E. Allen (supply).
Eden—J. H. Grice.
Edwards—B. F. Jones.
Fannin—Eugene Wedgeworth.
Flora—H. A. Wood.
Florence—E. M. Allen.
Harrisville—W. B. Hollingsworth.
Jackson, Capitol Street—H. F. Brooks.
Jackson, Galloway Memorial—E. K. Means.
Jackson, Grace—I. H. Sells.
Jackson, Millsaps Memorial—M. K. Miller.
Madison—Percy Vaughn.
Mendenhall—J. L. Greenway.
Satartia—M. W. Porter.
Sharon—Leon Comfort (supply).
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—H. M. Ellis.
Secretary Rural and Home Extension Work, General Sunday School Board—J. L. Ferguson, Jr.
Professor in Millsaps College—C. A. Bowen.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager of Mississippi Home Finding Society—J. L. Sutton.
Superintendent of Czecho-Slovakia Mission—J. L. Neill.
Conference Evangelist—J. V. Bennett.
Home Missionary—Charles Assaf (supply).
Missionary to Africa—W. N. Ware.
Student in Millsaps College—H. W. F. Vaughn.
Conference Evangelist—E. B. Moll.

Meridian District.

M. L. Burton, Presiding Elder.

Bucatunna—W. M. C. Baggett.
Cleveland—S. E. Flurry.
Daleville—W. E. Dickens.
De Kalb—H. E. Raley.
De Soto—A. A. Sims.
Enterprise—T. H. King.
Lauderdale and Electric Mills—L. M. Sharp.
Matherville—W. D. Barrett.
Meridian, Central—A. F. Watkins.
Meridian, East End—A. M. Broadfoot.
Meridian, Fifth Street—C. M. Crossley.
Meridian, Hawkins Memorial—J. F. Campbell.
Meridian, Poplar Springs—J. H. Jolly.
Meridian, Seventh Avenue—H. C. Castles; E. D. Snelgrove, junior preacher.
Pachuta—R. E. Rutledge.
Porterville—D. P. Yeager.
Quitman—F. L. Applewhite.
Scooba—D. W. Ulmer.
Shubuta—J. D. Ellis.
Vimville—O. B. Matheny.
Waynesboro—W. A. Hays.
Waynesboro Circuit—R. A. Sibley.

Newton District.

L. E. Alford, Presiding Elder.

Bay Springs—P. H. Grice.
Burnside—H. J. Oakley.
Carthage—G. G. Yeager.
Chunky—W. W. Murray.
Decatur and Hickory—C. H. Stralt.
Forest and Morton—H. J. Moore.
Harperville and Lena—T. B. Winstead.
Homewood—T. C. Cooper.
Lake—M. L. White.
Laurel, First Church—J. R. Jones.
Laurel, Kingston—T. A. Ferguson.
Laurel, West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—E. J. Coker.
Newton—H. M. Johnson.
North Leake—J. W. Moore.
Philadelphia—J. Early Gray.
Raleigh—R. A. Allums.
Rose Hill—S. N. Young.
Shiloh—E. H. Cooley.
Trenton—C. H. Herring.
Union—R. H. Clegg.
Walnut Grove—V. R. Landrum.
President of Mississippi Conference Training School—J. F. McClellan.

Seashore District.

L. L. Roberts, Presiding Elder.

Americus—M. A. Massey.
Bay St. Louis—J. G. Galloway.
Biloxi—O. S. Lewis.
Brooklyn—W. L. Blackwell.
Carriere—H. J. Maddox.
Coalville—M. L. Ward (supply).
Columbia—W. W. Graves; supernumerary, W. B. Waldrop.
Escatawpa—A. C. Johnson.
Gulfport—W. J. Ferguson.
Hub—C. H. Gunn.
Logtown—J. T. Weems.
Long Beach—C. H. Williams.
Lumberton—W. L. Linfield.
Lyman and Kiln—B. F. Crook (supply).
Mentorum—Hugh Goff (supply).
Moss Point—J. M. Corley.
Ocean Springs—D. E. Vickers.
Pascagoula—J. H. Forman.
Picayune—B. L. Sutherland.
Poplarville—J. E. Williams.
Saucier—W. P. George.
Stillmore—B. W. Lewis.
Vancleave—W. F. Baggett.
Wesley Memorial and Veterans' Hospital—W. W. Moore.
Wiggins—M. B. Sharbrough.
President of Seashore Camp Ground School—H. W. Van Hook.
Student in Emory University—Jos. A. Smith.

Vicksburg District.

W. B. Jones, Presiding Elder.

Anguilla—W. A. Terry.
Centerville and Stephenson—V. G. Clifford.
Fayette—J. L. Smith.
Gloster and Liberty—B. M. Hunt.
Harriston—E. D. Simpson.
Hermanville—J. B. Holyfield.
Louise and Holly Bluff—W. B. Alsworth.
Mayersville—S. W. Bryant (supply).
Natchez—C. C. Evans.
Nebo—M. H. McCormack.
Oak Ridge—S. B. Watkins.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell (supply).
Rolling Fork and Cary—T. J. O'Neill.
Rosetta and Mount Vernon—N. S. Loftus.
Roxie—M. J. Miller (supply).
Silver City—F. B. Ormond.
Utica—C. Y. Higginbotham.
Vicksburg, Crawford Street—G. H. Thompson.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—H. A. Seymour (supply).
Woodville—G. P. McKeown.
Student in Millsaps College—G. H. Jones.
Conference Evangelist, and with special duties to Meridian, Newton and Hattiesburg Districts—Rolfe Hunt.

Transferred In—Benjamin L. Sutherland, an elder from the Pacific Conference.

Transferred Out—Jesse F. Watson, a deacon to the North Mississippi Conference; A. W. O'Bryant, an elder, to the North Alabama Conference.

CONFERENCE NOTES.

Rev. F. B. Ormond was granted leave of absence from the Conference, being called home on account of sickness in his family.

• • •

Rev. Robert Selby stated that an $8,500 pipe organ has been bought by the Crawford Street Methodist Church at Vicksburg.

• • •

Rev. B. L. Sutherland, after several years in California, where he was eminently successful in his work, came back home and was cordially received.

• • •

The manager of the Advocate, Mr. C. O. Chalmers, was delightfully entertained in the beautiful home of Mr. and Mrs. Alf. Muckle.

• • •

Six young men of Central Church, Meridian, were licensed to preach during the Conference year. This is a remarkable record for any church.

• • •

The new church at Canton is a thing of beauty, of which the whole community may well be proud. A $7,500 pipe organ has been bought, and will soon be installed.

• • •

The editor of the Advocate is greatly indebted to Rev. G. S. Harmon, assistant secretary, for many courtesies in connection with getting the proceedings of the Conference for the paper.

• • •

Dr. A. F. Watkins was again elected Secretary of the Conference, with G. S. Harmon and J. Lloyd Decell as his able assistants. No Conference that we know of has a better secretarial staff than the Mississippi.

• • •

The quartet composed of the Lewis brothers—B. W., H. P., J. M., and O. S.—sang several times during the Conference, to the delight and edification of the audience.

• • •

Rev. J. A. Wells and Rev. W. W. Nelson are well known throughout the Conference as sweet gospel singers, and their duets are real blessings to the hearers.

• • •

We noted with regret that Rev. J. E. J. Ferguson, who was in the hospital several months ago with an infected foot, still has to walk with crutches. We are glad to learn, however, there is steady improvement in his condition.

• • •

Central Methodist Church, Meridian, has installed a $16,000 pipe organ—one of the finest musical instruments in the State. Mr. C. W. Cochran has also presented Central with a set of chimes, costing $6,000.

• • •

Rev. J. L. Neill, Superintendent of the Czecho-Slovakia Mission, now at home to assist in the collection of the Centenary pledges, was cordially welcomed by his brethren of the Conference in which he holds membership.

• • •

Rev. L. E. Alford, presiding elder of the Newton District, made the statement—as we caught it—that one-fourth of the preachers of the Mississippi Conference have come from the bounds of that district. That is, indeed, a remarkable record.

• • •

It was a source of sorrow to the brethren that Rev. L. E. Alford, of Pascagoula, had suffered a breakdown in health during the year and had to ask for the superannuate relation. It is hoped that he will be fully restored to health within a year.

• • •

Canton is a beautiful little city. Its streets are well paved, its homes are modern and attractive, and its churches are a credit to the town. The high school building is a magnificent structure. The people of Canton are proverbially hospitable and cultured.

• • •

One of the most delightful features of the Conference was the visit of the Millsaps College Glee Club on Friday and the musical numbers rendered by it. The club is composed of about thirty young men and women, and their singing is of an unusually high order.

• • •

Mr. H. H. Ahrens, for the Times-Picayune, and Rev. E. H. Cunningham, for the Commercial-Appeal, gave the secular press full and accurate reports of the proceedings of the Conference. These two men are unexcelled as reporters of church gatherings.

• • •

Bishop Ainsworth has the respect, confidence and love of the brethren. He is a master in guiding the business of the Conference—never in a hurry, always considerate and courteous, and yet expediting matters so that the calendar is always

(Continued on Eighth Page.)

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

THE FIRST MILLION DOLLARS NOW NEARLY PAID—IS YOUR CHARGE HELPING?

By the time these lines are read it is practically assured that $1,000,000 will have been paid by the charges on Special Effort quotas. This fact seems important enough to inspire our thanksgiving and increase our courage to carry on. This million dollars now in hand out of the Special Effort, means $60,000 a year for the support of the Fogotten Man as long as time lasts. The thing thrills! It ought to send us to the task of raising the second million with greater zest than ever. The church is going to win this fight, and the preacher who does not do his part in the struggle will be an object of pity.

Tuskohoma, East Oklahoma, Hugo: Total assumed quota, $300; amount remitted, $82.

West End (Winston-Salem), Western North Carolina, Winston-Salem: Total assumed quota, $5,000; amount remitted, $1,000.

First (West Tampa), Florida, Latin: Total assumed quota, $150; amount remitted, $30.

First (La Grange), North Georgia, La Grange: Total assumed quota, $3,335; amount remitted, $825.

Lambuth Memorial, North Texas, Dallas: Total assumed quota, $1,560; amount remitted, $312.

Paris (First), North Texas, Paris: Total assumed quota, $7,000; amount remitted, $1,470.

Roxton, North Texas, Paris: Total assumed quota, $2,800; amount remitted, $615.

Colusa, Pacific, Sacramento: Total assumed quota, $1,680; amount remitted, $336.

First (Sacramento), Pacific, Sacramento: Total assumed quota, $2,016; amount remitted, $403.52.

Cape Charles, Virginia, Eastern Shore: Total assumed quota, $2,500; amount remitted, $500.

Hooker, West Oklahoma, Panhandle: Total assumed quota, $2,100; amount remitted, $449.50.

Beeville, West Texas, Beeville: Total assumed quota, $2,800; amount remitted, $588.

Devine, Lytle, West Texas, Uvalde: Total assumed quota, $1,840; amount remitted, $541.

Calvary (Charlotte), Western North Carolina, Charlotte: Total assumed quota, $3,143; amount remitted, $628.

West Market Street (Greensboro), Western North Carolina, Greensboro: Total assumed quota, $5,004; amount remitted, $1,833.25.

Walnut Cove, Western North Carolina, Mount Airy: Total assumed quota, $1,890; amount remitted, $378.

Swyre, Western North Carolina, Shelby: Total assumed quota, $372; amount remitted, $75.

Newton, Western North Carolina, Statesville: Total assumed quota, $2,475; amount remitted, $495.

Notasulga, Alabama, Montgomery: Total assumed quota, $1,317; amount remitted, $280.13.

Granger, Central Texas, Georgetown: Total assumed quota, $2,225; amount remitted, $463.50.

Citra, Florida, Gainesville: Total assumed quota, $1,590; amount remitted, $323.80.

Winter Haven, Florida, Orlando: Total assumed quota, $3,000; amount remitted, $700.

Monroe, Louisiana, Monroe: Total assumed quota, $4,520; amount remitted, $904.

Wright Mission, North Alabama, Florence: Total assumed quota, $275; amount remitted, $55.

Fayetteville, North Arkansas, Fayetteville: Total assumed quota, $3,500; amount remitted, $1,039.25.

Devereux, North Georgia, Augusta: Total assumed quota, $1,412; amount remitted, $307.55

Gateway, North Texas, Dallas: Total assumed quota, $1,650; amount remitted, $330.

Pioneer Memorial (Oakland), Pacific, San Francisco: Total assumed quota, $3,000; amount remitted, $1,190.27.

Washington Street (Columbia), Upper South Carolina, Columbia: Total assumed quota, $4,421; amount remitted, $885.

San Bernadino, Pacific, Los Angeles: Total assumed quota, $1,725; amount remitted, $345.

Franktown and Johnsons, Virginia, Eastern Shore: Total assumed quota, $2,730; amount remitted, $544.

Goldwaite, West Texas, Lampassas: Total assumed quota, $125; amount remitted, $25.

Gloucester Point, Virginia, Rappahannock: Total assumed quota, $1,500; amount remitted, $312.67.

Woodland Heights, Virginia, Richmond: Total assumed quota, $1,750; amount remitted, $350.

Mathis, West Texas, Beeville: Total assumed quota, $2,000; amount remitted, $400.

Cross Mills, Western North Carolina, Marion: Total assumed quota, $740; amount remitted, $148.

North Wilkesboro, Western North Carolina, North Wilkesboro: Total assumed quota, $3,025; amount remitted, $605.

Bishop, West Texas, Beeville: Total assumed quota, $2,694; amount remitted, $2,336.50.

McKinley Avenue (San Antonio), West Texas, San Antonio: Total assumed quota, $4,046; amount remitted, $824.11.

Main Street (Tazewell), and North Tazewell, Holston, Tazewell: Total assumed quota, $2,825; amount remitted, $851.70.

Grace Station, Texas, Jacksonville: Total assumed quota, $2,270; amount remitted, $451.

Doucette, Texas, Beaumont: Total assumed quota, $276; amount remitted, $60.

Memphis, Northwest Texas, Clarendon: Total assumed quota, $3,480; amount remitted, $700.

Mulberry Street (Macon), South Georgia, Macon: Total assumed quota, $5,280; amount remitted, $1,056.

LeKies Memorial (Norfolk), Virginia, Norfolk:—Total assumed quota, $2,558; amount remitted, $533.

Leighton, North Alabama, Florence: Total assumed quota, $2,100; amount remitted, $420.

Hamlet, North Carolina, Rockingham: Total assumed quota, $3,245; amount remitted, $649.

Hinton, Baltimore, Lewisburg: Total assumed quota, $3,500; amount remitted, $1,116.25.

First Church (Mansfield), Louisiana, Shreveport: Total assumed quota, $4,480; amount remitted, $896.

Robards, Louisville, Henderson: Total assumed quota, $1,145; amount remitted, $375.

Fayette, North Alabama, Jasper: Total assumed quota, $2,500; amount remitted, $500.

Evening Shade, North Arkansas, Batesville: Total assumed quota, $592; amount remitted, $108.75.

Clayton, North Carolina, Ralelgh: Total assumed qpota, $2,273; amount remitted, 0455.

Winona, North Mississippi, Grenada: Total assumed quota, $2,850; amount remitted, $736.50.

Bellevue, North Texas, Wichita Falls: Total assumed quota, $1,600; amount remitted, $320.

Bethel, Upper South Carolina, Rock Hill: Total assumed quota, $3,303; amount remitted, $727.50.

Emory University, North Georgia, North Atlanta: Total assumed quota, $500; amount remitted, $207.50.

Elm Street (Nashville), Tennessee, Nashville: Total assumed quota, $2,820; amount remitted, $1,000.

Oceana and Virginia Beach, Virginia, Norfolk: Total assumed quota, $1,923; amount remitted, $816.55.

Mason, West Texas, Kerrville: Total assumed qpota, $1,450; amount remitted, $290.

Leander, West Texas, Lampassas: Total assumed quota, $1,610; amount remitted, $412.45.

Melvin, West Texas, San Angelo: Total assumed quota, $442.50; amount remitted, $92.50.

Miles, West Texas, San Angelo: Total assumed quota, $750; amount remitted, $341.

Denver Heights (San Antonio, West Texas, San Antonio: Total assumed quota, $2,650; amount remitted, $530.

Gonzales, West Texas, San Marcos: Total assumed quota, $3,105; amount remitted, $661.50.

Sapulpa, East Oklahoma, Tulsa: Total assumed quota, $4,200; amount remitted, $840.

Sulphur Springs, Florida, Tampa: Total assumed quota, $685; amount remitted, $154.85.

Hamburg, Little Rock, Monticello: Total assumed quota, $2,025; amount remitted, $475.

Mount Washington, Louisville, Elizabethtown: Total assumed quota, $1,140; amount remitted, $437.

Bradford, North Alabama, Albertville: Total assumed quota, $1,250; amount remitted, $250.

Valley Head, North Alabama, Gadsden: Total assumed quota, $2,000; amount remitted, $422.80.

First Church (Temple) Central Texas, Georgetown: Total assumed quota, $4,675; amount remitted, $998.75.

Make all payments on Special Effort quotas to the Board of Finance, Security Building, St. Louis, Mo.

Consecration is the actual present surrender to God of the whole man and all we possess—hands, feet, eyes, lips, memory, affections, ambitions, time, reputation, friends, possessions, influence, family, all! How proper. Christ made us, keeps us, redeemed us, and has a right to us. The act of consercation is to recognize Christ's ownership and to accept it. It is not an act of feeling, but of will. It must be complete and eternal.—A. M. Hills.

Oh that we might live the higher life, the diviner joy, that we might taste the wine of immortality and rise up in its strength more than conquerors. The Lord, through the power of the cross, through the ever-pleading blood of Christ that has no words but a great look of love, help us to attain the heights heavenly, that we may come down again and do the earthly works without feeling their wearisomeness.—Joseph Parker.

The mania for speed has not yet set in among the law courts.—Detroit News.

The Home Circle

KOKOMO DOG ADOPTS HUMAN BABY.

The story of the unusually loyal devotion of a stray dog came to light at Kokomo, Indiana, recently. It is the story of "Jim," a big yellow nondescript, who "adopted" a little girl. He isn't homeless now, but we are getting ahead of the story, which is this:

When little Geraldine Rammel, a golden-haired child, was less than a year old, her mother took her on a shopping tour, the babe riding in a large perambulator. Stopping at a store to make her final purchase, the woman left the baby asleep in the perambulator in front of the store.

Coming out again, she was greeted by a deep growl when she attempted to approach the carriage. A strange dog, huge and tawny-coated, stood guard and refused to allow any one to come near. He also refused to leave. No one knew to whom the animal belonged, but evidently he proposed to stay where he was.

The mother became alarmed and was about to call a police officer to take away the unwelcome guardian. On a second thought, however, she realized that the big fellow was doing what he thought was right. She set about to convince him that she was a friend and approved his attitude.

She finally succeeded, and the dog consented to allow her to come near, but he did not leave. Instead, he walked sedately by the side of the perambulator all the way to the family residence. There was no foolishness from him—no cat chasing or rambling about in yards. He marched like a dignified soldier.

Arriving at the house, the big dog watched with interest while the little girl was taken out of the carriage. He insisted on going into the house. Not wishing to arouse his ire again, the family allowed him to enter.

After hearing the unusual account of the "adoption" of the baby by the strange dog, it was decided to give the animal a home, if he cared to stay. He did care to stay, and soon became "one of the family." Not knowing his real name, Jim was chosen for him, and he soon learned to answer to it. He was found to be a well-trained dog, above the average in intelligence, obedient and thoughtful of the welfare of his human associates. The family also discovered that he was not always as sedate and solemn as on the first trip home, but that he liked to romp and play.

But, while he made friends with Mr. Rammel and the two older boys, Jim's "true love" was the little girl. During the summer months he dozed for hours close to her crib in the shady yard, but he slept only lightly, and resented in no uncertain manner the aproach of a stranger.

When Geraldine learned to toddle, Jim's duties became manifold, but he took the increased responsibilities upon himself without question. When she could escape the eye of her busy mother, the child wandered all over the neighborhood.

Wherever she went, however, her self-appointed guardian was close at her heels. "Here come Jim and Geraldine" was frequently heard throughout the neighborhood. But the dog's devotion was not limited simply to trailing his charge. Time after time the child would wander toward the busy street, but the moment she started to step on the pavement Jim would catch the folds of her dress and gently pull her back into the yard.

(When first told of this feat, the writer gave little credence to it, but a personal investigation proved it to be true. In fact, he saw the dog pull the little tot back when she protested strongly.)

Jim's origin is still a mystery to the Rammel family, although it has been four years since he came into their lives and took it upon himself to care for Geraldine, who is now 5 years old. The dog seems to have a place in his heart for all members of the family, who are very fond of him, but it is to the back and call of the little girl that he responds most willingly.—C. F. Baker, in Our Dumb Animals.

A BOY WHO WAS BRAVE.

There is more than one way to be brave, as this little story shows. "Elton Tilton is just the bravest boy you ever saw, mother," said Wilfred "One day a big dog came along with his tongue hanging out, and we thought it was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle, and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pair of eyes."

"O mother," cried Wilfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two little boys talking about it as I rode in the car. I was proud of my boy, Wilfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Wilfred.—Presbyterian Banner.

THE RHINOCEROS' HORNS.

According to Dr. Herbert Lang, who studied the great white rhinoceros in the valley of the Nile, this animal has several very remarkable peculiarities.

Its lower lip is armed with a plate of horn as a protection against the sharp sword-grass, which constitutes a part of its food.

The strange thing is that the great horns which it carries on its nose—the front one of which is about twice as long as the rear one—do not grow from the bone, but from the skin. This is continuous under the base of the horn. The horns are attached to the skin by slender fibers, and two days after the animal is dead they can be plucked off with ease. Therefore these huge horns are not weapons of offense and defense, but merely tools which the big animal uses for pushing its way through the dense jungle. Dr. Lang says the white rhinoceros is a sociable and inoffensive beast. It never attacks men and never quarrels with its own kind. It has the habit of taking a daily mud bath. It is estimated that only about 3,000 white rhinoceroses remain, the others having been slaughtered as were the American buffalos.—Our Dumb Animals.

STRANGE COMRADES.

This incident occurred in Massachusetts during an unusually dry season several years ago when even large brooks were absolutely dry.

One hot Sunday afternoon in August I was reading to the children when we were startled by a barking and scratching at the kitchen door, which opens into a woodhouse. We knew it was not our dog, as he opens the door himself and goes in and out when he chooses.

I went to the door and, standing somewhat to the side, opened it, I'll admit, rather cautiously. In walked a harmless-looking brown dog the size of a hound, and directly after him stalked a full-grown deer with spreading antlers.

I closed the door softly, told the children, who were greatly excited, to keep very quiet, and then proceeded to find out what my strange guests wanted. The dog walked about sniffling the air, and at last located a pail of water that was in the sink. He put his forepaws on the edge and gave a most distressing howl. With all haste I filled a pan and placed it on the floor, and dog and deer drank together while I stood by, adding more water as necessary.

Both dog and deer were very friendly, and allowed us to pet them, but they soon became uneasy, and when the dog went to the door and barked to be let out the deer followed. We watched them out of sight, strange comrades indeed. The deer kept strictly to heel, and when the dog went under a fence the deer went over in the same place.

Upon making inquiries we learned that they were the property of a gentleman in an adjoining town. He had found the deer when very small and had secured permission to keep him. The animal was not given his freedom when hunters were supposed to be about, but it was a hunter's shot that eventually ended the beautiful creature's life while he and his "pal" were enjoying one of their Sunday runs.—Our Dumb Animals.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

IMPORTANT NOTICE—CHANGE OF ADDRESS.

Brethren of the patronizing Conferences who have changed appointments will please notify us at once, that we may make corrections on our mailing list. In writing, please give the old address as well as the new.

BUSINESS MANAGER.

CONFERENCE NOTES.

(Continued from Fifth Page.)

in good shape. His leadership has been a blessing to Mississippi Methodism.

* * *

Rev. W. M. Sullivan, the host of the Conference, was untiring in his efforts to provide for the comfort of the members and visitors. Nothing was left undone that would make their stay pleasant. Brother Sullivan had the sympathy of all in the serious illness of his wife, whose condition, however, we are glad to state, was constantly improving.

* * *

The Conference heard gladly Dr. Clovis G. Chappell, of First Church, Memphis, in a series of addresses. Dr. Chappell is one of the most effective speakers on the American platform; but, what is more, he is one of the greatest preachers in the American pulpit. His messages reach the heart and stir the deepest emotions of the soul. He was a blessing to those who heard him.

* * *

The editor of the Advocate was most hospitably entertained in the lovely home of Dr. and Mrs. J. B. Howell. The happy associations of college days were delightfully renewed, and the whole stay was one of unalloyed pleasure. The home is blessed with three beautiful children—J. B., Jr., Katharine, and Baby; and the presence of the Doctor's mother, Mrs. Blanche Howell, is a benediction to all. Fellow-guests were Rev. A. M. Broadfoot and Rev. W. G. Forsyth. There is nothing more beautiful in this world than a Christian home.

PERSONAL AND OTHER NOTES.

Rev. R. G. A. Carlisle writes that he has reached Vaiden, Miss., his new field of labor, was cordially received, and that he is delighted with the outlook.

Rev. G. W. McLain, who has many friends in his "home" Conference, was changed at the recent session of his Conference from Clifton, Arizona, to Claypool, Arizona.

Rev. R. T. Ware reports a great meeting at Vivian, La., in which the preaching was done by Rev. Dan Kelly. There were sixty-eight additions to the church.

Rev. H. N. Harrison has had a prosperous pastorate this year at Slidell, La., having received about sixty members into the church, fifty-two on profession of faith.

The many friends of Rev. H. E. Partridge, formerly of the Mississippi Conference, but now of the Florida Conference, will sympathize deeply with him in the sorrow caused by the death of his wife recently.

The new church at St. Tammany, La., was dedicated last Sunday. Rev. H. N. Brown, presiding elder of the Baton Rouge District, preaching the sermon. St. Tammany is on the Pearl River charge, Rev. H. W. Jamieson, pastor.

Rev. H. W. Jamieson, the pastor, held a fine meeting recently at Bush, La. There were ten or twelve accessions to the church. Rev. J. B. Grambling, of New Orleans, preached once during the meeting.

The board of stewards of the Crawford Street Methodist Church, Vicksburg, Miss., passed resolutions highly commending Rev. Robert Selby for his diligent and effective labors among them during the past quadrennium.

Prof. J. E. Carruth, formerly a prominent layman of the Brookhaven District, Mississippi Conference, is now principal and supervisor of the Rural Training School, a department of the Texas State Teachers' College, at Fairlie, Tex. The Advocate goes to him in his new home.

Dr. Alonzo Early, host of the approaching session of the Louisiana Conference at Crowley, announces that Dr. F. N. Parker, of Emory University, will deliver three lectures during the Conference. Dr. Parker is a greatly beloved member of the Louisiana Conference.

The Noel Memorial Church, Shreveport, La., has recently been thoroughly renovated and beautified. The first service in the "new" church was held last Sunday. On Nov. 13 a reception will be given in honor of the 540 new members received during the pastorate of Rev. W. W. Holmes, of Bishop and Mrs. Sam R. Hay, of Dr. and Mrs. R. H. Wynn, and of the faculties and students of Centenary College and Centenary Academy.

We announce with sorrow the death of Mrs. Jennie C. Norsworthy, widow of the late Rev. R. D. Norsworthy, of the Mississippi Conference, at the home of her daughter, Mrs. E. Durbin, in Meridian, Miss., on Oct. 20. The body was laid to rest in Yazoo City, Miss. She is survived by two daughters, Mrs. E. Durbin and Mrs. W. B. Johnson, and one son, Rev. T. J. Norsworthy. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

RESOLUTIONS CONCERNING UNIFICATION ADOPTED BY THE NORTH MISSISSIPPI CONFERENCE.

The following resolutions were introduced by Rev. T. H. Lipscomb and unanimously adopted by the Conference:

Whereas, the Conference will be called upon at its next session to vote upon the pending plan of unification; and,

Whereas, it is vitally important that the membership of the church be informed and given ample opportunity to express their judgment on this important subject as they were given such opportunity to express themselves concerning its separate organization in 1845; therefore, be it

Resolved, That we recommend that all churches in the Conference elect their delegates to the district conference in some designated time, public notice of which church conference for the election shall be given at least four weeks in advance, and we would suggest that this be done in all churches at the first regular preaching services in the month of March.

Be it further resolved, That it is the sense of this Conference that each church conference should take action informing its delegates of the church approval of or opposition to this measure.

Be it further resolved, That we would urge upon all our people to consider this vitally important matter calmly, judiciously and prayerfully, to the end that all our Conferences may act wisely and in the fear of God and in such a way as will promote the highest interest of our beloved Methodism and the Kingdom of God as we stand related to it.

CHANGE OF APPOINTMENT.

Bishop W. N. Ainsworth authorizes the Advocate to announce that, to accommodate conditions of sickness in the family of one of the brethren, Rev. E. H. Cunningham has been appointed presiding elder of the Corinth District, North Mississippi Conference, and Rev. W. N. Duncan has been appointed pastor at Okolona, Miss.

BACK TO THE PELICAN PINES.

My time as pastor at Decatur, Ala., is out, and I am again free. I offer my services to any pastor who desires help. Write to me at Mansfield, La., and keep me busy.

S. A. STEEL.

TO OFFICERS OF WOMAN'S MISSIONARY SOCIETY, PASTORS, AND CENTENARY TREASURERS OF NORTH MISSISSIPPI.

Please observe that the address of my daughter, Mrs. W. V. Pittman, is 602 West Market Street, Greenwood, Miss. For two years I have gladly forwarded your mail to her. I will not be at Winona longer, hence will be deprived of this pleasure.

I bespeak for Mr. W. D. Hawkins, my successor in collecting Centenary pledges, your cordial cooperation. Let all letters, inquiries, reports and money go directly to him hereafter. His address is Meridian, Miss. Write down his name and address in your vest pocket diary, so it will always be convenient. That is the way I do, and can write any one of many persons, no difference where I am, nor how much I have forgotten.

Let us all keep on working and praying until all Centenary pledges have been paid. It makes my heart sick to contemplate the tragic consquences to be suffered on account of unpaid pledges.

I go to my new field of labor with much joy, and pray that all others may be as happy and more useful in Christ's kingdom.

Cordially,

BEN. P. JACO.

Shelby, Miss.

TO THE BRETHREN OF NORTH MISSISSIPPI, MISSISSPPI, AND LOUISIANA CONFERENCES.

Dear Brethren: At the last session of the North Mississipi Conference I was appointed Conference evangelist, and take this means of informing any that may want my services that I am open for engagements for the coming year.

While I am assigned to the North Mississippi Conference, it does not prohibit my holding meetings out of this Conference when not at work in its bounds.

To those who may not know of me or my work, I shall be glad to furnish testimonies of the brethren whom I have assisted the past two years.

No "high pressure financial campaign" used. Envelope system used entirely.

I have been in the evangelistic work practically five years, but have given my entire time to it for the past two years in the two Delta Districts of the North Mississippi Conference.

Any inquiries will receive prompt attention.

Fraternally yours,

JOHN W. ROBERTSON.

Permanent Address: 677 Poplar Avenue, Memphis, Tenn. Phone Main 9875.

A SPECIAL OFFER

THE NEW ORLEANS CHRISTIAN ADVOCATE WILL BE SENT TO NEW SUBSCRIBERS FROM DATE OF RECEIPT OF NAMES TO JANUARY 1, 1926, FOR $2.00.

The regular subscription price of the Advocate is $2 a year.

The unification issue is before the church—both sides of the question will be discussed in the Advocate. Read the paper and become fully informed.

Every issue of the Advocate contains local and general church news.

Departments are maintained in the Advocate for the various organizations of the church.

Contributed and selected articles on vital themes appear each week.

FROM NOW UNTIL JANUARY 1, 1926, FOR $2.

Pastors are urged to call attention to the SPECIAL OFFER and to secure new subscriptions. We shall heartily appreciate their co-operation.

This offer applies to NEW subscriptions only. Cash must accompany order.

LOUISIANA CONFERENCE.

Class of the Second Year.

The Class of the Second Year will meet the Committee on Tuesday afternoon, at 5 o'clock, at the First Methodist Church. Each member will please have the record of his work so as to be able to turn it over to the Committee at once.

CHAS. W. CRISLER, Chairman.

Class of the Third Year.

Members of the Class of the Third Year will kindly meet the Committee in the Conference room, Crowley, La., on Tuesday, Nov. 18, at 4 p. m.

If inconvenient so to do, then do as requested by letter sent.

JOHN F. FOSTER, for Committee.

Board of Education.

The Board of Education is called to meet in the Methodist church at Crowley on Tuesday evening, Nov. 18, at 7:30 o'clock, to consider matters pertaining to the welfare of Centenary College.

H. T. CARLEY, Chairman.

NOTICE, LOUISIANA PREACHERS!

Separate report blanks are provided in the new forms for pastors' statistical reports for the Superannuate Endowment fund. This form must be used in making out your report to Conference this year. Please prepare your reports carefully and hand in not later than the closing session of the first day of Conference, as required by Conference action. This is very important. The work of the Statistical Secretaries will be heavier than usual this year, and every preacher in the Conference can materially assist by handing in his report promptly on arrival at Conference.

Thanking you for this co-operation, I am,

Faithfully,

ROBT. W. VAUGHAN,
Statistical Secretary.

NOTICE TO CONFERENCE DELEGATES EN ROUTE TO CROWLEY VIA ALEXANDRIA.

All delegates who spend the night in Alexandria can get a special rate of $1 per night (two in a room) at the European Hotel, across from the Union Station, and at the Rapides Hotel, corner Second and Washington Streets.

The Southern Pacific train leaves at 6:15 a. m. and arrives at 9:45 at Lafayette. Train leaves at 12:30 for Crowley, from Lafayette.

All who wish to take advantage of these special rates please notify me, and I will be glad to make reservations.

C. D. ATKINSON.

Alexandria, La.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. S. C. Moody, Heidelberg, Miss., 2; J. E. Whittington, Liberty, Miss., 3; Mrs. C. M. Lovitt, Pachuta, Miss., 3.

I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.—Woodrow Wilson.

The very same gospel which sets before the single believer the glorious issue of life, at the same time and by the same message binds up his hope with that of every other believer and, more than that, with destiny of the whole world. It is only by neglecting the resurrection that the Christian can be isolated.—Brooks Foss Westcott.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

PASTOR'S HELPER HAS OPEN DATES.

I have open dates to assist pastors as singer and Young People's worker, in their revivals. Have seven years' experience. Wire or write me for dates. Open, November and December, and later dates. Robert J. Kennedy, singer, 4111 Munger Avenue, Dallas, Tex.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

After passing her eighty-third birthday, MRS. LAURA L. DeLAP passed to her eternal reward a few weeks ago in the old city of Natchez, Miss. She was born there, and spent her long life, one might almost say, under the same roof where she was born. But the old home burned several years ago, and she was compelled to live elsewhere for the last years of her life. Her younger adult years were spent in the school room, where she was well beloved. When about 33 years of age she was happily married to Mr. E. George DeLap, a prominent business man of her home town, who died in 1911. One child, Miss Laura DeLap, lived to bless her father and mother. Mrs. DeLap joined the Jefferson Street Methodist Church in Natchez when she was 13 years of age, and during her long life no one ever tried to follow the Master's command to "judge not" more completely than she did. Her charity was not always wisely given—it was so catholic that many imposed upon it. But literally she gave as it was given her, and never sparingly. Her unselfishness was sublime; she never seemed to think of herself at all. I first met her in December, 1888, shortly after my father was appointed as pastor of the Jefferson Street Church. It was the holiday season, and her carriage was literally full of good things for the poor; with her little daughter for company, she was distributing cheer to the less fortunate. She did not wait for holidays, but gave daily throughout the years. I do not recall seeing her with an empty carriage, unless it was homeward bound—and then the marks of milk bottles, packages, etc., were clearly seen. The last ten or twelve years of her life were spent in much pain. She bore her afflictions uncomplainingly—her greatest sorrow being that she could do nothing for others. Gradually the life machinery moved less easily, and as the summer waned, she passed on to join the loved ones over on the other side.

"I was hungry and ye fed me" can be her epitaph.

J. C. BALLARD,
Lieutenant Colonel, Reserve.
Biloxi, Miss.

On the morning of Sept. 2, 1924, at 2:30 o'clock, at the Methodist Hospital, Hatiesburg, Miss., the spirit of BENJAMIN FRANKLIN HEARST so quietly, so sweetly and so beautifully returned unto the God who gave it. All that faithful physicians, nurses and loved ones could do was of no avail, and with every member of his family at his bedside, after six weeks of suffering in hospitals, he quietly and bravely went to sleep and awoke in Heaven, where there is no suffering nor sad good-bys. Frankie was born Feb. 22, 1881, and at the tender age of 9 years gave his heart to God and joined the Methodist church, and was ever loyal to his Savior, his church and his family, whom he loved so well. His desire was to get well to be with his widowed mother, but he told her, "Mamma, if I don't get well, don't grieve for me, for I will be in Heaven waiting and watching for you." Precious brother, we know you are "safe in the arms of Jesus," but how we miss you! He said he loved every word in his Bible; and his life was beautiful in its service to his Savior. His pastor, Rev. B. H. Williams, assisted by Rev. Mr. Moody, a former pastor, conducted the funeral services, and his precious body was laid to rest by the side of our dear father and brother, and they are waiting for us now in Heaven.

"O, how sweet it will be,
In that beautiful land,
So free from all sorrow and pain,
With songs on our lips,
And with harps in our hands,
To meet precious Frankie again."

SISTER.

MRS. AMANDA C. FULTON, (nee Currie), wife of J. B. Fulton, was born Sept. 4, 1859, and on Aug. 25, 1924, departed this life to be with God. She was married to Brother Fulton on April 4, 1878. To this union were born two daughters, both of whom, with the father and many relatives and friends, mourn their loss. Sister Fulton was a lifelong Methodist, having joined the church early in life, and lived a consistent member until death. She loved her pastor, and attended the services of the church regularly until her affliction rendered her unable to attend. She was in bad health the last two or three years of her life, and for about one year was confined to her bed. She underwent two operations, without avail, and suffered untold pain, but she bore her suffering with grace and fortitude, and an unflinching faith, and always manifested much patience and love. This pastor always found it a source of inspiration to visit her and behold her beautiful faith, and hear her speak of her home in Heaven, and express her desire to go when it might please the Lord to take her out of her suffering. She leaves indeed a heritage to the two daughters, the husband and relatives. To the bereft loved ones, permit me to say, only God can ease and calm the disturbed soul amidst such sorrow in life. To him I commend you, and pray that there may be another family reunion some day—a day which is not followed by night, and a coming together never to be separated one from the other.

Her pastor,
T. B. WINSTEAD.
Carthage, Miss.

SARAH NEILSON PARTRIDGE was born in Barnwell, S. C., Sept. 14, 1852, and died at Jacksonville, Fla., Sept. 8, 1924. She came with her widowed mother, Mrs. J. H. Neilson, to Monticello, Fla., in 1868. There she was converted and joined the Methodist church in the fall of 1871, in a meeting conducted by the pastor, Rev. U. S. Bird, who was assisted by the young Wofford graduate, with whose life she later linked her own. She was married Oct. 29, 1873, to Henry Edward Partridge, then in his second year in the Florida Conference. Thus began a life of Christian service and happy wedlock,—which was to last through more than a half hundred years. Mrs. Partridge was an attractive woman, beautiful in form and feature, whose personal characteristics added charm to her life. She was a devoted wife and mother and friend, and was a sincere lover of her Lord. She was full of good cheer; and even in the midst of suffering, she retained the spirit and hopefulness of youth. She had a long illness, and finally underwent a severe operation, from which she could not recover. This good woman was the mother of eight children, five daughters and three sons, all of whom were present at the passing of their mother: Mrs. Ethel B. Hudson, Miss Frances H. Partridge, Henry E. Partridge, Jr., Mrs. Grace P. Hartridge, Mrs. Mortimer Johnson, Mrs. Mary Louise Starbuck, Paul W. and John N. Partridge. There are also twenty-six grandchildren and a great-grandchild. The pastors of our Methodist churches in Jacksonville acted as an escort and as pallbearers from the residence to the depot. The body was laid to rest in the family burying ground at Monticello, near that of her good mother. Better than my own words are those of her devoted and bereaved companion, which I now quote: "Her conviction was deep, her commitment full, and her conversion definite. Later in life she sought and obtained the experience of perfect love. Never did she falter or shirk or complain of the requirements or difficulties of the work. Nor did she seek better places. She was uniformly cheerful, patiently toilful in the interests of her home, and, as far as possible, of her church; and devotedly unselfish to those around her. She poured the wealth of her love and strength of her pure life into that itinerant's home; and her husband and eight children rise up to call her blessed. Her prime characteristics were sincerity, cheerfulness and faithfulness to obligations. She was not afraid to die, although the attack that took her from us was too sharp and full of pain to allow her to think much of going. Her life was, and still is her best testimony. At St. Luke's Hospital, in the early morning of Monday, Sept. 8, she slipped away from us to be forever with the Lord, and—please God—to await the coming of every one of her loved ones."

J. F. BELL.
Palatka, Fla.

IN MEMORIAM—MRS. M. A. VAN HOOK.

"An angel came to earth one day,
And scanned the passing throng,
Some with a sigh upon the lips,
And some with everlasting song,
A face most sweet and passing fair,
With love beaming in her eyes,
And a halo o'er her hair.
So stooping low, he pressed a kiss
Upon her white forehead,
And smiling sweetly in his arms,
She passed into the light."

Henrietta Elizabeth George was born June 26, 1834, in Mobile, Ala., where she spent her childhood. Her college days were spent at Athens College, Athens, Ala., graduating from that institution in June, 1852. In the same month that she stood as a sweet girl graduate, she stood at the altar as a bride, entrusting her life into the care and keeping of her lover, M. A. Van Hook, going to his home in New Orleans, La. So young and beautiful, so gifted and accomplished, Mrs. Van Hook began to make the most of a wonderful life. She was not only a true wife, a home-maker and mother, but a writer. Many articles were written by her and published in the current magazines of the day, she being a regular contributor to Godey's Ladies' Book. She truly dedicated her fine voice and great musical talent to the glory of God, and for a number of years was leader of the choir at Old Felicity Street Church in New Orleans, La. She was prominent in church and social affairs in New

(Continued on Next Page.)

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IN MEMORIAM—MRS. M. A. VAN-HOOK.

(Continued From Page. 10)

Orleans, Selma, Ala., and Columbus, Miss, her accomplishments and wealth giving her a position of influence. During the Civil War, Mrs. Van Hook's home was in Selma, Ala., and she was a veritable angel of mercy to the sick and suffering soldiers. She was a leader in all the work, nursing, feeding and sewing for our boys in gray. In 1870, Mrs. Van Hook, with her husband and family, moved to Jackson, Miss. Mr. Van Hook passed away in 1896. The coming of this family was a blessing to the church and to the community. Mrs. Van Hook came of a long line of Methodists, her grandfather, Rev. Mr. Longly, being one of the Wesley's "Legal Hundred." This is the heritage she has left to her children. Only three of the ten children are now living: Mrs. George T. Howard, of San Antonio, Tex.; Rev. H. W. Van Hook, of Biloxi, Miss., and Mrs. J. T. Lowther, of Jackson, Miss., with whom she made her home; also to the seventeen grandchildren and the thirteen great-grandchildren.

"At times 'tis given us to know
A woman who to us doth seem a queen,
Such dignity hath she, such gentle mien;
Though age hath ripened her life below,
With love she ever ruleth, striving to bestow
Upon her world, ofttimes in ways unseen,
A richer life, dispassionate, serene,
To one of these, how great the debt we owe!

Just such a woman, gentle, true, was she,
Whom God has called to dwell with him above,
A recompense well earned and well bestowed,
Cultured, refined, adorned with piety,
A subject fit for kingdoms,
As revered she stands within that blest abode."

J. C. Cavett, Thos. P. Barr, Mrs. Miriam Phelps, Committee.

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Gargle with warm salt water
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Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

Why not get a 60 cent box today and increase your already decreasing energy and strength. Take them for 30 days and note the pleasure you get from feeling younger again.

There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.

OUR WORK AMONG THE NEGROES

By Dr. J. W. Perry.

In 1860 the Methodist Episcopal Church, South, employed two hundred and forty-seven white ministers who were appointed missionaries to the slaves. They gathered large numbers of converts. There were about 80,000 colored members in the Southern Methodist Church when the war broke out. Many of them went away to other churches following the period of strife, but quite a large number remained loyal and would not leave the old "mother church" until authority was given by the General Conference and they were organized into a separate ecclesiasticism, the Colored Methodist Episcopal Church. They have their own bishops and own church officers and manage their own affairs, but with the assurance that the Southern Methodists would not cease to care for them and be interested in helping them.

They early began to look after the education of their race, and the heroic sacrifices they have made are amazing. Out of their poverty, they have erected some splendid plants, and this has been done with only small aid from the "Mother Church." They did have help in the development of Paine College and Lane College, and occasionally aid was given in all their institutions. They have labored under great difficulties, and in recent years the only means of expansion was for one of their bishops to appoint a young man for a new charge, who would come to the field and secure him a job out of which to make a living and as much time as he had left to gather his people, preach to them, organize them, and so build up the church. Despite all the difficulties, they have grown to a membership of three hundred and sixty-five thousand souls. We are now aiding them to support about one hundred and ten of their own men to serve in the needy places among their people, against two hundred and forty-seven white missionaries in 1860.

In addition to the evangelistic work of this kind, each year a school for their pastors, lasting for ten days, is conducted in some part of their territory. Last year there were two hundred and forty-six in attendance at the school at Texas College, Tyler, Tex. No more eager, earnest body of men ever assembled. They made the best use of their time; and how they pleaded for such a chance once every year! At present, it is not possible to have more than one of the schools a year, and it takes a period of about three years to cover the whole territory of the South.

Through the Centenary we are giving aid to five schools under the control of this church to the extent of a maximum of $50,000 each. It is encouraging to see the wise use they have been making of this money—three have erected much-needed buildings, one has added money to its endowment, and the fifth one is planning a building program. It was proposed also to provide $250,000 through the Centenary for Paine College, all of which is sorely needed if this institution is to fill the place it ought to fill in the development of these people and this church.

One of the greatest needs is a school for the preparation of teachers, preachers and social workers, and that is what is designed at Paine College. No graduate of this institution has ever been convicted of crime, and stands as one of the finest illustrations of co-operation between the races. Through all its years its faculty has been composed of both white and colored teachers. The Board of Trustees are of an equal number of white and colored members. Bishop Darlington is the president, and Bishop Williams, the vice president of the Board. They are both excellent presiding officers.

This is a fine proof and illustration of the fact that white and colored people can work together for the best interest of both races and live in peace and quiet and so glorify God in their lives. Fine grounds have been secured and steps are being taken for the erection of some very much needed buildings. The church must carry on this work. We cannot fail these brethren who so long have trusted us and looked to us for help.

EVANGELISM.

By Dr. R. L. Russell.

The church is called and commissioned to evangelize all nations of the world. And to evangelize all nations of the world means to make an attempt to make Christian every individual in the world. So that at the very heart of our Gospel is the doctrine of evangelism—one person winning another person to Christ.

The Methodist church is particularly called to evangelize, for she was born in a revival and has always been considered a revival church. It is the revival spirit that has characterized us and made us stand out as a distinct people. When we lose this power we have lost our greatness as a church.

We are better organized now for evangelistic work than we have ever been. We have our General Committee on Evangelism; our Conference Committees on Evnagelism; our Church Committees on Evangelism. The Sunday school and Epworth League are organized for evangelism with their groups. Evangelism is being taught in all our Summer Schools for Pastors. We have our general evangelists and our Conference and district evangelists, so that organically we are still a powerful evangelistic force.

What we need now is the spirit of evangelism to come upon our pastors and people in a remarkable and most outstading way. We need evangelists to go into the waste places of the church to strengthen the things that remain; to break new ground in new territory; organize new Sunday schools; new congregations; help the pastors on mission charges; go into the new sections of our great cities; hold revivals; visit from house to house and build up congregations.

We could employ the full time services of twenty-five men to do nothing else but the work of missionary evangelists. We are praying that the church will make it possible for us to employ these men. There ought to be twenty-five individuals, or twenty-five churches somewhere in the denomination who will take the salary of one of these men, and thus enrich their own lives, make stronger their Christian faith, and make it possible for many people in America to hear the Word of God and become evangelists themselves and thus reach others.

The Centenary has been largely responsible for increasing the salaries of preachers 43% in four years, a total of nearly $3,000,000 a year.

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for croupy children because it quickly clears away the choking phlegm, stops hoarse, croupy coughs and allows restful sleep. No alarming croup when Mother keeps a bottle of
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NERVOUS, RUN-DOWN MOTHERS

Worn Out Caring for Children and Housework—See how Lydia E. Pinkham's Vegetable Compound Helps

Indianapolis, Indiana.—"I was in a very nervous and run-down condition while nursing my baby, and hearing some talk of Lydia E. Pinkham's Vegetable Compound, I began taking it. From the second bottle I noticed a big improvement, and I am still taking it. I am not a bit nervous now, and feel like a different person. It is a great medicine for any one in a nervous, run-down condition and I would be glad to give any one advice about taking it. I think there is no better medicine and give you permission to publish this letter."—Mrs. Anna Smith, 541 W. Norwood Street, Indianapolis, Indiana.

The important thing about Lydia E. Pinkham's Vegetable Compound is that it does help women suffering from the ailments common to their sex.

If you are nervous and run-down and have pains in your lower parts and in your back, remember that the Vegetable Compound has relieved other women having the same symptoms. For sale by druggists everywhere.

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Teacher Training Record.

Our Conference records show the following interesting facts: Nnmber of credits issued in 1921, 76; in 1922, 289; in 1923, 606; in 1924, 1,000 or more.

Nnmber of credits issued at our Standard Training Schools, 1924: Lake Charles. 22; Monroe, 49; Baton Rouge, 44; Ruston, 43; Houma, 27; Amite, 59; Alexandria, 66; Minden, 57; Shreveport, 84; New Orleans, 94.

Miss Cora Perkins, of the Nashville office, writes: "I was certainly glad to get the news from the New Orleans school that yon sent. I hope that the number of credits comes np to expectations.

"I am enclosing the figures that yon asked for. You will notice that this incldes only September, and that October is yet to be heard from. As we have quite a number of credits for October, one hundred and fifty or more, not including the New Orleans school, I wonld like to suggest that yon wait until yon get October's report from our office before making up your report. If you do, this will give Louisiana in the neighborhood of a thousand credits, something to be proud of."

Your Conference Superintendent had the great pleasure of visiting the Istrouma Sunday school at Baton Rouge, Sunday, Oct. 26. Rev. B. B. McCullin is the pastor and Mr. W. P. Carnes is superintendent. The membership of this school is about one hundred and twenty, with nine classes. They have just recently moved in their new Sunday school building, which has six class rooms. The prospects are good for this Sunday school.

Rev. S. L. Riggs, of Opelousas, writes: " I want to know if you can come by and check up our Sunday school before going to Conference." We appreciate such invitations as this.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Our motto for the year: "Let us go forward on our knees."

Our goals for a five-year period: 75.000 enrollment in our Sunday schools; 400 Gold Seal Diplomas for our officers and teachers; 50 students from Millsaps and Grenada taking graduate work in religions education; $50,000 endowment for the chair of Religions Education in Grenada College.

For the present year: Eight Standard Training Schools, ten county and circuit schools; 100 schools adopting and using the program of work.

To carry out the above mentioned goals the Conference passed a resolution asking that the Sunday schools give the Sunday School Board the offering taken on the fifth Sunday in November. Can a man forget his own best interests? Do this much for your own teachers.

Our first school is to be held at Clarksdale, Nov. 22-27. The following courses are to be given:

A Methodist Church and Its Work, R. H. B. Gladney instructor.

Pupil Study, Mrs. J. B. Randolph, instructor.

Story Telling, Mrs. W. W. Templeton, instructor.

Missionary Message of the Bible, (teacher not secured).

Write Mrs. H. L. Talbert, Educational Director, Clarksdale, for further information.

HUMAN INFLUENCE.

By Rev. S. D. Howard.

"For none of us liveth to himself, and no man dieth to himself."—Romans 14:7.

You can see that the measure of our influence for weal or woe will be a hidden and terrible secret, until the day when the spirit, blindly driven to despair and guilt, shall stand writhing and wretched, to confront those by whom the offense came, and teach that human influence is eternal.

Almighty God has written upon the flowers that sweeten the air; on the breeze that rocks the flower upon the stem; upon the rainbow, that refreshes the sprig of moss that lifts its head in the desert; upon every peaceful shell that slumbers in the caverns of the mighty deep; and no less upon the mighty and glorious sun, which warms and cheers the teeming millions of creatures which live in its light. and upon all his work, the mighty and eternal truth, that no man liveth to himself, and no man dieth to himself. This truth is as startling as it is eternal.

The idea of a human being without Influence is preposterous. Why, if you should stand still and shut your eyes and fold your arms, you exert an influence by the position you occupy. The human family is a unit: "And hath made of one blood all nations of men for to dwell on the face of the earth. and hath determined the times before appointed. and the bounds of their habitation." Acts 17:26.

There is the silent influence of example, which, after all, is the most powerful and effective. This silent influence of example is manifested more or less by every individual, and is constantly operating for good or evil. for weal or for woe. Of course, distinguished rank and position in society add greatly to personal influence. Look at the influence of such men as William Jennings Bryan, and Henry Ford; St. Paul has more influence in the world to-day than he did when he stood on Mars Hill and preached the gospel of Jesus Christ; and the same is true of John Wesley, John Knox, Fannie Crosby, Francis Willard.

There is the influence that comes with wealth, and with the man or woman of great education. The man or woman of wealth may use that wealth and influence to bless the world, or they may use it to curse the world; and the same is true of the man or woman of much education.

Influence is perpetuated! Long after a man or woman has crossed the river that divides time from eternity their influence goes on for good or bad. Look at Jereboam, long after he had passed into eternity, when men of Israel died the people would refer to the "sin of Jereboam that made Israel to sin."

Oh, the power of human influence! what a blessing when used to glorify God, and on the other hand, what a curse when it is not used to glorify God and make the world better!

No man liveth to himself, the Scriptures declare.

No man dieth to himself, is also stated there.

Human influence, will never, never end.

A blessing or curse, will it surely send.

HEARING RESTORED OFTEN IN 24 HOURS.

Amazing Results Secured In One Day By Use of Virex, Formerly Known As Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says, "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years standing, is improving wonderfully."

Mr. Ben Jackson, who lives in Indiana, says: "Before I used Virex I could hear nothing. After ten days I could hear my watch tick."

Angeline Johnson, a Mississippi resident, had been stone deaf for eighteen years. She says, "Virex has stopped my head noises and I can hear the train whistle 3 1-2 miles away."

Roy Fisher, Iowa man, says, "I hadn't heard a watch tick for eleven years—now I can lay my watch on the table and hear it plainly."

Mr. W. A. Lumpkin, of Oklahoma, says, "After being deaf 38 years, I used your treatment only a few days and hear fairly well."

Mr. Anthony Chapman, of Michigan, says, "The terrible head noises have stopped entirely and my hearing is practically back to normal."

Deaf Baby Now Hears.

Mrs. Ola Valentine, of Arkansas, says, "My little boy, now 5 years old, had been deaf since about 4 months of age. Now he hears very well and is learning to talk."

Mr. Mather Pelleys says, "My young son, deaf for years, has used Virex for only three days and he hears almost as well as ever before."

Such amazing reports come from all over this country and Canada. The prescription which is known as Virex, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that Virex will restore your hearing quickly, and to introduce this remarkable treatment to a million more sufferers, we will send a large $2.00 treatment for only $1.00 on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Dale Laboratories, 1659 Gateway Station, Kansas City, Mo., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.

New Home Lamp Makes Its Own Fuel

Brilliant 300 Candle Power Light Turns Night Into Day.

A new home lamp which makes its own fuel, gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights and costs only one cent a night is the latest achievement of Mr. W. C. Fowler, 421 Factory Building, Kansas City, Mo. According to experts the new lamp literally "Turns night into day." It has no wick or chimney and makes no smoke nor odor.

It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comforts of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial or even give one free to the first user in each locality who will help him introduce it. One active agent in each community can make $50 to $100 weekly. Write for full particulars to-day.

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THE WICKER TOURS

RICHMOND, VA.

REMEMBER THE WEEK OF PRAYER FOR MISSIONS

NOVEMBER 16 - 23, 1924

READ IN THIS ISSUE

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PRAY FOR THE WORK MENTIONED IN THESE ARTICLES

FROM TEXAS AVENUE, SHREVEPORT, LA.

Dear Dr. Carley: This is a difficult but interesting field in which to lahor for the Master. The constantly changing condition of the membership makes it hard to keep a well organized force steadily at work. We have taken in one hundred and forty members during the year, hut have lost almost half that number. Will report about seventy-five net gain.

If our plans work out, we will make the hest financial report in the hlstory of the church. Our plan now is to hegin the new church enterprise with the opening of the new year. Wo have church property here easily worth $28,000, based on the usual value of real estate in this section of the city. With what we hope to get in donations from the membership and other sources, we expect to have a $30,000 plant within the next twelve months.

All the departments of the church work are alive and growing. We were assisted in a few days' revlval by Rev. W. W. Perry, of Many, one month ago. Perry is a strong, logical preacher, and his work with us was fruitful of much good.

We are delighted to havo our Bishop Hay live with us in Shreveport. He ls genial, lovahle, brotherly, wide-awake and up-to-date in every particular. He ls very modest. He says he would rather be addressed "brother" than "bishop." He has promlsed to preach for us at Texas Avenue the last Sunday of the Conference year.

Yours cordially,

JAS. M. ALFORD.

Your medicine closet is incomplete without a bottle of
DICKS' NUTRITIVE ELIXIR
A liquid food cordial and gentle stimulant for use in critical illness or convalescence. Ask your doctor about it.
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If you suffer from Kidney or Bladder Trouble, back or leg ache, to prove you can quickly be rid of these troubles I will send you a $1 size of my famous Kavona Compound, postpaid and without cost or obligation. If it cures you, tell your friends and pay me what you think is fair, otherwise the loss is mine. Merely send your name to-day for this liberal introductory offer. THE KAVONA CO., Dept. 237, Kansas City, Mo.

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Dandruff Can Be Stopped! Also falling hair, itching scalp, etc. Simple, positive, new means that does not fail. Interesting particulars free, and dollar box for trial before pay. **G. BUCKNAM, 383 Madison Square Station, New York.**

PAINS IN BACK

Arkansas Lady Says Mother Gave Her Cardui and She Had No More Trouble of This Kind.

Lamar, Ark.—Mrs. Edith Seeman, here, recently made the following statement describing her experience in the use of Cardui:

"I had pain in my back and sides; had sick headaches and my nose would bleed. I couldn't sit up at all.

"My mother gave me Cardul. I took about a half bottle and at this . . . I was able to get up and help with tho work. Next time I took it again, and now, after taking two hottles, I do not have any trouble at all at this time. I gained, my skin cleared up, I am healthy and strong.

"My mother took Cardul for a weak, run-down condition. It did her more good for weakness and nervousness than any medicine she has ever taken. She took six bottles in all. We recommend it and certainly know its worth."

The foregoing is one out of thousands of statements which have been received from users of Cardul, the woman's tonic. If you aro a sufferer from womanly ailments, try Cardul. It may be just what you need. At your dealer's. NC-156

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Batesville, Dec. 15, 7:30 p.m.
Como, preaching, Nov. 30, 11 a.m.; Q. C., Dec. 16, 4 p.m.
Sardis ct., preaching, No. 30, 7:30 p.m.; Q. C., Dec. 16, 7:30 p.m.
Senatobia, Q. C., Dec. 18, 7:30 p.m.
Olive Branch, at Olive Branch, Q. C., Dec. 20, 10 a.m.
Byhalia, at Byhalia, Dec. 21, 11 a.m.
Courtland, at Courtland, Dec. 28, 11 a.m.
Sardis ct., at Terza, Jan. 4, 11 a.m.
Coldwater, at Coldwater, preaching, Nov. 23, 7:30 p.m.; Q. C., Jan. 5, 10 a.m.
Hernando, preaching, Nov. 23, 11 a.m.; Q. C., Jan. 5, 7:30 p.m.
Arkabutla, at Hunter's Chapel, Q. C. Jan. 7, 11 a.m.
Longtown, at Longtown, Q. C., Jan. 9 11a.m.
Cockrum, at Palestine, Q. C., Jan. 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan. 12, 11 a.m.
Mount Pleasant at Mount Pleasant, Q. C., Jan. 13, 11 a.m.
Shuford, at Terza, Q. C., Jan. 16, 11 a.m.
Crenshaw, at Sledge, Jan 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.

J. TILLERY LEWIS, P. E.

Corinth Dist.—First Round.

New Albany Station, preaching Nov. 16, 11 a.m.; Q. C.——
Corinth, First Church, preaching Nov. 23, 11 a.m.; Q. C. Dec. 2, night.
South Side, Corinth, preaching Nov. 23, night; Q. C. Dec. 3, night.
Booneville Station, preaching Nov. 30; Q. C. Dec. 4, night.
New Albany Ct. at Ingomar, Dec. 6, 7 a.m.
Myrtle, at Myrtle, preaching Dec. 7, night; Q. C. Dec. 8, 11 a.m.
Baldwyn at Baldwyn, Dec. 11.
Corinth Ct., at Marvin, Dec. 12.
Rienzi Ct., at Bethel, Dec. 13, 14.
Ripley, preaching Nov. 16, night; Q. C.——
Kossuth, at Wesley Chapel, Dec. 20, 21.
Iuka Ct., at Mt. Evergreen, Dec. 27, 28, 11 a.m.
Iuka Station, Dec. 28, night; Q. C. Dec. 29, 9 a.m.
Burnsville, at Burnsville, Dec. 31.
Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, Jan. 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.

District Stewards are requested to meet at First Methodist Church, Corinth, Tuesday, Nov. 25, 1924, at 11 a.m.

E. H. CUNNINGHAM, P. E.

The Centenary has erected two dormitories at State universities in which 250 young women are living under wholesome, religious influences.

The Centenary has deepened the spiritual life of the misionaries and native Christians on every mission field.

HOW TO PRAY IN FAITH AND BE HEALED OF DISEASE.
A book written to do good, not to make money. Write a postal card for it, to John Jacob, Box 604, Kansas City, Mo.

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CHRISTMAS SAMPLES
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Assortment of Christmas Publications for All Kinds of Sunday-school Programs

When a Christmas committee meets, the chairman should be able to put before the committee as wide a line of program material as possible in order that the committee may carry out its inclinations and act promptly and efficiently. A Sunday-school committee should have before it

Christmas Carols (both standard and modern)
Christmas Services or Programs
Sacred Dramatic Cantatas
Sacred Cantatas (non-dramatic)
Santa Claus Cantatas
Song and Story Program
Recitation and Exercise Book
Anthems (only a few)
Solos and Duets (only a few)

Clip this coupon, pin or paste to a sheet of letter paper, sign your name and address, and get on approval just such an outfit for your committee. After 10 days pay for all copies not returned postpaid to

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Laxatives do not overcome constipation

LAXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

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Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt the habit of internal cleanliness. For sale by all druggists.

Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

THE OFFICIAL ACTIONS OF OUR CHURCH ON THE SUNDAY SCHOOL MERGER.

By C. D. Atkinson, Conference Superintendent.

I—Action of the General Conference (May, 1922).

The duties of the General Board shall be:

"To arrange any needed co-operation in its own field of work with other denominations and agencies; provided, that no such arrangement shall interfere with the right and responsibility of the church to provide and control its own organizations and programs of work, hoth general and Conference, or with its right and responsihility, through its own properly constituted channels, to provide for and to supervise the training of its own Sunday school teachers and officers and for the religious instruction and training of its own children, youth, and adults; and, provided, further, that to the Annual Conferences shall be reserved the right to determine each for itself whether or not it shall undertake so to co-operate with other denominations or agencies."—Discipline, 1922.

II—Action of the General Board (July, 1922).

The Board accepts regular membership in the International Sunday School Council of Religious Education provided that hody consents to its membership on the conditions herein set forth.

The Board makes the following recommendations and suggestions to the Annual Conferences of the church which desire to enter into negotiations regarding co-operation:

1. That no Annual Conference has the right to commit itself to any policy of co-operation that does not recognize the duty of our church to dlrect and control the religious education of its own children and youth, and that does not provide for the carrying out of thc educational policies and programs adopted hy the General Sunday School Board under the authority and instruction of the General Conference.

2. That the Conference authorize the Sunday School Board to appoint a committee to give careful consideration to the whole question of the formation of a Sunday School Council of Religious Education in the State in which the Conference is located, and to confer on this suhject with the officially appointed representatives of other denominations and of the State Sunday School Association, in the effort to discover a basis of co-operation that is equitable and satisfactory to the Conference. In this connection the Board calls attention to the fact that in the International Sunday School Council of Religious Education the denominational Boards appoint directly one-half of the total membership of the body, the distribution among the several denominations heing on the hasis of their Sunday school membership, and in the judgment of this Board the organization of State Sunday School Councils of Religious Education should involve a 50 per cent representation appointed directly hy the denominations actually co-operating.

3. That the committee appointed hy the Conference Sunday School Board shall report its findings and the results of its negotiations to the Conference, which, in the light of all the facts, shall then determine for itself its future relations with the State Sunday School Council of Religious Education.

III—Action of Louisiana Conference, November, 1922.

Resolved, "That a committee, consisting of the chairman of the Sunday School Board, Rev. C. D. Atkinson, and Rev. J. W. Pearson, he appointed to represent the Louisiana Annual Conference of the various denominations of this State and the Louisiana Sunday School Association relative to the reorganization of the Louisiana Sunday School Association into the Louisiana Sunday School Council of Religious Education, and that the committee report back next year to the Conference its conclusions in regard to the matter of co-operating in the State Sunday School activities of the proposed new organization."

IV—Action of Louisiana Conference, November, 1923.

"Whereas, our great church has put on an adequate program of religious education, and the records and facts show that the past year has been one of, if not the best in our history as a Conference; and, whereas, the Louisiana Sunday School Association has declared in its official organ that the past year has heen its best; and, whereas, all our relations to outside agencies are purely voluntary; therefore, your commitee appointed at the last session of the Annual Conference on the merger matter recommends that present relations with said organization remain the same for the coming year, and that the same committee be continued with Rev. J. C. Price in place of Rev. J. W. Pearson."

DEFINITE STEPS IN THE MEMBERSHIP CAMPAIGN.

By M. W. Brabham, Director.

In the call announced hy Dr. J. W. Shackford, General Secretary of the General Sunday School Board, looking toward an increased emphasis upon an enlarged Sunday school membership, several things are set forth as the chief features of this effort to make Methodism's Sunday schools more far-reaching. These things naturally call for more extended treatment than is possible in any one article. The purpose of this article is to indicate the definite steps recommended to Sunday school workers. Other material is available giving more of details than is here undertaken. This material is in the form of pamphlets, and these are being circulated without cost to the schools.

1. Making a Survey of Conditions.

Early in the campaign there should he a meeting of the officers of the Sunday school for the purpose of making a survey of conditions. This survey will involve at least two approaches.

1. A survey of the inner workings of the school. This survey should lead to an intensive study of the local school along such lines as the following: The bona fide enrollment of the school by classes and departments; the average attendance of the membership of the school as compared with the enrollment; the record system used in classes and departments; the average methods used in looking after absentee members, programs of Sunday school sessions in departments or in the school as a whole; plans of week-day activities. These are only suggestive of the studies which should be made. Other studies closely related to the foregoing will include plans in operation for training leaders and organizing efforts to secure new members.

2. A survey of conditions outside the school. Thls survey may take one or more of several worth while directions. Certainly it should include a careful study of the church membership roll as compared with the Sunday school membershlp roll. The unreached masses of people will also without question be one of the major interests of the survey. The survey will of necessity be definitely pointed toward things which will make for the advancement of the school, hut it will look heyond the interest of any one school and seek to make the community a hetter place for all. One of the points worthy of consideration is that of discovering all avallable sources within the community seeking to carry on Christian work. An investigation of the pdaces of recreation, amusement, and social gatherings will be one of the interesting angles of any survey which undertakes to discover facts bearing on the life of the school. A comparative study of the enrollment and attendance upon the public school as compared with the Sunday school will give facts likely to stir up a community to a new realization of its responsibility to its children and youth. A study of the church plant and its possible development for a well rounded program will perhaps lead to a new building enterprise.

2 Following the Beginning.

The meeting of the workers in the early part of the campaign will also include a discussion of plans for following up the facts obtained from having made the surveys of the inner and outer life of the school. The information will be of little value unless it leads to such things as the following:

1. Distribution of the information to all officers and teachers. Both as to the inner and outer conditions affecting the school life there should be full information given to the officers and teachers. Only in this way may they be expected to become thor-

(Continued on Last Page.)

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

Big Savings on Church Pews Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars. PONDS M'FG. CO., inc. 1154 So. Virginia St., Hopkinsville, Ky.

PAIN IN RIGHT SIDE Indigestion, Gas, Colic, Gallstone troubles. I tried everything, even 2 operations, before finding help I'll tell you about FREE. MADELINE E. UNGER, Department R-8, 22 Quincy Street, Chicago, Illinois.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with **Gray's Ointment** Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Miller's Antiseptic Oil, Known as **Snake Oil** Stops Chest Colds and Flu Quick. Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

Genuine BAYER **ASPIRIN**

Say "Bayer" - Insist!

For Colds Headache
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Safe — Accept only a Bayer package which contains proven directions

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

The Appealing Charm of Health and Beauty

Atlanta, Ga.—"A short time ago I was suffering constantly with backache and pain in my left side. I did not know what to do for myself. My aunt knew of my condition and advised me to take Dr. Pierce's Favorite Prescription. She said it had cured her, so I took three bottles and by that time I was feeling fine. All aches and pains were gone and I have had no more trouble since. I also gained in weight."—Mrs. L. W. Wiley, 182 Echo St.

Your health is the most valuable asset you have—do not delay but obtain this "Prescription" now of your nearest druggist in tablets or liquid; or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. or write for free advice.

FROM DE RIDDER, LA.

Dear Brother Carley: We closed our revival here—the second one for the year—last Sunday a week ago. Twenty-two adults joined our church, among whom were the sheriff and the high school principal. While we had a good revival in the spring, the brethren think this one was better. I found out a long time ago that almost every church needs two revivals annually. The second one is always better than the first one.

The Lord has blessed these two years we have spent here. We have taken into the church just about as many members as we had when I came here. Of course we are happy over the results.

Yesterday was a good day—we took six members into the church as a result of the day's efforts. Our congregations were large, and God was graciously with us in all the services.

We would not have it thought that much of the work that has been done here is not due to the faithful people that make up this congregation. No finer people can be found. The preacher who is sent here next year will find that his "lines have fallen in pleasant places," indeed. This is truly a people to be appreciated.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1000 Park Square, SEDALIA, MO.

ROCHE'S HERBAL EMBROCATION

The external remedy for **CROUP** or **WHOOPING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest

Always keep a bottle handy. All druggists or
E. FOUGERA & CO., Inc.
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The Most Successful Treatment of the Century for **CATARRH**

Tablets or Liquid

Sold Everywhere

The parsonage has recently been recovered, and new paper has been put on throughout. Before the new preacher arrives, the interior will be gone over thoroughly. So, brethren, here is a first-class church building, good parsonage, fine people, no debts, and nothing to do but just come here and go to work. Since the Bishop has promised to appoint me to the general evangelistic field, I want to say, "Hop to it, boys, the way is wide open."

Fraternally yours,
HENRY T. YOUNG, Pastor.
De Ridder, La.

REPORT OF REV. CHAS. ASSAF FOR THE YEAR.

I have preached 145 times; 297 have joined the church; one Sunday school has been organized and 1 church built.

The following races joined the church: 55 Syrians, 21 Greeks, 9 Italians, 9 Chinamen, 2 Mohammedans, 7 Assyrians, 8 Negroes, 179 Americans.

I have collected $476.55 for expenses. I have spent: Railroad fare, $159.80; printing, $22.25; hotel and meals, $270.75; stamps, $12.50. Total expenses, $473.39.

Pray for me and my work. I have appreciated the opportunity of being with the brethren and their courtesies to me.

I am happy. Blessed be the name of the Lord.

Your brother in Christ,
CHAS. ASSAF.

RESOLUTION EXTENDING TIME.

"That the time limit fixed in June for the submission of manuscripts of a book on evangelical Christianity, an alternative for a lost or decaying religious faith, for which the Board is offering $1,000, be extended from May 1, 1925, to Jan. 1, 1926, in order to give competitors for this prize time to do their best work and to get their manuscripts in the hands of the committee."

(Note. All who are interested in this competition are requested to write for full information to J. F. Love, Corresponding Secretary, Foreign Mission Board, Richmond, Va.)

THE CALL OF THE COUNTRY CHURCH.

By Rev. R. H. Ruff.

Fully three-fourths of the membership of Southern Methodism worships at the altars of the country church. Here they found God. Here is the source of the strength and power which has made country folks the backbone of our national life. May it ever be so.

It will be a sad day for the church when it fails to minister adequately to the people in the open country and village communities. Conditions are changing rapidly as regards these communities. Good roads, automobiles, telephone and radio, increased tenantry, continued exodus to the large towns and cities, inadequate buildings and equipment, too often an underpaid and untrained ministry, are factors which affect the future of the country church. Our denomination must have a new and increased appreciation of the value of the rural church. A better trained and better paid ministry must be provided. Better physical equipment is a necessity if the country church is to meet the religious need of our community.

A comparison of figures in two districts in one of our Annual Conferences shows the comparative values of the church buildings, and reveals the following facts: Average valuation of the rural church building is $2,000, while that of the city church building is $53,000, or an average valuation of equipment per rural member of $192 against $920 for the city member. Is it Christian to provide nearly five times as much in the way of equipment for the city member as we do for the rural member? Why should not the rural member have physical equipment and a ministry that would compare favorably with that of the city church member?

The country church must have more preaching, and better preaching. It must have better Sunday schools, Epworth Leagues, a thoroughgoing community service program—in fact, the rural church must have a program just as far-reaching as that of the town and urban community. Many of our country churches have died; a goodly number are losing membership, and the future is not hopeful unless the present-day conditions are remedied.

The Board of Missions is earnestly endeavoring to meet these needs. With a small amount of funds at its disposal it is rendering a large service to the struggling country churches. May we pray that this good work may not stop, and that God may continue to bless the work which has been so recently enterprised by the Board. This cannot be continued unless the people called Methodists are willing to place their gifts upon God's altar for this most important work.

GREATEST FORCE FOR RIGHTEOUSNESS.

The Church of Christ stands for law and order, good government and morals. It is the greatest force in America for righteousness. Its influence means more for our security than a million policemen. It restrains evildoers and is a dynamic force in the lives of our good citizens. Like our public school system, its presence enhances every piece of property in our city and nation, bootleg joints excepted.

The church is the outstanding, distinguishing mark of civilized people. Its presence makes for morality and decency. Its absence would mean moral and spiritual darkness and decay. If we remove the church from our midst, then our great Christian civilization would disintegrate and collapse, for no building can stand when the foundation is destroyed.

Men who knock the church are digging at the foundation of their own homes and happiness and security. Men who give no support to the church, personal or moral, or financial, are living off of its blessings and repudiating its claims. Every such one is an ingrate. It is the moral duty of every man who wants to hand down to his children and theirs a civilization guaranteeing peace, prosperity and happiness to give his presence, his purse and his prayers to the support of the church.—Selected.

Sure Relief FOR INDIGESTION

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS

25¢ AND 75¢ PACKAGES EVERYWHERE

COMPLETION.

To mean well is not enough; to begin well is not enough; to go halfway is not enough. Good intentions must be harnessed and put to pulling; good beginnings must be carried to good conclusions; the half journey must be finished, if the starting point is reached. Initial virtues should prove their virtue in completion.

Letters have been written and carried in pockets until out of date. Tasks have been commenced and allowed to go down in unfinished failure. Partial journeys toward desirable ends often stop at a quarter station or the halfway point. "In due season we shall reap if we faint not."

Students in school should finish the educational course. Apprentices in shops should master their trades. Missionaries should stick to their mission. Preachers should not fall by the wayside. Christian converts should pass cradle-days, go through religious adolescence, and reach maturity of faith and spiritual power.

To begin well is fine, but to end well is finer. "He that endureth unto the end, the same shall be saved."—Methodist Advocate.

The Centenary has called out a large number of missionary volunteers from every field. These young men and women are now preparing themselves for their life work as preachers, teachers, and evangelists.

WARNING

Why you should take organic iron to enrich your blood instead of metallic iron —how to tell the difference.

While iron is absolutely necessary to your life and health always remember that your blood contains organic iron and not metallic iron which people usually take; therefore when you take iron always take organic iron like the iron in your blood and like the iron in spinach, lentils and apples. Metallic iron is iron just as it comes from the action of strong acids on small pieces of iron and is an entirely different thing from organic iron. Organic iron may be had from your druggist under the name of Nuxated Iron.

Millions of people annually are using Nuxated Iron. It will not injure the teeth nor disturb the stomach. A few days will often commence to enrich your blood, help revitalize your worn-out exhausted nerves and give you new strength and energy. It costs about eighteen times as much to make organic iron, like Nuxated Iron, as it does to make metallic iron, though it costs you but little more. Always insist on having genuine organic iron—Nuxated Iron. If you are not feeling quite up to the mark, telephone for a package today. In tablet form only; look for the letters N. I. on every tablet and refuse to take substitutes. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. At all druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

DEFINITE STEPS IN THE MEMBERSHIP CAMPAIGN.

(Continued From Page 14.)

oughly interested in what is to follow.

2. **Enlargement of the present organization to care for expected growth.** There may be needed in many instances new officers and teachers to care for the increase which is sure to come as a result of the survey. New classes may have to be provided for, and this will result in a call for additional teachers. Some classes will have need for a different meeting place; this should be faced as one of the probable developments.

3. **Extend personal invitations.** After the information has been secured, and the organization strengthened by the observance of Promotion and Training Day, the school should be ready to go after those who have been discovered as logically belonging to it. Promotion Day comes the last Sunday in September. This occasion is not to be confused with Rally Day, which is soon to follow. On Promotion Day all classes and departments go through whatever readjustments are necessary because of the advancement of the pupils. Here let it be suggested that following Promotion Day there should be definite personal invitations systematically extended to those who are to be sought as new members. Class committees, special officers, and others will use the information secured in the survey so as to reach every possible member.

4. **Observe Rally Day.** This occasion should as a rule be observed the second or third Sunday in October. Special programs should be prepared and the community should be given a hearty welcome to this popular service. Particular attention should be given to securing an attendance upon this service by those whom the school is hoping to win to permanent membership. Enrollment cards should be on hand for distribution and classes and departments should be on the alert to greet those for whom they are responsible. Following Rally Day efforts should be continued looking to the winning of other prospects.

5. **After pupils have been enrolled.** An important part of the membership campaign is to make it more than a mere spasmodic effort. Pupils brought in under high pressure methods with loosely conducted contests are likely to drop out as rapidly as they came in, This campaign is to be more than a flare-up. It is to be a part of the continuous policy of the school. Therefore the information secured will be constantly used, and as it grows to be out of date it will be renewed from time to time by keeping the information fresh and up to date. Good records will be accurately kept; no absentee will be permitted to drop out through carelessness on the part of any one concerned.

3. Conserve Results.

This is a campaign to discover our conditions; to survey the field; to win new members; and to hold all to a high average of attendance.

The campaign of evangelism will naturally follow. Let us reach out now and touch the unreached that our harvest may be greater. These campaigns are very closely related and bear each on the other.

Details of how to make the survey and suggestions as to following it up effectively are contained in pamphlet material available by writing to your Conference Superintendent of Sunday School Work, or the Department of Sunday School Administration, 810 Broadway, Nashville, Tenn.

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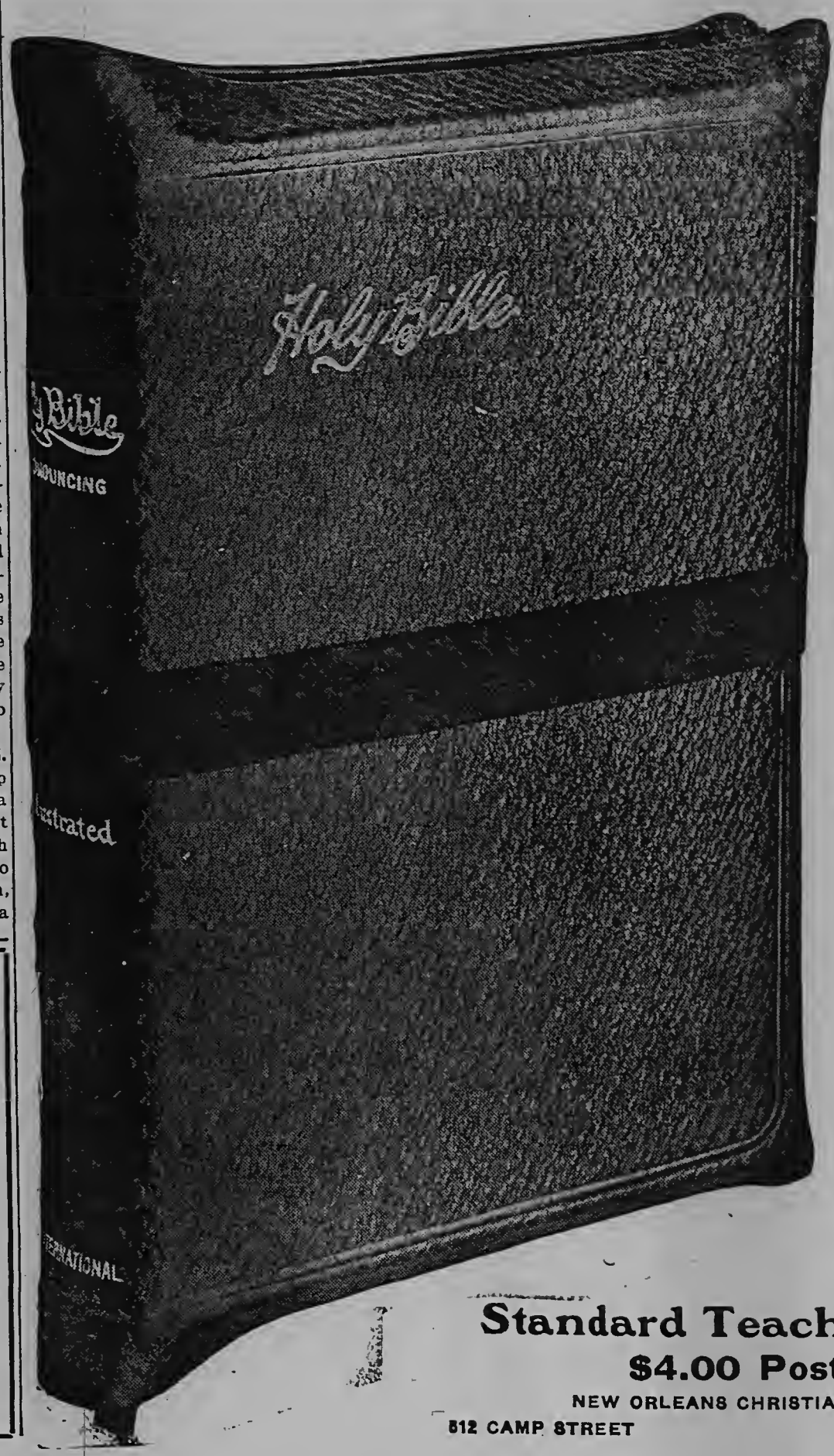

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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 20, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CRISIS IN OUR MISSIONARY WORK.

A plain statement issued by the Board of Missions recently shows that the church faces a real crisis in its missionary operations. The crisis is caused by enlarging work and diminishing income. The pledges made during the epochal Centenary campaign lack $8,000,000 of reaching the amount now due on the minimum askings of $25,000,000, and $15,000,000 of the amount actually subscribed. In addition to this deficit in the Centenary collections, the income of the Board of Missions from regular collections and specials has suffered a decrease of about $250,000 a year. In the meantime, the work of the Board has tremendously expanded in all its fields, and this work has had to be provided for. The result is that the Board has had to borrow money to carry on its work, and it now carries an indebtedness of $907,910.49.

It is profitless to dwell upon the policy of the Board that has resulted in this indebtedness; the matter that instantly demands the attention of the church is the debt. This debt must be paid, regardless of past, present, or future conditions. A debt is not a theory, but a fact, and it has to be dealt with as such. The debt is upon us—we must pay it.

It should not be forgot that this debt of the Board is the result of the debt of many individual members of the church to the Board. The five-year period of the Centenary, within which the pledges were to be paid, has expired; yet many of those pledges remain unpaid. These unpaid pledges are debts of those who made them. Of course, there are some cases in which these pledges could not properly be considered debts—those who made them having died, suffered severe financial reverses, etc.; but after full allowance has been made for all these, there still remain many who could have paid and ought to have paid their pledges by this time. If they had paid their pledges, the Board of Missions would have had ample funds with which to carry on its work, and it would not now be in the embarrassing situation of having to carry a heavy indebtedness.

What can be done? The simplest, most logical thing to do is for every church that has an unpaid balance on its Centenary pledges to begin at once an earnest, active, diligent effort to collect that balance. Some of it cannot be collected, but a good deal of it can be and ought to be. The collection of these unpaid pledges would relieve the critical situation in which the Board now finds itself.

What further can be done? Thousands of people who love the Lord, who have paid their own Centenary pledges, who are still blessed with an abundance of this world's goods, who are deeply concerned for the ongoing of the Kingdom of God, can make a freewill offering in this emergency that would lift the debt and put new life and fresh hope into all our missionary forces.

What needs to be done ought to be done quickly.

A NEW STANDARD OF POVERTY.

A citizen of a California county, according to a press dispatch, had proved to the authorities that he was an indigent individual and was about to be admitted to the poorhouse, when he asked, "Where do I put my car?" Upon being informed that the poorhouse did not provide garage accommodations for its inmates, he withdrew his application and motored away. Able to keep a car, but unable to make a living! Well, there may be a good many automobile paupers in the world. Some of them doubtless belong to the church.

PREACHERS AND APPOINTMENTS.

Perhaps more than of anything else, people and preachers are thinking at this time of appointments. It is perfectly natural that they should do so. The people want to know what kind of preacher they will have for another year, and preachers want to know what kind of people they will have to serve. Every charge wants a good preacher, and every preacher wants a good charge. Whether either is pleased or not, every preacher will have a charge, and every charge will have a preacher. There are several possible combinations of preachers and charges: Some good charges will have poor preachers; some poor charges will have good preachers; some good charges will have good preachers; some poor charges will have poor preachers. Whatever the combination, all things ought to work together for good to them that love God. A good preacher ought to make a good appointment of a poor one, and a good charge ought to make a good preacher of a poor one. A good charge and a good preacher ought both to be made better by the end of another year. A poor preacher and a poor charge together are an unfortunate combination—but where there is so much room for improvement, the situation ought not to be discouraging. There are just so many appointments to be filled, and just enough preachers to go around. Only omniscience and omnipotence could make a perfect adjustment in every case—and bishops and presiding elders are neither omniscient nor omnipotent. The best they can do is to do the best they can. Some preachers will be moved that ought to have stayed where they were—and some will stay where they are that ought to have been moved. Some charges will get the preachers they wanted, and some will get those they did not want. Some preachers will get good appointments, and some will get poor ones. The trouble in many cases will be that neither people nor preachers will want what they need or need what they want. If every preacher could pick his appointment and every charge could pick its preacher, some appointments would be without preachers, and some preachers would be without jobs. It is a good thing for all concerned that there is a kind of clearing house—the cabinet—where preachers and charges are brought together. The glory of the itinerant system is that it works. The glory of Methodist preachers and people alike is that they are loyal, faithful, consecrated. Preachers take what they get and do their best, and people take what is sent them and do their best. In the long run, all fare pretty well. Whoever the preacher, whatever the appointment, the work of the Lord needs to be done—and preachers and people must do it. Blessings upon every one of them!

SHALL WE STARVE?

A recent investigator has declared that the world will have more inhabnitants by the year 3000 than it can feed and shelter if the present rate of increase of population continues. He says: "The population of the globe has already reached 1,849,500,000 souls. Scientists estimate that the number of inhabitants doubles every century. At this rate, there will be 4,000,000,000 people on the planet by the year 2000. By 3000 A. D., the world's population will have reached the staggering total of four trillion people." The fallacy in the argument, as we see it, is that no allowance is made for a proportionate increase in the available means of sustaining life throughout these centuries. Scientists generally seem to be agreed that we have as yet scarcely touched the possibilities in the development of energy and, consequently, the production of the means of life. The comparatively recent theory of atomic energy points out possibilities in this direction that stagger the imagination. Anyway, since the situation is not to become acute until 3000 A. D., we find some consolation in the thought that "sufficient unto the day is the evil thereof."

TOO EASY.

These headlines attracted our attention in a local newspaper the other day: "Fourteen Fined for Rum—One Sent to Jail." If we may judge by frequent reports of this kind, it is altogether too easy for the bootlegger to make a living. He is a criminal without excuse—yet his punishment too often is a light fine. Of the fourteen referred to above, eleven of them, according to the report, pleaded guilty—and the highest fine imposed was $100! The Bible says, "The way of the transgressor is hard;" some of our courts evidently make it read, "The way of the transgressor is easy."

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PRAY FOR THESE THINGS.

By Dr. A. C. Zumhrunnen.

During the Week of Prayer every member of the Methodist Episcopal Church, South, is asked to pray for, make vital intercession for, the missionary work carried on hy the Board of Missions, General Work. Two million five hundred thousand Methodists are asked to pray definitely in this respect. Some information is here given so that each one may know what is being done in this regard, what the opportunities and responsibilities are, and the needs at the present time.

In the first place, it may he well to state that the program of the Board of Missions, General Work, has heen greatly expanded during the last six years. It is quite doubtful if the membership of our church at large is at all informed as to how great this expansion has heen. Some information is given here in that respect. It is most encouraging. It is cause for rejoicing. It calls for thanksgiving. It calls for earnest prayer.

What is the extent of this expanding program? What is its measure? What are the facts in the case?

The following table answers these questions from the financial point of view as concerns the Foreign Department. If the answer to these questions is wanted in dollars and cents, study this table:

Appropriations, Foreign Department, Board of Missions, General Work.

China: 1918, $62,331.29; 1924, $200,437.44; increase, $138,106.15. Japan: 1918, $86,188.11; 1924, $240,780.07; increase, $154,591.96. Korea: 1918, $47,888.98; 1924, $173,358.41; increase, $123,469.43. Brazil: 1918, $67,879.23; 1924, $263,853.71; increase, $195,974.48. Cuba: 1918, $39,969.84; 1924, $97,583.40; increase, $57,613.56. Mexico: $47,541.44; 1924, $130,118.54; increase, $82,577.10. Africa: 1918, $13,490.00; 1924, 32,188.43; increase, $18,698.43. Belgium: 1918, none; 1924, $95,410.00; increase, $95,410.00. Czechoslovakia: 1918, none; 1924, $106,000.00; increase, $106,000.00. Poland; 1918, none; 1924, $104,500.00; increase, $104,500.00. Manchuria: 1918, none; 1924, $43,850.00; increase, $43,850.00. Siheria: 1918, none; 1924, $28,150.00; increase, $28,150.00. General Expense: 1918, $35,025.00; 1924, $173,653.07; increase, $138,628.07. Miscellaneous: 1918, $3,050.00; 1924, $63,580.43; increase, $60,530.43. Total 1918: $403,363.89; Total 1924, $1,753,463.43; Total Increase, $1,350,099.61.

An increase of $1,350.099.61 in the annual appropriation is the measure of the growth of this department as concerns budget. It is over 300 per cent. The appropriations of the seven fields occupied in 1918 had increased 200 per cent hy 1924, or $773,031.47. The appropriation for the five new fields that had been entered was larger than that for all seven of the old fields in 1918, heing $377,910 for the former and $365,288.89 for the latter.

In this respect it is proper to state that notwithsthanding the ahove enormous increase in appropriations, they were far helow the askings coming from our several foreign fields. In some instances only 50 per cent of the request was granted. A distressing thing about it is that every dollar asked for is urgently needed, and every one denied represents fallure to meet a golden opportunity to witness in His name.

Territorially there has been large expansion. Five new mission fields have heen added. In addition, the area of lahor in each of the old fields has been enlarged. The growth of the program of education is indicated by the fact that in 1918 we had 186 schools enrolling 11,534 pupils, and in 1924 there were 381 schools enrolling 34,204. In 1918 we had 739 Sunday schools with an enrollment of 11,261. In 1924 there were 1,261 Sunday schools and 61,349 pupils enrolled. For the same dates we had 637 and 1,082 churches with a membership of 37,492 and 50,130, respectively.

Home Department.

The foregoing questions as related to the Home Department is answered in the accompanying table:

Appropriations, Home Department, Board of Missions, General Work.

Work among foreigners: 1918, $37,498.81; 1924, $191,826.21; increase, $154,327.40. Work among Indians: 1918, $3,638.93; 1924, $37,000.00; increase $33,361.07. Work among negroes: 1918, $3,020.00; 1924, $135,600.00; increase, $132,580.00. City Work: 1918, $2,184.00; 1924, $130,750.00; increase, $128,566.00. Industrial Work: 1918, $1,000.00; 1924, 42,000.00; increase, $41,000.00. Sustentation Work: 1918, $59,081.02; 1924, $61,500.00; increase, $2,418.98. Pastors' Schools: 1918, none; 1924, $12,500.00; increase, $12,500.00. Rural Work: 1918, none; 1924, $21,000.00; increase, $21,000.00. Mountain Work: 1918, none; 1924, $145,000.00; increase, $145,000.00. Miscellaneous: 1918, $39,824.63; 1924, $76,572.59; increase, $36,747.96. Total 1918, $146,247.39; Total 1924, $853,748.80; Total increase, $707,501.41.

The ahove tahle shows how greatly the program of the Home Department, General Work, has been enlarged in a semidecade. The work among the foreigners—the Mexicans, French, Italians, Cubans, Bohemians, etc., has grown fivefold; that for the Indians increased tenfold; that for the Negroes multiplied forty times; that in our cities multiplied hy sixty; and that in the rapidly developing industrial centers forty-two fold. For these purposes $47,341.74 were appropriated in 1918, and $537,176.21 for 1924. Only in one respect has the appropriation remained at approximately the same, and that was for sustentation.

In addition to the foregoing, the Home Department has added three new features to its program for which $178,500 was appropriated for 1924, a sum considerably larger than the entire appropriation for this department in 1918. There were fourteen pastors' schools conducted last year, enrolling 2,147 pastors, and a total of 3,024 credits were issued. An appropriation of $145,000 was made for educational and evangelistic work among the mountaineers in the several sections of our home field.

In 1918 the entire appropriation for this department was $146,247.39. In 1924 it was $853,748.80, an increase of 500%. In 1918 there were 347 persons supported in part or wholly by this department. In 1924 there was 585 supported.

Space prevents giving more data. It would take a large volume to present fully what has been accomplished in the way of entering open doors, answering Macedonian calls, hreaking the bread of life, preaching the gospel, resculng the perishing. Suffice it to say that every dollar expended has been amply justified. The Lord has greatly blessed every effort put forth in his name.

While there are reasons for great rejoicing at the progress made, there is great distress that more could not he done. We are scarcely touching the hem of the garment. We have approximately fifty thousand members in our foreign fields. We have fifty million people for whose salvation our church is responsible. Only one out of a thousand has heen saved. The others are perishing. We have an evangelistic responsibility of 5,000,000 in the home land. Unless we gather these souls into the garner of God, they will perish.

There is great distress because the income is so small that it seems we must retrench, abandon fields, call home missionaries. Shall it be? Is that the will of Southern Methodism? Of your church? Of you?

O, think of these things.

O, pray about these things.

O, give a free will offering for these things.

Do all in his name, and for his name's sake.

CONCRETE SUGGESTIONS FOR BUILDING A SUNDAY SCHOOL MEMBERSHIP.

By M. W. Brabham, Director.

Make Your Plans Continuous Rather Than Spasmodic.

There should he a regular committee on surveys and new membership plans. On this committee may well be included the general superintendent himself, as well as the secretary of the school. To this committee should be referred suggestions and plans from time to time with the thought that such plans may be considered for incorporation into the policy of the school. This committee should seek to keep the matter of continuous growth before the classes or departments through the officers and teachers of the groups concerned. This committee will also pass upon the plans which are contemplated by any class or other group in the school before it is undertaken or authorized. No one group or combination of groups should introduce methods which will cut across the greater good of the whole school.

The Information Should Be Made Available.

The information secured by means of surveys and otherwise under the general direction of the committee already referred to should be carefully arranged so that it will be easy of access. But it should be more than this—it should be distributed to the various groups which are to seek to reach the unreached. The list will include the names of those not now in any church or Sunday school; it should also include those within the membership of our church who are not now in the Sunday school. This list will, therefore, be a prospective membership list, and from this list during the year new members should be sought.

Distribute the Responsibility.

In any plan there must be definite placing of the responsibility if there is to be an avoidance of confusion and waste of time. When a new member is to be sought, definite, personal, and sympathetic invitations must he extended. Generalizations here as elsewhere in dealing with persons who are inclined to be indifferent will fail to produce desired results. Therefore the committee in charge of seeking new members should see that the name of a person is given to some one or to a group which would have immediate approach to the prospect.

Make the School Session Tell for Good.

Whoever goes after a "prospect" should not have to avoid telling what the school actually does in session. The session itself should be the chief feature to be spoken about when a "prospect" is invited. It should be possible for the worker who is trying to win a new pupil to say that the school gives value received for every moment of time and interest invested. This means that thoroughgoing organization is essential. It further means that the purpose of the school is definitely understood by its leaders and that no frivolous, worthless, and meaningless sort of program is to take place. Good, worth-while hymns, interesting uses of fellowship materials, well prepared leaders in charge of the classes, and kindred matters should be available as talking points.

When We Get a Member We Must Hold Him.

It is not enough to make a survey, properly to classify the results, distribute information, and seek the prospective members. These are the essential, but if they constitute the end instead of the means, our work is a failure. There must be care in placing the new pupil in the right group. There must be exceedingly great care used in enlisting the new pupil in worthwhile activities.

The pupil won must be an asset to be utilized rather than a fresh liability incurred. No absence should be overlooked or allowed to remain unchecked. No inclination to tardiness should be looked upon as without consequence in its possibilities. The average attendance of the pupil should he watched. A low average results in high average loss of membership.

Steps to Take Now for the Campaign.

1. Secure survey cards and make a careful survey of the community.
2. Study this information and see that it is carefully arranged so that it is accessihle.
3. Distribute the names of prospective new members to the groups into which they would naturally go if they attended the school.
4. Plan to have all prospective new members visited by persons who are likely to have an approach to them.
5. Observe Rally Day, using a printed program, and send prepared invitations to every prospective new member.
6. On Rally Day watch for these newcomers and greet them, seeking to make them feel at home. If possible, enroll them in the school that day; if this is impossible, follow Rally Day with other personal visits or invitations.
7. Continue to reach out after the "prospects," seeking to win every such person.
8. Inaugurate plans for looking after absentees. Strenghten your records if they are not providing for regular monthly reports to the homes in case of younger pupils, or to the pupils themselves.
9. Work for a good average attendance rather than a large enrollment.
10. Look forward to the coming campaign of evangelism in the Sunday school.

Further information.

For supplies of survey cards and further information concerning the ingathering of new membhers, requests should be sent to the Department of Sunday School Administration, 810 Broadway, Nashville, Tenn., or to Conference Sunday School Board headquarters.

THE MISSISSIPPI CONFERENCE.

Dear Brother Carley: To me, the Mississippi Conference session at Canton was, from every point of view, the best I have ever attended. The presidency of our beloved Bishop W. N. Ainsworth could hardly have been better.

So far as one could see, brotherly love prevailed. A most gracious sense of the Holy Spirit's presence was constantly evident.

The resolution instructing pastors to take the membership into advisory counsel as to the all-ahsorhing and all-important question of the unfication of the two great hodies of Episcopal Methodists under the plan proposed was unanimously adopted. After careful study and much prayer, douhtless the right conclusion will he reached.

The world waits for the evangelistic message of Methodism, and will perish unless it is given. Should we fail in this, God may remove, even in our day, the candlestick from its place. God forbid this should ever be the case.

The work of the cabinet doubtless was meant to be done in faithfulness to the claims of pastors and churches. In some cases mistakes may have heen made. A holy enthusiasm on the part of pastors and people under the blessing of God will make 1925 the best in our history.

The interest manifested in the once Forgotten Man is most gracious and kind. For one, I greatly desire to have part in the active campaign. Brethren of the pastorate, if you think I can help solve your problems, please write me at Camden, Miss. If I can do no more, it will give me great pleasure to go with you in prayer for God's all-sufficient help.

Of course the splendid messages of our heloved Clovis Chappell did much to hring the Conference into the deep view and large life in holy fellowship in Christ. He won all hearts.

Blessings on you is the wish and prayer of your friend and brother in Christ.

C. H. ELLIS.

"THE GREATEST OF THESE IS LOVE."

By H. Walter Featherstun, D.D.

An intelligent mistress of a parsonage writes: "A lot of people have a good chance in this unification discussion to find out whether or not they have passed from death into life by seeing whether or not they love the brethren, North, South, East and West." This vigorous sentence has set me to investigating this matter in the light of the Word of God.

In Leviticus, 19:18, we are told that God through Moses said: "Thou shalt love thy neighhor as thyself." This is repeated frequently in the New Testament; but here it is immediately preceded by this strong prohibition: "Thou shalt not * * * hear any grudge against the children of thy people." I am afraid that some among us do not thus love our neighbors north of us; and really bear grudges against the children of men in the North who figured in the matter of 1844. I am afraid that the mistress of the parsonage did not overstate the case.

David taught the Hebrew church to sing: "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psa. 133. Thence on down the centuries unity in the church was stressed.

It would he well for all Methodists just now to study, even to memorize, that strong, clear prayer uttered by Christ the night before Calvary and recorded in John 17:21-23. The very highest (or wildest) of the so-called "higher critics," and the most daring of all douhters cannot tear out of that prayer its clear, strong, earnest pleading against divisions in his church. Let us look into it!

"Neither for these only do I pray, hut for them also that believe on me through their word: that they may all he one; even as thou, Father art in me, and I in thee, that they also may he in us: that the world may helieve that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may he perfected into one; that the world may know that thou didst send me."

It is for all men in all the years: "for them also that believe on me through their word." This includes us; for we are believing on him now through the word of Matthew and John and the rest—that they may all be one. He leaves out none—surely not us Methodists North and South. He makes clear and strong his meaning: "Even as thou, Father, art in me, and I in thee, that they also may he in us." Then follows a glorious statement of a supreme motive for this universal unity of all his followers: "That the world may believe that thou didst send me." Divisions among the Christians retard the progress of Christianity. Philosophize ahout it as we may, the fact remains that our Christ under the very shadow of Calvary clearly indicates that it is true. I helieve the word of Christ; who does not? Never, never will I cast my vote against this unity of any Christians anywhere and anywhere, for which the dying Christ so earnestly prayed. Then follows the most tremendously strong and heautiful statement: "And the glory which thou hast given me I have given unto them, that they may be one, even as we are one." This is his meaning: "I have made it possihle for them to remain always united, and their union will be a glory—the glory which thou hast given me."

The leaders of the church in the Apostolic time caught the meaning and spirit of this prayer and voiced them all through that era. Peter, writing to the Jewish Christians of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bythinia, pleads: "Be ye all like-minded (of one way of thinking) * * * loving as brethren, tenderhearted, humble-minded"—1 Pet. 3:8. James, also to the Disperson, wrote: "When faction (division) is there is confusion and every vile deed"—3:16. This is strong, fierce language; hut James, the Apostle, wrote it. John, the beloved disciple, in his extreme old age—probahly over a century old—wrote: "Little children (such were all his hrethren to him) * * * antichrist cometh, even now have there arisen many antichrists. * * * They went out from us, but they were not of us; for if they had been of us they would have continued with us." To this loving and lovely apostolic centenarian, who had deeper knowledge of Christ than had any other, the strongest, surest mark of these antichrists was that they were seceders from the church.

Paul, who did not hear Christ pray that night, hut who heard about it, wrote more largely and possibly more denunciatorily of church divisions than did any of the others. In his Epistle to the Romans: "Be of the same mind one toward another" (think alike)—12:16. "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ as one man"—15:5, 6; in 2:3, he fiercely condemns those that are factious, i. e., inclined to schism, as deserving the wrath of God. In Galatians, 5:20, he classes "factions and divisions" as among the very darkest of sins in a list of the very worst vices known. In his First Epistle to the Corinthians, 1:10-13: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, hy them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

How very much do some of the unnecessary issues that now divide churches resemble these here named by Paul! The same matter is reverted to in 11:18, 19, and with like condemnation, and again in 3:4-8. To the Philippians, 2:2, 3: "Be of the same mind * * * of one accord * * * doing nothing through faction." In Rom. 16:17, 18, "Now I heseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, * * * and by their smooth and fair speech they beguile the hearts of the innocent."

The church, through all that era known as the Post-Apostolic or Patristic age, even on down to the Council of Nicaea, following these great Apostles, placed great stress upon the nnity of the church; so much so that our generally accepted Apostle's Creed presented the church as The Holy Catholic Church, i. e., the sacred universal church. The only differences recognized as allowahle in that olden church were those indicating locations: as the church at Rome, at Corinth, at Jersusalem, and so on, all alike in doctrine and general polity, and all only located churches or groups of churches making up the Sacred Universal Church. So when we recite the Creed, we ignore unfortunate, and often nnscriptural divisions, and try to get back in our thinking and believing to the apostolic idea of the undivided church. Do we not deal a bit in a fiction—or maybe in a golden dream that will one day come true? We are trying to foster an ideal. In the Apostolic Era there were "factions" or schisms and "divisions;" but they were not apologized for, hut heartily and often bitterly condemned as disloyal and dangerous.

The first really great division arising in the church was over the "filioque" ques'ion, as senseless as it was ruinous. It was followed hy corruptions in the church which are still with us, and by a consequent decadence in spiritual life. This is history briefly but accurately told.

The reformers who led the church out of mediaeval darkness were not schismatics, hut reformers seeking to bring revivals of New Testament religion to the decadent church of Rome. Luther did not wish to leave that church; but was forced to do so. This was true with both Calvin and Knox. Mr. Wesley died a member of the Church of England, positively forbidding his followers in England to leave the mother church; and they oheyed him until there came a time after his death, when they felt themselves forced out.

When he organized the American Methodist Church in 1784, there was no Church of England here; and the Protestant Episcopal Church did not get into activity until some years later, and presented no claims of parenthood to the American Methodists.

It is said by some in defense of their opposition to unification that Methodism has prospered greatly since the division in 1844. Have any of these brethren compared our growth proportionately since 1844 with its growth from its beginning up to that date? In proportion to the difficulties, such as paucity of resources, fewness and unpreparedness of workers in that era prior to 1844 and back to the beginning of time, was not the growth during that period of union greater than since? Until it can be proved (and it cannot be) that divided Methodism has prospered more than undivided Methodism did, it would be wise in these brethren not to raise the question. Is it not true that God has everywhere and everywhen favored and blessed unity and brotherliness and loving co-operation among his human children? It is certainly true that history as well as the Bible confirms the old adage: "In union there is strength."

Shall we vote for the pending plan of Methodist unification? If not, why not? Are we afraid that our Northern Methodist brethren will not deal fairly with us, but will try to swallow us up? In Leviticus 19:18, and repeatedly in the New Testament is written: "Thou shalt love thy neighbor as thyself;" and Christ indicates in the Parable of the Good Samaritan that every man, regardless of social or racial limitations, must be counted as our neighbor. "Love"—the very essence of our religion—"thinketh no evil" of our brother, North or South. Some one suggests that our own Southern Methodist men might make trouble in a united church. We have no right as Christians to discredit the uprightness of brethren North or South. We Christians must love and trust all of our brethren. Would it not be far better for us as followers of the Christ to suffer anything that might possibly come to us through a misplaced trust than to harbor in our hearts an unchristly distrust of our brethren, which is probably unfounded? Which would be the greater calamity? To me, no misplaced confidence would be in any wise as calamitous as any unfounded distrust that I should entertain. **The greatest is love.**

I have failed to find aught but an unloving and faithless and unfounded distrust in every argument urged against this unification of Methodism. Not one has yet appealed to my reason, my sense of justice, my love of my brethren, South and North, my hope for my church, or my faith in God and his Christ. I shall therefore vote for unification as now presented, and work for it, and plead for it, and pray for it, and expect it.

PROTESTANT FAITH AND EDUCATION.

By Rev. W. L. Duren, D.D.

We live in a time when there is no immunity from the tongue of the critic. Individuals, organizations, movements, progress—everything must run the gauntlet of a furious discontent. In all this criticism there is, of course, a formal insistence upon results, and it is a perfectly legitimate demand if the criticism be of such a character as to help toward that end. In scientifically ordered production criticism takes into account every contributing factor in order that failure or wastage may be located and that the energies of correction may be intelligently directed. No sensible man would think of "junking" a machine which happened to have one defective part. Neither will a wise man discredit an organization by haphazard conclusion and suggestion because it fails of the highest efficiency in its functioning. The soundness of this general and unrelated statement will hardly be questioned. But when it comes to applying this principle to the progress of Protestant ideals, criticism not infrequently degenerates into a wail of pessimism and disappointment rather than an effort to discover the truth and to suggest a workable remedy. Just as Appolonius caused the panic-stricken people of Ephesus to fall upon a ragged beggar in the street as a means of curing the plague, so mere bungiers in Christian work produce frenzy among the people by a type of criticism which is neither intelligent nor constructive. Many a pastor has been changed by such foolish and unjust onslaughts. Many an individual church has been crippled in its usefulness by injudicious talk of this character. And it certainly avails little that is worth while to herald the unorthodoxy of Protestantism as a reason for delinquencies which are often more imaginary than real. Any tramp can destroy, but it takes solid work and serious thought to build up.

In traveling through the countries beyond the Atlantic I took note of the forms of religion as they appeared to be related to the peoples and classes of those lands. My study was not exhaustive but I have some very definite ideas as to facts which obtain. In the first place, in the Portuguese possessions and in the lands which skirt the Mediterranean Sea the type of religion which is overwhelmingly dominant delivers its message largely through material symbolisms. No great moral and religious verities are presented as an appeal to the judgment of the people. Conclusions are ecclesiastical and not personal, and they are delivered in the form of mandates which lay tribute upon the blind loyalty and the unreasoned devotion of those who know nothing of the processes back of such conclusions and who do not understand the implications of what is taught. In the second place, the people whom I saw at these altars appeared to be of the ignorant and the peasant class. In many cases barefooted and in rags they bowed before images and altars, and their very faces proclaimed the order of intelligence to which they belonged. There may have been a more intelligent class upon whom those churches lay tribute, but they were certainly absentees when we were there. In some instances the very breath which called the people to prayer preached a racial and religious hatred which they had little capacity to resist. How could such people be other than superstitious, fanatical, and sensuous devotees of a material shrine?

The Protestant missions which we visited reflected these conditions, but in a different way. These missions were seemingly grappling with people who had great difficulty in measuring the moral and spiritual values of the Protestant message. For this very reason, I think, our mission approach is mainly through some form of charity. In one chapel which we visited practically all of the small audience appeared to have come from the mendicant class. In another instance what was begun as a mission to the natives had become a church for foreigners. And in most instances these missions were adopting some of the symbolism through which competitive religions maintained their hold upon these ignorant masses.

Another interesting thing which I observed was the reaction of the intelligent American to the crude symbolisms and the impossible traditions employed at the altars of his own faith. The fact that it was sponsored by his own ecclesiastical connection was not sufficient to keep it from being shocking and repulsive. I traveled with a cultured young woman from the Pacific Coast who volunteered the opinion that she was "carrying back home less religion than she had brought over." In other words, her order of intelligence was quite beyond what was offered her at the altars of her own church in those lands of poverty and of illiteracy. I might cite also the case of a young college man from a city in the Middle North who did not speak out so frankly, but who was certainly perturbed by the intellectual difficulty which faced him in that sphere of his own communion. Italy, in my opinion, is breaking away from her traditional allegiance. And France is notoriously infidel because she lacked proper leadership in the hour of her ecclesiastical revolution.

The meaning of this is, I think, that Protestantism, so far from being a religion of sense impressions and arbitrary commands, makes its appeal to the spiritually sensitized intelligence and individuality of men whom God calls independently of any organized system of control. Coarse symbolisms which affect the senses and stir the prejudices may be adapted to the purposes of those who would control the unintelligent; but finer types of mind require a message which will square with thoughtful individuality. No form of excommunication or of denunciation can make a man abdicate his intelligence. I believe with all my soul that Protestantism has a message for the world. It is the man-building message among all the forms of religion on earth. I think, too, that Protestantism has failed to get a substantial footing in Mediterranean lands, not so much because those lands were pre-empted, but because it failed to find a forum to which it might speak. And whatever else may be true, I believe that our faith began as a protest against the abuse of human intelligence. There came a day in the progress of thought when revolution became both a moral and an intellectual necessity.

If we do not discover truth until we reach the stage of development to which that truth belongs, neither may we expect to deliver a message until there is a condition of sensibility capable of interpreting it. I am not a missionary expert in any sense, but I am thoroughly convinced that our real problem on the mission field is to elevate the standard of thinking to the point where the empty pageantry and tradition of false religions will not be able to control the people. But the whole truth is that the standard of thinking must be elevated to where the understanding of the Protestant message will leave no doubt as to its superior value. But to stop with saying this is to carry away from home a truth which faces every Christian worker in America and in every other Protestant land. The hope of Protestant ideals does not lie in the ability to adapt our message to the intelligence of the masses. Certainly there is no hope for us in an effort to adapt to our practice the symbolisms of discredited religions. An ecclesiastical wizard in the pulpit offers no guarantee of the triumph of our cause. The hope of Protestantism lies in a comprehensive educational program which will lift the intelligence of the people to the point where they can interpret the truth and have a conviction of their own. There is a thought standard which is necessary if Protestant Christianity is to be turned to triumphant account. I do not mean by this that I hold that there is an educational qualification necessary for salvation. But just as surely as there is a certain measure of intelligence necessary for an effective use of the apostolic office of proclaiming the message of Protestantism, so there must be a mind sharpened to the extent of comprehending that message when it is delivered. We can never triumph through an effort at ecclesiastical control which shall be independent of an intelligent judgment coinciding with our commands. I would say this, also, that the demand upon Protestantism is not only to sponsor thought but to sponsor progress as well. It may fit the requirements of certain systems to insist upon education which shall be dominated by dogmatism. I would not want to see education divorced from religion. But I believe that Protestantism has nothing to fear from the man who thinks and the man whose thought is really unfettered. In my opinion, education in a Christian atmosphere will bring the people to where the great truths of our faith will command their hearts. We need to be done with carping criticism of our colleges. There is no place for that whimpering lamentation which is a species either of ignorance or of hypocrisy.—Christian Advocate (Nashville).

If the heart were full of God, the tongue could not refrain to talk of him: the rareness of Christian communication argues the common poverty of grace. I will think of thee always, O Lord! So it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—Bishop Hall.

FULFILLING THE CONDITIONS.

"But, Dr. Marston," said the young man, "these so-called doctrines of the church sound ridiculous. How can an educated man swallow such fairy tales? They're all very well for ignorant people, but I'm a scientist. I must have proof."

Quietly the older man smiled at the younger man. "Have you fulfilled the test conditions?" he inquired.

"Test conditions, Dr. Marston? What do you mean?"

"Every scientific experiment that I know of has to be tried under some specified condition. Take the simplest example: Suppose I were to tell you that your story of a teeming world in that drop of water sounds like a fairy tale; that I don't see or believe it. What would you say?"

"That all you had to do was to look through my microscope."

"Suppose I were to doubt the rings of Saturn?"

"You should look through a powerful telescope. But what—"

"Just a moment, Herbert. Suppose you were to describe some wonderful chemical experiment that had to be carried on in a darkened room, and I were to try it carefully out of doors. What if I should deny the theory because the experiment would not work?

"I think you have omitted a test condition that is more important than the telescope, the microscope, or the dark room. It is Christ himself who says: 'If any man will do his will, he shall know of the doctrine.' You have been trying, so you say, to 'know of the doctrine.' Have you fulfilled the test condition?"

"That's begging the question, Doctor. If a man doesn't believe in the doctrine, how can he know his will?"

"Because there is something inside us that often tells us more than we care to know. You and I have a pretty clear idea of what God's will would be, in some things at least, if there were a God. Have you honestly lived up to the will of that hypothetical God as far as you could? Of course, if you have—"

"I haven't lived up to the requirements of even such a God as I could formulate for myself. But at least I see the absurdity of demanding results before the conditions of the test are fulfilled."—Youth's Companion.

DISTRICT CONFERENCES.

What Have We Done for the District?

At the recent session of the North Mississippi Conference we changed the membership of the district conference, so that now the Aberdeen District will have 181 members; Columbus District, 168, and the Corinth District, 190. Only our largest towns can entertain us. I suppose, though, this change was meant to stand one year only.

JOHN W. BELL.

Sherman, Miss., Nov. 12.

COLLEGE EDUCATION PAYS.

College students and their parents, who usually pay the bills, are constantly confronted with the query: "Does college education pay?" To some it does not. Education does not insure success. But it does make better the chance of success. It is well enough occasionally to present some facts in proof of this position.

The dean of the Agricultural College of the University of Minnesota published recently some statistics showing the effect of education upon the farmers of that State. His study showed that men of high school education on the farms in that region earned $500 a year, while those with complete college training had average annual incomes of more than $3,000.

Some one else has worked out these figures for us: Only thirty-one persons out of five million with no schooling attain distinction in their work, 808 out of three million with elementary schooling achieved some distinction, 1,200 out of two million high school graduates rise above the average in accomplishment, and 5,000 out of a million with college education render notable service.

This is a good time of the year for all members of the family to keep in mind that figures prove that the college graduate has ten times the chance of making good that the high school graduate has and that his chances are twenty-two times as good as the one who takes only a grammar school education.

Yes, college education pays. The few failures among college-trained men do not disprove this statement.—Nashville Christian Advocate.

AN APOLOGY.

To Whom It May Concern: After due consideration, and much prayer and repentance, I take this method to say to any brother, sister, or friend who perchance might have become offended or hurt in mind or spirit at any word said, or suggestion made by me during the talk I made before the Epworth League, Sunday evening of our Conference in Canton, Miss., that I am heartily sorry for the same, and most earnestly beg forgiveness.

I am a man of very deep convictions at many points, and it is indeed hard under certain conditions for me to hold in check my convictions. But when I come to feel that I have allowed convictions to run away with my better judgment, and cause me to make a hurtful mistake, no one is more willing to recant than I.

I love my church, and my brethren, too, and my policy has ever been to be thoughtful and kind to every one, and as much as in me is to go the full length of my cabletow to do a kindness, whether friends or foe.

Kindly,

C. C. EVANS.

Some men preach a sermon, and some men preach Christ. The people can get along without the sermons, if they can find in the spoken word the Christ.—Selected.

BUT---WHAT DO YOU SAY?

What we do with our schools and colleges will determine the moral and religious destiny of this Nation and of the world. Without Christian leadership the future is an unthinkable menace.

OUR DISCIPLINE SAYS

That "Education sound in principle and Christian in spirit is fundamental to the work of our Methodism.". "Institutions dedicated to a distinctly Christian culture are a necessity to the Church's divinely appointed ministry of service."

OUR SCHOOLS SAY

That they are "special agencies of the Church for the salvation of the world;" that they are "best fulfilling their mission when they are doing most to fashion the character of youth in the image of the Master."

REASON SAYS

That no college can lift itself up by its bootstraps. Inadequately equipped schools cannot produce adequately trained Christian leaders. Without the backing of the Church our schools must inevitably fall short of their great spiritual purposes.

WHAT DO YOU SAY?

Your part in the Christian Education Movement is your answer. Our schools will be firmly established when these millions are paid, but colleges cannot live on promises.

YOU HAVE PLEDGED---HAVE YOU PAID?

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

LISTEN TO THE SONG OF THE MERRY HARVESTERS—OVER ONE MILLION DOLLARS PAID TO DATE.

Cartwright, Arizona, Phoenix; Total assumed quota, $1,440; amount remitted, $288.

First Church (Tampa), Florida, Tampa: Total assumed quota, $4,068; amount remitted, $1,317.55.

Corning, North Arkansas, Paragould: Total assumed quota, $2,300; amount remitted, $477.

Starkville, North Mississippi, Columbus: Total assumed quota, $3,360; amount remitted, $672.

Drew, North Mississippi, Greenwood: Total assumed quota, $3,375; amount remitted, $675.

Sunflower, North Mississippi, Greenwood: Total assumed quota, $2,233; amount remitted, $446.60.

Ware Shoals, Upper South Carolina, Anderson: Total assumed quota, $1,07; amount remitted, $215.20.

First Church (Laurens), Upper South Carolina, Greenville: Total assumed quota, $3,285; amount remitted, $919.50.

South Bluff (Corpus Christi), West Texas, Beeville: Total assumed quota, $1,350; amount remitted, $270.

San Antonio, West Texas, San Antonio: Total assumed quota, $590; amount remitted, $118.

Oakland, Memphis, Jackson: Total assumed quota, $1,980; amount remitted, $401.71.

Walker Memorial, North Alabama, Birmingham: Total assumed quota, $3,300; amount remitted, $660.

Waverly, Tennessee, Dickson: Total assumed quota, $1,400; amount remitted, $291.70.

St. Paul's (Muskogee), East Oklahoma, Muskogee: Total assumed quota, $6,000; amount remitted, $1,200.

Fulford and Pompano, Florida, Miami: Total assumed quota, $1,500; amount remitted, $365.85.

Highlands (Fort Thomas), Kentucky, Covington: Total assumed quota, $3,000; amount remitted, $800.

Fourth Avenue (Louisville), Louisville, Louisville: Total assumed quota, $6,650; amount remitted, $4,224.75.

Settle Memorial (Owensboro), Kentucky, Owensboro: Total assumed quota, $8,000; amount remitted, $1,900.

Fayette, Mississippi, Vicksburg: Total assumed quota, $1,750; amount remitted, $350.

First Church (Birmingham), North Alabama, Birmingham: Total assumed quota, $11,000; amount remitted, $2,708.06.

Front Street (Burlington), North Carolina, Durham: Total assumed quota, $5,000; amount remitted, $1,000.

Park Street (Atlanta), North Georgia, South Atlanta: Total assumed quota, $4,020; amount remitted, $1,591.92.

Ervay Street (Dallas), North Texas, Dallas: Total assumed quota, $4,080; amount remitted, $816.

First Church (Abilene), Northwest Texas, Abilene: Total assumed quota, $3,500; amount remitted, $875.

Polk Street (Amarillo), Northwest Texas, Amarillo: Total assumed quota, $5,200; amount remitted, $1,040.

Rocky Ford, South Georgia, Savannah: Total assumed quota, $1,000; amount remitted, $200.

Bedford Springs, Virginia, Lynchburg: Total assumed quota, $1,293; amount remitted, $279.

Park Place (Norfolk), Virginia, Norfolk: Total assumed quota, $5,310; amount remitted, $1,062.

Tyrone, West Oklahoma, Panhandle: Total assumed quota, $1,750; amount remitted, $350.

Medina, West Texas, Kerrville: Total assumed quota, $672; amount remitted, $135.86.

Tuskohoma, East Oklahoma, Hugo: Total assumed quota, $400; amount remitted, $105.

Harper, West Texas, Kerrville: Total assumed quota, $684; amount remitted, $137.80.

Johnson City, West Texas, Lampasas; Total assumed quota, $870; amount remitted, $174.

Melvin and Pear Valley, West Texas, Angelo: Total assumed quota, $854; amount remitted, $198.

Waterproof, Louisiana, Monroe: Total assumed quota, $2,260; amount remitted, $483.20.

First Church (Mayfield), Memphis, Paducah: Total assumed quota, $3,350; amount remitted, $762.40.

Louise and Holly Bluff, Mississippi, Vicksburg: Total assumed quota, $2,000; amount remitted, $400.

Town Creek; North Alabama, Florence: Total assumed quota, $2,075; amount remitted, $415.

First Church (Fort Smith), North Arkansas, Fort Smith: Total assumed quota, $5,647; amount remitted, $1,134.60.

Blytheville, North Arkansas, Jonesboro: Total assumed quota, $1,375; amount remitted, $281.

Canton and Ball Ground, North Georgia, Marietta: Total assumed quota, $1,808; amount remitted, $839.25.

Fulfon, North Mississippi, Aberdeen: Total assumed quota, $503; amount remitted, $100.60.

Water Valley (First), North Mississippi, Grenada: Total assumed quota, $3,500; amount remitted, $700.

Rocky, West Oklahoma, Chickasha: Total assumed quota, $1,000; amount remitted, $200.

Paul's Valley, West Oklahoma, Ardmore: Total assumed quota, $4,140; amount remitted, $828.

Rush Springs, West Oklahoma, Chickasha: Total assumed quota, $1,000; amount remitted, $200.

Bloomington, West Texas, Cuero:- Total assumed quota, $1,200; amount remitted, $240.

Park Street (Belmont), Western North Carolina, Shelby: Total assumed quota, $700; amount remitted, $650.

Crichton, Alabama, Mobile: Total assumed quota, $2,264; amount remitted, $650.

Clearwater, Florida, Ocala: Total assumed quota, $3,000; amount remitted, $663.50.

South Cleveland, Holston, Cleveland: Total assumed quota, $625; amount remitted, $156.

Highlands (Fort Thomas), Kentucky, Covington: Total assumed quota, $3,000; amount remitted, $900.

Ellisville, Mississippi, Hattiesburg: Total assumed quota, $1,600; amount remitted, $320.

East Lake, North Alabama, Birmingham: Total assumed quota, $3,300; amount remitted, $660.

Cabot, North Arkansas, Conway: Total assumed quota, $1,500; amount remitted, $300.

Whitewright, North Texas, Sherman: Total assumed quota, $2,025; amount remitted, $414.

Rotan, Northwest Texas, Sweetwater: Total assumed quota, $2,760; amount remitted, $552.

Langley, Upper North Carolina, Columbia: Total assumed quota, $442; amount remitted, $115.

Culpepper, Virginia, Charlottesville: Total assumed quota, $2,152; amount remitted, 0467.50.

Buck Creek, West Oklahoma, Chickasha: Total assumed quota, $150; amount remitted, $30.

Mountain View, West Oklahoma, Chickasha: Total assumed quota, $1,200; amount remitted, $240.

Staples, West Texas, San Marcos: Total assumed quota, $1,840; amount remitted, $377.

Wesley Memorial (High Point), Western North Carolina, Greensboro: Total assumed quota, $5,044; amount remitted, $1,330.90.

Cave Spring, North Georgia, Rome: Total assumed quota, $1,000; amount remitted, $202.97.

Bayou La Chute, Louisiana, Shreveport: Total assumed quota, $1,250; amount remitted, $906.

McCalla, North Alabama, Bessemer: Total assumed quota, $1,050; amount remitted, $214.30.

Chatchee, North Alabama, Talladega: Total assumed quota, $420; amount remitted, $94.43.

Harrison, North Arkansas, Searcy: Total assumed quota. $2,010; amount remitted, $402.

Gregson (Durham), North Carolina, Durham: Total assumed quota, $477; amount remitted, $100.

Long Memorial (Roxboro), North Carolina, Durham: Total assumed quota, $2,739; amount remitted, $550.

First Church (Corinth) North Mississippi, Corinth: Total assumed quota, $3,400; amount remitted, $680.

Kress, Northwest Texas, Plainview: Total assumed quota, $1,350; amount remitted, $270.

Munday Circuit, Northwest Texas, Stamford: Total assumed quota, $1,400; amount remitted, $281.

Halifax, Virginia, Lynchburg: Total assumed quota, $1,405; amount remitted, $304.

George West, Three Rivers, West Texas, Beeville: Total assumed quota, $1,328; amount remitted, $271.01.

Kingsville, West Texas, Beeville: Total assumed quota, $3,350; amount remitted, $1,012.

Arlington Heights, Central Texas, Fort Worth: Total assumed quota, $500; amount remitted, $100.

Sallisaw, East Oklahoma, Muskogee: Total assumed quota, $1,212; amount remitted, $242.40.

Richton, Mississippi, Hattiesburg: Total assumed quota, $2,500; amount remitted, $517.75.

Lauderdale and Electric Mills, Mississippi, Meridian: Total assumed quota, $1,118; amount remitted, $224.

Norwood, North Alabama, Birmingham: Total assumed quota, $4,620; amount remitted, $924.

Woodlawn First Church, North Alabama, Birmingham: Total assumed quota, $4,400; amount remitted, $880.

Edenton, North Carolina, Elizabeth City: Total assumed quota, $1,620; amount remitted, $324.

Merkel Station, Northwest Texas, Abilene: Total assumed quota, $2,320; amount remitted, $464.

Plainview Station, Northwest Texas, Plainview: Total assumed quota, $4,140; amount remitted, $828.

Mecklenburg, Virginia, Petersburg: Total assumed quota, $1,752; amount remitted, $498.80.

West End (Winston-Salem), Western North Carolina, Winston-Salem: Total assumed quota, $5,000; amount remitted, $2,000.

Henleyville, Pacific, Sacramento: Total assumed quota, $672; amount remitted, $247.17.

Send all payments on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

A CONTENTED MIND.

By Mabel S. Merrill.

There's goldenrod on the roadside bank,
  There are red leaves fluttering down,
And a bumblebee hums there all day,
  The busiest bee in town.
"I must have more honey, more honey," he hums;
  "Jack Frost may come 'round to-night
To wither the asters and goldenrod
  And everything else in sight."
So he hums and he works and he goes and comes,
  A twinkle of gold and black,
And the air is so warm I can half believe
  Sweet Summer has just come back.
Yet the red, red leaves and the goldenrod
  Spell "Autumn" in letters bright,
And it's time for Jack Frost when asters bloom,
  So I guess that the bee is right.
But it's pleasant here on the roadside bank,
  And I don't mind Jack at all,
For Autumn is nicer than Summer, almost,
  And Winter is best of all!

—Zion's Herald.

A YOUNG HERO.

One afternoon almost a century and a half ago, so goes an oft-told tale of one of England's heroes, three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"Oh, yes," chimed in the second, tossing up his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered: "No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and we ought to keep our word."

"Oh, come on, don't be a ninny, Arthur!" cried the first lad. "As if you, an earl's son, would hoe a poor man's garden!"

"But we promised," replied Arthur, "and, besides, he is an old soldier, and I mean to be a soldier, too, and a soldier must always do his duty."

"Oh, pshaw! As if it was your duty to care for an old man's garden! I am going to the river." This from the second boy.

"And I am going to keep my word," answered Arthur sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others as they kept on their course to the swimming-hole, where the boys of Dublin School were accustomed to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say: "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier like Marlborough."

"Well, if you are a soldier, you will be great, too. Determination, hard work, and faithfulness to duty will help any one to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore, and he was dusty from head to foot. But he worked on with a brave spirit till the task was done.

It was the very afternoon—an eventful day, as it happened, in the career of the young student—as he was returning from his belated swim in the river that he showed himself a hero of another kind. A carriage driven by a coachman in livery was dashing along one of the streets of Dublin. Suddenly and without apparent cause the leading horse took fright. In the driver's attempt to hold in the frantic steeds one of the reins snapped in twain, and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face pale with terror and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses and the heavy coach lurching dangerously from side to side was enough to set young Arthur's feet flying. Darting swiftly across an intervening street, running at right angles to the other, the lad rushed out in front of the galloping horses. A leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking the horses' mad pace. In a few minutes more they came to a halt, and as the coachman and outriders sprang to the ground the coach door opened, and the gray-haired gentleman and the girl alighted. The gentleman said in surprise: "Why, if this is not my friend Lord Morington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham. Young man, I predict great things for you. England will not hold your fame." And as he marked the lad's flashing eyes he placed his hands upon the boy's head as if pronouncing a benediction: "And, dying, you will sleep with England's great men."

These words all came true, for young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honors beyond those given to any other of England's heroes. Great victories were to be his, great honors, and moments of supreme exaltation; but never in a life that was destined to touch the summit of early glory did he show greater manhood than in keeping his word with Master Goodhue, nor did he ever perform a braver deed than when he saved the life of his future wife at the risk of his own.

—The Presbyterian.

We have seen many statues of great men astride a horse, but never one astride a fence.—Tucson (Ariz.) Citizen.

"A CUP OF COLD WATER."

"Spare the rod and spoil the child," remarked the mother in a tone of finality, after a somewhat strenuous ten minutes in the bedroom, as she again seated herself and prepared to entertain her guest.

But what about the wee, woebegone, little heap of humanity in the corner of the room, with streaming eyes and heaving shoulders? "I did not mean to be naughty and spill the berries. I just wanted to help, so I did." What about spoiling the rod and sparing the child?

"Do you always punish wrong doing?" inquired the mother's guest.

"Why, of course," was the reply. "I must do my duty!"

"I think I'll tell you about an experience I had when I visited my sister." her visitor remarked. "One day, I found my two nephews, boys in the early teens, quarreling fiercely, and instead of scolding, their mother filled a glass of water for each and presented it with the simple command, 'Drink.' Too surprised to refuse, each did so. My sister had proved in her days of school teaching that nothing so quickly cools anger as cold water. She sent one boy to the kitchen and the other to the bathroom to wash their faces and hands. Then she visited each in turn, and spoke a few words about the beauty of self-control. When both boys came into the living-room, all traces of anger had disappeared, and they ran off to play, the greatest of chums. During my stay any mention of a glass of water never failed to restore good nature."

"Well," remarked the mother, "it's worth trying, anyway."

A year later when the visitor again came in the home, she was delighted with the change in the family, and especially in the mother herself, who was so bright and cheery and whose laughter frequently bubbled over. When a chance came for explanation the mother declared: "It is the cup of cold water that has changed the atmosphere. It helped the children so much that I thought I would try it myself; so instead of scolding, I would take a drink of water first, and though even yet it is hard sometimes to keep cool, even in January, it has helped. I really feel I needed it as much as the children did. What we have gained in health and happiness can never be estimated, and I thank you from the bottom of my heart for introducing 'a cup of cold water' into our home."—Mary Hart, in the Christian Guardian.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

IMPORTANT NOTICE—CHANGE OF ADDRESS.

Brethren of the patronizing Conferences who have changed appointments will please notify us at once, that we may make corrections on our mailing list. In writing, please give the old address as well as the new.

BUSINESS MANAGER.

PERSONAL AND OTHER NOTES.

The Louisiana Annual Conference is in session this week at Crowley.

The Southern Medical Association will meet in New Orleans Nov. 24-27. The Association is made up of twenty sections.

Statistics show that more than 70 per cent of Southern Methodists live in the country or in towns having fewer than 2,500 inhabitants.

Rev. W. J. Wood has gone to his new appointment, Dubiin, and has been cordially received. He had a happy pastorate at Woodland, his former charge.

The Tyro circuit, Sardis District, North Mississippi Conference, paid out in full on salaries, benevolences, and Superannuate Endowment. Good for Tyro!

The quadrennial meeting of the Federal Council of Churches will be held in Atlanta, Ga., Dec. 3-9. This is the first time the meeting has been held in the South.

Rev. J. B. Randolph, the new presiding elder of the Columbus District, North Mississippi Conference, was given a most cordial reception upon his arrival at Columbus.

Advance orders for the biography of Bishop Walter R. Lambuth, by Dr. W. W. Pinson, have exceeded the advance orders for any similar publication ever issued by the Publishing House.

Rev. James A. Poe, who has many friends in Mississippi, has been transferred from his former appointment, Brandenburg, Ky., to Monticelio, Ky., where he is delightfully situated.

Rev. D. R. McDougal, moved from Potts Camp to Belmont at the recent session of the North Mississippi Conference, has reached his new field of labor and is greatly pleased with the outlook.

Rev. Mark N. Terrell, one of our general evangeiists, reports the best year of his evangeiistic career. There have been over a thousand conversions in his meetings, and hundreds of additions to the church.

Bishop W. N. Ainsworth authorizes the Advocate to announce that Rev. C. A. Schultz has been appointed pastor at Logtown, Miss., and that Rev. J. T. Weems has been appointed pastor at Bolton, Miss.

The Hammond (La) Vindicator, in its issue of Oct. 31, pays high editorial tribute to Rev. James E. Selfe, the pastor of the Methodist church at that place, and expresses the hope that he will be returned for another year.

Rev. W. L. Boome, former Centenary Secretary for the East and the West Oklahoma Conferences, has retired from that work. He has been appointed pastor at Altus, Okia., one of the leading appointments in West Okiahoma.

The many friends in the Louisiana Conference of Rev. J. L. Greenway, Jr., will be giad to learn that his health is steadily improving and that he hopes to be able to return to the active work before a great while. He is at present with his father, Rev. J. L. Greenway, at Mendenhall, Miss.

The following should have appeared in the appointments of the Vicksburg District, Mississippi Conference: "Student at Milisaps College, J. H. Sharp." This appointment was inadvertently left off the copy of the appointments furnished the Advocate.

ATTENTION!

PASTORS AND PRESIDING ELDERS!

The Harmonizing Committee provided by the General Conference has fixed the period,

October 15 to January 15,

for the

Christian Education Movement.

This committee says: "During the period of special emphasis of any Board or Commission, the other Boards or Commissions will carry on in a normal way the ordinary processes of cultivation and collections, without calling upon the general organizations and public agencies of the church."

Rev. J. Lambuth Evans, of the Louisiana Conference, has been transferred to the North Arkansas Conference and appointed pastor at Bentonville, Ark. The change was necessary for health reasons, a higher climate being desirable. West Monroe, the appointment he served in Louisiana, will have a fine report at Conference.

The board of stewards of the First Methodist Church, Greenville, Miss., passed resolutions highly commending the services of Rev. E. Nash Broyles, the former pastor, and sent a telegram of welcome and assurance of co-operation to the new pastor, Rev. E. R. Smoot. This was a gracious thing to do.

Rev. A. H. Williams, formerly of the North Mississippi Conference, was moved at the recent session of the North Alabama Conference from Center Star, Killeen, Ala., to Point Rock, Ala. He is greatly pleased with his new appointment. The North Alabama Conference reported a gain of about 4,000 in membership last year.

Rev. E. S. Lewis, the new presiding elder of the Grenada District, in a note requesting a change of his address of his Advocate, says that he has been graciously received in his new appointment. He also speaks in a highly complimentary way of the work and influence of his predecessor, Rev. R. A. Tucker.

Dr. W. F. Tillett, author of the new book, "Paths That Lead to God," published by Doran, and priced at $4, has made arrangements whereby the price will be $3 to all preachers of the Methodist Episcopal Church, South, if ordered from Lamar & Barton, agents. This price will not be allowed if ordered from any other booksellers than Lamar & Barton.

"More of our people ought to take the church papers. The New Orleans Christian Advocate and the Nashville Christian Advocate should each be in every home. Their influence would be worth many times their cost." So says Rev. Del Longgrear, of Central Methodist Church, Columbus, Miss., in "Methodist Matters." Thank you, Brother Longgrear.

According to Dr. Wayne B. Wheeler, general counsel of the Anti-Saloon League of America, reports from all but eleven districts show 319 members of the House favorable to prohibition enforcement legislation and against a wine and beer amendment, and 105 wet. In the Senate, of the 33 Senators elected, only one can be classed as wet.

Dr. W. Winans Drake, presiding elder of the New Orleans District, has announced the following committee on centennial of New Orleans Methodism, to plan for a proper celebration in 1925: The presiding elder, pastors of all the churches, H. R. Haffkesbring, C. O. Chalmers, O. L. Dunn, P. A. C. Voss, W. W. Carre, A. J. Oswald, E. H. Prescott, T. L. McKnight, T. J. Ferguson, M. B. DePass, B. Romain, Miss Mary Werlein.

The Shreveport Methodist Preachers' Meeting passed resolutions highly commending the services of Dr. R. H. Wynn, who has just completed a quadrennium as presiding elder of the Shreveport District. Notable among his achievements as presiding elder is the organization of the Shreveport Board of Missions and Church Extension, which has built one new church and materially assisted several weak ones.

Rev. W. A. Hays, of Waynesboro, Miss., writes: "Since returning to Waynesboro, we have received many expressions of kindly feeling, and assurances of co-operation in the work during the coming year. Among other tokens of appreciation, was a surprise gift of supplies for the pantry, and other household needs, sufficient for several weeks. The outlook here is hopeful. Brother Sibley, pastor of the Waynesboro circuit, has been cordially received for his third year."

The members of the board of stewards and their families of the Carrollton Avenue Methodist Church, this city, presented to Mr. and Mrs. J. H. Carter a sterling silver sandwich tray and a bouquet of flowers on Friday evening, Nov. 7, the occasion of their twenty-fifth wedding anniversary. The Woman's Missionary Society also presented them with a silver vase. Brother Carter is superintendent of the Sunday school and chairman of the board of stewards, and is active in all the work of the church. The Advocate joins their many friends in wishing them many more years of wedded happiness.

ADDRESS OF DR. HUNT.

Until further notice, those desiring my service in evangelistic meetings, should address me at Gloster, Miss.

ROLFE HUNT,
Mississippi Conference Evangelist.

"EVILS" OF PROHIBITION.

Since the adoption of the Eighteenth Amendment the automobile industry has grown to such an extent in this country that now there is a car for every ten people. Eighty per cent of the automobiles of the world are operated in this country. Perhaps this is an extravagance, but cer-

A SPECIAL OFFER

THE NEW ORLEANS CHRISTIAN ADVOCATE WILL BE SENT TO NEW SUBSCRIBERS FROM DATE OF RECEIPT OF NAMES TO JANUARY 1, 1926, FOR $2.00.

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This offer applies to NEW subscriptions only. Cash must accompany order.

tainly it is better that we should spend our money for a convenience that gets us into the open with our families rather than spend it in saloons for liquor.

Another extravagance perhaps is the levying of higher school taxes to build better buildings for the housing of larger numbers of students that are flocking to the public schools. Having more money for this purpose than they used to, parents are demanding higher education and better accommodation for their children. There are no open saloons, but there are many more schoolhouses.

Again, the efficiency of the workingman has increased to such an extent that he is invading the markets of the earth with American goods as never before. It is hard for labor in its cups to compete with clear-headed, strong-muscled labor that is free from the besotted influence of alcohol.

It is often said that conditions are worse under prohibition than formerly. Is there any truth in it? We have the word of prosecuting officers that there is not ten per cent of the drinking and debauchery that we had in other days. A drunken man on the streets of Cheyenne is a rare sight. When there were more than thirty saloons here it was common. Bootleg whisky is being made, and many are there who drink it, often to their extreme sorrow, but the number of stills is growing smaller and smaller and the number of those who use liquor or who make home brew is growing less. Most of the bootleg whisky is poisonous, and even those who used to drink heavily are afraid to use it.

The number of those who violate the law are exceedingly few compared with the entire population. If we are honest with ourselves, we must admit that conditions are infinitely better than they were prior to the adoption of the Eighteenth Amendment and that we are rapidly adjusting ourselves to the cleaner, better, higher plane of civilization.—American Issue.

BUILDING.

Methodism has no cathedrals, and probably never will have. But it is beginning to find expression in monumental ecclesiastical buildings, which have their origin in the needs of the modern city. Across the way from Westminster Abbey and near by the Houses of Parliament the Wesleyans have erected their imposing Central Hall. Chicago Methodism follows with this superbly modern expression of business sagacity and Christian faith. Soon, if New York meets the challenge of its opportunity, the Broadway Temple, a composite building, as individual in its purposes, as striking in its conception, and as eye-arresting in its soaring lines and masses as either of its predecessors, will crown Washington Heights. All these buildings are intensely practical in their combination of worship and utility, and all strike another common chord in the hearts of all who see them, the chord that means faith in God and Christ. Like the cathedral which medieval faith lifted high above the clustering roofs of the city's shops and dwellings, but with another accent and in another architectural dialect, they utter the same insistent message of faith, a message which London, Chicago, and New York need as much to-day as it was ever needed in Seville, or Chartres, or Canterbury.—New York Christian Advocate.

Rudyard Kipling, who comes of good Methodist stock on both sides of the house, was quoted by the Rev. E. L. Macassey in a sermon in Westminster Abbey last summer. "The other day," he said, "I asked that famous author, Rudyard Kipling, to tell me his opinion as to what class of men get most in touch with the sorrows of men to-day. And he said, 'Had you asked me that twenty years ago, I should have said the soldier at once, but to-day I am sure that the man who reaches the sorrows of men is the clergyman every time."—New York Advocate.

FOR SALE

I have one set of books of The Third Year Course of Study that I will sell cheap.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

HENRY HIRAM WOMBLE was born June 23, 1861, near where the town of Winnsboro, La., now is, and died Aug. 3, 1924. Brother Womble had been a sufferer with heart trouble for some time, though he was not confined to his bed excepting for a day or so at a time. He had several severe attacks at intervals preceding his death. His father came to Franklin Parish, when a young man, from Virginia. His mother, Eliza Ann Osborn, belonged to a family of early settlers in this parish. The deceased was married at the age of 24 to Miss Nina May Rapp. To this union nine children were born, five of whom, with their mother, survive. Brother Womble professed religion and united with the old Magnolia Church when a 14-year-old boy, and remained a faithful member there until his death. His home was always the Methodist preacher's home. He served as steward and trustee. His ancestors were Methodists as far back as we have been able to trace them. He was a successful farmer, a member of the Parish School Board, and active in community affairs in general. In the presence of a large congregation the writer preached his funeral sermon and conducted the burial ceremony at the old family cemetery.

LEE R. SPARKS.

Winnsboro, La.

RESOLUTIONS.

Resolutions on the death of Mrs. W. J. MURDOCK, adopted by the Young Women's Auxiliary of First Methodist Church, Laurel, Miss., Nov. 12, 1924.

WHEREAS, God in his infinite wisdom has seen fit to remove from our midst one of our most faithful members, Mrs. W. J. Murdock; and

WHEREAS, her Christian cheerfulness and her unfailing loyalty to the Young Women's Auxiliary will always make our years of association with her remain a bright inspiration,

BE IT RESOLVED, That we strive to emulate her Christian example and to carry on her Christian influence and that we extend our heartfelt sympathy to her devoted family in their sorrow. They have lost a good wife and mother, we have lost a faithful member, and the church has lost a Christian woman whose place can not be filled. At a time like this, human words are futile, but we can all look to the God, whom she loved and served, for comfort.

BE IT FURTHER RESOLVED, That a copy of these resolutions be sent to the family, a copy spread on the minutes, and that a copy be sent to the New Orleans Christian Advocate, our church publication.

Signed: Mrs. L. S. Crumbley, Mrs. F. C. Turner, and Mrs. H. E. Graves. Committee.

PAUL TEMPLETON—AN APPRECIATION.

Many of the readers of the Advocate will be profoundly grieved to learn of the sudden death of Brother Paul Templeton, of Meridian, Miss., who was one of the useful gospel singers of our church. He has been heard in many churches and camp meetings in Louisiana as evangelistic singer and personal worker with the writer and others. He had been employed the past year as Y. M. C. A. secretary in Meridian, his home town, and was acting in that capacity when stricken with paralysis on Oct. 27, dying the following day. A friend of the writer who resides in Meridian informed us that Brother Templeton's funeral attracted one of the largest audiences that ever gathered on such an occasion in the city of Meridian. He also stated that the greater portion of the entire city were bowed in sorrow over his untimely death. It was further stated that there was a constant volume of praise to be heard on the streets and in various places from all classes concerning his usefulness as a man, and his uprightness of life.

It was the privilege of the present writer to become acquainted with Brother Templeton about four years ago, having engaged him as evangelistic singer. He came to our home a number of times, and we can truthfully say that his presence was always a thing of joy. Our correspondence was steadily maintained until near his death.

Paul was a fine Christian fellow. His qualities as a gospel singer were of a high order, indeed. No one could fail to preach better after having heard him sing. To be in his company always meant a continual round of frolic and fun. He never seemed to see a moment of gloom, but all was cheerful and bright with him. The church has lost one of its sweetest gospel singers, but with many of us who knew him, his influence will abide. If there are choirs of those who sing in heaven, we feel sure that Paul Templeton has taken his place among them already. May the blessings of God rest upon all who mourn his going from us.

His friend,

ROBERT A. BOZEMAN.

METHODISM AND THE RED MAN.

By Rev. R. H. Ruff.

From its beginning Methodism has been deeply concerned over the spiritual welfare of the red man. John Wesley, himself, came first as a missionary to the Indians, and Charles Wesley and Whitfield both answered the same call. The first American Methodist missionary was John Stewart, a Negro, who in 1816 began his work among the Wyandotts in what is now the State of Ohio. In 1844, the Southern Church took over the missionary work among the Indians and the ministry of those who followed in Stewart's footsteps has been characterized by its deep devotion and great fidelity to the evangelical ideals of Methodism. As a result of their labors we have to-day a devoted and loyal Indian membership.

Much remains to be done. Not only must we carry on as we have been doing, but new classes should be organized and additional church buildings should be erected.

In writing on the Indians' call to the church of to-day, Doctor Clark, in "Healing Ourselves", well says:

"The red man calls to the church in pathetic tones; his long oppression, his present great need, his longing for the gospel, his readiness to accept it and live according to its implications as best he can—these things combine to constitute a challenge to the Christian forces of the world. Missionary work among the tribes is not the romantic activity which uninformed persons imagine it to be. The romance has departed from the Indian. He is not the tall, lithe, striking personage who formerly owned these lands; his is a downtrodden, oppressed, and ignorant race, stripped of his birthright and doomed to live on the bounty of those who stripped him. But it must be remembered that the white man made him what he is to-day; and only by giving him every service and opportunity can we in any measure clear our skirts as a people and do our duty as a church."

Let us pray earnestly for Brother Orlando Shay, Superintendent of our Indian Mission, and Professor W. B. Hubbell, Superintendent of Fulsom Training School, and for Brother R. M. Templeton, missionary to the Kiowas, the presiding elders and Indian membership. May we ask God that the white members of our Southern Methodist Church may not fail their Indian brethren and sisters in this hour of need, and that they will respond with their offerings and gifts so that the great work of evangelization of the Indians may continue.

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THE METHODIST MOVE.

By Rev. F. B. Hill.

The Annual Conferences are now in full swing—the Methodist move is on. Methodism is in some things the envy of other churches; it is a fine system of preventing stagnation—it keeps its ministers always on the move. I know Methodism too well to say that the results always means freshness and light; sometimes it means staleness and dimness. There are ministers who, true to the Methodist ideal, "shine more and more until the perfect day;" there are charges that always keep a fine tune; your readers know them.

The Methodist itinerant system may have its advantages, hut I have not found them; its travelling preachers are an essential part of its economy.

Methodists are always ready to welcome the incoming, and just as willing to speed the parting guest; sometimes it is a case of welcoming the prodigal home; if so, the congregation soon finds out the nature of the pasture the prodigal has heen feasting on. The old adage, "change of pasture makes fat cattle," depends on the truth of the pasture on which the cattle move. We assert that the ministry should he a "teaching ministry;" it certainly must he "feeding ministry." We have good authority for saying that even "the ass knoweth his master's crib," most of us are assos of that sort—I speak for the hearers.

Pyorrhea
Can Be Stopped In 24 Hours
If you suffer from Pyorrhea, sore and spongy gums, loose teeth or other mouth irritations, I want to send you my simple home treatment under plain wrapper. It stops Pyorrhea in its worst form, and is curing thousands after everything else failed. Simply send name for generous 10 day free trial offer of my secret home treatment. Address King Laboratories, 455 Gateway Sta., Kansas City, Mo.

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

REV. HENRY T. YOUNG.

Rev. Henry T. Young, Box 786, De Ridder, La., whose picture appears above is to be appointed to the general evangelistic field of our Church hy Bishop Hay at this session of the Louisiana Conference. He has been a successful evangelist and evangelistic pastor during the seventeen years of his ministry. More than 3,000 people have accepted Christ under his ministry, and the De Ridder Church has douhled in membership during the two years of his pastorate there. He will he open for dates after Decemher 1.

Where there is a good feed, there we shall he found; many congregations like tid-hits. It is very bad for the spiritual stomach, for pampered souls are just as had as pampered stomachs, hut the flock must be fed; so much depends on the provender which the church should supply.

A man recently coming out of church—not a Methodist church—complained that he had only haif a meal; it had lasted only twenty minutes, then the table was cleared. But there is another side; in another church the minister preached a sermon on Nature, and said that "in every hlade of grass there was a sermon." Next day the minister, affected with "Mondayishness," was mowing his lawn, when one of his flock passed by. "Hello, parson," said he, "I see you are cutting your sermons short."

Most congregations like a square meal; if it is good, why object to forty minutes?

Elijah is said to have gone in the strength of the angel's food forty days, until he came to Horeb, the Mount of God. So many hearers have to go seven days on the strength of the food they get on Sundays. Men spiritually are ruminating animals. They must have enough in their stomachs to bring up and chew over. To many a man his food for thought is what the pulpit gives him. If the hungry sheep look up and are not fed, it is a pitiable pass to which things have come.

This paper was started in praise of the itinerant system; "We get," says the pew, "a different cook every time." So ye grumhlers who have found the table hare, or been filled with food for which you have no appetite, now you get your chance.

And you good folk who have had all that you can sweetly enjoy, thank the Giver of all good things that the grousers are now to have a turn; and you who have learned the highest wisdom of all, to he content with such things as ye have, who can feed on whatever is supplied—well, you have a continual feast.

The new minister faced the usual curious congregation on Sunday morning for the first time; he was a very tall man, he ascended the pulpit stairs with great courage, threw off his overcoat, hent his head for a short prayer and began the service hy saying, "Let us sing Hymn 341,"

"Into a world of ruffians sent,
I walk on hostile ground.
Where human hears on slaughter bent
And ravening wolves surround."....

Another minister, very short so that he had to stand on a hassock in the pulpit, announced his farewell text, "A little while and ye shall not see me," the hassock turned over and the preacher fell against the pulpit door which flew open and precipated him down the pulpit stairs. An old lady in the congregation shouted, "Oh dear, he is gone."

McDonoughville, La.

The Centenary has cultivated a sense of stewardship which has led many of the native Christians to become tithers.

CROUP
Spasmodic Croup is frequently relieved by one application of—
VICKS VAPORUB
Over 17 Million Jars Used Yearly

Genuine BAYER
ASPIRIN
Say "Bayer Aspirin"

INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.

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Handy "Bayer" boxes of 12 tablets
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Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Have You a Cough?
Read What This Woman Says

Atlanta, Ga.—"I had the 'flu' and it left me with a terrible cough. I heard of a case of bronchial cough which had been cured by Dr. Pierce's Golden Medical Discovery. The doctor's medicine was doing me no good, so I decided to try the 'Discovery' myself. The result was marvelous. My cough was entirely gone before I had finished taking the second bottle and I have had no cough since." —Mrs. E. B. Hartman, 199 Dalvigny Street.

When run-down you can quickly pick up and regain vim, vigor, vitality by obtaining this Medical Discovery of Dr. Pierce's at your nearest drug store in tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg. or write for free medical advice.

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Eighty Sunday schools have sent in Sunday School Day offerings, amounting to $1,447.76. The Shreveport District leads in amount of money sent in, followed by the Monroe District, with Baton Rouge District coming third.

The Year Book for the General Sunday School Board for 1924 reports our Conference as having eighty Wesley Bible classes in good standing. The North Arkansas Conference leads all other Conferences in Wesley Bible classes in good standing with 303.

The Conference Superintendent has just finished a statistical report of his work for the Annual Conference. This report shows the following items which may be of interest:

Miles traveled this year, 22,443.

Number of people addressed, 19,694.

Has held 118 group conferences and 536 individual conferences on Sunday school work.

Has visited 55 Sunday schools in session.

All of the Sunday schools observing Children's Week have not sent in their report to their district superintendent. Three of our seven district superintendents have reported on Children's Week.

Our office records show about thirty-five of the preachers in our Conference that took one or more credits in Teacher Training last year. We have not a complete record before us of this year's credits, but we think the following preachers have taken one or more credits this year:

J. A. Alford, O. W. Bradley, J. M. Alford, A. J. Coburn, W. W. Drake, Alonzo Early, Martin Hebert, H. L. Johns, P. O. Lowrey, A. K. McLellan, H. W. Rickey, A. M. Serex, A. W. Waddill, J. B. Williams, A. D. Martin, C. D. Atkinson, H. N. Brown, H. T. Carley, Jay Coburn, J. F. Dring, J. W. Faulk, W. F. Henderson, Jr., N. E. Joyner, J. A. McCormack, J. T. McVey, J. C. Rousseaux, C. K. Smith, J. F. Waltman, R. H. Wynn, C. J. Thibodeaux, B. H. Andrews, R. M. Brown, P. M. Caraway, K. W. Dodson, D. E. Dulaney, J. B. Grambling, W. H. Giles, W. D. Kleinschmidt, F. J. McCoy, A. S. J. Neill, J. E. Selfe, L. R. Sparks, R. S. Walton, R. L. Armstrong, B. W. Waltman, J. W. Booth, E. L. Cargill, W. C. Childress, W. L. Doss, Jr., W. L. Duren, R. H. Harper, W. W. Holmes, T. D. Lipscomb, P. B. McCullin, D. B. Raulins, S. A. Seegers, H. B. Thomason, C. C. Wier, J. A. La Grange.

C. D. ATKINSON,
Conference Superintendent.

NORTH MISSISSIPPI CONFERENCE.

Missions in the Sunday School.

By Rev. R. G. Lord, Superintendent of Missions.

The Discipline, 1922, paragraph No. 392, concerning missions in the Sunday school, reads as follows:

"1. Let every Sunday school be regarded as a missionary and social service organization, and promote education in missions and social service; let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions and social service.

"2. Let one Sunday in each month, preferably the fourth, be observed as Missionary and Social Service Day, and let the offering taken this day, as the Workers' Council may elect in advance, be a special for missions, for objects selected by the General Sunday School Board in its own field of work, or for the general or conference benevolences."

Let us carry out the direction of the Discipline in missionary instruction. Put some one definitely in charge of this work in every Sunday school. Have programs one Sunday in each month. Take an offering for missions and support a missionary special with this offering.

If your school is working under a program of work, either A, B, or C type, you will find that one of the points in this program of work calls for instruction and training in missions. It is possible for any school to carry out this point in its program of work. If your school is an A or B type, you can get programs suited for all the departments.

Centenary.

According to the latest data, the following schools have paid their Centenary pledges in full: Eupora, Columbus (First Church), Booneville, Guntown, Saltillo, Sherman, Coahoma, Moorehead, Friars Point, Leland, Shaw, Philip, Rome, Tutwiler, Grenada, Goodman, Pickens, Water Valley (First Church), Winona, Coffeeville, Byhalia, and Sardis. About ten other schools have very nearly paid in full. One hundred and eighty-five schools made pledges and fifty-three have paid nothing on their pledge.

Specials.

I am listing below a few Missionary Specials. If you are interested, I will be glad to furnish you further information and a more extensive list.

Home Field.

Indian Work. Willis-Fulmer Academy.—200 shares in dormitory, each $200; 40 scholarships, each $200; 5 native workers, each $50.

The Work in the West.—Preachers on mission fields; workers in Sunday school work, each $90 and up; workers in Sunday school work, each share $25.

In the Navy.—Chaplain U. S. S. Wright, J. H. Brooks (who is from our own Conference), $300.

Foreign Field.—Every phase of all the work in all the foreign fields is divided into shares of $25 each. You can get a share in any field you may like.

MISSISSIPPI CONFERENCE NOTES

The Conference Board adopted the calendar of the General Board. From now till January is set apart for a Membership Drive. All materials will be furnished free. If you do not have an order blank and did not preserve the one in the Advocate, please write for one. Send for samples.

The only way your workers can see for the large advanced program adopted by the Board at Conference to be carried out is for those who love to pray and can pray to join us in prayer that God will lead and give us a great victory.

The first service held this year resulted in one conversion. This cheers our hearts and gives us greater determination.

The Conference officers elected by the Board for the year are as follows:

Superintendent of Rural Work, Mr. O. C. Hull, Lawrence, Miss.; Superintendent of Missionary Education, Rev. R. H. Clegg, Union, Miss.; Superintendent of Leadership Training, Rev. B. F. Lewis, Jackson, Miss.; Superintendent of Intermediate, Senior, and Young People, Rev. H. R. McKee, Benton, Miss.; Superintendent of Adult and Home, Rev. O. S. Lewis, Biloxi, Miss.

Rev. Van R. Landrum's name did not appear upon the Honor Roll for Leadership Training, because the report from Nashville did not reach my office till after Conference. Brother Landrum becomes the first for tho coming year.

Six names were added to the Sunday School Day Honor Roll at Conference, making a total of 52 names.

The Lord is leading, let us follow.

Yours in Him,
JOHN C. CHAMBERS.

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NOTICE.

The Mississippi Conference Sunday School Board, in conjunction with the General Sunday School Board, offers a Missionary Special to the Sunday schools of the Mississippi Conference of $2,400, half to be a Home Mission Special and half to be a Foreign Mission Special. Rev. J. C. Chambers, 214½ West Capitol Street, Jackson, Miss., has been elected treasurer of this fund. Any Sunday school can take any amount of this they desire. It is especially designed for those Sunday schools that have not been directing their fourth Sunday Missionary offering, and for small schools whose offering is small. Write for information. Send missionary offerings for this cause direst to the Conference Sunday School Board.

JOHN C. CHAMBERS,
Treasurer.

Epworth League

LOUISIANA CONFERENCE.

Epworth League Union Meets.

The New Orleans City Union Epworth League of the Methodist Episcopal Church, South, held its monthly meeting at the Algiers Methodist Church, Tuesday night, Nov. 11. The devotional part of the program was of a patriotic nature, in observance of Armistice Day. A special feature was a stirring talk by Rev. A. M. Serex, assistant pastor of the First Methodist Church, on the topic, "Are the Christian People Prepared to Help Others to Know the Christ?"

It was announced that the Church Choral Club would give a benefit concert for the Memorial Home on Dec. 15. The concert will probably be given either at the Roosevelt Hotel or the Little Theatre.

An Intermediate Union of all the Intermediate Epworth Leagues of Methodist churches in New Orleans will be organized at the Felicity Street Methodist Church, Nov. 21, at 4 p. m. Officers will be elected and plans laid for a permanent organization.

Miss C. Martinez was elected recording secretary for the Union, to take the place of Miss Azeline Morris, who has left the city. Mrs. E. R. Swan, of Rayne Memorial Church, was elected corresponding secretary over Miss Ruth Templeton, of St. Mark's.

The City Union "Stunt Night" will be held at St. Mark's Hall, Dec. 4. Each chapter in the Union is to present a stunt, the winner to receive $5 towards the starting of a League library. The annual banquet will be held some time in January. Plans for the local institute are under way, and it will be held the first or second week in February.

At the close of the meeting, the Rev. J. B. Grambling, former Louisiana State Epworth League President, presented efficiency certificates to those chapters in the New Orleans District who carried out the Standard of Efficiency for the past year. Local chapters receiving certificates were: Second Church, 80 points; McDonoghville, 90 points; Carrollton Avenue, 90 points; Houma, 100 points; Epworth, 100 points.

Christian Culture diplomas were also given those who had completed six units of Epworth League work at the annual Summer Assembly held in Mansfield, La., during the month of June.

A. F. HANSON,
Epworth League Reporter,
La. Conference Epworth League.

Your medicine closet is incomplete without a bottle of
DICKS' NUTRITIVE ELIXIR
A liquid food cordial and gentle stimulant for use in critical illness or convalescence. Ask your doctor about it.
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FINLAY, DICKS & CO., INC.,
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Dandruff Can Be Stopped! Also falling hair, itching scalp, etc. Simple, positive, new means that does not fail. Interesting particulars free, and dollar box for trial before pay. G. BUCKMAN, 366 Madison Square Station, New York.

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is a prescription for
Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria,
It is the most speedy remedy we know.

IF 2,500,000 SOUTHERN METHODISTS WOULD GIVE A THANK OFFERING FOR MISSIONS EQUAL TO THE VALUE OF THEIR THANKSGIVING DINNER ON NOV. 23, 1924,—2,500,000 DINNERS AT 50 CENTS EACH—$1,250,000,
THERE WOULD BE

No Retrenchment of our Missionary Work;
No Recall of our Missionaries;
But
Advance at Every Point;
The Needed and Ready Workers Sent Out;
All the Board's Indebtedness Wiped Out;
Great Rejoicing around the World.

WILL YOU PRAY THAT SUCH AN OFFERING WILL BE MADE?
WILL YOU MAKE IT? Read in this issue of the Advocate:

1. "Pray for These Things" .....A. C. Zumbrunnen
2. "Methodism and the Red Man".....R. H. Ruff
3. "The Work of the Student Pastors".....J. W. Perry

FROM ST. MARTINVILLE, LA.

Dear Dr. Carley: We are closing our fourth year's work on the St. Martinviiie charge. Marked progress has been made along the Teche in "the Land of Evangeline" immortalized by Longfellow. Fifty-seven have been received in the church this year. The parsonage has been renovated, one church building erected and already dedicated, and another repaired. Thus we are beginning to reap permanent fruit of our labors.

This is one of Romanism's strongest points in south Louisiana, but our efforts have not been in vain. Those who have long been in darkness, bound in the fetters of sin, desire to be brought to light and be delivered from bondage. The French people within the bounds of this work, having a radius of sixty miles, are most susceptible to the Gospel. Besides our regular work, we have been successful in estabiishing a nucleus here and there throughout the charge with great possibilities for future development.

Fraternally,
A. J. MARTIN.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Tupelo, Nov. 15, 16.
Salem and Friendship, at Friendship, Nov. 17.
Toccopola, at Tula, Nov. 18.
Randolph, at Randolph, Nov. 19.
Pontotoc, a.m., Nov. 22, 23.
Algoma, at Algoma, p.m., Nov. 23, 24.
Houika, at Wesiey Chapel, Nov. 25.
Mathiston and Maben, at Mathiston, a.m., Nov. 29, 30.
Eupora, at Eupora, p.m., Nov. 30, Dec. 1.
Beliefontaine, at B., Dec. 1.
Derma, at Derma, Dec. 2.
Calhoun City, at Calhoun City, Dec. 3.
Vardaman, at Eisie, Dec. 4.
Buena Vista, at B. V., Dec. 5.
Greenwood Springs, at New Hope, a.m., Dec. 6, 7.
Amory, p.m., Dec. 7, 8.
Woodiand, at W., a.m., Dec. 13, 14.
Houston, p.m., Dec. 14, 15.
Okoiona, a.m., Dec. 20, 21.
Shannon, at S., p.m., Dec. 21, 22.
Aberdeen, a.m., Dec. 27, 28.
Smithviiie, at S., p.m., Dec. 28, 29.
Tremont, at Hopeweli, a.m., Jan. 3, 4.
Fuiton, at F., p.m., Jan. 4, 5.
Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapei, p.m., Jan. 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Paine Memorial, p.m., Jan. 19, 20.

The District Stewards will meet at Okoiona, Nov. 26, at 2 p.m. The pastors of the district are called to meet at Okolona Nov. 25, 7 p.m., to Nov. 26, 8 p.m., for conference and organization. There will be outside inspirational speakers to bring some real messages to us. Let every pastor in the district be present and see that his district steward is on hand also. There are very important matters to be looked after at this meeting.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Columbus, Central Church, preaching, Nov. 16, a.m.
Artesia, preaching, Nov. 16, p.m.
West Point, preaching, Nov. 23, a.m.
Brooksville, preaching, Nov. 23, p.m.
Columbus, First Church, preaching, Nov. 30, a.m.
Crawford, preaching, Nov. 30, p.m.
Longview and Sessums, at Longview, Dec. 6, 7.
Starkville, preaching, Dec. 7, p.m.; Q. C., Dec. 9.
Chester, at Salem, Dec. 13, 14.
Ackerman and Weir, at Ackerman, Dec. 14, 15.
Columbus, First Church, Q. C., Dec. 16.
Columbus, Central Church, Q. C., Dec. 18.
Caledonia, at Mt. Pleasant, Dec. 20, 21.
Kosciusko ct., at East Union, Jan. 3, 4.
Kosciusko sta., Jan. 4, p.m.
Brooksville, Q. C., Jan. 7.
Noxapater, at N., Jan. 9.
Highpoint, at Center Ridge, Jan. 10, 11.
Louisviiie, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia, Jan. 15.
Crawford and Mayhew, at Crawford, Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Mashuiaviiie, at M., Jan. 24, 25.
Cedar Biuff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCooi, at McCooi, Feb. 1, 2.

The District Stewards of the Columbus District are requested to meet at the First Methodist Church in West Point, Tuesday, Nov. 25, at 2 p. m.

JOS. B. RANDOLPH, P. E.

Greenviiie Dist.,—First Round.

Hoilandale, Nov. 16, 11 a.m., preaching.
Leland, Nov. 16, 7 p.m., preaching.
Gien Allan, Nov. 23, 11 a.m., preaching.
Greenviiie, Nov. 23, 7 p.m., preaching.
Arcola, Nov. 29, 30, preaching.
Sheiby, Dec. 7, 11 a.m.
Clarksdale, Dec. 7, 7 p.m.

District Stewards' Meeting at Ciarksdaie Dec. 8, 2 p.m. Preachers' Meeting at Ciarksdaie, Dec. 8, night, and Dec. 9, morning and afternoon.

Arcoia, Dec. 12, 6:30 p.m.
Cieveland, Dec. 14, 11 a.m.
Boyie, Dec. 14, 7 p.m.
Shaw, Dec. 16, 3 p.m.
Leland, Dec. 16, 7 p.m.
Hollandale, Dec. 17, 7 p.m.
Gien Aiian, Dec. 18, 7 p.m.
Greenviiie, Dec. 19, 7 p.m.
Coahoma, Dec. 21, 11 a.m.
Duncan, Dec. 21, 7 p.m.
Evansviiie, Dec. 28, 11 a.m.
Merigold, Dec. 28, 7 p.m.
Walls, Jan. 4, 11 a.m.
Tunica, Jan. 4, 7 p.m.
Gunnison, Jan. 11, 11 a.m.
Rosedaie, Jan. 11, 7 p.m.
Luia, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Grenada, Nov. 16.
Water Valley, First Church, Nov. 23, a.m.
Water Valley, Main Street, and Taylor, at Main Street, Nov. 23, 7 p.m.
Oxford, Nov. 30, 11 a.m.; Dec. 1, 7 p.m.
Abbeviiie ct., at Abbeviiie, Nov. 30, 7 p.m.; Dec. 1, 11 a.m.
Winona ct., at Bethiehem, Dec. 6.
Winona sta., Dec. 7, 11 a.m.; 8, 7 p.m.
Pickens and Goodman, at Pickens, Dec. 7, 7 p.m.; Dec. 8, 11 a.m.
Paris ct., at Paris, Dec. 13.
Holly Springs, Dec. 14, 11 a.m.; Dec. 15, 10 a.m.
Red Banks ct., at Red Banks, Dec. 14, 7 p.m.; Dec. 15, 10 a.m.
Popiar Creek ct., at Shiloh, Dec. 20.
Kilmichael ct., at Kiimichael, Dec. 21, 11 a.m.; Q. C., 2 p.m.
Tie Plant ct., at Tie Plant, Dec. 21, 7 p.m.; Dec. 22, 11 a.m.
Vaiden and West, at Vaiden, Dec. 28, 11 a.m.; Q. C., 2 p.m.
Coffeeville ct., at Coffeeville, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.
Waterford ct., at Waterford, Jna. 3.
Ashland ct., at Ashland, Jan. 4, 11 a.m.; Q. C., 2 p.m.
Lamar ct., at Lamar, Jan. 4, 7 p.m.; Jan. 5, 11 a.m.
Ebenezer ct., at Hebron, Jan. 10.
Saiiis ct., at Saiiis, Jan. 11, 11 a.m.; Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Monday, Jan. 12
Duck Hiil ct., at Duck Hill, Jan. 18, 11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.

The pastors of the district are called to meet at Grenada, Thursday, Dec. 4, at 2 p. m., for the purpose of agreeing upon some plan for the year's work. Matters of vitai interest to each one will be under consideration. Public service at 7 p. m. Meeting will continue till noon Friday, at 2 p.m. Friday, Dec. 5, the district stewards are called to meet at the Methodist church in Grenada. It is hoped that we may have a large attendance, both of pastors and stewards.

E. S. LEWIS, P. E.

MISSISSIPPI CONFERECE.

Jackson Dist.—First Round.

Galloway Memorial, Nov. 23, 11 a.m.
Capitoi Street, Nov. 23, 7:30 p.m.
Fannin, at Fannin, Nov. 29, 30, 11 a.m.
Grace, at Grace, Nov. 30, 7:30 p.m.
Terry, at Terry, Dec. 7, 11 a.m., 2 p.m.
Madison, Dec. 14, 7 p.m.; Dec. 15, 10 a.m.
Flora, Dec. 14, 11 a.m., 2:30 p.m.
Madison, Dec. 14, 7 p.; Dec. 15, 10 a.m.
Bentonia, at Bentonia, Dec. 21, 11 a.m., 2:30 p.m.
Satartia, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Edwards, at Learned, Dec. 28, 11 a.m., 2 p.m.
Boiton, at Raymond, Dec. 28, 4:30 p.m., 7 p.m.
Harrisviiie, at Harrisviiie, Jan. 3, 4, 11 a.m.
Mendenhaii, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m.
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Miiisaps Memorial, Feb. 1, 7 p.m.

The district stewards will meet at the Capitoi Street Church, at 10 a. m., Thursday, Dec. 4. All pastors and lay ieaders are cordiaiiy invited to be present.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Meridian, Popiar Springs, 11 a.m., Nov. 23.
Meridain, Seventh Ave., 7 p.m., Nov. 23.
Scooba, Nov. 30.
Meridian, East End, Dec. 7.
Meridian, Hawkins Memorial, 7 p.m., Dec. 7.
Meridian, Central, Dec. 14.
Meridian, Fifth Street, 7 p.m., Dec. 14.
Daieviiie, at Souie Chapel, Dec. 20, 21.
Lauderdale and Electric Miiis, at E. M. Dec. 28.
Porterville, at Chapel Hiii, Jan. 3.
Cieveland, at Meiien, Jan. 8.
DeKaib, at Pieasant Ridge, Jan. 9, 10.
Vimviiie, at Pieasant Hiii, Jan. 13.
Matherviiie, at Popiar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatunna, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

District Stewards' meeting at Central Church, Meridian, Tuesday, Nov. 25, at 10 a.m. Will be glad to have all pastors present.

M. L. BURTON, P. E.

Seashore Dist.—First Round.

Biloxi, preaching Nov. 16, 11 a.m.
Long Beach, preaching Nov. 16, 7:30 p.m.
Gulfport, preaching Nov. 23, 11 a.m.
Lyman and Kiln, preaching at Lyman, Nov. 23, 7:30 p.m.
Moss Point, preaching Nov. 30, 11 a.m.
Escatawpa, preaching at Escatawpa, Nov. 30, 2:30 p.m.
Pascagoula, preaching 7:30 p.m., Nov. 30.
Brooklyn and bond, preaching at Brookiyn, Dec. 7, 11 a.m.; Q. C., Dec. 6, 11 a.m.
Saucier, at Howieson, preaching Dec. 7, 7:30 p.m.; Q. C., Dec. 8, 7:30 p.m.
Long Beach, Tues. night, Dec. 9.
Hub, at Baxterville, preaching and Q. C., Sun., Dec. 14, 11 a.m.
Columbia, preaching, Dec. 14, 7:30 p. m.; Q. C., Mon., Dec. 15, 8 a.m.
Lyman and Kiln Q. C., at Lyman, Wed. night, Dec. 17.
Popiarviiie, preaching, Dec. 21, 11 a.m.; Q. C., Mon. night, Dec. 22.
Lumberton, preaching Dec. 21, 7:30 p.m.; Q. C., Mon., 8:30 a.m.
Wesley Memorial, at W. M., preaching, Dec. 28, 6:30 p.m.; Q. C., Dec. 29, 6:30 p.m.
Mentorum, at Pinegrove, Q. C., Sat., Jan. 3, 11 a.m.; preaching, Sun., Jan. 4, 11 a.m.

(Continued on Last Page.)

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Woman's Missionary Society

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LOUISIANA CONFERENCE.

Merryville Auxiliary.

The Week of Prayer was observed by the W. M. S. in Merryville, La., each day, following the program assigned. Mrs. Charles Gott gave the program on Monday afternoon, which was enthusiastically attended. Mrs. Mary Roberts had Tuesday's program in charge, Parral, Mexico, being the subject under consideration. Those taking part were Mrs. J. M. Grady, Mrs. V. H. Fuller, Mrs. J. S. Bennett. Mrs. Lula Smith spoke on Foreign Mission Specials.

The Young Peoples' Missionary Society, in charge of Mrs. D. W. Smith, gave their program on Thursday and the largest attendance was present on that day. Miss Anna Bakak, president of the Young Peoples' Society, presided and gave the Bible lesson. Miss Esther Newton led in prayer. Miss Lucille Franklin sang, "If I Were a Voice," accompanied by Miss Lois Yawn. Dialogue, "Missions," by Misses Alpha Houston and Fannie Bell Walling. Miss Dolly Grady led in prayer. Duet: "Something for Thee," sung very sweetly by Misses Yawn and Max Dawson. Mrs. Smith read a very interesting letter from our missionary to India, Mrs. Pearl Hite. This was the first letter received from her and was greatly enjoyed. Mrs. Hite has charge of a girls' school and orphanage in India.

The Juniors had their part of the program on Friday afternoon and did credit to the part assigned them. Those taking part were: Alberta Mathews, Clyde Sims, Mildred Franklin, Muriel Hemigau, Herman Hilton, Eunice Avery, Bertha Mae Meadows, Reba Frazer, Clara Sims, May Ward and Myrtle Harkebroad.

A Notable Meeting to be Held in Atlanta, Ga., Dec. 3-9.—Visitors Welcomed.

One of the most important religious gatherings that have ever been held in the South will be the Quadrennial Session of the Federal Council of the Churches of Christ in America. The Methodist Episcopal Church, South, is one of the 28 constituent Protestant churches represented on the Council. The Federal Council will meet in the South for the first time in Atlanta, Ga., December 3-9. While there will be a fixed official delegation, visitors will be welcomed and may share in all the privileges of the Conference except voting.

A preliminary announcement of the program of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America to be held at Atlanta, Georgia, December 3-9, has been made by the Special Committee on program, of which Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is Chairman. The program indicates that the Quadrennial Meeting of the Council will be discussing some of the most urgent and important issues before the Protestant churches of America.

The general theme of the meeting as a whole is, "The Church in the World." Among the specific subjects which are to be considered are: "The Co-operation of the Churches;" "The Evangelistic Work of the Church;" "The Educational Work of the Church;" "The Church and the Community;" "The Church and Race;" "The Church and the Nations;" and "The Churches Facing the Future."

The evening meetings during the entire session will be devoted to a series of public meetings centering around the theme, "The Common Tasks of the Churches." The several subjects to be considered in this series are: "Training the Youth for Christ;" "Winning Men to Christ;" "Christianizing our Social Relations;" "Christianizing our International Relations;" and "Winning the World to Christ."

Each noonday there will be a series of meetings of a devotional and inspirational character upon the theme, "A Call to Personal Religion," emphasizing the great convictions and experiences which Christians of all denominations share. Included in this series are: "Faith in God, Loyalty to Christ, Prayer and Personal Religion, and Public Righteousness."

Among the speakers who are already announced are: Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and President of the Federal Council; Governor William E. Sweet, of Colorado; Bishop William F. McDowell, of Washington; Bishop Francis J. McConnell, of Pittsburgh; Bishop Frederick F. Reese, of Georgia; Bishop Edwin D. Mouzon, of Nashville; Bishop Warren A. Candler, of Atlanta; Rev. Rockwell H. Potter, of Hartford, Conn., Moderator of the National Council of Congregational Churches; Justice Florence E. Allen, of Columbus, Ohio; President E. Y. Mullens, of the Baptist Theological Seminary at Louisville, Kentucky; Rev. M. Ashby Jones, Pastor of Ponce de Leon Baptist Church, Atlanta; President John Hope, of Morehouse College; Rev. Peter Ainsley, of Baltimore; Rev. James I. Vance, of the First Presbyterian Church of Nashville, Tenn.

One of the most notable features of the gathering will be the presence of

(Continued on Next Page.)

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

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HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Miller's Antiseptic Oil, Known as

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But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does do the work.

Ask any regular druggist for a box of McCoy's Cod Liver Oil Tablets. They are sugar coated and as pleasant to take as candy.

Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

Get rid of constipation by internal cleanliness

HEADACHES, biliousness, sleepless nights, heaviness, are Nature's warning that intestinal poisons are flooding your system. If this is allowed to continue, you may become a victim of serious organic disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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For Internal Cleanliness

WOMANS' MISSIONARY SOCIETY.

(Continued From Page 14.)

distinguished representatives of the churches of foreign lands. These will include: Rt. Hon. Sir Wilougliby Dickinson, of London, former member of the British Parliament and leader of the World Alliance for International Friendship through the Churches; Prof. Julius Richter, of the University of Berlin, a world authority on foreign missions; and Dr. Adolph Keler, of Zurich, Switzerland, one of the outstanding figures in European Protestantism. The National Christian Council of Japan will he represented by Rev. A. V. Reischauer, the President of Meiji Gakuln, Tokio; the Foreign Missionary Movement will he interpreted by Dr. Samuel M. Zwemer, of Egypt and Arahia, the leading missionary to the Mosiem World.

MRS. J. H. McCOY.

Nashville, Tenn., Nov. 5. 1924.

Reason for Thanksgiving—Revolution in Sao Paulo, Brazil.

A recent letter from one of our missionaries says: "The fighting and shelling have been confined almost entirely to our section of the city the last seven days. Three days ago our consul advised us to flee. The day we left our homes was the worst day auy of us had ever passed through. Our Central Church is a refuge station and Red Cross hospital and on this day it seemed to be the object of the Federal forces' wrath. Eight shells fell right around the church, but I am glad to tell you not one struck it. One fell just in front of the church, and a piece of it went into a window of Brother Lee's home."

Another missionary writes: "The revolution in Sao Paulo lasted nearly a month and was real civil war; none of our property was seriously damaged and none of our missionaries wounded, although they stayed in the city, converting the church into a hospital and the Puhlishing House into a camp for the homeless, where they fed and housed hundreds every day. After nearly a month of siege the rehels managed to escape and are now trying to reach the frontier. There is still movement of troops and the whole country is more or less restless, hut the trouble is practically over. Telephones, telegraphs, railways were all cut so that we in the south could not get any exact information. Thousands were killed and wounded."

What an opportunity our missionaries had in ministering to these wounded, hungry, homeless people! They came in contact with people that they never could reach in normal times and no doubt were the means of presenting Christ to the thousands that never would have had an opportunity to hear of Christ otherwise. We should not fail to sing praises and thanksgiving to our loving Heavenly Father who watched so tenderly over our co-workers while they were in such danger.

In this compound in Sao Paulo is a publishing house that is the best printing plant supported by any denomination in South America, printing Christian literature for all the boards; a great church that they say is the best Protestant church in South America and built largely by Brazilians; a bishop's residence next door; two splendid residences for missionaries—all these in one compound.

THE WORK OF THE STUDENT PASTORS.

By Dr. J. W. Perry.

There are a large number of State colleges and universities throughout the South institutions supported by taxation. Enrolled in these institutions in 1921 were 120,531 pupils. At least one-third of these are of Methodist parentage and faith, so that there are no less than 40,000 of our Methodist young people attending these tax supported institutions. One institution has a Methodist constituency in the student body of approximately 1500 and another has 1200. These are quite considerable fields in themselves. A large number of these institutions are located in small towns or communities where there is no Methodist church and no Methodist ministry, while many others are located where the Southern Methodist Church could not possibly seat on any occasion the entire Methodist student constituency.

The General Conference very wisely enacted that the unused portion of the "War Work Fund," estimated to yield something like a million and a half dollars, should be used to aid in building houses of worship, in proximity to educational institutions, with special reference to State institutions and independent foundations. By the use of that fund, about forty such churches are now in process of construction, approximating a total cost of more than $3,000,000. These will be modern, well equipped buildings, adapted to a program of religious education. As rapidly as its income will permit, and in co-operation with the Board of Education, the Board of Missions is placing in these tax supported institutions what are called student pastors; yet they are really pastors of students. Whenever it is possible, we find specially trained young men, and they are sent to organize and train the Methodist constituency in the stu-

(Continued on Last Page.)

A Remedy for Piles

Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

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In the state of Ohio there lived a bunch of boys who had this trapping business down to a science. They each sent for separate price lists every year and then sent all their furs to the house giving the best quotations. After five years they decided they weren't so dreadfully wise because they didn't have enough profits to make their efforts worth while. One day they met Tom McMillan driving a new car to town. Tom said he made the price of his swell outfit shipping pelts. He told how he got wise to those funny prices and found it was better to deal with Chas. Porter because he always knew in advance just what he was sure of getting. He said that Porter never offered $5 for a $3 pelt, but he always paid the $3 which he promised and sometimes a little better. Chas. Porter now has five wise trappers in that section instead of one.

Don't take a Chance With Your FURS

Your furs mean real dollars to you. Why sell them to some fellow who offers you $1.25 when you know very well you are lucky to get fifty cents. Ask the wise trapper who knows. Once a Chas. Porter shipper and you will always be one. You know in advance that we give a square deal and every shipment brings sure money.

Send us your name and address. Get our Price Bulletins, Shipping Tags, and full particulars. Do it right now. This means real dollars to you, so don't put it off. Write to-day.

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In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use.

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QUARTERLY CONFERENCES.

(Continued From Page 13.)

Seashore Dist.,—First Round. ..

Ocean Springs, at O. S., preaching Jan. 4, 7:30 p.m.; Q. C., Mon. night, Jan. 5.
Moss Point, Q. C., Tuesday night, Jan. 6.
Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. .8

The District Stewards are called to meet me at Seashore Camp Ground at 11 a.m., Tuesday, Dec. 2. I wish that every district steward shall be present, feeling the great responsibility that rests on him. I believe that the secret of the progress of our Zion rests very largely in the hands of our district stewards. The collection of the funds for the carrying on of the great work of our church depends largely on the just and equitable distribution of the assessments to the charges, and this is entirely the responsibility of the district stewards. Brethren, won't you measure up to this great responsibility?

I also wish every pastor to meet me at the above time and place for a conference, in which to plan our work for the new year. Please don't let anything but death or serious sickness keep you away. Brother Van Hook will serve us dinner on this occasion, and show us the work of our Camp Ground School.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Vicksburg, Gibson Memorial, Nov. 16, Jan. 7.
Oak Ridge, at Porter's Chapel, 11 a.m., Nov. 23.
Port Gibson, Nov. 30.
Silver City, at Midnight, 11 a.m., Dec. 7.
Louise and Holly Bluff, at Holly Bluff, p.m., Dec. 7.
Woodville, 11 a.m., Dec. 14.
Centerville, at Centerville, p.m., Dec. 14.
Gloster and Liberty, at Gloster, Dec. 15.
Washington, 11 a.m., Dec. 21.
Natchez, 7:30 p.m., Dec. 21.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., Dec. 28.
Mayersville, at Mayersville, 2:30 p.m., Dec. 28.
Anguilla, at Delta City, 7:30 p.m., Dec. 28.
Harriston, at Lorman, 11 a.m., Jan. 4.
Roxie, at Roxie, 7:30 p.m., Jan. 4.
Utica; at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

The district stewards are called to meet at the Crawford Street Church, Vicksburg, Nov. 26, at 12 o'clock. Pastors are invited.

Let us gird ourselves for the best year's work we have ever done, whether our field is difficult or easy. Let nothing deter us from doing our best. This is a very important year for the people called Methodists.

W. B. JONES, P. E.

THE WORK OF THE STUDENT PASTORS.

(Continued From Page 15.)

dent body. The effort is to care for our own.

A pretty definite program has been worked out through the aid of the Home Mission Secretary, and in nearly every one of the institutions where student pastors are working an organization has been effected, which is very much like that of the Methodist Church with its board of stewards and committees. They work out their own programs and activities. In addition to all that, the student pastors conduct classes in religious education, and in most of the universities credit is given for this work toward the Bachelor of Arts degree. This would indicate that the university authorities are in hearty sympathy with this work.

We are now undertaking to aid in the support of eleven of these pastors. This, of course, does not begin to meet the need; it is only a small start. Last year, we had reports from seven of these institutions, and it was revealed that in them were forty candidates for the ministry. Forty of them had definitely decided after entering the universities to give themselves to the ministry of the gospel, and in addition some thirty others had decided to become home and foreign missionaries, and these have fellowship bands to aid them in their preparation. Their purpose is to continue their theological preparation after finishing at the university. This is something new. We have never gotten ministers out of State universities. One of the oldest furnished three preachers in thirty years, and another five. Others furnished still smaller numbers. If in one year, by means of the program of religious education, training, and exercise, forty young men are brought to recognize the call of God to preach, surely there will be many hundreds, both young men and women, who will go out to occupy their place in the work of the world to be more useful church members and more efficient in the service of the Kingdom. This seems to be an enterprise greatly needed—one which ought to be extended. Some central agency of the church will be obliged to foster it. Have we not waited too long to enterprise it, and shall not our church hasten to enter this door of opportunity and service?

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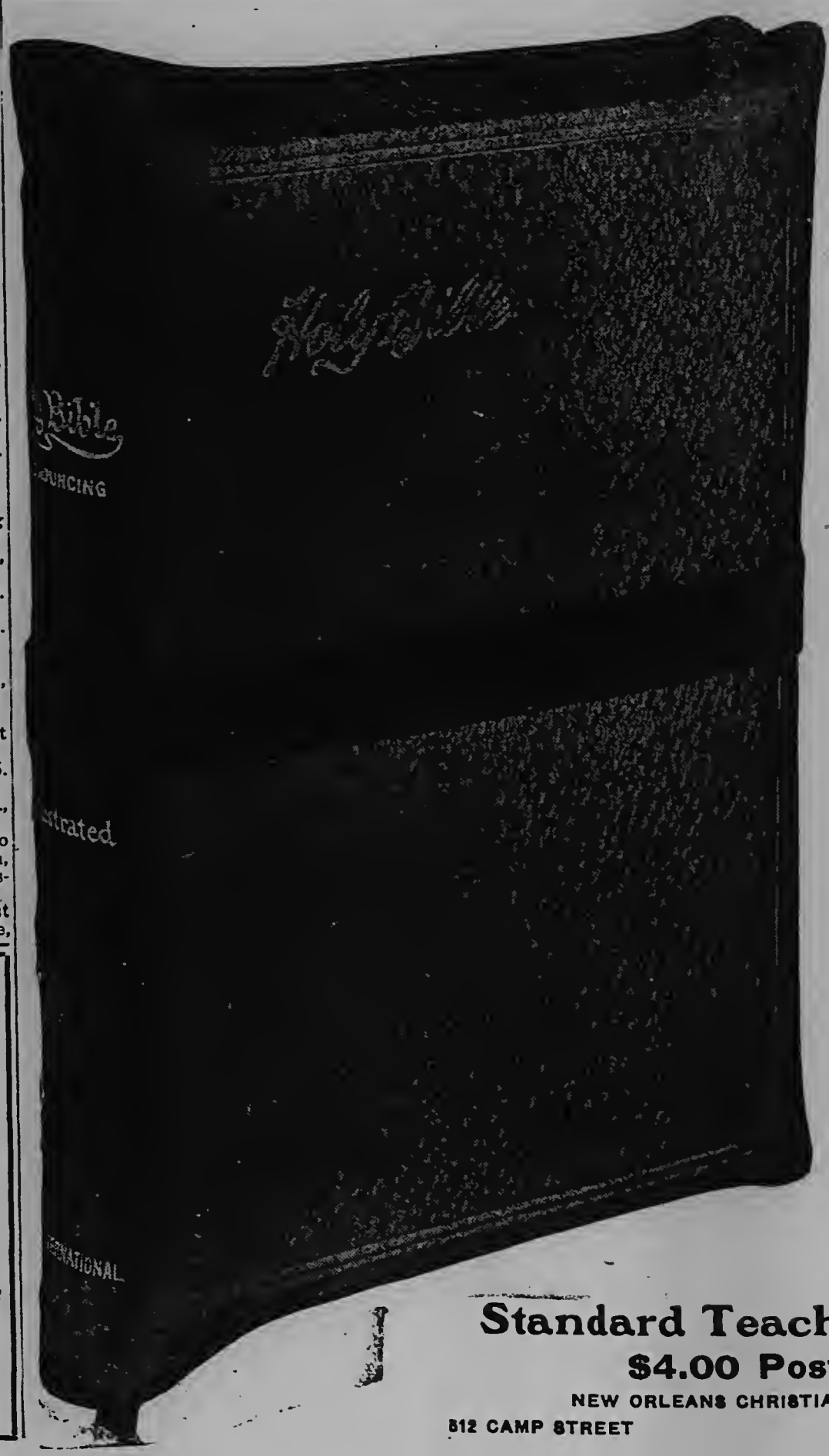

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CHRISTIAN ADVOCATE

Vol. 71—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 27, 1924. CHAS. O CHALMERS Manager.

Proceedings of the Louisiana Annual Conference.

First Day, Wednesday.

The seventy-ninth session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, convened in the beautiful church at Crowley, La., on Wednesday, Nov. 19, at 9 o'clock a. m., Bishop Sam R. Hay in the chair. The Bishop announced and the Conference sang the opening hymn, "And Are We Yet Alive?" The Bishop led in the recital of the Apostles' Creed and in prayer, after which he read a Scripture lesson from the fourth chapter of the Book of Acts, and commented thereon.

The roll was called by R. H. Harper, secretary of the preceding session of the Conference, and most of the members answered to their names. A notable feature of the roll call was the fact that every lay delegate from the Baton Rouge District was present.

R. H. Harper was elected secretary, and, upon his nomination, the following were elected: John F. Foster, W. L. Doss, Jr., and A. M. Serex, assistant secretaries; R. W. Vaughan, statistical secretary. Upon the nomination of R. W. Vaughan, W. C. Childress and J. M. Boykin were elected assistant statistical secretaries.

Various communications were referred without reading to appropriate boards and committees.

The Bishop instructed all committees of examination to be ready to report at the Thursday morning session.

Upon nomination of the presiding elders, the following committees were elected:

Public Worship: Alonzo Early, J. H. Wiliams, W. H. Moore.

Conference Relations: H. W. Rickey, R. T. Ware, A. A. Bernard, A. H. Parker, T. J. Holladay, L. N. Hoffpauir, C. W. Crisler.

District Conference Records: P. H. Fontaine, J. E. Selfe, P. O. Lowrey, W. J. Sharp.

Sabbath Observance: R. E. Goodrich, Dr. M. F. Wilson, F. J. McCoy.

Prison Reform: H. S. Johns, O. L. Tucker, J. W. Wynn.

Memorial Home: J. W. Lee, H. L. Johns, K. I. Bean.

The following substitutions were made: Ellis Smith, in place of H. N. Brown, on the Commission on Budget; W. L. Doss, Jr., in place of H. N. Brown, on the Committee on Admissions; J. F. Russ, in place of F. M. Ragdale, deceased, on the Board of Temperance and Social Service; W. L. Doss, Jr., in place of W. L. Duren, on the Hospital Board.

The following were announced as the Board of Lay Activities: T. W. Holloman, F. D. Richardson, L. A. Sims, R. J. O'Neal, S. W. B. Colvin, E. M. Decker, H. H. Bain.

E. L. Savole, president of the board of stewards of the local church, was presented to the Conference, and he delivered a cordial address of welcome, to which Bishop Hay responded in fitting terms.

Rev. Byron Harwell, recently transferred from the North Arkansas Conference and appointed assistant pastor of the First Methodist Church, Shreveport; Dr. H. M. Whaling, vice president of Southern Methodist University; Dr. E. L. Shettles, representing the Publishing House; Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, and Rev. R. H. Hamburg, of the Pacific Conference, were presented to the Conference.

The time of meeting and adjourning was fixed at 9 o'clock a.m. and 12 o'clock noon, and the bar of the Conference was fixed to include the pews as far back as the third window.

Bishop Hay announced that Dr. F. N. Parker would conduct the devotional exercises on Thursday, Friday, and Saturday mornings.

Question 21 was called, "Are all the preachers blameless in their lives and official administration?" The names of all the presiding elders were called, they were passed in examination of character, and they reported their work, as follows: C. C. Wier, Alexandria District; H. N. Brown, Baton Rouge District; J. B. Williams, Lake Charles District, W. D. Kleinschmidt, Monroe District; W. W. Drake, New Orleans District, K. W. Dodson, Ruston District; R. H. Wynn, Shreveport District. The reports showed that the work of the church has prospered during the year. The number of accessions on profession of faith was especially gratifying.

The names of the superannuates were called, their characters were passed, and those present addressed the Conference briefly, as follows: R. A. Davis, W. F. Henderson, Sr., F. G. Hocutt, S. S. Holladay, R. S. Isbell, J. F. Patterson, Robert Randle, J. T. Sawyer, S. A. Steel, F. N. Sweeney, W. J. Porter, J. G. Sloane, B. T. Crews, S. J. Davies, B. H. Sheppard.

At their own request, and upon motion of their presiding elders, the names of H. W. Bowman and G. D. Anders were referred to the Committee on Conference Relations for the superannuate relation. The statement was made that Rev. H. W. Bowman was steadily improving in health, with the prospect that he would be able to take work at the next session of the Conference.

On motion, the secretary was instructed to send a telegram of love and sympathy to R. O. Randle, an honored lay member of the Conference, who is seriously ill. W. D. Kleinschmidt led the Conference in prayer in behalf of Brother Randle.

Question 14, "What preachers have died during the year?" was called and the gratifying answer was made that there had been no deaths either of preachers or of their wives during the year. Bishop Hay led the Conference in singing, "Praise God, from whom all blessings flow." Tender reference was made to the recent death of E. N. Evans, a former member of the Conference.

The report of Centenary College was read by President George S. Sexton, and, on motion, referred to the Board of Education. On motion, consideration of the report was made the order of the day for 10 o'clock Thursday morning.

The Class of the Third Year was called, its members were passed in examination of character, and, the Committee of Examination reporting favorably, the following were advanced to the Class of the Fourth Year: H. L. Johns, C. H. Mayo, C. L. Tucker, J. L. Greenway, Jr.; Leon Picone was passed in examination of character and continued in the Class of the Third Year.

The Class of the Fourth Year was called, its members passed in examination of character, and, the Committee of Examination reporting favorably, the following were graduated from the Course of Study and elected to elder's orders: B. D. Watson, W. F. Roberts; L. R. Sparks, already an elder, was graduated from the Course of Study.

Announcements were made, the Doxology was sung, and the Conference adjourned with the benediction by Dr. F. N. Parker.

Afternoon.

At 3 o'clock in the afternoon, Dr. F. N. Parker delivered an address on the subject, "The Changeless Christ," to a great audience.

Evening.

At 7:30 o'clock in the evening, the Board of Education observed its anniversary, addresses being delivered by Dr. A. S. Lutz, Conference Secretary of Education, and Dr. George S. Sexton, president of Centenary College.

Second Day, Thursday.

The Conference convened promptly at 9 o'clock, Bishop Hay in the chair. The hymn, "Stand Up, Stand Up for Jesus," was sung, after which Rev. W. F. Henderson, Sr., led in prayer. After singing the hymn, "O Happy Day," the Conference listened to a devotional address by Dr. Frank N. Parker on the subject, "The Great Adventure of Knowing God."

The minutes of yesterday's session were read and approved. The roll of absentees from yesterday's session was called, and, upon motion, further calling of the roll was dispensed with. Several alternate lay delegates were seated in place of absent principals.

Announcement was made of the receipt of a telegram by Rev. F. P. Moss, of Melder, announcing the death of his mother in Georgia. The Conference expressed its sympathy for Brother Moss in his great sorrow, and presented him with a purse of $167 to pay his [illegible]

Bishop Hoyt M. Dobbs was [illegible] the Conference, called to the [illegible] presented to the Conference and [illegible] with the presiding bishop Dr. L. F. [illegible] Secretary of the General Board of [illegible] Dr. O. P. Lowry of the Mississippi Conference [illegible] Dr. Stonewall Anderson, Secretary of the General Board of Education, were [illegible] the Conference.

The time for the order of [illegible] having arrived, Report No. 1 of the Board of Education was presented, as follows:

Board of Education, Report No. 1.

In view of the splendid [illegible] people of Shreveport to Centenary College, [illegible] particularly of Dr. Sexton and that group of public spirited citizens who [illegible] and carried to completion the campaign which resulted in the raising of $[illegible] for the [illegible] and equipment of Centenary, and in view of the campaign now under way in the city of Shreveport to raise another $[illegible] as a centennial offering commemorating its one hundred years of honorable history and invaluable service to both church and State:

Therefore, be it resolved, That, as a token of our profound appreciation of the generosity on the part of the people of Shreveport and expressive of our interest and in recognition of our responsibility, the Conference [illegible] itself to raise a sum which shall represent a minimum of $5 per member.

Resolved, further, That we co-operate with the Centennial Committee of Centenary College for completing an organization for carrying this campaign to every church, and that we recommend to every church the assumption of an amount not less than the minimum of $5 per member.

Pending the adoption of the report, addresses concerning the history, work and needs of Centenary College were made by George S. Sexton, W. W. Drake, Briscoe Cutter, C. C. Miller, N. E. Joyner, R. W. Tucker, and Bishop Hay. The question was then put and the Conference, by a standing vote, enthusiastically [illegible] with practical unanimity adopted the resolutions. On motion, the secretary was instructed to send a telegram of greeting and appreciation to the citizens of Shreveport for their magnificent support of Centenary College.

Bishop Hoyt M. Dobbs was presented to the Conference, and he spoke of the great work now being done in Brazil, which is [illegible] episcopal district.

Dr. Luther E. Todd addressed the Conference concerning the raising of the Superannuate Endowment fund of $10,000,000, which is steadily being carried to completion. More than $1,000,000 has already been received in cash for this sacred cause. The Louisiana Conference was complimented by Dr. Todd upon its interest in this cause as shown by its payments thus far upon its quota.

At the request of Bishop Hay, Bishop Dobbs took the chair during Dr. Todd's address.

A telegram from the [illegible] church at Lafayette, inviting the Conference to attend the laying of the corner stone on Friday afternoon at 3 o'clock, was read, and many of the members of the Conference expressed their intention of attending that historic event. This church is being erected at a total cost of about $100,000.

Reports Nos. 1 and 2 of the Sunday School Board were read and adopted. These reports filled some vacancies on the Board and requested the Bishop to reappoint Rev. C. D. Atkinson as Conference Sunday School Superintendent.

Dr. Stonewall Anderson addressed the Conference concerning the great educational work of the church.

The Committee on Conference Relations made its report granting the superannuate relation to those whose names had been referred to it. The report was adopted.

Rev. T. W. St. John, having completed the Course of Study and having met all disciplinary requirements, was elected to elder's orders.

The hour of adjournment having arrived, an

(Continued on Fourth Page.)

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PRESIDENT KEY'S REPORT OF MILLSAPS COLLEGE.

To the Bishop and Members of the North Mississippi and the Mississippi Conferences.

Dear Brethren: I wish to make report of your institution at Jackson, Millsaps College, as follows:

The work of the session of 1923-24 carried out the promise indicated in my report at your Annual Conference last December. The total enrollment for the year was 339, the greatest number in the history of the institution until this fall.

Judging by reports from professors and by grades reported, there was very good application on the part of students to their studies. The following figures indicate the comparative grades made during 1923-24 as compared with 1920-21, a year chosen at random by the registrar.

	Average, 1923-24	1920-21
Entire student body	79.23	76.29
Boys	77.8	73.5
Girls	83.00	84.00
Preachers	81.1	71.8

I happen to have, and give for purposes of comparison, the average grades for the year 1922-23 at a great Northern school, the University of Michigan:

	Millsaps 1923-24	Univ. of Mich. 1922-23
All men	77.8	71.0
All women	83.0	77.7
Entire student body	79.23	72.4

These figures are given you merely to confirm our belief that the school is making good progress in its primary task of training character through diligent work. The spirit of both faculty and students has been fine, earnest and aggressive. All of the organizations, particularly the religious organizations, of the college have been active. During the spring an inspiring and helpful religious campaign was conducted by Dr. R. H. Bennett. The work of the year was closed with a notable commencement when 44 young people received the bachelor's degree, and 3 the master's degree.

I should like particularly to call your attention to the fine work being done by our Department of Religious Education, under the consecrated leadership of Prof. C. A. Bowen. Nearly three-fourths of the entire student body were enrolled in Bible classes or Religious Education classes of the college. In addition to this, 136 Millsaps students were enrolled in Christian Service classes in the various Sunday schools of Jackson. In May we awarded 760 Standard Teacher Training certificates to college students. At commencement we were privileged to award joint diplomas of the college and the Sunday School Board in Christian leadership to five young men. I understand that those were the first diplomas of this character ever awarded by our church.

The enrollment to date for the session 1924-25 is 353, having already gone beyond the total enrollment of last year, and accordingly set a new mark for attendance at Millsaps College. This increase has come largely from the Mississippi Conference outside of Jackson. While there has been a steady growth of interest and support on the part of the city of Jackson, naturally a larger proportion of Jackson students attending Millsaps than any other college; the actual attendance from Jackson has not greatly increased in the last four years.

	1921-22	'22-23	'23-24	'24-25
The number of local students for the last four years has been as follows	126	128	129	133
The attendance from the Mississippi Conference outside of Jackson has been	100	98	101	134
The attendance from the North Mississippi Conference has varied considerably, being	59	71	64	67
The number of young ministers in attendance during the past four years has been	32	36	38	34

A notable feature has been the number of young ministerial students of superior ability coming during the last year or so. This is reflected in the class standing given above.

	1921-22	'22-23	'23-24	'24-25
The number of students who give no church affiliation during the last four years has been	7	18	11	15
The percentage of non-church members in our college community has therefore been	2.3	5.5	3.2	3.1

The number of the unchurched in the average American community runs from about 90 per cent in cities like San Francisco and New Orleans to some 60 per cent in the most godly of Mississippi villages. In San Francisco only 10.8 per cent of the people belong to an evangelical church; in New Orleans only 12.7 per cent; in the whole United States, 27.7 per cent. The boy may easily be in a safer moral environment in Millsaps College than in his own home town.

Progress has been made in collecting the directed subscriptions of the Christian Education Movement, and the treasurer has been able to report to the General Education Board that upwards of $100,000 has been added to our endowment from this source since the beginning of the movement. In consideration of these collections, the General Education Board has paid over to the college $42,500. There yet remains to be raised $143,500 in order to meet the proposal of the General Education Board and collect from them the balance of their gift that is available, viz., $52,000. Every possible effort should be made to complete our collections as they fall due, and secure this amount, since it may be that no further assistance of this sort will be offered us. The last annual report of the General Education Board states that the resources of the Board for appropriations of this kind are "practically exhausted," and that the Board has gradually come to the conviction that its possibilities of usefulness in this direction are drawing to an end. It is imperative, therefore, that nothing that is possible be left undone to meet this opportunity to the full.

If our people will but make good their pledges, we shall succeed gloriously. Success will mean a million of endowment for Millsaps, and make the growth of the college enrollment to 500 possible. It will likewise mean success for our other splendid schools. Our interests are identical. Let us all work together in order to provide adequately for the Methodist boys and girls who are asking in such great numbers for a Methodist education.

Because of the increase in endowment above reported, it has been possible to employ two additional full-time instructors, thereby providing adequately for the present enrollment of 353. However, any further increase in enrollment will be impossible unless the increase in endowment is secured. Besides these two additional instructors, R. H. Moore, M.A., and Mrs. Fadra Holmes Wilson, M.A., two other new members of the faculty have come to us this year, Prof. J. T. Hooker, M.A., H.R.E., taking the place of Prof. Summers in the Religious Education Department, and Prof. J. F. Walker, Ph.D., succeeding Prof. McKnight in the Education Department. All of these people are members of our church, active and consecrated workers, and thoroughly trained for their duties.

The Carnegie Corporation has given the college $50,000 for the rebuilding of the library, and this work is now being done. With the material available in the old building, this will enable us to construct a modern library building, completely equipped with steel stacks and all necessary furniture, with a total valuation of approximately $60,000.

A reputable landscape architect has been employed by the Board to prepare a comprehensible plan for the future growth and beautification of the campus, having in mind not only the needs of the college for present service, but also the growth in the future that is inevitable if our church is to measure up to the opportunities for service to her people and to the State that are now upon us.

In our task we earnestly beg the co-operation of all our pastors.

1. In presenting the claims of the Christian Education Movement to their congregations during the months that have been set aside for this work.

2. In securing a full canvass by the local collector of the subscribers in your charge.

3. In sending us the names, parents' names, and address of Methodist boys in the senior class of your local high school. We are now making up our mailing list for next year, and shall expect you to help us.

4. In maintaining a close touch with the boys from your congregation who are now in Millsaps College. You are their pastors still. A note from you will cheer the boy when lonely, and help us in cultivating his religious life.

Respectfully submitted,

D. M. KEY, President.

Millsaps College, Jackson, Miss.

A GREAT THANK OFFERING FOR CENTENARY COLLEGE.

Preliminary plans for the most important and one of the largest philanthropic enterprises ever undertaken in Louisiana, were laid recently at a meeting of the Executive Committee in charge of the Centenary Centennial celebration. Moved by the memories of one hundred years of honorable service to the State and nation brought forcibly to mind by the opening of the one hundredth session and its attendant ceremonies, the Executive Committee, under the leadership of E. A. Frost, general chairman, including A. J. Peavy, F. T. Whited, R. T. Moore, G. S. Prestridge, R. O. Roy, John McW. Ford, W. K. Henderson, Dr. John L. Scales, Dr. George S. Sexton, and J. R. Russell, planned to raise a thank offering to Centenary College in appreciation of its century of service.

Since the summer of 1922 it has been apparent that additional facilities would have to be provided for the college. New buildings and improvements are needed, and in order that the field of service may be enlarged and strengthened, additional endowment is necessary to provide an ample working fund.

The opening of the one hundredth session of Centenary College has been marked by an enormous growth, even in excess of all expectations. More students have been enrolled than ever before in the history of the school. This demands that the next step in the twenty-five-year building program, adopted in 1921, be taken. Class rooms and dormitories are overflowing, and lecture rooms, laboratories and study rooms are taxed to the extreme.

Every community with an eye for the future includes in its program of development a college—for it is universally recognized that an urban college does more for the cultural development of

a city than any other adjunct aside from the church. History has proved that cultural and business development go hand in hand. When Centenary moved to Shreveport, she not only filled that need, but also brought with her the distinction of being the oldest institution of learning in the South. The names of her classmen and alumni are inseparably linked with every important movement in the history of the South.

Mr. Frost, in announcing the enterprise, said: "Centenary, with her educational ideals and her wealth of tradition, is a heritage passed on to us by our forefathers, and in augmenting her facilities, and strengthening her resources as we plan, we are keeping faith with the founders, who, bent on providing educational advantages for future generations, sacrificed to make Centenary possible."

Louisiana and her civic-minded citizens appreciate that fact, and will, by raising the one million dollar thank offering, place Centenary in the front rank as to equipment and facilities, where she already is as to scholastic and spiritual standards.

Many outstanding people have already pledged their support and co-operation. The personnel of the Centenary College centennial celebration committee, composed of one hundred prominent people of Shreveport and Louisiana, will be announced shortly. In order to organize thoroughly the interests friendly to Centenary and give every one in Louisiana an opportunity to take part and share in this thank offering, a committee of the following prominent business men have volunteered their services in conjunction with the Executive Committee: H. H. Bain, H. B. Hearn, N. C. McGowan, Wm. D. Keith, S. J. B. Whited, W. A. McKennon, T. C. Clanton, E. E. Cunningham, Sam. W. Mason, S. H. Bolinger, Yandell Boatner, Rabbi Abram Briff, R. E. Smith, George S. Sexton, Jr., E. R. Jones, D. W. Spurlock, George Freeman, George T. Bishop, E. P. Mills, D. A. Brown, S. R. Elliott, E. A. Gillespie, Roy Bennett, Jack Cox, F. T. Whited, Fred Armbruster, W. A. Robinson, J. W. Turner, Wynn Taylor, M. A. McCutcheon.

Headquarters have been established in the Commercial National Bank building, Shreveport, La., where the organization work is well under way.

It is planned that this thank offering will be raised early in the fall.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Did you ever see a thoroughbred race horse when they were waiting for the signal to start! How his muscles quiver, his nostrils dilate, his eyes flash with eagerness to go, and he champs his bit in high-spirited impatience to be off; and just before the bugle blows, a man takes hold of the bridle, and leads him from the track. Well, that was the way I felt when we had to leave Decatur. We never lived among more lovable people. They did everything they could honorably do to have us sent back. The official board unanimously passed a resolution requesting our return, and sent it directly to the Bishop. Prominent citizens wrote letters urging it. A committee went to the Conference to plead with the Bishop to return us. Everybody, big and little, wanted us back, and said so; but it was all in vain. We had to move. When it was known we would not be returned, the good people vied with each other in showing us kindness. At the last mid-week service, a purse of nearly $100 was handed me to get a new suit of clothes. The next day a check was sent me for "moving expenses." That evening one of the stewards called, and handed me a note in bank "cancelled," and a costly fountain pen, the gift of the large men's Bible class, to keep on writing against unification. Many hands were pressed, and eyes were moist, and no word was spoken because our hearts were too full to speak. One of the most touching incidents was a visit of several hundred children from the public school to say good-bye. They completely filled the parsonage yard, and each one had a flower of some sort. I made them a little good-bye talk, and they passed by, handing me their flowers and piling them about me, while they sang to the tune of Tipperary,

"It's a long way to Louisiana,
It's a long way to go;
We are all mighty sorry,
But good-bye, Doctor Steel."

Yes, I was too full for many words, for nothing is more genuine or beautiful than the love of children and young people. It is especially grateful to me, since I understand I am debarred from service because I am "old," and the church "wants young men." We said good-bye, and closed one of the most delightful pastorates we have ever known.

Did "Providence" have anything to do with it?—Excuse me. Did it hurt? Ah, yes, it hurt to break heart-ties when we could see no reason for it; but the deeper hurt came from the fact that after fifty-seven years of earnest service in my church, during which I have never sought an office or declined a task, I am left outside, and there is no place in all Southern Methodism for me to work. If I were infirm and feeble, I could understand it; but the fact that such a church as Decatur unanimously wanted us back, and the fact that the church in Mansfield wanted us so earnestly that when they found out we would not be sent back, but superannuated, the whole community in a couple of hours contributed money to get us a permanent home there—these facts show that in the opinion of competent judges I am still efficient. We made good, but that counts for nothing in the "system."

Yes, it hurts to the bone, but it doesn't help matters to pout about it, or get sore over it, or turn pessimist and think that everybody is bad except us, or kick the dash-board out. There are times when we need to sit steady in the boat. A crushed flower gives forth fragrance. I found my tears as they fell arranging themselves in a little string of pearls as follows:

Our trials test our faith in God,
And purify the soul;
Give vigor to our wavering wills,
And teach us self-control.

The cross when borne with fortitude,
Will lift us into peace;
Smooth all the wrinkles from our brow,
And make our sorrows cease.

For tribulation, patience proves;
Patience, experience brings;
Experience blossoms into hope,
And hope forever sings.

Because the love divine is shed
Through all our heart abroad,
And we rejoice to realize
The saving strength of God.

The presence of the living Christ
Along the Sunny Road,
Drives all the shadows from our path,
And lightens every load.

Then welcome all our hardships here,
If Jesus is along;
We'll not complain, we'll dry our tears,
And sing a happy song.

Grateful for all the blessings past,
That Providence has given,
And confident the Sunny Road
Will end at last in heaven.

My little song, like Jonathan's honey, has revived my spirit, and I push on toward the mark for the prize of the high calling in Christ Jesus. I don't find it hard to believe in miracles; but I do find it hard to live up to Paul's ideal of religion—"In honor preferring one another." My, aint that a steep grade! But there is no way to get around it, or to get over it, except by the grace of God. Sister Steel, who has been the angel of the Sunny Road for thirty years, keeps as sweet in the shadows as in the sunshine. We have returned to our little love-nest in the Pelican Pines at Mansfield. Of course, I shall not be idle. That is sin. I will read, and study, and write with redoubled zeal. I have carefully prepared a course of messages on the Bible, which those who have heard them say are especially helpful to the spiritual life of the church. They are cultural and inspirational in their character. I hope our pastors will open their churches for me to come and give these messages. They can help me to keep busy and to keep the traces tight. I have offered myself as an emergency man to several of the bishops, and I think I can hope they will keep me in mind, and use me when they can. I think the bishops are kindly disposed to me; but the Lord and the bishops together have their hands full to handle presiding elders!

I have already started. After leaving Decatur, I spent Sunday with my son, Rev. Edward Marvin Steel, in his new charge at Mount Pleasant, Tenn., peeped into the Publishing House at Nashville, then went to Augusta, Ga., where all the Methodist churches assembled in a union service, filling the spacious St. John Church, to hear about The Pioneers. We had a great time. I like the Georgians. Dr. Ellis says my "feet are tied by the cords of tradition"—said that on the curbstone in Talladega. But he is mistaken. Here's my doctrine thrown into rhyme:

Let our past bury its dead;
Loud the living present calls;
Gird your loins; quit you like men;
For the enemy appeals.

Keep the faith by martyrs sealed,
Rooted in a glorious past;
Welcome every new advance,
While you hold tradition fast.

No church can live on the heroism of its past; no church deserves to live that disdains its past. So listen for my bugle from the Pelican Pines, and remember it never sounds retreat.

Mansfield La.

CLEAR THE WAY.

Men of thought, be up and stirring
Night and day;
Sow and seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As ye may.
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into clay.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day,
And a brazen wrong to crumble
Into clay.
Lo! the right's about to conquer—
Clear the way!
With the right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

—Charles Mackay.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE.

(Continued from First Page.)

nouncements were made, the Doxology was sung, and the Conference was adjourned with the benediction by Bishop Dobbs.

Afternoon

At 3 o'clock in the afternoon, Dr. F. N. Parker delivered the second of a series of great addresses to the Conference.

Evening.

At the evening hour, the Sunday School Board observed its anniversary. W. S. Holmes, chairman of the Board, presided. Brief addresses were made by W. W. Drake and N. E. Joyner, after which Dr. John W. Shackford, Secretary of the General Sunday School Board, delivered the principal address of the evening.

Third Day, Friday.

The Conference convened promptly at 9 o'clock, with Bishop Hay in the chair. The devotional excercises consisted of singing; prayer led by W. L. Duren, and an address by Dr. F. N. Parker.

The minutes of the preceding day's session were read and approved.

Dr. J. W. Perry, Secretary of the General Board of Missions, Home Department, and Rev. J. B. Peters, pastor at Mansfield, received by transfer since Conference last year, were presented to the Conference.

B. W. Waltman, of the Baton Rouge District, was admitted on trial into the traveling connection. J. T. Parsons, of the Alexandria District, was received as a traveling preacher from the Methodist Protestant Church.

The Bishop announced the following transfers to the Louisiana Conference: H. E. Pfost, an elder, from the North Arkansas Conference; C. F. Cady, in the Class of the Second Year; from the Texas Conference; Cleanth Brooks, an elder, from the Memphis Conference; R. H. Bamburg, an elder, from the Northwest Conference; Byron Harwell, an elder, from the North Arkansas Conference; W. C. Scott, an elder, from the Little Rock Conference.

The following were passed in examination of character and advanced to the Class of the Second Year: P. B. McCullin, H. W. Jordan, T. F. King, A. M. Serex, E. J. Buck, J. F. Dring, G. M. Hicks, D. F. Anders, H. B. Hines, Jay Coburn, D. E. Dulaney.

The following were passed in examination of character and continued in the Class of the First Year: F. P. Moss, J. A. Knight, J. B. Grambling.

A. M. Serex, having been accepted by the Board of Missions for msisionary work in Europe, was elected to deacon's orders under the missionary rule of the Discipline.

A. Brulet was discontinued at his own request.

The following were passed in examination of character, and advanced to the Class of the Third Year, and elected to deacons' orders: C. K. Smith, J. L. Greenway, A. K. McClelland, E. V. Duplantis. C. E. McLean, already a deacon, was passed in examination of character and advanced to the Class of the Third Year. R. A. Bozeman was passed in examination of character, advanced to the Class of the Third Year, and, having been a local deacon four years, was elected to elder's orders. D. C. Bennett, already an elder, and C. F. Cady were passed in examination of character and continued in the Class of the Second Year.

A letter from Dr. F. S. Parker, General Secretary of the Epworth League Board, a greatly beloved member of the Louisiana Conference, was read, explaining that his absence from the Conference was due to an injury received by his wife in an automobile accident. A telegram of sympathy was ordered sent to Dr. Parker.

The Bishop announced that the class for admission into full connection would be received shortly after the reading of the journal on Friday morning.

B. W. Waltman and R. L. Armstrong were elected to local deacons' orders.

At the request of the Epworth League Board, Byron Harwell was made a member of the Board in place of C. C. Weir.

Bishop E. Cottrell, of the Colored Methodist Episcopal Church, was presented to the Conference. He spoke of the work being done in the State by his church, and asked the sympathy and help of the Louisiana Conference in building a church in Baton Rouge. A collection, amounting to $148, was taken for this purpose.

The report of the Board of Trustees of the Western Methodist Assembly at Mount Sequoyah, Ark., was presented by Briscoe Carter and, on motion, referred to the Board of Education.

Mr. J. M. Way, Associate Secretary of the Board of Lay Activities, and Dr. John W. Shackford, General Secretary of the Sunday School Board, were presented to the Conference.

On nomination of Briscoe Carter, Chauncey French was elected a member of the Legal Conference in place of J. C. Foster.

Announcements were made, the Doxology was sung, and the Conference adjourned with the benediction pronounced by Dr. J. W. Shackford.

Afternoon.

On account of the laying of the corner stone of the new church at Lafayette, no service was held at the church in Crowley in the afternoon. Bishop Hay and most of the members of the Conference went to Lafayette, where the corner stone was laid at 3 o'clock, the address being delivered by Dr. F. N. Parker, and the ritual service being conducted by Bishop Hay.

Evening

At 6 o'clock in the evening, the members of the Conference were the guests of the Board of Lay Activities at a banquet. T. W. Holloman, Conference Lay Leader, presided as toastmaster. A musical program was rendered, and short addresses were made by J. W. Sharp, of Mansfield, and J. M. Way, of the General Board of Lay Activities.

At 7:30 o'clock, the Board of Lay Activities held its anniversary service at the church, the address being delivered by J. M. Way.

Following the address of Mr. Way, the Board of Missions observed its anniversary, J. G. Snelling, chairman of the Board, presiding. A statement concerning the Missionary Centenary work of the Conference was made by Briscoe Carter, Conference Centenary Secretary, after which a great address on the achievements of missionary activities in China was delivered by Dr. L. D. Patterson.

Fourth Day, Saturday.

The Conference convened promptly at 9 o'clock, Bishop Hay in the chair. The devotional exercises consisted of singing, prayer by R. H. Wynn, and an address by Dr. F. N. Parker.

The minutes of yesterday's session were read and approved.

J. J. Morgan, of the American Bible Society; Edgar Cayard, president of the State Epworth League Conference; Miss Julia Reid and Miss McGowan, of the Epworth League work, were presented to the Conference.

The class for admission into full connection was called to the chancel, addressed by the Bishop, and, the Disciplinary questions having been answered, were admitted by vote of the Conference into full connection, as follows: C. K. Smith, E. V. Duplantis, C. E. McLean, R. A. Bozeman, A. K. McClelland.

On motion of H. N. Brown, presiding elder of the Baton Rouge District, the name of J. T. Warlick was referred to the Committee on Conference Relations for the superannuate relation.

A resolution, presented by the Sunday School Board, to the effect that the Conference should not enter into official relations with the Louisiana Council of Religious Education, was adopted.

Report No. 1 of the Board of Missions, pledging the hearty support of the Conference to all our missionary work, was presented. Pending the adoption of the report, Dr. J. W. Perry, Secretary of the Board of Missions, addressed the Conference. Dr. W. W. Drake took the chair at the request of the Bishop. At the conclusion of Dr. Perry's address, Bishop Hay resumed the chair.

Rev. J. J. Morgan addressed the Conference concerning the work of the American Bible Society.

Rev. John F. Foster, of the secretarial force, announced that a telegram of greeting had been received from the Baptist State Convention in session at Shreveport, and that an appropriate reply had been made.

President W. M. Bratton, of Mansfield Female College, addressed the Conference concerning the work of the college. He gave a gratifying report of the attendance, and called attention to the needs of the institution in order that it may meet the demands that are being made upon it.

At the request of the Board of Education, R. H. Wynn and R. E. Goodrich were added to the Board.

Report No. 1 of the Board of Lay Activities was read and adopted. By the adoption of this report, T. W. Holloman was re-elected Conference Lay Leader.

Reports of Boards and Committees were read and adopted as follows: Budget Commission; Committee on District Conference Records; Board of Trustees of New Orleans Depository; Orphanage Board; Committee on Prison Reform; Committee on Sabbath Observance.

The report of the Conference Woman's Missionary Society was presented and ordered to record.

The report of the Committee on Evangelism was read and adopted. By this action, A. W. Turner, Louis Hoffpauir, O. H. Cline, and all the presiding elders were added to the Committee. R. A. Bozeman was recommended for appointment as Conference evangelist.

On motion, an afternoon session at 2:30 o'clock was ordered.

On motion of R. W. Vaughan, H. Wade Cudd was added to the force of the Statistical Secretary.

By the adoption of the report of the Commission on Temperance and Social Service, A. W. Turner was recommended for appointment as Legislative Superintendent of the Louisiana Anti-Saloon League.

Announncements were made, the Doxology was sung, and the Conference adjourned with the benediction pronounced by Briscoe Carter.

Afternoon Session.

The Conference convened promptly at 2:30 o'clock. The devotional exercises consisted of singing, and prayer by R. W. Tucker. The minutes of the morning session were read and approved.

Chas. W. Lahey, from the Baton Rouge District, having met all other Disciplinary requirements, was admitted on trial into the Conference under the provision requiring a two-thirds vote when certain educational standards have not been met.

Reports of Boards and Committees were read and adopted as follows: Hospital Board; Bible Society Board; Memorial Home Committee. J. G. Snelling addressed the Conference concerning the great work being done by the Memorial Home.

The Bishop announced that the following transfers had been made from the Louisiana Conference: O. W. Bradley, to the Memphis Conference; F. W. Dick, to the Northwest Conference; J. L. Evans, to the North Arkansas Conference; Roy Moore, to the Virginia Conference; A. W. Waddill, to the Little Rock Conference.

Question 42, "Where shall the next session of the Conference be held?" was called. Homer was placed in nomination by R. W. Tucker, and New Orleans was placed in nomination by W. W. Drake. New Orleans received a majority of the votes, and on motion of R. W. Tucker the choice was made unanimous.

Report No. 2 of the Board of Education was read and adopted.

Question 21 was resumed, "Are all the preachers blameless in their lives and official administration?" The names of all those who had not previously reported were called one by one, and their characters were passed, except that the name of F. W. Dick was referred to the presiding elder of the Lake Charles District for investigation concerning certain matters.

The report of the Board of Christian Literature was read and adopted. Pending the adoption of the report, the Conference was addressed by A. M. Shaw, by the editor of the New Orleans Advocate, and by Bishop Hay. By the adoption of the report, Jno. F. Foster, C. C. Miller, and W. W. Drake were made members of the Publishing Committee of the New Orleans Christian Advocate.

John F. Foster, representing the Publishing Committee of the Advocate, addressed the Conference concerning the request of the Publishing Committee that the presiding elders of the patronizing Conferences be requested to give special attention to the interests of the Advocate at the second round of quarterly conferences.

R. W. Vaughan addressed the Conference concerning the work of the Louisiana Methodist Orphanage at Ruston. The Conference, by a rising vote, expressed its appreciation of the services of Brother Vaughan in connection with this great institution.

Reports were read and adopted as follows: Conference Treasurer; Epworth League Board; Board of Missions, Report No. 2.

On motion, a session of the Conference was appointed for 7:30 o'clock on Sunday evening.

The report of the Statistical Secretary was read. This report showed that there has been a net increase of membership during the year of 2956. The Bishop commented favorably upon the progress indicated by the report.

The following announcements were made for the Sunday services: Methodist church, 9 a.m., Love Feast, conducted by W. F. Henderson, Sr.; 11 a.m., sermon by Bishop Sam R. Hay, followed by the ordination of deacons; 3 p.m., sermon by Frank N. Parker, followed by ordination of elders.

Presbyterian church, 11 a.m., sermon by J. B. Peters.

Baptist church, 11 a.m., sermon by F. M. Freeman.

Christian church, 11 a.m., sermon by R. W. Tucker.

Announcements were made, the Doxology was sung, and the Conference adjourned with the benediction prononnced by Bishop Hay.

Evening.

The Epworth League Board held its anniversary at the evening hour. Preceding the Epworth League program, the Scout Executive of that district of the State presented the work of the Boy Scouts, and demonstrated briefly the work by a troop of Scouts.

The League anniversary was presided over by W. W. Holmes, chairman of the Conference Epworth League Board. Brief addresses concerning the Epworth League Assembly, held annual-

ly at Mansfield College, and concerning the work in general were made by W. W. Drake, F. J. McCoy, Alonzo Early, A. S. Lutz, H. L. Johns, J. B. Grambling, Edgar Cayard, Byron Harwell.

Fine music was rendered by a double male quartet and by A. M. Serex, who sang a solo.

Leon I. McCain made a statement concerning the building of the new church at Lafayette.

Fifth Day—Sunday.

The pulpits of the various churches were filled at 11 o'clock by visiting preachers, according to previous announcement.

After the sermon by Bishop Hay at the Methodist church, the following were ordained deacons: E. V. Duplantis, C. E. McLean, A. K. McClellan, A. M. Serex, C. K. Smith, B. W. Waltman.

After a sermon at 3 o'clock by F. N. Parker, the following were ordained elders: R. A. Bozeman, W. F. Roberts, T. W. St. John, B. D. Watson.

Evening.

Long before the hour appointed for the session of the Conference, the church was crowded to its utmost capacity. Bishop Hay took the chair. The devotional exercises consisted of singing, and prayer led by H. T. Carley. The minutes of the preceding session were read and approved.

The Bishop announced the transfer of Samuel J. Starkey, an elder, from the North Arkansas Conference to the Louisiana Conference.

The Bishop announced the names of those who had been ordained deacons and elders during the day.

The reports of the Board of Church Extension and of the Committee on Conference Relations were read and adopted.

The report of the Board of Finance was read, amended by the omission of that section instructing the editor of the Minutes to use the figures of the General Board of Finance instead of those reported by the Statistical Secretary of the Conference, and adopted.

Resolutions of thanks to the good people of Crowley and to all others concerned in making the Conference such a delightful occasion were unanimously adopted by a rising vote. Resolutions of appreciation of the services of the Secretary, R. H. Harper, and of F. N. Parker for his addresses, were also unanimously adopted.

R. H. Wynn called attention to the critical illness of Rev. A. J. Bonnett in a local sanitarium and suggested that the Conference express its sympathy in a material way. A collection was taken for the purpose of helping meet the necessary expenses of his illness, and the sum of $226 was realized.

Briscoe Carter, Centenary Secretary, addressed the Conference, calling attention to the fact that an adjustment would be made with all churches during the year by which pledges that manifestly cannot be collected would be deducted from their quotas. Bishop Hay also addressed the Conference concerning the collection of Centenary pledges.

The minutes of the evening session were read and approved, a hymn was sung, the appointments were read, and the Conference adjourned sine die with the Doxology and the benediction pronounced by Bishop Hay.

(Continued on Eighth Page)

CONFERENCE NOTES.

Rev. H. W. Rickey and Rev. L. P. Moreland were called home during Conference to officiate at funerals.

* * *

Rev. D. B. Boddie was delayed in reaching the Conference on account of a death of a near relative. The Conference expressed its sympathy for his in his sorrow.

* * *

Mr. Stephen S. Thomas, former Centenary Secretary-Treasurer of the Conference, was a visitor at the Conference, where he was cordially greeted by his many friends.

* * *

Rev. F. P. Moss had the sympathy of the Conference in the death of his mother, which occurred early in the session. He left at once for Georgia that he might be present at the funeral.

* * *

When all the lay delegates from the Baton Rouge District answered to their names at the first roll call the unusual happening was greeted with applause, and the Bishop commented on the incident.

* * *

The addresses of Dr. F. N. Parker at the morning devotional hour and in the afternoons were great blessings to the Conference. Dr. Parker is easily one of the foremost expository preachers of the church.

* * *

An interesting event during Conference was the baptism of Jack Bascom and Esther Marie, children of Mr. and Mrs. Edward C. Brooks, on Sunday afternoon, Rev. A. J. Gearheard officiating.

* * *

Bishop Hay expressed himself as opposed to the budget system so far as the benevolences are concerned, his view being that it is peculiarly the duty and privilege of the pastor to secure these assessments.

* * *

The visit of Bishop Hoyt M. Dobbs, though brief, was a great pleasure to the Conference. Louisiana claims Bishop Dobbs as at least a part of her own, since his wife is a Louisianian, her home having been at Arcadia, La.

* * *

The editor of the Advocate was most delightfully entertained in the elegant home of Mr. and Mrs. C. J. Freeland, prominent and devout members of the Presbyterian church. The hospitality of the home was beautiful and cordial.

* * *

With his return this year, Rev. F. J. McCoy begins his eighth year as pastor at Houma, where he has done a magnificent work in the development of the French field. The progress of Methadism has been remarkable in this difficult field.

* * *

Rev. Osmond S. Lewis, of the Mississippi Conference, was a welcome visitor to the Conference. He came to present certain matters to the Board of Education concerning the Seashore Camp Ground and School.

* * *

It was a cause of rejoicing that not a preacher or preacher's wife had died during the year. Kindly mention was made of the death of Rev. E. N. Evans, formerly a member of the Conference, who had retired to the local ranks several years ago.

* * *

Dr. R. H. Wynn called attention to the fact that the presiding bishop, the Conference secretary, the editor of the Advocate, and four presiding elders are sons of preachers. The representative of the Times-Picayune, Mr. H. H. Ahrens, is also the son of a preacher.

* * *

An unusual occurrance was the completion of all the business of the session of the first day ten minutes before the time set for adjournment. In commenting upon this, the Bishop said that he could complete the business of any Conference he had ever seen within two days if all the committees would have their reports ready when called for.

* * *

We have never seen a Conference whose sessions were more largely attended by the local public than the one at Crowley. The house was full at practically every service, the afternoon and evening services being especially well attended. On Sunday evening, all available space was occupied an hour before the time appointed for beginning.

* * *

Never was a Louisiana Conference more hospitably entertained than this one was by the good people of Crowley. All homes were thrown open to the guests of the occasion, Jews and Catholics joining in the general welcome. Dr. Alonzo Early, the pastor, and his capable committees were constantly "on the job." Crowley is a beautiful little city, and the Conference is always delighted to hold its sessions there.

* * *

The opening service of the Conference on Tuesday evening was presided over by Rev. J. B. Williams, presiding elder of the Lake Charles District. The address of the evening was delivered by Dr. W. L. Duren, of the Rayne Memorial Church, New Orleans. It was an interesting and profitable description of his recent trip through the Holy Land.

* * *

The brethren greatly regretted the absence of Dr. F. S. Parker, who was kept at home on account of a recent serious automobile accident to his wife. This was the second time Dr. Parker had missed a meeting of the Conference, the other being when he was abroad in the performance of his official duties at the time of meeting. A telegram of sympathy and greeting was ordered sent him.

* * *

In his address to the Conference concerning Centenary College, President Sexton made the interesting statement that the college has the record of every meeting of the board of trustees from 1825 to the present. When those who had attended Centenary College were requested to stand, the result showed that a large number of the members of the Conference have been students in this historic institution.

* * *

It was a great privilege of many members of the Conference to attend the laying of the corner stone of the magnificent new church at Lafayette on Friday afternoon. Enough automobiles were provided for the trip to carry all who could go; in fact, there were more than enough. Rev. Leon I. McCain is indefatigable in his efforts to bring to a happy consummation this enterprise of a great Protestant church in a city that is predominantly Roman Catholic. It is an evidence of good feeling between the Protestants and Catholics in Lafayette that many of the latter have contributed liberally to the building fund.

* * *

The manager of the Advocate was delightfully entertained in the home of Mr. and Mrs. J. W. Embry. He had as fellow guests Rev. W. F. Henderson, Sr., Rev. W. E. Akin, Rev. C. F. Sheppard, and Brother Sharp of Mansfield.

* * *

Rev. H. T. Young, who enters upon the work of a general evangelist by appointment of the Bishop, has served seventeen years in the ministry. In an announcement printed in last week's Advocate it was stated that "more than 30,000 people had accepted Christ under his ministry." We are advised that the number should have been stated as 30,000, instead of 3000.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Those who have not sent in their Prayer List, I would appreciate it if you would let me have it right away. The response we have had to those we have mailed out has been very fine indeed.

In a few days you will receive a card showing the standing of the Centenary in each church on your charge. If there is any error please notify us. You will notice on the last line of the card, the balance due on the amount requested from the church by January 1, 1925, and I trust you will use your very best efforts to get this amount paid before the first of the year.

I trust everything goes well with you, and assuring you of my every kind wish, I am,

Yours for Service,

W. D. HAWKINS

Field Secretary Treasurer.

TO THE PASTORS AND CENTENARY TREASURERS, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: I trust you will push the Centenary collections from now until the first of January, in order that we may collect enough money to do our part towards the relief of our missionary enterprises; and as soon as I can, I want to have the pleasure of meeting you and assisting in the work in every way possible. It is my purpose to be a co-worker with you and do what I can toward the advancement of the missionary interests of our church, especially through the collection of the unpaid Centenary pledges. I covet your hearty co-operation in this work.

It will be my plan to adjust the churches as rapidly as possible, and, in the meantime, I trust you will push the collections, and either deposit in the bank and send me duplicate deposit slip, with the name of your church and charge written on it, or if you have been in the habit of sending direct to the Centenary treasurer, you may mail it to me, and receipt will be issued for it.

I will mail the pastors in a few days a statement of the standing of their charges in the Centenary, as shown by the records of the former treasurer. Should there be any error either in the name of the treasurer or the amount pledged and paid, I would be glad to have you take it up with me.

Anticipating with pleasure meeting you all during this Conference year, and assuring you of my every kind wish, I am,

Yours for service,

W. D. HAWKINS.

Field Secretary-Treasurer.

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The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

A THOUGHT GETS NOWHERE UNTIL IT IS FASTENED TO SOMETHING—THINK ABOUT YOUR QUOTA.

Rambling thinking is a poor means of definite accomplishment. If you want to reach a definite goal with any task, you must fasten your thought persistently to the thing you want to do. In the Special Effort for Superannuate Endowment, the first year's portion of total quotas will not be raised until the mind works fixedly on plans to collect them. At this writing (Nov. 8, 1924) considerably more than $1,000,000 has actually been paid to the Board of Finance on these quotas. Evidently thousands of preachers throughout the church have been doing something more than mere rambling thinking on the subject! Think your plan until it is as clear to you as the letters of the English alphabet, and then follow your mental picture with unfailing persistence. Whoever does this is sure to pay in full.

THE STANDING OF THE ANNUAL CONFERENCES.

Up to Nov. 1, 1924, the Annual Conferences have paid on Special Effort quotas as follows: Alabama, $18,007.78; Arizona, $1,155.45; Baltimore, $4,835.17; Central Texas, $19,142.70; Denver, $2,685.71; East Oklahoma, $10,097.36; Florida, $37,560.07; Holston, $42,138.92; Illinois, $3,057.26; Kentucky, $29,925.59; Little Rock, $13,708.89; Louisiana, $31,081.75; Louisville, $43,793.30; Mississippi, $22,858.36; Missouri, $29,447.44; New Mexico, $5,540.21; North Alabama, $27,658.13; North Arkansas, $19,196.95; North Carolina, $40,145.82; North Georgia, $38,150.19; North Mississippi, $21,601.04; North Texas, $47,091.62; Northwest, $2,823.62; Northwest Texas, $16,567.91; Pacific, $12,011.20; St. Louis, $28,302.45; South Carolina, $13,443.53; South Georgia, $16,901.06; Southwest Missouri, $37,252.98; Tennessee, $45,116.64; Texas, $10,781.37; Upper South Carolina, $23,935.22; Virginia, $72,459.35; West Oklahoma, $11,957.32; West Texas, $44,271.80; Western North Carolina, $44,124.38; Western Virginia, $29,452.45; Memphis, $19,576.98; Brazil Mission, $10; Congo Mission, $315; Japan Mission, $270; Belgian Mission, $55.93. Total, $938,508.90.

Since Nov. 1 the Annual Conferences have paid enough additional Special Effort quotas to make the grand total paid for this purpose since the beginning of the Special Effort (March 16, 1924) amount to $1,008,329.26, as of Nov. 8, 1924.

Undoubtedly this great movement is gripping the church. If we keep to the task with determination to carry through, there is no doubt about our achieving a glorious victory.

BE QUIET AND LISTEN TO THE SPECIAL EFFORT ORCHESTRA.

Norcross and Prospect, North Georgia, North Atlanta: Total five-year quota, $1,650; paid, $340.

Greenwood, North Mississippi, Greenwood: Total five-year quota, $4,056; paid, $1,851.50.

Pickens and Goodman, North Mississippi, Grenada: Total five-year quota, $2,040; paid $408.

Silsbee, Texas, Beaumont: Total five-year quota, $2,675; paid, $535.

Brandon (Greenville), Upper South Carolina, Greenville: Total five-year quota, $800; paid $160.

Buncombe Street (Greenville), Upper South Carolina, Greenville: Total five-year quota, $5,000; paid, $1,000.

Stockdale, West Texas, San Marcos: Total five-year quota, $1,380; paid, $276.

Blevins, Little Rock, Prescott: Total five-year qpota, $1,714; paid, $345.

Blevins, Little Rock, Prescott: Total five-year quota, $3,000; paid, $1,000.

First Church (Ensley), North Alabama, Bessemer: Total five-year quota, $4,450; paid, $900.

McCoy Memorial (Birmingham), North Alabama, Birmingham: Total five-year quota, $2,400; paid, $480.

Jasper, North Alabama, Jasper: Total five-year quota, $5,000; paid, $1,670.

Central (Rogers), North Arkansas, Fayetteville: Total five-year quota, $2,325; paid, $492.90.

Culverton, North Georgia, Augusta: Total five-year quota, $1,017; paid, $213.70.

Belzoni, North Mississippi, Greenwood: Total five-year quota, $2,670; paid, $534.

Greenwood, North Mississippi, Greenwood: Total five-year quota, $4,056; paid, $851.50.

First Church (Abilene), Northwest Texas, Abilene: Total five-year quota, $4,640; paid, $1,275.

Downey, Pacific, Los Angeles: Total five-year quota, $2,025; paid, $718.50.

Lynchburg, South Carolina, Sumter: Total five-year quota, $1,965; paid, $485.25.

Nacogdoches, Texas, Nacogdoches: Total five-year quota, $2,700; paid, $540.

Grand Cane, Louisiana, Shreveport: Total five-year quota, $1,700; paid, $355.

West End (Birmingham), North Alabama, Birmingham: Total five-year quota, $3,300; paid $660.

Muleshoe, Northwest Texas, Lubbock: Total five-year quota, $650; paid, $138.

Indian Creek, Central Texas, Brownwood: Total five-year quota, $1,025; paid, $205.

Sycamore Heights (Fort Worth), Central Texas, Fort Worth: Total five-year quota, $1,344; paid, $273.75.

Gainesville, Florida, Gainesville: Total five-year quota, $9,112; paid, $1,864.60.

Pierson, Florida, Palatka: Total five-year quota, $1,120; paid, $233.55.

Rayne Memorial (New Orleans), Louisiana, New Orleans: Total five-year quota, $5,650; paid, $1,130.

First Church (Shreveport), Louisiana, Shreveport: Total five-year quota, $11,616.73; paid $6,132.21.

Magnolia, Mississippi, Brookhaven: Total five-year quota, $2,700; paid, $1,535.60.

Holly Springs, North Mississippi, Grenada: Total five-year quota, $2,500; paid, $754.70.

Lueders and Nugent, Northwest Texas, Abilene: Total five-year quota, $1,100; paid, $220.

Tuxedo, Northwest Texas, Abilene: Total five-year quota, $1,100; paid $220.

Lamesa, Northwest Texas, Lubbock: Total five-year quota, $2,760; paid, $552.

Haskell, Northwest Texas, Stamford: Total five-year quota, $2,772; paid, $554.40.

Shaw Avenue (St. Louis), St. Louis, St. Louis: Total five-year quota, $3,250; paid, $765.

Dill, West Oklahoma, Mangum: Total five-year quota, $600; paid, $240.

Weatherford, West Oklahoma, Mangum: Total five-year quota, $1,808; paid, $361.66.

Main Street (Thomasville), Western North Carolina, Winston-Salem: Total five-year quota, $5,000; paid, $1,230.

Greenville, Alabama, Andalusia: Total five-year quota, $3,159; paid, $631.80.

Clearwater, Florida, Ocala: Total five-year quota, $3,000; paid, $710.50.

Gary and Thornotassa, Florida, Tampa: Total five-year quota, $1,073; paid, $214.60.

Buntyn, Memphis, Memphis: Total five-year quota, $5,000; paid, $2,043.

Prentiss, Mississippi, Hattiesburg: Total five-year quota, $1,430; paid, $286.

Blytheville, North Arkansas, Jonesboro: Total five-year quota, $1,375; paid, $315.

Stantonsburg, North Carolina, Washington: Total five-year quota, $2,135; paid, $583.05.

Algood and Brotherton, Tennessee, Cookeville: Total five-year quota, $925; paid, $185.

Avondale, North Alabama, Birmingham: Total five-year quota, $3,300; paid, $660.19.

Leighton, North Alabama, Florence: Total five-year quota, $2,100; paid, $432.

Poteau Station, East Oklahoma, Hugo: Total five-year quota, $2,800; paid, $560.

Stanford, Kentucky, Danville: Total five-year quota, $2,000; paid, $461.

Berwick, Louisiana, New Orleans: Total five-year quota, $113; paid, $22.60.

Ruston, Louisiana, Ruston: Total five-year quota, $4,000; paid, $826.61.

Richton, Mississippi, Hattiesburg: Total five-year quota, $2,500; paid, $527.75.

Lumberton, Mississippi, Seashore: Total five-year quota, $3,040; paid, $608.

Moss Point, Mississippi, Seashore: Total five-year quota, $2,040; paid, $2,091.

Marion, North Arkansas, Jonesboro: Total five-year quota, $2,500; paid, $500.

Rocky Mount, First Church, North Carolina, Washington: Total five-year quota, $4,000; paid, $4,000.

Booneville, North Mississippi, Corinth: Total five-year quota, $800; paid, $160.

Woodson, Northwest Texas, Stamford: Total five-year quota, $925; paid, $192.30.

Brookiet, New Hope, South Georgia, Savannah: Total five-year quota, $1,375; paid, $700.75.

Richmond, Texas, Galveston: Total five-year quota, $1,665; paid, $333.

Central (Newberry), Upper South Carolina, Cokesbury: Total five-year quota, $3,055; paid, $756.

Main Street (Greenwood), Upper South Carolina, Cokesbury: Total five-year quota, $4,000; paid, $800.

St. Luke's (Oklahoma City), West Oklahoma, Oklahoma City: Total five-year quota, $10,000; paid, $2,000.

Brookhaven, Mississippi, Brookhaven: Total five-year quota, $4,000; paid, $800.

Ozark, Alabama, Troy: Total five-year quota, $3,500; paid, $700.

First Church (Waxahachie), Central Texas, Waxahachie: Total five-year quota, $4,500; paid, $900.

Smithville, East Oklahoma, Hugo: Total five-year quota, $475; paid, $106.50.

Boynton, East Oklahoma, Muskogee: Total five-year quota, $2,100; paid, $420.

Manlyville, Memphis, Paris: Total five-year quota, $1,040; paid, $208.

Fernwood, Mississippi, Brookhaven: Total five-year quota, $2,020; paid, $404.

Eleventh Avenue (Birmingham), North Alabama, Birmingham: Total five-year quota, $3,960; paid, $792.

Gadsden, First Church, North Alabama, Gadsden: Total five-year quota, $4,571.42; paid, $916.

bama, Gadsden: Total five-year quota, $4,571.42; paid, $916.

Gregson (Durham), North Carolina, Durham: Total five-year quota, $477; paid, $130.

South Mills, North Carolina, Elizabeth City: Total five-year quota, $1,317; paid, $264.

Four Oaks, North Carolina, Raleigh: Total five-year quota, $2,173; paid, $839.

Make all payments on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo.

The Home Circle

LITTLE OLD STORY-BOOK TOWN.

By Constance I. Davies.

How dear to the hearts of the children all
Is little old Story-Book Town,
With its giants and fairies and hobgoblins small
And heroes of old renown!

Here Jill and her brother still scramble uphill,
And both with their pail tumble down;
The greedy Jack Horner is eating pie still
In little old Story-Book Town.

The Spider still frightens Miss Muffet away
When near her he dares to sit down;
And Jack after giants climbs Beanstalks all day
In little old Story-Book Town.

The little Old Woman who lives in a Shoe
Still wears a most worrying frown;
With so many children, what else can she do
But spank them in Story-Book Town?

Oh, who would not live where the moon is green cheese,
In a cottage of gingerbread brown,
Where candy and sugar-plums grow on the trees,
In little old Story-Book Town?

—Christian Guardian.

CHINESE ANIMALS.

By R. D. Van Hoosier.

Chinese horses are not numerous and are ill-fed and poorly cared for. They are of a poor and stunted breed. Donkeys are most commonly used for riding and for drawing vehicles. Dromedaries are used as beasts of burden, particularly in the north. The slate-colored buffalo (water-buffalo) is used in plowing and in the wet rice fields. The use of milk is a rare thing; Chinese do not like it. Cattle improvement has never been encouraged, consequently, cows are scarce and of inferior variety. The pig has been given the best care of all the domestic animals, and is given many privileges. We have made many importations of this stock into our own country. Chinese sheep and goats are large and are found in great numbers. There is really only one pure type of dog. It is about the size of our Spaniel, pale yellow, reddish-brown, or even black; it has coarse, bristly hair; the head is much like the head of a fox—peaked with sharp upright ears. This dog, frequently imported to America as the "Ming" or "Chow" dog is a good watch-dog, clever and affectionate to its master only.

Domestic fowls are found in great numbers, and, with mutton, form the staple meat food. The wild fowl are plentiful, also. Immense flocks of wild geese and ducks are on the wing at all seasons. Sparrows, thrushes, larks and swallows are common. Ring doves and quail are common; the latter birds are trained to fight. A crow peculiar to China has a white ring around its neck. The Chinese rat attains to an unusual size, and is said to be eaten by some of the lowest orders of natives.

Birds of prey and scavangers are present in vast numbers. There are, besides, common insects, scorpions, lizards and centipedes—also huge spiders that destroy some of the smaller birds. The butterflies are large and strikingly brilliant.—Our Dumb Animals.

THE LOCKET IN THE POCKET.

Mary Alice had come to spend two weeks with her little cousin Cornelia on the farm. Oh, such fun as they had! Especially Mary Alice, for never before had she romped the livelong day in the beautiful outdoors. She grew as brown as a berry and slept like a top at night. As for chubby little Cornelia, never before had she had such a happy time. Think of having a playmate all day long and some one to sleep with and hug up at night!

"I hope it doesn't rain a single teeny tiny drop the whole time I am here," said Mary Alice one day as she came in from picking berries.

"See here, Mary Alice," spoke up Uncle John. "Don't you go to making any such wishes, as badly as the crops need a drink of water."

One morning before she opened her blue eyes Mary Alice heard a pittter-patter, plitter-patter on the tin roof. In two winks she hopped out of bed and ran to the window and saw that the rain was coming down in a torrent.

"Rain, rain, go away!" she cried.

But Cornelia, who was truly a farmer's daughter, clapped her hands and cried, "Oh, goody! Now father's corn will grow."

Poor Mary Alice did not share Cornelia's enthusiasm, and at breakfast she presented a woful face.

"I tell you what," said Aunt Flora, "suppose you children go up in the attic and play this morning. Mary Alice, your mamma and I loved to play up there on rainy days."

"That will be jimsy," cried Cornelia, hopping up and down. "May we dress up in those funny clothes in the old green chest?"

"Yes, indeed," answered her mother.

So Mary Alice's countenance gradually changed, and after they had tidied their room they set off in hilarious spirits for the attic. Such quaint-looking old dresses, festooned and ruffled and berib-boned, as they found in that old green chest! And what a happy time they had dressing up and playing "ladies" and "social."

About the middle of the morning Aunt Flora's voice came from the foot of the stairs, "O children come down. Hot cookies and milk for a little party!"

"Goody!" cried Cornelia delightedly.

"Goody, goody!" cried little Mary Alice.

There was a shuffling to get out of the funny dresses. Of a sudden while Mary Alice was struggling with her beruffled dress her hand went into a pocket.

"Cornelia!" she exclaimed. "Here's a deep pocket—and, my goodness, there's something in it!"

"Mother," cried Cornelia, running down the steps, "Mary Alice has found a pocket in the dress she has on, and she says there's something in it."

Mary Alice, still wearing the beruffled dress, ran down beside Cornelia.

"Aunt Flora! Aunt Flora!" she cried. "Do please look; it's a good locket—I found it in the pocket."

"Mary Alice!" exclaimed Aunt Flora, reaching for the gold locket. "Why, you've found the gold locket your mother lost when she was a little girl. It's just too lovely that you should have found it. You see, your grandmother gave us each a locket, and your mother lost hers. Our names were engraved on them, here is Mary Alice, your mother's name. See it, child?"

Mary Alice gave a little squeal of delight and clapped her hands and cried, "My name, too!"

"Of course," laughed her aunt.

"But, Aunt Flora," began Mary Alice "how do you suppose it ever got in the pocket of this funny old dress?"

Aunt Flora looked down at the little figure in the quaint dress, and then of a sudden a light darted over her face. "Child, I know!" she cried softly. "Why, it seems like yesterday, your mother and I were playing in the attic, just as you and Cornelia were playing there to-day, and I suppose your mother was afraid she might lose the locket, and she took it off and slipped it into the pocket of this dress and never remembered a thing about it after that."

Uncle John poked his head in the door and cried in his funny way: "What's this? Is Mary Alice going to a masquerade party?"

The little girls just shouted with laughter. Then Mary Alice told him all about the locket in the pocket, and Uncle John said, "Ho, now, you were the little person who wished it wouldn't rain; and if it hadn't rained you wouldn't have gone to the attic to play."

"And then I shouldn't have found the locket in the pocket," said Mary Alice softly as she fondled the locket at her neck.—Linda Stevens Almond, in the Youth's Companion.

READ THIS SLOWLY.

Does my life please God?
Is there any one I can forgive?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
Am I doing anything I would condemn in others?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?—Canadian Churchman.

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TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

WM. B. REILY & CO., Inc., New Orleans, La.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

C. C. Weir, Presiding Elder.

Alexandria—Cleanth Brooks.
Boyce—J. O. Bennett.
Bunkie—W. R. Harvell.
Elizabeth—E. L. Cargill.
Eunice—J. I. Hoffpauir.
Evangeline—J. A. Knight.
Evergreen—H. B. Thomason.
Glenmora—A. S. J. Neal.
Kurthwood and Alco—T. W. St. John.
Lecompte—F. B. Hill.
Marksville—To be supplied.
Melder—C. B. White, supply.
Melville—C. W. Lahey.
Natchitoches—H. L. Johns.
Oakdale—A. M. Shaw.
Oberlin—F. C. Cady.
Opelousas—D. B. Boddie.
Pelican—To be supplied.
Pineville—C. K. Smith.
Pleasant Hill—D. F. Anders.
Provencal—W. E. Anding, supply.
Conference Sunday School Superintendent—C. D. Atkinson.
Centenary Secretary—C. B. Carter.

Baton Rouge District.

H. N. Brown, Presiding Elder.

Amite—B. H. Andrews.
Baker—Geo. D. Purcell.
First Church, Baton Rouge—C. W. Crisler.
Keener Memorial, Baton Rouge—R. S. Walton.
Istrouma, Baton Rouge—P. B. McCullum.
Bogalusa—R. W. Tucker.
Clinton—William Schuhle.
Denham Springs—Jay Coburn.
East Feliciana—J. S. Rutledge.
Franklinton—C. C. Miller.
Gonzales—J. L. Frazier, supply.
Greensburg—A. E. Barrett.
Hammond—J. E. Selfe.
Jackson—J. T. McVey.
Livonia—G. P. White.
Kentwood—A. J. Coburn.
Natalbany—B. W. Waltman.
Pearl River—H. W. Jamieson, supply.
Plaquemine and Donaldsonville—R. L. Armstrong, supply.
Pine Grove—J. T. Parsons.
Ponchatoula—J. W. Booth.
Springfield—A. L. McQueen, supply.
St. Francisville—W. J. Newsom, supply.
Washington—J. P. Bonnecarre, supply.
Zachary and Slaughter—B. D. Watson.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

J. B. Williams, Presiding Elder.

Abbeville—F. M. Miller.
Barham—A. K. McLelland.
Crowley—J. W. Lee.
De Ridder—E. C. Gunn.
Gueydan—A. J. Martin.
Grand Chenier—To be supplied.
Indian Bayou—L. E. Crooks.
Lafayette—L. I. McCain.
Lake Arthur—L. C. Wilson.
Lake Charles—R. H. Wynn.
Leesville—L. N. Hoffpauir.
Many—W. W. Perry.
Maxie—J. H. Hoffpauir, supply.
Merryville—S. D. Howard.
Neame—J. H. French, supply.
New Iberia—H. W. May.
Rayne—W. H. Giles.
Sulphur—F. R. Power.
Zwolle—R. H. Bamburg.
Conference Evangellst—H. T. Young.

Minden District.

K. W. Dodson, Presiding Elder.

Campti—J. L. Cady.
Chestnut—To be supplied.
Colfax—W. O. Waggoner.
Columbia—S. S. Bogan.
Cotton Valley—W. F. Henderson, Jr.
Coushatta—Louis Hoffpauir.
Ferriday—George Fox.
Haughton and Doyline—P. H. Fontaine.
Jena and Jonesville—L. P. Moreland.
Minden—W. C. Childress.
Plain Dealing—A. J. Bonnett.
Ringgold—J. T. Holladay.
Rochelle—W. S. Henry.
Sibley—R. T. Pickett.
Springhill—H. B. Hines.
Standard—H. C. Murphy, supply.
Trout and Goodpine—J. F. Waltman.
Wesley—R. V. Fulton.
Winnfield—P. M. Caraway.
Winnfield Circuit—E. W. Day, supply.

Monroe District.

N. E. Joyner, Presiding Elder.

Bastrop—G. A. Morgan.
Bonita—E. J. Buck.
Delhi—S. W. B. Colvin, supply.
Di Siard—To be supplied.
Epps—D. F. Osteen, supply.
Gilbert—R. F. Harrell.
Lake Providence—J. F. Foster.
Mangham—J. C. Price.
Mer Rouge—A. H. Parker.
Monroe—F. M. Freeman.
Oak Grove—J. W. Faulk.
Oak Ridge—D. C. Barr.
Rayville—J. D. Nesom.
Sicily Island—J. L. Lay.
Tallulah—S. J. Starkey.
Waterproof—A. D. George.
West Monroe—W. H. Jordan.
Winnsboro—H. W. Rickey.

New Orleans District.

W. W. Drake, Presiding Elder.

Bayou Blue—Geo. La Grange, supply.
Covington—A. A. Bernard.
Franklin—J. A. McCormick.
Houma—F. J. McCoy.
Lafourche—C. J. Thibodaux, supply.
Lydia—A. N. Martin, supply.
Morgan City—R. M. Brown.
New Orleans:
Algiers—J. C. Rousseaux.
Carrollton Avenue—W. L. Doss, Jr.
Epworth—J. B. Grambling.
Felicity—H. T. Carley.
First Church—R. H. Harper; A. M. Serex, assistant.
Louisiana Avenue—J. G. Snelling.
City Missionary—Leon Picone.
Parker Memorial—L. W. Cain.
Rayne Memorial—W. L. Duren.
Second Church—S. A. Seegers.
St. Marks and Mary Werlein—J. A. Alford.
McDonoghville—C. F. Sheppard.
Patterson—T. F. King.
Slidell—H. N. Harrison.
St. Martinville—E. V. Duplantis.
Dean of School of Theology, Emory University—F. N. Parker.
General Secretary, Epworth League Board—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Conference Missionary Evangelist—Martin Hebert.
Chaplain U. S. A.—A. F. Vaughan.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—J. F. Dring.
Bernice—T. D. Lipscomb.
Bienville—F. P. Moss.
Calhoun—P. O. Lowrey.
Clay—L. W. Smart.
Dodson—C. H. Mayo.
Dubach—H. W. Jordan.
Farmerville—H. W. Cudd.
Gibsland—C. E. McLean.
Haynesville—A. J. Gearheard.
Homer—Ellis Smith.
Jonesboro—J. M. Boykin.
Marion—W. W. Lantrip, supply.
Ruston—Alonzo Early; J. L. Greenway, junior preacher.
Simsboro—H. J. Boltz.
Ouachita—Jerry Fordham, supply.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—Guy M. Hicks.
Bossier City—J. R. Roy.
Cedar Grove—H. E. Pfost.
Elm Grove and Harmon—A. L. Harper.
Grand Cane—L. R. Sparks.
Greenwood—I. T. Reames.
Ida and Hosston—W. E. Akin.
Logansport—O. L. Tucker.
Mansfield—J. D. Peters.
Mooringsport—S. L. Riggs.
Oil City—W. F. Roberts.
Shreveport:
Claiborne—D. B. Raulins.
First Church—R. E. Goodrich; Byron Harwell, director religious education.
Mangham Memorial—A. W. Turner; D. E. Dulaney.
Noel Memorial—W. O. Scott.
Texas Avenue—J. M. Alford.
South Mansfield—V. N. Krutzinger, supply.
Vivian—R. T. Ware.
President Centenary College—G. S. Sexton.
Professor Biblical Literature—R. E. Smith.
Professor Religious Education—D. B. Raulins.
Professor in Centenary Academy—W. F. Roberts.
Legislative Superintendent Louisiana Anti-Saloon League—A. W. Turner.
Conference Secretary of Education—A. S. Lutz.
Conference Evangelist—R. A. Bozeman.

PERSONAL AND OTHER NOTES.

Union Theological Seminary, New York, has begun a campaign to raise $4,000,000 for additional buildings and endowment.

Dr. R. H. Harper is entering upon his sixth year as pastor of the First Methodist Church, this city. He has wrought a great work during these years.

Rev. G. B. Love has been kindly received on his new charge, Mooresville, Miss., and has entered upon his work hopefully.

Dr. Theodore Copeland has recently held a meeting in Bristow, Okla., in which there were 300 additions to the membership of the churches of the city.

Dr. W. L. Duren was returned for the fifth year to Rayne Memorial, New Orleans. His administration has been marked by substantial gains in all departments of the work.

Rev. H. E. Carter is entering hopefully upon another year's work at Black Hawk, Miss. On Friday evening, Nov. 14, he received a great "pounding" as an expression of love on the part of his people.

The Annie Demoss Missionary Auxiliary of the Crawford Street Methodist Church, Vicksburg, Miss., passed resolutions expressing high appreciation of the leadership of Rev. Robt. Selby during his pastorate at that church.

The "Centenary Alumnus," a publication of, for, and by the alumni of Centenary College, will appear shortly. It is intended to strengthen the ties between the graduates and former students of this historic institution and their Alma Mater.

Rev. J. F. Campbell made his home in Wiggins, Miss., last year while doing work of a Conference evangelist. He and his family were held in highest esteem, and they will be missed by the entire community. Brother Campbell goes to Hawkins Memorial Church, Meridian.

Miss Lillian Hudson, eldest daughter of Mr. and Mrs. R. R. Hudson, of Sumrall, Miss., and Mr. Otis F. Kimmons, a young business man of Hattiesburg, Miss., were married in the Methodist church at Sumrall on Nov. 16, Rev. W. F. Yarbrough, of Hattiesburg, officiating. The Advocate extends all good wishes to the happy young couple.

The fourth quarterly conference of the church at Franklinton, La., passed resolutions highly commendatory of the services of Rev. L. W. Cain, who served the church with great acceptability and success for four years. The appointment of Brother Cain to Parker Memorial makes the only change in the pastorate in New Orleans.

Both pastor and people are delighted with the return of Rev. W. H. Lane as pastor to Purvis, Miss. Brother Lane and his wife were both taken ill shortly after his return from Conference; Brother Lane is now able to be about his work, but his wife is still under the care of the physician.

Rev. J. S. Purcell has been most cordially received for another year on the Wesson charge, Mississippi Conference. On Friday evening, Nov. 14, the congregations from Wesson and Beauregard went to the parsonage almost en masse with many and varied gifts for the pastor and his family, and many good wishes for the new Conference year.

Rev. Claude P. Jones, appointed Conference evangelist at the recent session of the Mississippi Conference, will make his home at Laurel, Miss., where his address will be P. O. Box 446. Brother Jones has proved himself effective in evangelistic work, and those desiring his services should address him at the above address. He began a meet-

A SPECIAL OFFER

THE NEW ORLEANS CHRISTIAN ADVOCATE WILL BE SENT TO NEW SUBSCRIBERS FROM DATE OF RECEIPT OF NAMES TO JANUARY 1, 1926, FOR $2.00.

The regular subscription price of the Advocate is $2 a year.

The unification issue is before the church. both sides of the question discussed in the Advocate. Read the paper and become fully informed.

Every issue of the Advocate contains local and general church news.

Departments are maintained in the Advocate for the various organizations of the church.

Contributed and selected articles on vital themes appear each week.

FROM NOW UNTIL JANUARY 1, 1926, FOR $2.

Pastors are urged to call attention to the SPECIAL OFFER and to secure new subscriptions. We shall heartily appreciate their cooperation.

This offer applies to NEW subscriptions only. Cash must accompany order.

ing with Rev. E. J. Coker, at Deemer, Miss., last Sunday, to continue two weeks.

This sad news comes from Rev. J. R. Jones: "Mrs. P. H. Howse, wife of Rev. P. H. Howse, of Avera, Miss., passed to her final reward, Monday, the 17th inst., and was buried from the First Methodist Church, Laurel, Miss., on the 19th. Revs. Robt. Selby, L. Carley, J. B. Cain, Claude P. Jones, T. A. Ferguson, and myself taking part in the burial service." The Advocate joins their many friends in extending sincere sympathy to Brother Howse and children in this hour of sorrow.

Rev. Earl B. Moll, Mississippi Conference evangelist, requests us to call attention to the fact that his address now is Jackson, Miss., Box 175, instead of Meridian, Miss., as formerly. He is now arranging his engagements for the next conference year, and would be glad to hear from any of the brethren who may wish his services, even though it be later in the year. Brother Moll has been active in the evangelistic field, and his labors have been greatly blessed.

Rev. M. B. Sharbrough and family were given a very warm welcome by his congregation at Wiggins, Miss., on his return from Conference. Representatives from almost every home of the membership gathered at the parsonage on a recent Monday evening to express their pleasure and to spend a social hour. Refreshments were served by the ladies, and many material remembrances were left as tokens of goodwill and affection. At the close of the hour, Rev. J. F. Campbell led in prayer for God's blessing upon pastor and congregation. Brother Sharbrough is beginning his fiftieth year in the active ministry, having joined the Conference at Canton forty-nine years ago. Of those joining the Conference with him, only Dr. H. Walter Featherstun is left

Brother Sharbrough spent twenty-eight years in California and Arizona otherwise his name would appear at the head of the list in the Minutes of those still on the effective list. The Advocate expresses the hope that the church may be the happiest and best of all the years of this great ministry.

ATTENTION!

PASTORS AND PRESIDING ELDERS!

The Harmonizing Committee provided by the General Conference has fixed the period,

October 15 to January 15,

for the

Christian Education Movement.

This committee says: "During the period of special emphasis of any Board or Commission, the other Boards or Commissions will carry on in a normal way the ordinary processes of cultivation and collections, without calling upon the general organizations and public agencies of the church."

IMPORTANT NOTICE—CHANGE OF ADDRESS.

Brethren of the patronizing Conferences who have changed appointments will please notify us at once that we may make corrections on our mailing list. In writing, please give the old address as well as the new.

BUSINESS MANAGER.

The Centenary has enabled our church to occupy many important cities in the West such as Glendale, California, Tucson and Bisbee, Arizona, Las Vegas and Clayton, New Mexico.

THANKS TO OUR FRIENDS

We desire to express our thanks to the following friends who have sent us one or more subscriptions recently: Rev. C. W. Wade, Pontotoc, Miss., 2; Mrs. G. M. Shaw, Lumberton, Miss., 2; Rev. L. Carley, Ellisville, Miss., 2; Rev. H. E. Carter, Black Hawk, Miss., 8.

To pursue joy is to lose it. The only way to get it is to follow steadily the path of duty, without thinking of joy and then like sleep it comes most surely unsought, and we, living in the way, the angel of God bright-haired joy is sure to meet us.

A. Maclaren

The Centenary is solving the problem of the country church by supplying a number of "demonstration charges" and "demonstration districts" in various parts of the church and in them working out practical country programs.

A total of $131,000 of Centenary money to date has been expended in work among foreign-speaking people or people of foreign birth in the United States.

FOR SALE.

Sets of the Pulpit Commentary, Homiletic Commentary, Biblical Literature, Expositors' Bible, and other valuable books at greatly reduced condition. Also an Edison Phonograph No. 75 practically new. For list and terms address REV. C. F. EMERY, 1903 Bell Avenue, Houston, Texas.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

G. W. HODGES was a son of J. H. and E. M. Hodges, also a brother of the Rev. Sam Hodges, who died of yellow fever some years ago, in the Mississippi Conference. His death was a surprise to all, though last year he was an invalid, being in the hospital three times and at Brown's Wells once, and the remaining part of the year in bed at home, bearing all this affliction with the patience of Job. He always greeted one with a smile, and said to me often, "Prayer is the greatest of blessings to me." After a partial recovery, he laid down his crutches and took up business again, but in performing his duties he was stricken again and soon passed away. A good man is gone. He leaves a wife (who was Miss Alice Carruth), father, two sisters, Mrs. Clara Lucas and Mrs. Annie Latham; mother, brother, and other kin to mourn his loss. May the Lord bless and comfort the sorrowing ones.

His pastor,

J. S. RUTLEDGE.

Clinton, La.

The two dates, April 11, 1851, and Nov. 5, 1924, mark the temporal life of MRS. ELIZABETH WINDHAM (nee Thompson), but the influence of her life cannot be measured by days and years. From girlhood she had been a member of the Methodist church. In early life she was married to Mr. Frank Windham, who preceded her to the grave by several years. Sister Windham was indeed a choice spirit. Her love for God and his church was beautiful. Her pastors had no better friend. For many months she had been practically an invalid, but her sufferings only strengthened her faith in God and sweetened her experience in Christ. It was a source of constant regret that she could no longer attend the services of the sanctuary. She was always glad when her pastor came to the home, and always wanted him to read the Scripture and pray. Hers was a victorious life. When she stood on the border line and realized that the time of crossing was at hand, she spoke calmly about it, and said: "I just wanted you to know that it is all right." Tender, loving hands ministered to her in her sufferings as only love can. One daughter, Mrs. Taylor Cooper, of Morton, with whom she made her home, and from which home she passed to her heavenly home, and five sons, together with a host of relatives and friends, are made sad by her going, but the sorrow is sweetened by the assurance that she has entered into eternal blessedness. Earth is poorer, but heaven is richer to us since she has gone. May God help all who grieve for her to be as ready as she when the summons comes.

H. J. MOORE.

Forest, Miss.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

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1509 Insurance Exchange, Chicago, Ill.
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Nashville, Tenn.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured!

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the
Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

A LETTER FROM A MISSISSIPPI WOMAN.

Alpine, Tex., Nov. 5, 1924.

Dear Little Sister: Your letter received and read with pleasure. I seem not to have any time for letter writing any more. The days are so full. I haven't any help, so I don't find time to stop in the mornings. It gets daylight here about an hour later than with you, so it certainly makes the mornings short. I have to rush to get the children off to school. Fortunately school does not open till a quarter of 9.

They have school on Saturdays instead of Mondays, and get home at 3:30. We went to Fort Davis last Monday, and I wish you could have been with us. The drive was beautiful. The road wound around the mountains, and the immense rocks looked as if they were ready to topple on our heads. John Wright pretended to be very much afraid, and kept saying: 'I don't like it. I want to go home." He is getting to be a perfect monkey—always up to some trick or joke. He calls Caroline, "Hick," and calls me, "Mubby." He is all the time saying, "My poor little Mubby," whenever he thinks anything hurts or bothers me.

Alpine is almost surrounded by mountains, but they haven't a tree or shrub on them. They are bare of everything but rocks.

We had such a nice piece of venison sent us Sunday—a huge piece of the hind quarter. It was so fat and tender. How I wished I could share some with you. I didn't tell you about what we went to Fort Davis for. There is a wonderful apple orchard there, and we went over to get some apples. They have an immense orchard and ship the fruit by the carloads. It was certainly a sight. The apples had all been gathered, so we did not get to see the fruit on the trees. They gave us all we could eat and some fresh cider to drink. We bought a box and then got a sack nearly full of smaller apples that were not culled for a dollar. It was a twenty-five-mile drive, but the roads were good and we drove it in a little time.

There is a Mexican village over there made entirely of adobe houses. It certainly looked odd. The Catholic church was of adobe, too. The night we spent in Fort Stockton we stayed in an adobe hotel. Quite a lot of the houses here are made of adobe, too. One lady said something to me about her home being adobe, and Ellis said: "Oh, I wouldn't like to live in a mud house," she laughed, and said: "Why, young man, wouldn't you like to live in a mud house? I live in one." He said: "I'd be afraid it would rain and the mud would all melt down on my head." She asked him how long he had been living here, and when I told her a week, she said: ."Well, young man, you'll be grown before you ever see it rain here, and that is why we can live in mud houses."

John is going to El Paso to-day to the district steward's meeting. It is about two hundred or more miles, so the board of stewards here voted to pay his expenses over there. The train he goes on is an entire Pullman train, and carries no day coaches at all.

Halloween night everything here went "spooking"—they took in the town. It was quite a bit like the carnival. Five little spooks came to call on us; they marched around the center table two or three times and departed without a word.

I hope papa will have a good time at Conference—guess he is there now. I found a letter locked in the desk here from him after we had been here a week. The preacher had left the desk locked, and nobody had a key. We finally had to get a man to come and pick the lock.

Lots of love from all. As ever, your loving sis,

MABEL.

(Wife of Rev. J. W. Chisholm, and daughter of Rev. C. H. Ellis, of the Mississippi Conference).

AMERICA ENVIED RATHER THAN LOVED.

There is no doubt about it, America is the world's El Dorado once more. If her people appear sometimes to show a trace of unconscious arrogance, it may easily be pardoned, human nature being what it is. But the outer world may also be pardoned, if the same concession be made to the outer frailty of our human judgments, if it feels a certain amount of irritation. America ought to know, and one's real friendship for her should not make us shirk the truth, that Europe as a whole thinks that America suffered comparatively little in what was a world-tragedy, and has not yet borne her full share in the toils and sacrifices of reconstruction. She is envied rather than loved. Her magnificent charities are admitted, but can never be a substitute for her co-operation. It is unfortunate that her restricted immigration laws and her enhanced tariffs synchronize with the form of an old woman, sitting on the financial leadership of the world. —Rev. F. W. Norwood.

HOPE FOR THE REST OF US.

We are hearing much to-day about the terrible importance of young people. We are all impressed by that importance, but the attitude adopted today, that it is impossible to do anything with grown-up people, is very discouraging. It is a gospel of despair. If you cannot teach grown-up people anything, how are you going to get at the child who is in their hands and so much under their influence?—Maude A. Royden.

Select Notes

By AMOS R. WELLS, Litt. D., LL.D.

For fifty years this Sunday School Commentary on the International Lessons has been the constant help to millions of Sunday School teachers. It is complete in its treatment of the lesson text, full of maps and full-page illustrations, pen and ink drawings, chronological charts and a helpful index.

Send for the first lesson of 1925

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NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South.

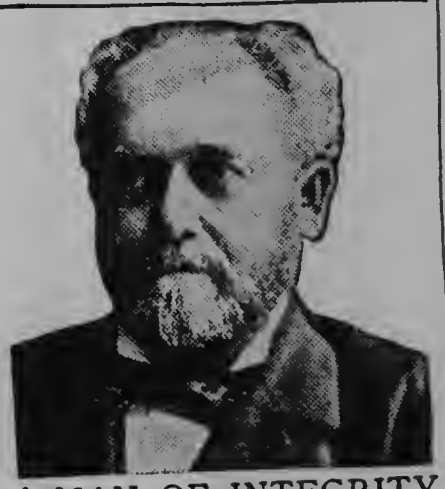
FROM REV. A. S. OLIVER.

Dear Brother Carley: We have had a great time since our return from Conference. Have been visiting the membership and found quite a number of them sick. We have tried to leave a ray of sunshine, a word of cheer and our prayers with them.

We had two good services yesterday. Six were received into the church at the 11 o'clock service, and four at the evening service, making seventeen received since Annual Conference.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralise this acid. RENWAR is a scientific combination of salts prepared to neutralise the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.



A MAN OF INTEGRITY

A physician who reaches out to benefit humanity leaves a record behind him that is worth while. Such a man was Dr. R. V. Pierce, founder of the Invalids Hotel in Buffalo, N. Y. He was an eminent physician, a leading and honored citizen, known for his honesty and executive ability. His study along medical lines, and his knowledge of the remedial qualities of herbs and plants led to the discovery of his wonderful herbal remedy, Doctor Pierce's Favorite Prescription, the woman's tonic which has had the greatest number of supporters for the past fifty years. It is just the herbal tonic required if a woman is borne down by pain and sufferings at regular or irregular intervals, by nervousness or dizzy spells, headache or backache. Favorite Prescription can now be had in tablet form as well as liquid at most drug stores.

Send 10c for trial sample to Dr. Pierce's Invalids Hotel in Buffalo, N. Y.

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for **BRONCHITIS** or **COLDS** on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.
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ROCHE'S HERBAL EMBROCATION

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

Our Sunday school is steadily increasing. The attendance yesterday was the largest in the history of this church; yet there are many others who should be here, and we are looking for them to come. We are praying and believing God for the greatest ingathering of souls this year, of any year, since we have been in the Conference.

ALGIE S. OLIVER.

McComb, Miss.

PASTOR AND WIFE ARE THANKFUL.

Flock's Appreciation Was "Pounded" Into Them Tuesday Night, Nov. 11.

We, as pastor and wife of La Branch Street Church, have much to be thankful for.

In looking over our past year's work, we can see that it has been attended with a degree of success—not a perfect success, as we should like to have seen it, but God has smiled upon the honest efforts of honest hearts, and assures us that he will be with us even unto the end.

We are now back on the job of beginning another year's work for our God and our King.

We have before us a "brand new" year without a blot or blemish. Help us, oh God, to start right, to keep right, that we may hear "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

I don't think we have ever in our fourteen years in the ministry received such a hearty welcome "back home" from the people whom we have served. It makes us feel so humble and unworthy of all these blessings and of being a representative of our Lord, Jesus Christ. Our prayer has ever been: "Lord help us to be worthy of the vocation whereunto thou hast called us."

Of course, the news had reached the people that all the pastors were returned to their respective places. Some were glad; others, possibly feeling that a mistake had been made. Such is human nature.

The ladies of our church were awfully kind and thoughtful, as several met at the parsonage to fix dinner for their new pastor. Others prepared dishes and brought them in; so we found a dinner fit for a king ready and waiting for us. Boiled ham, salad, fried chicken, rice and gravy, apple pies, chocolate pies, lemon pies, and everything else needed to make up a feast for a hungry man and his wife.

Many of our people phoned us that they were glad we were returned to them. And I assure you they proved it by many of them coming to see us Tuesday night, with Brother R. R. Jones and his wife in the forefront. These people had loaded a truck full of groceries and brought to the parsonage. My! My! Such a pounding! It was wonderful. Brother Wells, you would think we were going to open up a grocery store if you could have seen it all.

Brother Jones made such a sweet talk and prayed, and Oliver prayed and cried. So we felt that God was here and that it was good for us to be here.

We are so happy and thank God that we came this way, and we say God's blessings upon our town and that our lives may be such that McComb City may be better by us having lived in it.

MRS. A. S. OLIVER.

PNEUMONIA

Call a physician. Then begin "emergency" treatment with

VICKS VAPORUB

Over 17 Million Jars Used Yearly

A Grateful Mother writes:

Galveston, Texas, March 12, 1920.

Anglo-American Drug Co.,
New York, N. Y.

Dear Friends:

I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,

Respectfully,
(Name on request)

Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Open formula on every label. At All Druggists.

ANGLO-AMERICAN DRUG CO.,
215-217 Fulton St., New York

Most headaches due to lack of internal cleanliness

WHEN you are constipated, poisons form in the accumulated food waste and are carried to all parts of the body. Headaches follow. Biliousness, insomnia, lack of energy, all result from constipation, which if unchecked will lead to serious results.

Avoid Laxatives—Say Doctors

A noted authority says that laxatives and cathartics do not overcome constipation, but by their continued use tend only to aggravate the condition.

Medical science has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative, and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.

Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness

Sunday School

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday School Board is asking all the Sunday schools of the Conference to observe November 30 as Training Day. On this day it is expected that the superintendent will secure a list of all the teachers who have read one or more approved books during the year and have taken one or more courses for credit, to make public the work that has been done by the teachers, to enlist them anew in training work, and to give the offering of the school for district training schools. If no offering is taken, no district training school can be held; if every school takes this offering and sends it to the treasurer of the Sunday School Board we can hold one or more schools in the district. You know that the Conference passed a resolution to this effect and every preacher and presiding elder are heartily in favor of this plan. The teachers give their services to the church, and the church is willing to provide these schools for the teachers. Rev. J. E. Stephens, Grenada, Miss., is the man to whom the report of Training Day and the offering should be sent. To neglect this matter is neglecting your own best interests.

A few of the preachers have sent for literature to make the survey of their charges, and after making the survey they are going to use the information they get to help them increase the enrollment of their schools. It is said that our State has 229,734 illiterates. It is further said that eleven counties in Mississippi have more than 25 per cent illiteracy. The most illiterate county in the State is Tunica, 45.3 per cent. The least illiterate county in the state is Pontotoc, 5.1 per cent. I do not say that these figures are correct. We have got to prove their inaccuracy by making careful surveys. One thing I know we have more religious ignorance than we are aware of. It is sad not to know how to read and write, but infinitely sadder not to know God. We must do more intelligent and effective work to save the present generation than was done to save the past generation. We have one hundred men in the North Mississippi Conference who are willing to do this work of the church, but these good men are procrastinating. Write for survey literature today.

The Centenary has enlisted 5,000 life service volunteers, and 750 of these are now at work at home or abroad.

KIDNEY TROUBLE
Kills 75,000 People Yearly

If you suffer from backache, dizziness, acid or burning urine, or other symptoms, you should stop them before you become one of the seventy-five thousand victims who die every year from Bright's disease, Diabetes and other kidney ailments. I am so confident that my simple, secret home treatment will rid you of kidney trouble that I want to send it to you under plain wrapper on 10 days trial. Don't send any money but just your name and address for my generous 10 day free trial offer of my secret home treatment. Address Research Remedy Co., 504 Gateway Station, Kansas City, Mo.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

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Folding Chairs,
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School Supplies,
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Tupelo, Nov. 15, 16.
Salem and Friendship, at Friendship, Nov. 17.
Toccopola, at Tula, Nov. 18.
Randolph, at Randolph, Nov. 19.
Pontotoc, a.m., Nov. 22, 23.
Algoma, at Algoma, p.m., Nov. 23, 24.
Houlka, at Wesley Chapel, Nov. 25.
Mathiston and Maben, at Mathiston, a.m., Nov. 29, 30.
Eupora, at Eupora, p.m., Nov. 30, Dec. 1.
Bellefontaine, at B., Dec. 1.
Derma, at Derma, Dec. 2.
Calhoun City, at Calhoun City, Dec. 3.
Vardaman, at Elsie, Dec. 4.
Buena Vista, at B. V., Dec. 5.
Greenwood Springs, at New Hope, a.m., Dec. 6, 7.
Amory, p.m., Dec. 7, 8.
Woodland, at W., a.m., Dec. 13, 14.
Houston, p.m., Dec. 14, 15.
Okolona, a.m., Dec. 20, 21.
Shannon, at S., p.m., Dec. 21, 22.
Aberdeen, a.m., Dec. 27, 28.
Smithville, at S., p.m., Dec. 28, 29.
Tremont, at Hopewell, a.m., Jan. 3, 4.
Fulton, at F., p.m., Jan. 4, 5.
Verona at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan. 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Paine Memorial, p.m., Jan. 19, 20.

The District Stewards will meet at Okolona, Nov. 26, at 2 p.m. The pastors of the district are called to meet at Okolona Nov. 25, 7 p.m., to Nov. 26, 8 p.m., for conference and organization. There will be outside inspirational speakers to bring some real messages to us. Let every pastor in the district be present and see that his district steward is on hand also. There are very important matters to be looked after at this meeting.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

New Albany Station, preaching Nov. 16, 11 a.m.; Q. C.
Corinth, First Church, preaching Nov. 23, 11 a.m.; Q. C. Dec. 2, night.
South Side, Corinth, preaching Nov. 23, night; Q. C. Dec. 3, night.
Booneville Station, preaching Nov. 30; Q. C. Dec. 4, night.
New Albany Ct. at Ingomar, Dec. 6, 7 a.m.
Myrtle, at Myrtle, preaching Dec. 7, night; Q. C. Dec. 8, 11 a.m.
Baldwyn at Baldwyn, Dec. 11.
Corinth Ct., at Marvin, Dec. 12.
Rienzi Ct., at Bethel, Dec. 13, 14.
Ripley, preaching Nov. 16, night; Q. C.
Kossuth, at Wesley Chapel, Dec. 20, 21.
Iuka Ct., at Mt. Evergreen, Dec. 27, 28, 11 a.m.
Iuka Station, Dec. 28, night; Q. C. Dec. 29, 9 a.m.
Burnsville, at Burnsville, Dec. 31.
Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, Jan. 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.

District Stewards are requested to meet at First Methodist Church, Corinth, Tuesday, Nov. 25, 1924, at 11 a.m.

E. H. CUNNINGHAM, P. E.

Greenwood Dist.—First Round.

Lambert, Nov. 30, 11 a.m., 3 p.m.
Marks, Nov. 30, 7 p.m.
Mattson, Dec. 1, 3 p.m.
Sumner, Dec. 1, 7 p.m.
Price Memorial, Dec. 3, 7 p.m.
Inverness, Dec. 4, 7 p.m.
Tchula, Dec. 5, 7 p.m.
Moorhead, Dec. 7, 11 a.m., 2:30 p.m.
Ruleville, Dec. 7, 7 p.m.
Sunflower, Dec. 8, 2:30 p.m.
Belzoni, Dec. 8, 7:30 p.m.
Indianola, Dec. 10, 7 p.m.
Minter City, Dec. 12, 10:30 a.m.
Schlater, Dec. 12, 3 p.m.
Tutwiler, Dec. 14, 11 a.m., 3 p.m.
Drew, Dec. 14, 7 p.m.
Greenwood, Dec. 15, 7 p.m.
Swiftown, Dec. 17, 3 p.m.
Itta Bena, Dec. 17, 7 p.m.
Bowling Green, Dec. 21, 11 a.m.
Black Hawk, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Sidon, Dec. 28, 11 a.m., 2 p.m.
North Carrollton, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.

Meeting of district stewards, Dec. 11, 10:30 a.m., at Greenwood.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Batesville, Dec. 15, 7:30 p.m.
Como, preaching, Nov. 30, 11 a.m.; Q. C., Dec. 16, 4 p.m.
Sardis ct., preaching, No. 30, 7:30 p.m.; Q. C., Dec. 16, 7:30 p.m.
Senatobia, Q. C., Dec. 18, 7:30 p.m.
Olive Branch, at Olive Branch, Q. C., Dec. 20, 10 a.m.
Byhalia, at Byhalia, Dec. 21, 11 a.m.
Courtland, at Courtland, Dec. 28, 11 a.m.
Sardis ct., at Terza, Jan. 4, 11 a.m.
Coldwater, at Coldwater, preaching, Nov 23, 7:30 p.m.; Q. C., Jan. 5, 10 a.m.
Hernando, preaching, Nov. 23, 11 a.m.; Q. C., Jan. 5, 7:30 p.m.
Arkabutla, at Hunter's Chapel, Q. C. Jan. 7, 11 a.m.
Longtown, at Longtown, Q. C., Jan. 9, 11a.m.
Cockrum, at Palestine, Q. C., Jan. 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan. 12, 11 a.m.
Mount Pleasant at Mount Pleasant, Q. C., Jan. 13, 11 a.m.
Shuford at Eureka, Jan. 16, 11 a.m.
Crenshaw, at Sledge, Jan. 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25, 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.

J. TILLERY LEWIS, P. E.

Your medicine closet is incomplete without a bottle of
DICKS' NUTRITIVE ELIXIR
A liquid food cordial and gentle stimulant for use in critical illness or convalescence. Ask your doctor about it.
Made by
FINLAY, DICKS & CO., INC.,
New Orleans.

Dandruff Can Be Stopped! Also falling hair, itching scalp, etc. Simple, positive, new means that does not fail. Interesting particulars free, and dollar box for trial before pay. **G. BUCKHAM, 233 Madison Square Station, New York.**

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Pain Toothache Neuritis Rheumatism

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Accept only "Bayer" package which contains proven directions.
Handy "Bayer" boxes of 12 tablets
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Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERECE.

Brookhaven Dist.—First Round.

Hazlehurst, Nov. 23, 11 a.m.
Crytsal Springs, Nov. 23, 7 p.m.
Adams, at Adams, Nov. 30, 11 a.m.
Summit and Topisaw, at Summit, Nov. 30, 7 p.m.
Bogue Chitto and Norfield, at Bogue Chitto, Dec. 7, 11 a.m.
McComb, LaBranch Street, Dec. 7, 7 p.m.
Meadville and Bude, at Meadville, Dec. 14.
McComb, Ceutenary, Dec. 17, 7 p.m.
Monticello, at Monticello, Dec. 21.
Osyka, at Osyka, Dec. 28, 11 a.m.
Brookhaven, Dec. 28, 7 p.m.
Foxworth, at Foxworth, Jan. 4.
Magnolia, Jan. 7, 7 p.m.
Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson, Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehobath, Jan. 18.

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Alto, Texas.—"We inherited the use of Black-Draught in our family," says Mrs. Mary Shuptrine, who lives near here on R. F. D. 2. "My grandmother was an old woman when she died about ten years ago, and she had been using it literally ever since I can remember. She gave it to her children and grandchildren for biliousness and stomach complaints, so when I went to housekeeping we just naturally used it, too.

"I give it to my children for a purgative whenever they need one, and we are never without it. Made into tea, it surely is fine. It's the best home remedy for headache and constipation I know of."

During over 80 years of its continued popularity, Black-Draught has become the standard liver medicine in many thousands of homes, where it has been found of great benefit in the treatment of constipation, biliousness, indigestion and other common liver, stomach and bowel complaints. Ten million packages of Black-Draught are now sold a year, as more and more people are learning of the value of this well-known remedy.

Insist on Thedford's, the only genuine Black-Draught powdered liver medicine. At all dealers. NC-154

Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

The dltrict stewards are requested to meet at the First Methodist Church, Brookhaven, Miss., Tuesday, Dec. 9, at 10 a. m. The pastors of the district are requested to meet at tho same tlme.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Ellisville, at Ellisville, Dec. 3; preaching at Mozelle, Sunday, Nov. 30.
Bonhommie, at B., Dec. 6, 7.
Petal, at Petal, Dec. 7, 8.
Purvis, at Purvis, Dec. 10.
Oloh, at Oak Grove, Dec. 13, 14.
Broad Street, Hattiesburg, Dec. 14, 15.
Silver Creek, at New Hebron, Dec. 17, 18.
Court Street, Hattiesburg, Dec. 21, 22.
Sumrall, at Sumrall, Dec. 21, 22.
Prentiss, at Prentiss, Dec. 27, 28.
Main Street, Hattiesburg, Dec. 28, 29.
Williamsburg, at W., Dec. 31.
Taylorsville, at T., Jan. 3, 4.
Heidelburg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Piave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

The district stewards are called to meet at Main Street Church, Hattiesburg, at 11 o'clock, Dec. 2, 1924. I have addressed a personal letter to each of the stewards, urging them to be present at this very important meeting. The duty of the district stewards is to properly distribute the assessments to the charges of the district, and they should be present to attend to this important work.

I have also asked the pastors, by special letter, to attend a meeting at the same time and place for the purpose of discussing policies for the year. The three topics to be discussed are: Early Collections; Better and More Effective Organization; Pastor-Evangelism. Let every man be in his place for the greatest service possible.

ROB'T SELBY, P. E.

Newton Dist.—First Round.

Decatur and Hickory, at Hickory, Nov. 23, 3 p.m.
Forest and Morton, at Morton, Nov. 30, 3 p.m.
Chunkey, at Chunkey, Dec. 7, 3 p.m.
Rose Hill, at Homewood, Dec. 12, 11 a.m.
Montrose, at Montrose, Dec. 13, 11 a.m.
Bay Springs, at Bay Springs, Dec. 14, 3 p.m.
Burnside, at Hope, Dec. 19, 11 a.m.
Neshoba, at Cook's Chapel, Dec. 20, 11 a.m.
Philadelphia, Dec. 22.
Homewood, at Homewood, Dec. 27, 28.
Lake, at Lake, Dec. 29, 7 p.m.
Shiloh, at Clear Creek, Jan. 2, 11 a.m.
Trenton, at New Prospect, Jan. 3, 4.
Raleigh, at Raleigh, Jan. 4, 5.
Carthage, at Carthage, Jan. 9, 11 a.m.
North Leake, at Singleton, Jan. 10, 11.
Newton, Jan. 14, 7:30 p.m.
Harperville and Lena, at Harperville, Jan. 12, 11 a.m.
Laurel, First Church, Jan. 23, 7:30 p.m.
Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

The district stewards are called to meet in the Methodist church at Newton, Miss., at 10 a. m., Dec. 2.

The pastors are invited to meet on the same day at the same place for a pastors' conference.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Moss Point, preaching Nov. 30, 11 a.m.
Escatawpa, preaching at Escatawpa, Nov. 30, 2:30 p.m.
Pascagoula, preaching 7:30 p.m., Nov. 30.
Brooklyn and bond, preaching at Brooklyn, Dec. 7, 11 a.m.; Q. C., Dec. 6, 11 a.m.
Saucier, at Howieson, preaching Dec. 7, 7:30 p.m.; Q. C., Dec. 8, 7:30 p.m.
Long Beach, Tues. night, Dec. 9.
Hub, at Baxterville, preaching and Q. C., Sun., Dec. 11, 11 a.m.
Columbia, preaching, Dec. 14, 7:30 p.m.; Q. C., Mon., Dec. 15, 8 a.m.
Lyman and Kiln Q. C., at Lyman, Wed. night, Dec. 17.
Poplarville, preaching, Dec. 21, 11 a.m.; Q. C., Mon night, Dec. 22.
Lumberton, preaching Dec. 21, 7:30 p.m.; Q. C., Mon., 8:30 a.m.
Wesley Memorial, at W. M., preaching, Dec. 28, 6:30 p.m.; Q. C., Dec. 29, 6:30 p.m.
Mentorum, at Pinegrove, Q. C., Sat. Jan. 3, 11 a.m.; preaching, Sun., Jan. 4, 11 a.m.
Ocean Springs, at O. S., preaching Jan. 4, 7:30 p.m.; Q. C., Mon. night, Jan. 5.
Moss Point, Q. C., Tuesday night, Jan. 6.
Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. 8
Logtown, Q. C., Sat. night, Jan 10; preaching, Sun. Jan. 11 11 a.m.
Bay St. Louis, preaching Jan 11, 7 30 p.m.; Q. C., Mon night Jan 12.
Biloxi, Q. C., Wed. night, Jan 14.
Vancleave at Mt. Pleasant, Q C., Sat., Jan. 17, 11 a.m; preaching, Sun., Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7 30 p.m.
Americus, at Pleasant Hill, Q C., Sat., Jan. 24, 11 a.m; preaching, Sun., Jan. 25, 11 a.m.

(Continued on Last Page)

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Brooklyn, N.Y.,—"I was working after I got married and the young lady who worked next to me asked me if I had any intentions of having a child. I told her I would be the happiest woman on earth if I could become a mother, but I always had terrible cramps, backaches and headaches. She then told me of a woman she knows who took Lydia E. Pinkham's Vegetable Compound for the same troubles and it helped her greatly. I took about a half bottle and found that the following month I did not suffer any pain, so I kept on taking it. I have a wonderful baby boy six months old and he is as strong and fat as any one could wish a baby to be. I still take the Vegetable Compound regularly because I have looked fine all the time and felt fine and my mother told me that was the reason. I will be glad to have you publish my testimonial with my name and address." — Mrs. EDWARD WERBECK, 1824 Greene Avenue, Brooklyn, N.Y.

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Auburn, Maine.—"I suffered with inward weakness for ten years and had doctored all this long time but never got any help. One day I saw my sister and she told me of Lydia E. Pinkham's Vegetable Compound and I went and got me a bottle of it. I took two bottles and a half and I was just as free from my old troubles as I could be. I had only one child and I was afraid that I could never have any more, for I had been told that I never could have a living child for I was not strong enough to carry one. But they were mistaken and I had a nice baby boy and now I have five children. I can't praise your medicine enough. My youngest sister has taken it, too, and praises it." — Mrs. G. L. WISWELL, 43 Mechanics Row, Auburn, Maine.

These cases are similar to many others reported to us. It is well for women to carefully consider such statements and to give Lydia E. Pinkham's Vegetable Compound a fair trial. It may bring great joy to your home.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

White Gift for Wesley House, Houma.

As the Christmas season approaches, and we plan gifts for our loved ones, it would not be Christmas if our giving stopped there. There would not be much joy in our lives, nor could we give much joy with our gifts, if we did not include those outside the circle of personal friends. The Christ-child came to bring cheer and gladness to mankind. We want to get the real spirit of giving. Give because we love—because "he freely gave." Let us get above the thought of selfish giving.

This year the women of Louisiana are going to have the rare privilege of making a White Gift to our own work in Houma. This splendid work is very much in need of an electric washing machine and an electric ironer. With these two very necessary articles for the laundry installed, the work could be accomplished much more economically. They together will cost $200 or $250. We are sure each auxiliary wants a part in this gift. We want it to be a real White Gift from the women of Louisiana. Individuals caring to contribute may do so also.

Send all donations to our Conference Superintendent of Supplies, Mrs. H. L. Baker, Plattenville, La.

Our Plunkett Family.

One Sunday morning, one of the members of our Missionay Society reported that there was a family in the community who needed attention. She was asked to investigate the case and report at the meeting the next day. She reported the condition deplorable! After the meeting a committee of four and the president drove down to see in what way we could help. No pen can describe the picture! Want in the extreme. At the back of a little negro cabin there was the form of an old woman, sitting on a bucket. She was in rags. Her worn shoes were tied on her feet with strings. She was making a cup of coffee in an old bucket that sat on three empty tomato cans.

She invited us into the cabin, where we found an old mattress and two ragged quilts in one corner of the room on the floor. On the wall were two worn-out old coats. In the kitchen, all that we could see in the shape of food was some crackers in a box.

This is the story she related: The husband had lain sick for five years. Finally he died, but during his illness the oldest son died. Now the family consisted of four children—two boys, 17 and 11, and two girls, 15 and 13, with the mother. They all had a starved, worn look, and were so ragged and dirty.

After the father's death they tried to do farming, but everything failed. Finally the man to whom they still owed but three payments on their home took it, leaving them homeless.

She brought tears to our eyes as she described the scene of their leaving home, endeavoring to find work and food. They gave their beds and furniture for a wagon and horse, and other household effects for groceries. They drove for days and weeks seeking employment, but no one seemed to need them. Being without provisions, they camped about a mile and a half below our town, and while there some one stole their horse, leaving them with nothing but the wagon.

The man who keeps the public highway came by, and the mother told her story. He took the family to the negro cabin where we found them.

That was a few months ago, but the present picture is quite different to what has already been described. Now a house rented by the Missionary Society, with the rent for four months paid. Two bedrooms furnished comfortably. A kitchen with all that is necessary in it. The older boy has a job at the sawmill, receiving two dollars and twenty-five cents a day. The mother is janitor of the Methodist church, with a monthly wage. The three younger children are in school, and all the family are members of the Sunday school. They attend the League services regularly. The mother and older daughter have joined the church. The younger daughter, a curly-haired brunette, was not with the mother when the ladies first called. The afternoon before that a man had stopped in front of their house to do some work on his car. The mother, in her anxiety for work, told her deplorable condition to the man, who immediately offered to take the younger girl. Not having but a moment to consider the offer, the mother agreed to let her go for three dollars a week. Paying her in advance, he took the girl with him. The mother was asked if she knew anything about the man. She did not, but thought that the hungry child would at least get

(Continued on Last Page.)

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Full of vitamines—it is a body builder—a strength promoter unequaled.

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Science has made that unnecessary for now you can get McCoy's Cod Liver Oil Tablets at any drug store—60 tablets for 60 cents and as they are sugar coated they are as easy to take as candy.

Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

Then if you are not satisfied—just ask your druggist to return your money—for McCoy's Cod Liver Oil Tablets—original and genuine—are guaranteed.

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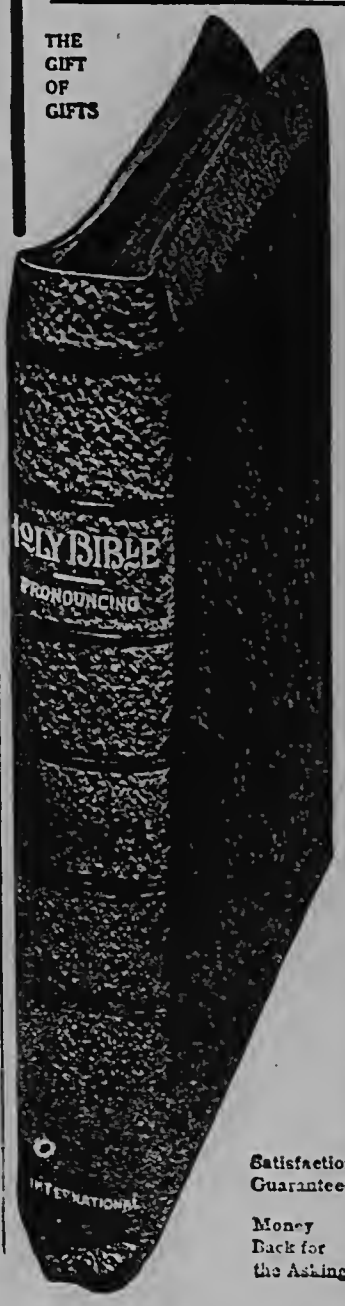

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and of Ar'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'ri-a
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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Italian people in various parts of the United States, seeing for the first time a copy of the Bible in their own language, and noting on the title page that it was translated by Giovanni Diodati and published by the American Bible Society, address the translator at the office of the publisher, expressing a desire to own a copy of the Diodati Bible or Testament.

These requests are gladly received at the Bible House, and with each volume sent out goes the story of Giovanni Diodati and his translation of the Bible into the Italian language.

Born in 1576 at Lucca, in the republic of Venice, when a boy he fled with his family to Geneva to escape religious persecution. A few years later, at the age of 19, he was appointed teacher of Hebrew in the Academy of Geneva, where he later became professor of Dogmatics.

His version of the Bible, translated into Italian at Geneva in 1607, met with a success comparable with that of Luther's translation, and superceded all earlier translations into that tongue.

Because of the clearness of its diction and its adherence to the original texts from which it had been translated, it was chosen in 1808 by the British and Foreign Bible Society for its first publication of the Bible in Italian. Since then it has been reprinted many times by the British and Foreign Bible Society and the American Bible Society, and is considered the best translation in the Italian language.

Diodati died in 1649 at the age of 73. He was a rigid Calvinist, and the ambition of his life was the conversion of his native land, and especially the republic of Venice, to his own creed.—Margaret Louise Muir, American Bible Society, New York City.

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The pastor of one of the largest churches in America says of him, "To give a description of McLendon is like trying to describe forked lightning. It can be seen, but never the same thing twice, and always producing results. It is like describing Niagara Falls.... He is a keg of dynamite."

Yet few realize how exhausting such work as his really is. It means giving one's all, soul and body—throwing every last iota of one's force and power, both physical and mental, into the scale. It would quickly knock out a champion athlete. Indeed, without special care it would even floor a "Cyclone Mack." The story of how he preserves his wonderful health and energy undiminished, and rises to greater and greater heights of success with every new effort, may be of as much help to the physical bodies of thousands of run-down, weak, nervous men and women as his marvelous sermons are to their spiritual beings. Here are his own words:—

"Anyone who thinks that the work of a revivalist is easy has never had any experience preaching to eleven or twelve thousand people in a sweltering tent through long, hot summer days.

"When a man devotes his life to a great cause, he must give himself completely, mind and body. The strain is terrific—at times every nerve and fibre of your body seems totally exhausted and only the great work keeps you going. The problem of restoring physical power to the worn, tired-out body is so vital that for years I have employed a special person to keep me in condition.

"Only recently a friend of mine, who has been associated with religious work for over thirty years, told me about Nuxated Iron. He explained how the iron in your blood and the vital forces in your nerves are used up and must be replaced, telling me that Nuxated Iron contains iron in the form like the iron in your blood, and the principal ingredients of active, living nerve cells. He said that whenever any member of his family felt tired, worn-out or run-down, they had always used Nuxated Iron with excellent results.

"Ever since then I have used it regularly. It seems to give me new power, strength, energy and endurance. I believe I can do more work today without being all worn out than ever before, and I do not hesitate to recommend Nuxated Iron to any person who feels the need of tonic, blood and nerve builder."

B F McLendon

Any physician will tell you that iron is absolutely essential to life itself. Without sufficient iron the blood loses its power to change food into living tissue. Therefore, nothing you eat does you the proper amount of good—you don't get strength out of it. As a result of this blood deficiency people become weakened, nervous and all run-down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. As one physician puts it, "Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood lacks iron. To help make strong, sturdy men and healthy, beautiful women, there is nothing better than organic iron—Nuxated Iron."

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NOTE: Nuxated Iron which is so highly recommended above is not a secret remedy, but one which is well known to the druggists everywhere. Unlike the older iron tinctures and pills made from mineral iron it contains a wonderful new combination of organic iron like the iron in your own blood and like that in spinach and lentils. So it is easily assimilated and does not injure the teeth and make them black, or upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or money refunded. But be sure you get genuine Nuxated Iron with the letters NI on every tablet, and not substitutes. Nuxated Iron is the only kind sold under the above money-back guarantee. At all druggists.

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A Remarkable Man

The Rev. Baxter F. McLendon ("Cyclone Mack"), evangelist extraordinary, is just coming into the prime of a world-wide evangelistic career. Although a great deal of his work has been in the South, his birthplace, he has also preached often in the North and West, and everywhere thousands and tens of thousands flock to hear him. Not only this, but he is responded to by young and old, men and women alike. Thousands of men of red blood and backbone have mustered into service in his campaign.

One of the greatest newspapers in the country has this to say of him:—"Saying things like Sam Jones, and like Sam Jones getting away with it, swinging into a Hallelujah lick like Billy Sunday, but more impressive than Billy—swaying his audience to a fever heat at times like Dr. Frank Norris of Fort Worth, and then smoothing them with the gentleness of a Gypsy Smith—that is the composite picture of "Cyclone Mack" (Rev. B. F. McLendon)."

When a man like this voluntarily gives his strong endorsement of Nuxated Iron, as printed above, it must convince every intelligent reader that this remarkable preparation is everything that is claimed for it. No doubt Mr. McLendon felt that in recommending Nuxated Iron to thousands of others who feel the need of the best tonic, blood and nerve builder they can get, he could be of as great service on their physical side as he is through his wonderful preaching on their spiritual side. Naturally, too, he could never afford to lend his name to Nuxated Iron unless he were certain (as he is from personal experience) of its marvelous value in increasing and maintaining abounding health, strength and energy

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—First Round.

(Continued From Page 13.)

Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.
Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.
Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb. 8, 11 a.m.
Wiggins, preaching Feb., 8 7:30 p.m.; Q. C., Mon., Feb. 9.

The District Stewards are called to meet me at Seashore Camp Ground at 11 a.m., Tuesday, Dec. 2. I wish that every district steward shall be present, feeling the great responsibility that rests on him. I believe that the secret of the progress of our Zion rests very largely in the hands of our district stewards. The collection of the funds for the carrying on of the great work of our church depends largely on the just and equitable distribution of the assessments to the charges, and this is entirely the responsibility of the district stewards. Brethren, won't you measure up to this great responsibility?

I also wish every pastor to meet me at the above time and place for a conference, in which to plan our work for the new year. Please don't let anything but death or serious sickness keep you away. Brother Van Hook will serve us dinner on this occasion, and show us the work of our Camp Ground School.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Port Gibson, Nov. 30.
Silver City, at Midnight, 11 a.m., Dec. 7.
Louise and Holly Bluff, at Holly Bluff, p.m., Dec. 7.
Woodville, 11 a.m., Dec. 14.
Centerville, at Centerville, p.m., Dec. 14.
Gloster and Liberty, at Gloster, Dec. 15.
Washington, 11 a.m., Dec. 21.
Natchez, 7:30 p.m., Dec. 21.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., Dec. 28.
Mayersville, at Mayersville, 2:30 p.m., Dec. 28.
Anguilla, at Delta City, 7:30 p.m., Dec. 28.
Harriston, at Lorman, 11 a.m., Jan. 4.
Roxie, at Roxie, 7:30 p.m., Jan. 4.
Utica, at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

The district stewards are called to meet at the Crawford Street Church, Vicksburg, Nov. 26, at 12 o'clock. Pastors are invited.

Let us gird ourselves for the best year's work we have ever done, whether our field is difficult or easy. Let nothing deter us from doing our best. This is a very important year for the people called Methodists.

W. B. JONES, P. E.

Woman's Missionary Society

(Continued from Page 14.)

food. We sent for the girl, who was found that afternoon and brought to her mother. She was with very questionable characters, living in the Mexican quarters, in a little village twelve miles from town. We are happy to say that this same girl took part in the Junior Missionary Society Week of Prayer service.

The children have not been in school for two years because of the illness of the father and poverty of the family, so are very far behind their grades, but the women of the Missionary Society help them every afternoon with their lessons.

With the Adult and the Young People's Missionary Societies helping this family to help themselves, we think we can make as great a change in them as was made in the original Plunket family.—Sent by Mrs. J. N. McDonald, President Leesville Society.

In June, for the Social Service department, a leaflet was sent out describing a needy family—"The Plunket" family—and how one auxiliary was the means of helping them "get on their feet" again. The injunction was: If there is a Plunket family in your neighborhood "go and do thou likewise." So far, the Leesville auxiliary is the only one that has found such a family. We rejoice with them in seeing this family restored to usefulness, and pray that each one in the family may find Christ as a personal and abiding Saviour.

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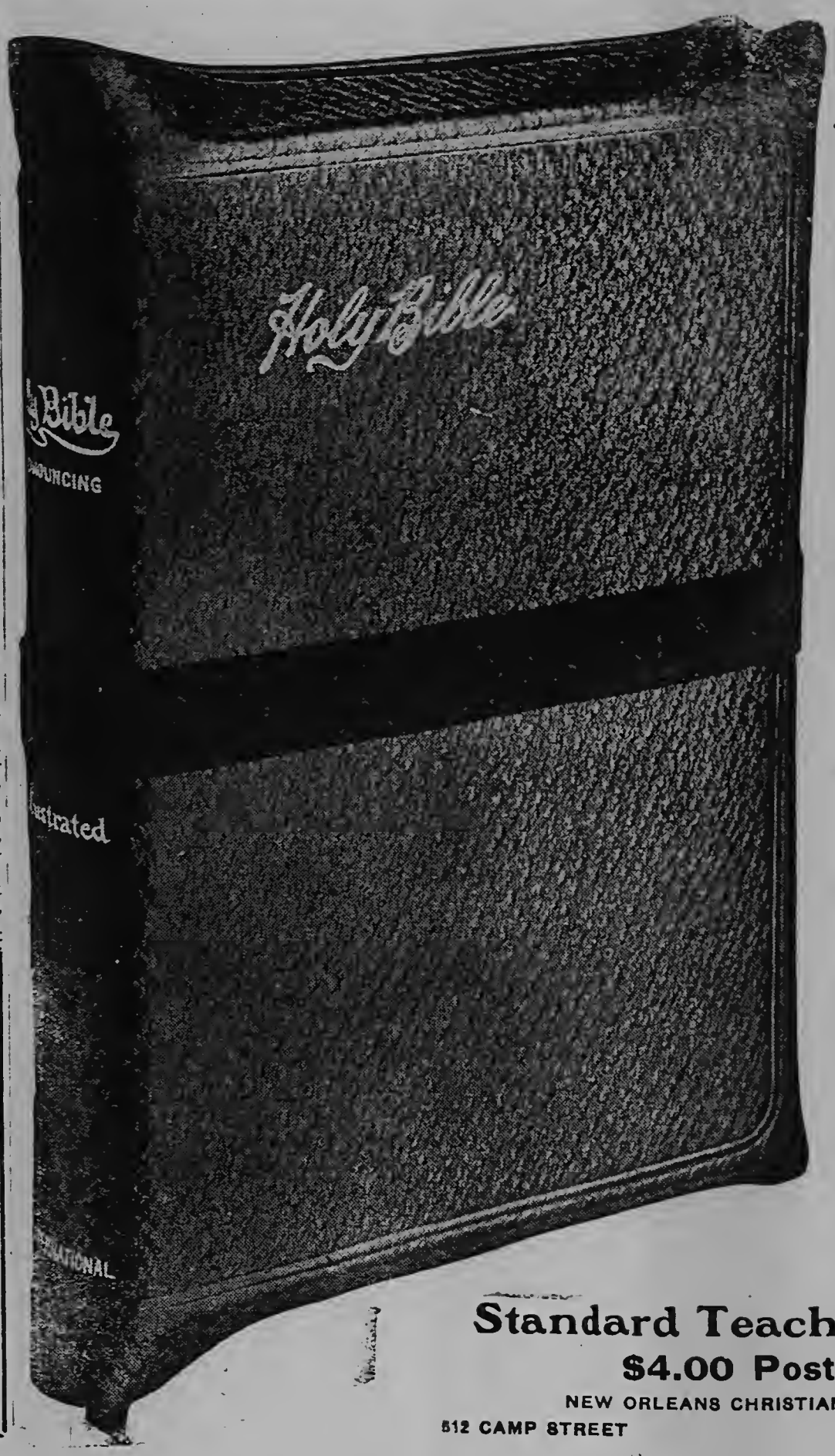

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NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. New Orleans, La., Thursday, December 4, 1924. CHAS. O CHALMERS Manager.

AMALGAMATION OF BENEVOLENT BOARDS.

By Dr. W. E. Hogan.

The General Conference at Hot Springs created a "Commission on Reorganization of Boards." In view of the fact that the report and recommendations of this Commission will presumably be one of the important questions to be considered by the next General Conference, the policies of other churches in this regard are of more than ordinary interest to us at this time.

A little investigation reveals the fact that within the last few years there has been a decided drift towards the merging of benevolent boards and other agencies. In some denominations there have been drastic changes of organization and reduction of number of boards; in others only those boards and agencies which were the most closely related have been amalgamated. It seems, however, that in most, if not all cases, it was desired that the reorganizations should be real consolidations, not mere federations—organic unifications, not mechanical rearrangements. As an indication of what is taking place in other denominations I can give in this article only a brief statement of what some of the larger churches are doing.

1. The Presbyterian Church, U. S. A. (frequently referred to as the Northern Presbyterian Church), has for three years been perfecting the radical reorganization and consolidation of boards ordered by the General Assembly of 1921. As a result this church has reduced thirteen boards and agencies to four general boards, and has committed the work heretofore done by three other committees to one office of the General Assembly. The four new boards of this church are: The Board of Foreign Missions; the Board of National Missions; the Board of Christian Education; and the Board of Ministerial Relief and Sustentation. While the work which has heretofore been carried on by any one of the thirteen old agencies may be divided, some going to one new board and some to another, it may be said that in general the present Board of Foreign Missions has taken over the work of two old boards, the Board of National Missions the work of five, the Board of Christian Education the work of five, while the Board of Ministerial Relief and Sustentation remains practically unchanged.

Several years ago two of the important boards of this church—the Board of Education and the College Board—were consolidated into the General Board of Education.

2. The Methodist Episcopal Church, at the General Conference of 1924, enacted legislation looking to the uniting of several connectional boards. This will reduce the number of boards in this church from ten to six. The six new boards will be: Foreign Missions; Home Missions and Church Extension; Education; Hospitals and Homes and Deaconess Work; Temperance, Prohibition, and Public Morals; Pensions and Relief. The consolidations made were the merging of the Board of Education, the Board of Sunday Schools, the Board of Education for Negroes, and the Board of Epworth League into one board, to be called the Board of Education, and the uniting of the Board of Hospitals and Homes and the General Deaconess Board into one board, to be known as the Board of Hospitals and Homes and Deaconess Work. The new legislation also provides that the educational supervision of the Training Schools for Deaconesses will be committed to the new Board of Education.

3. The Lutheran Church has been concerned with consolidations and mergers. Six years ago the three General Bodies of that church, each of which was in reality a separate church, were merged into the United Lutheran Church of America. And then at the recent biennial convention of this United Church five separate agencies of the United Church were consolidated into one General Board, to be called the Board of American Missions. All five of these agencies were more or less closely related to the work of Home Missions.

4. The Congregational Church has a committee of twelve working on the problem of consolidation of Congregational Societies. One of the earlier proposals of this church was that all benevolent agencies be merged into two—foreign and homeland. But this has never been carried out, and it seems now that this church will favor a fourfold system similar to the Presbyterians—foreign, national, educational, and ministerial relief.

5. Three other churches, the Northern Baptist, the Episcopal, and the Disciples, are reported to have made mergers and consolidations of one kind or another. An article in the Congregationalist of Oct. 30, by Dr. William Horace Day, chairman of the Committee of Twelve of the Congregational Church referred to above, says that these denominations "have drastically changed their missionary organization."

It is not the purpose of this article to present arguments which have been made for or against such consolidations or reorganizations. I am simply giving a few facts which seem to indicate a decided tendency on the part of several larger denominations. I think, however, in this connection two statements should be made which may prevent a complete misunderstanding of the reasons which have been advanced in favor of these amalgamations of boards.

1. These consolidations are not being made in the interest of economy, although there will be a reduction of expenditures at certain places. There will be expended on the work of the former boards as much as has heretofore been expended on the work of the larger number. It is not a decrease in the total amount expended which these churches have in mind. They hope that consolidation and reorganization will result in the elimination of much overlapping, duplications and conflicts so that for the same expenditure there will be a larger return of effective service. If every dollar expended under the new arrangements should give a return of more nearly one hundred cents of value than has been possible in the past, the churches will have effected the only sort of economy which they desire.

2. These reorganizations and consolidations require much time and sympathetic cooperation. In no case have the details, legal or otherwise, been worked out in advance. The highest authoritative bodies in the churches have declared that certain mergers should be made and have set up the machinery for doing it. The old boards continue to function until the new ones can be made legal functioning bodies. Any attempt to work out the difficulties in advance would have resulted in the defeat of the whole plan. Such consolidations of boards can be made when the church wants to and they can also be prevented when a considerable opposition attempts to block them by insisting upon perfecting the whole scheme of consolidation in advance.

ACCURATELY ACCOUNTING FOR SUNDAY SCHOOL MEMBERS.

By M. W. Brabham

During the past few weeks a great deal has been written and a good deal has been done concerning the enrollment of new Sunday school members. Thousands of survey cards, letters and other pieces of membership campaign material have gone out from the offices of the Director of the Membership Campaign and from cooperating Conference Boards. These materials have been issued at no little expense to the General Sunday School Board, and have been furnished without charge to the local schools. More of the materials are on hand, and will be kept in stock for future occasion demands. The campaign is not a spasmodic affair but rather a part of a continuing effort. Any school desiring campaign posters, cards and leaflets may secure them by addressing M. W. Brabham, 810 Broadway, Nashville, Tenn.

The schools which have made systematic and energetic efforts to win new members and reclaim absentees will find themselves rejoicing in their achievements. If the suggestions offered in the leaflets have been followed, no school is now in

(Continued on Ninth Page.)

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THE POWER OF THE MISUNDERSTANDING.

By Bishop Edwin D. Mouzon.

"Great as the power of understanding is supposed to be, the power of the misunderstanding is greater still." This saying from the pen of Borden P. Browne came immediately to my mind upon reading Bishop Candler's reply to my recent article in which I pointed out how the good Bishop has misunderstood the plan of unification and how he is misleading others.

I.

Before coming to the discussion of the main points involved, I will make a few preliminary observations.

A Word About "Sharp Personalities."

Bishop Candler complains of "sharp personalities and unbrotherly insinuations." I greatly fear that my Senior Bishop takes the position that any criticism of his opinions is a criticism of him personally. Long ago did I learn to permit men sharply to differ with me, while continuing to love them. And I hope my dear Bishop will allow to others the same liberty to express their opinions that he claims for himself and that he exercises so freely.

The Plan of Unification and the League of Nations.

Bishop Candler objects to my drawing a parallel between the League of Nations and the plan of unification. He says: "The two things bear no slightest resemblance to each other," and continues, "It goes without saying that there is no element of idealism involved in this issue." "No element of idealism involved," in unification of Methodism, and yet an element of idealism involved in the League of Nations! A most remarkable statement, that! And this is a painful thing, that our beloved Bishop Candler sees "no element of idealism involved in this issue." The pity of it! If he only saw his opportunity, what a contribution he might now make to the progress of the Kingdom!

The Noble Words of Jefferson Davis Quoted.

I quote the words of Jefferson Davis:

"The past is dead. Let us bury its dead, its hopes and its aspirations. Before you lies the future, a future full of golden promise, a future of expanding national glory before which all the world shall stand amazed. Let me beseech you to lay aside all rancor, all bitter sectional feeling, and take your place in the ranks of those who will bring about a consummation devoutly to be wished—a reunited country."

The Bishop objects to my having quoted these words in connection with this discussion. I do not wonder that he objects. For the argument made for two separate and distinct Methodisms leads directly to two separate and distinct republics here in America. Few agencies to-day are keeping alive "rancor and bitter sectional feeling" as does the existence of two separate and warring Methodist churches in the United States.

My Former Communication Produces a Most Gratifying Result.

My former communication has produced one most gratifying result. It has drawn from Bishop Candler a strong assertion of his interest in the religious welfare of the colored people in our midst. For this I am duly grateful. And it was needed. I had written the following: "We ought to ask in the presence of God, what should united Methodism do to save the Negro providentially here in America?" Bishop Candler declares that he agrees with me in this. Say that again, dear brother. For your writings touching the Negro had led some of the best men in the Colored Methodist Church to ask, "Does Bishop Candler represent the attitude of the Southern Methodist Church toward the colored man?" And some of them had sadly said: "We had thought that the Southern Methodists were our friends." And certain leaders in our own church, charged by the highest authority in the church with giving direction to our work among colored people, had felt that a check had been given to our work by some things that had been said.

II.

I Now Make an Examination of Bishop Candler's Witnesses.

Bishop Candler attempts to show that there is great difference of opinion among Northern and Southern advocates of the plan of unification. He says: "With such contradictory interpretations of a most essential feature of the plan, what agreement could be expected of the Southern delegates and the Northern delegates in the first General Conference."

Let me say flatly: There is no disagreement between Northern advocates of the plan of unification and Southern advocates of the plan touching any essential point.

The Bishop quotes from certain brethren in an attempt to make good his contention. The uninformed reader, who does not know who the leaders are in the Northern Church, may be somewhat impressed by Bishop Candler's array of names. But look at them for a moment:

Bishop I. W. Scott is a retired colored missionary bishop. He can hardly be called a leader. But as a matter of fact, Bishop Scott is not discussing the plan of unification in the quotation made, but the status of colored bishops in the Northern Methodist Church. Here, again, Bishop Candler is guilty of the logical fallacy of non sequitur. The status of colored bishops in the Northern Church has nothing whatsoever to do with the question. Their status will be entirely different in the Southern Jurisdiction of united Methodism.

Bishop Candler quotes Bishop Thirkield as he makes perfectly plain the status of Negro bishops in the Northern Church. Once again Bishop Candler proves the wrong thing. The question is not, what is the status of colored bishops in the Northern Church, but, what does our plan of unification provide? And the answer is that our plan of unification protects our Southern ideals at every point. I cannot allow even so good and so great a man as Bishop Candler to confuse the minds of our people.

Bishop Candler then quotes from the editor of the Central Christian Advocate, the Rev. Cladius B. Spencer. Dr. Spencer is a good man. But many of his utterances have not had the approval of leaders in the Northern Church. His extreme views have been an embarrassment to Methodists both North and South. There are editors in the North who do not represent Northern Methodism any more truly than certain editors in the South are now representing Southern Methodism.

Bishop Candler goes on to quote from the well known Bishop Thomas B. Neely a sharp criticism of the plan of unification—a criticism which reminds one of the language of some of our Southern opponents of the plan. Some of our good Southern Methodists do not know who Bishop Neely is, and that he is as much opposed to unification "and all its works" as is Bishop Candler. He objects to it as "the worst scheme ever invented," because it is not "organic union." Bishop Neely's criticism and objections are an argument in its favor. As a general rule, whatever Bishop Neely is for, Northern Methodist leaders are against; and whatever he opposes, they will stand for. Thank you, Bishop Candler, for quoting Bishop Neely!

Bishop Candler quotes at length from the Rev. Bob Shuler, the brother who made the closing appeal for the anti-unificationists at the Chattanooga General Conference, and waxed so warm that he first took off his collar and then proceeded to remove his coat. Brother Shuler reports that Bishop Waldorf said that the plan of unification is "the purest nonsense." I make no further reference to this until we hear from Bishop Waldorf himself. While Bishop Candler was quoting from the Rev. Bob Shuler it might have been well for him to have quoted the following:

"I realize that something must be done. I think that if we cannot honestly unite, our church should cede every charge we have in Washington, Oregon, Utah, California, Montana, Colorado, Arizona, New Mexico, Illinois, and possibly Oklahoma, to the Northern Church."

I ask, does Bishop Candler agree with the Rev. Bob Shuler?

Why does not Bishop Candler bring some quotation from Northern Methodist leaders who favor the plan of unification in which they state that at any essential and vital point they do not agree with the exposition that we of the South who favor it have made? He does not do so for the good and sufficient reason that he cannot do so. There is no disagreement among us at any vital point.

I invite Bishop Candler to find a single utterance from any of the Northern Commissioners or from any Northern bishop who favors unification which will sustain his position that Southern leaders and Northern leaders do not agree at every vital point in their interpretation of the plan.

Bishop Candler quotes a noble passage from Bishop McDowell's Episcopal Adress to the General Conference of the Methodist Episcopal Church. I take pleasure in giving it in full:

"Union is not desirable unless it is right. For the union of like-minded bodies, bodies that are one in heart and spirit, any person might heartily favor. On the other hand, the prevention of a formal union between bodies that are not one in heart and spirit would be a worthy endeavor. Because of its tremendous importance the union of any churches must be on the right basis. The goal is so desirable that we must not be turned aside into a false path or give up our effort to find a true one.

"We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make: 1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes, within Christ's church? 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, unity in the holiness and passion of the church's life, like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the church of Christ is not a racial church. The church of Christ is not a national, sectional, or class church. Plans of union that sectionalize the church are not plans for Christian union."

Bishop Candler then asks: "Does Bishop Mouzon agree with Bishop McDowell?" I reply: Most emphatically I do. And I ask: "Does not Bishop Candler agree with Bishop McDowell?"

Lay that lofty Christian utterance down by the Sermon on the Mount and the writings of St. Paul and see how well they harmonize. If I did not believe that our plan of unification answered affirmatively the crucial questions asked by Bishop McDowell in the great Christian utterance that Bishop Candler quotes, I should have nothing to do with it.

I am wondering if Bishop Candler objects to the following language: "The church of Christ is not a racial church. The church of Christ is not a national, sectional, or class church." This is certainly true of the New Testament Church. And this is certainly true of the Methodist Episcopal Church, South, at the present time. Ours is not a "racial" church—Chinamen, Japanese, Koreans,

Mexicans, Brazilians, Africans, Cubans of mixed blood, and still a few colored people in the South, are all members of our church. And we are not a "national" church—we have gone into distant lands. No longer are we a "sectional" church—we have spread over a large part of America. Long ago we went beyond the "cotton States." And certainly we are not a "class" church—we take in rich and poor, learned and illiterate. We take in Northern people as well as Southern people. We "invite all alike to become fellow-citizens with the saints and members of the household of God."

III.

The advocates of a divided Methodism are now making their chief appeal to race prejudice.

We now come to the main contention of Bishop Candler's long articles—**the fear of social equality with Negroes in the united church.** Confessedly this is a difficult matter to deal with. For no man can reason with prejudice. Reason did not get it into a man's head, and reason cannot get it out. Bishop Candler is a man of very tender feelings. He does not like to have anybody disagree with him. But I must say it out frankly, that some of us have been disappointed and pained beyond measure that in the "cotton States" the appeal against unification has been made to center here, and chiefly here.

There is no possibility of "social equality" under our plan of unification. To raise this question, is to raise a false issue and to appeal to fear where argument has failed. That such methods have been used in the discussion of the greatest issue now before the Protestant churches of the world, is disappointing and humiliating in the extreme.

Note several things carefully:

1. **In my former article I called attention to the fact that the color line runs everywhere in the Northern Methodist Church.**

Bishop Candler challenges that statement. He affirms that they have **one policy in the North and another in the South.** If that were a correct statement (and it is not), what would that have to do with leading Southern Methodists to change their proper attitude in the South?

Will the Bishop point out anywhere in the United States a mixed Annual Conference? Will the Bishop point out anywhere in the North a church in which the colored membership is large enough for that church to be called a "mixed congregation?" The fact of the business is there are still a few colored members remaining in our Southern Methodist churches. And our Discipline makes it the duty of our preachers to keep a register of church members, "distinguishing between white persons, colored persons, and Indians." (Paragraphs 160.) And there is no law whatsoever to prevent a colored man from joining Bethel Church, Charleston, S. C., any Sunday morning.

As fully confirming what I have said, I quote from the Western Advocate, a Northern Methodist paper:

"It is not known to certain grand divisions of the membership of the Methodist Episcopal Church, South, that the Negro already has a certain form of independent jurisdiction. He has his own bishops, his own district superintendents (presiding elders), his own churches. He is not seen among white folks. He lives his own life, goes his own way. He is given fellowship only in these places where his interests come in contact with the common good and where they overlap those of the other members of the community."

This appeal to fear of "social equality" fails to make any impression in Missouri, and Oklahoma, and Kentucky, where the facts are known. It is of service only where our people are not fully informed.

2. **Bishop Candler fears that Negroes may become members of the Judicial Council.**

His language is interesting. He writes: "They may be members of the Judicial Council, and it is certain the Negro members of the Northern Jurisdiction will be represented in that Council by a Negro bishop or by some other Negro." Observe the "may be" in the first part of his sentence becomes "it is certain" in the second. The Bishop then goes on to say: "**No Negro has ever been appointed to serve in the Supreme Court of the United States, but they may and will sit in the Supreme Council of Methodism if the plan of unification is adopted.**" I ask the Bishop please to write to the church papers and plainly tell all our people why "no Negro has ever been appointed to serve in the Supreme Court of the United States." Will the Bishop kindly point out any provision in the Constitution of the United States, or anything that looks like the shadow of a provision, that would keep a Negro from serving in the Supreme Court of the United States? And I ask: Has Bishop Candler any fear that a Negro will ever serve in the Supreme Court of the United States? I thank Bishop Candler for mentioning the Supreme Court of the United States in this connection. Bishop Candler's method of criticism applied to the Constitution of the United States would tear it all to pieces, and show to his own satisfaction that Southern people, with their views of "social equality," could not possibly live under the American Constitution.

3. **Bishop Candler insists that under our plan Negro bishops will have superintendency over white churches in the South.**

Well, they do not now have superintendency over white churches in the North. How can that happen in the South that will not happen in the North?

Nobody questions the fact that at the present time the Northern Methodist Church has two colored bishops who are legally bishops. That those colored bishops have a right to preside over the Northern General Conference and to assist in the ordination of Northern bishops, everybody knows. But when Bishop Candler argues that exactly what those colored bishops can now legally do under the constitution of the Northern Church, they will do in the **united church, I come with an emphatic denial.** His statement is in direct contradiction of the plan of unification.

Bishop Candler even goes so far as to write: "The General Conference is thus empowered to tell each jurisdiction how many bishops it may elect, **and of what sort, white or black.**" The suggestion that the General Conference, **by a majority of Southern votes,** might tell the Southern Jurisdiction to elect a number of "black" bishops is too absurd to be brought into a serious discussion. But I thank the Bishop for writing that, as this far-fetched absurdity can only weaken his argument in the minds of thoughtful readers.

Bishop Candler says that "**Negro bishops will participate in fixing the assignments of all bishops, both Northern and Southern.**" Bishop Candler must be the only intelligent man in the church who does not know that such a statement is in direct contradiction of the plan of unification. The article in the plan which covers this matter is the following:

"A bishop may be asisgned to administer in any part of the church, provided that when he is assigned to administer within the Jurisdiction other than that by which he was elected it shall **be with the consent of the majority of the bishops of the Jurisdiction involved.**"

Southern bishops are elected by and for the Southern Jurisdiction, and Northern bishops are elected by and for the Northern Jurisdiction. Southern bishops, will be assigned by Southern bishops, and Northern bishops by Northern bishops. There will, however, be this advantage and gain, "with the consent of the majority of the bishops of the Jurisdiction involved," a Southern bishop may go North for a time, or a Northern bishop may come South. "Negro bishops participating in fixing the assignments of Southern white bishops!" If a man wishes to draw on his fancy rather than make a study of the plan of unification, there is no limit to what he may say. But in the above one wonders if the limit had not been reached.

"The administrative superintendence is by jurisdiction, and no bishop will be so inconsiderate as to raise his voice where he has no business. The most valuable feature of the meeting of the bishops is the review of all the work obtained through the report of the individual bishop of what has been done in his area and what is planned in their respective districts. By the review each bishop may know what the Church is doing in every part of the country and throughout the world, and the bishop of each Jurisdiction will be kept acquainted with the labors and plans of the bishops and preachers in the other Jurisdiction. The Southern bishops, by the reports of the Negro bishops, will be kept acquainted with the labors, thoughts and purposes of Negro Methodism in their own territory, where the majority of the Negro membership of the Methodist Episcopal Church now live. To say that this is not best for the Negro and not desirable for us is to regard lightly the responsibility of the white people of the South for the religious development of the Negroes of the South." (Report of Commission on Unification to Report of Minority, Pages 18 19.)

Bishop Candler quotes from my discussion of the modified plan of general superintendency of the church provided for in our plan of unification. I had said: "Under the plan of unification there will be something not altogether different from a modified episcopacy." I had shown plainly that the bishops of the united church would be servants of the church, serving how and where the church instructed them to serve, and that in course of time we would almost certainly have not only colored bishops serving Colored Conferences, but Chinese bishops serving in China, and European bishops serving in Europe, and Brazilian bishops serving in Brazil. Now comes Bishop Candler and holds up his hands in horror, saying that this "violates the Constitution." What Constitution? Certainly not the Constitution of the united church, for all that is in the plan of unification will go into the Constitution, as soon as the Annual Conferences approve it, and the plan provides exactly what I have indicated. The Bishop is always interesting when humorous.

From the Atlanta office there has recently been sent broadcast over the church a so-called address "From Laymen to Laymen." This address makes an attempt to do at this hour what the Bishop tried to have done at the Chattanooga General Conference, namely, get everybody to quit and go home. Dear friends and brethren, yours is a vain attempt. It is told of one of the old kings that sitting one day by the seashore, he commanded the tide not to come in. But the tide came in all the same. And now a great tide out of the Infinite is coming in. You cannot stay it with a wave of the hand.

FROM THE CORINTH DISTRICT.

Dear Advocate: Both Brother E. Nash Broyles and myself and our families were most cordially received by the good people here in Corinth. Even the "elder's" pantry was full.

Brothers Broyles at First Church and Davenport, at South Side, have made wonderfully fine beginnings, and are preaching to large congregations. Brother Brister has begun well his work on the Corinth circuit.

I have been over the district considerably and the work starts off well.

At district stewards' meeting here today all the interests were considered and the distribution of the apportionments for both General and Conference work were made cheerfully, and the presiding elder's salary fixed at same figure as last year.

December 7 first Sunday was decided upon as the day for securing the Grenada College special throughout the district.

With best wishes for the Advocate and expecting to assist in securing some new subscriptions and renewals.

Your friend and brother,

E. H. CUNNINGHAM.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

C. C. Weir, Presiding Elder.

Alexandria—Cleanth Brooks.
Boyce—J. O. Bennett.
Bunkie—W. R. Harvell.
Elizabeth—E. L. Cargill.
Eunice—J. I. Hoffpauir.
Evangeline—J. A. Knight.
Evergreen—H. B. Thomason.
Glenmora—A. S. J. Neal.
Kurthwood and Alco—T. W. St. John.
Lecompte—F. B. Hill.
Marksville—To be supplied.
Melder—C. B. White, supply.
Melville—C. W. Lahey.
Natchitoches—H. L. Johns.
Oakdale—A. M. Shaw.
Oberlin—F. C. Cady.
Opelousas—D. B. Boddie.
Pelican—To be supplied.
Pineville—C. K. Smith.
Pleasant Hill—D. F. Anders.
Provencal—W. E. Anding, supply.
Conference Sunday School Superintendent—C. D. Atkinson.
Centenary Secretary—C. B. Carter.

Baton Rouge District.

H. N. Brown, Presiding Elder.

Amite—B. H. Andrews.
Baker—Geo. D. Purcell.
First Church, Baton Rouge—C. W. Crisler.
Keener Memorial, Baton Rouge—R. S. Walton.
Istrouma, Baton Rouge—P. B. McCullum.
Bogalusa—R. W. Tucker.
Clinton—William Schuhle.
Denham Springs—Jay Coburn.
East Feliciana—J. S. Rutledge.
Franklinton—C. C. Miller.
Gonzales—J. L. Frazier, supply.
Greensburg—A. E. Barrett.
Hammond—J. E. Selfe.
Jackson—J. T. McVey.
Livonia—G. P. White.
Kentwood—A. J. Coburn.
Natalbany—B. W. Waltman.
Pearl River—H. W. Jamieson, supply.
Plaquemine and Donaldsonville—R. L. Armstrong, supply.
Pine Grove—J. T. Parsons.
Ponchatoula—J. W. Booth.
Springfield—A. L. McQueen, supply.
St. Francisville—W. J. Newsom, supply.
Washington—J. P. Bonnecarre, supply.
Zachary and Slaughter—B. D. Watson.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

J. B. Williams, Presiding Elder.

Abbeville—F. M. Miller.
Barham—A. K. McLelland.
Crowley—J. W. Lee.
De Ridder—E. C. Gunn.
Gueydan—A. J. Martin.
Grand Chenier—To be supplied.
Indian Bayou—L. E. Crooks.
Lafayette—L. I. McCain.
Lake Arthur—L. C. Wilson.
Lake Charles—R. H. Wynn.
Leesville—L. N. Hoffpauir.
Many—W. W. Perry.
Maxie—J. H. Hoffpauir, supply.
Merryville—S. D. Howard.
Neame—J. H. French, supply.
New Iberia—H. W. May.
Rayne—W. H. Giles.
Sulphur—F. R. Power.
Zwolle—R. H. Bamburg.
General Evangelist—H. T. Young.

Minden District.

K. W. Dodson, Presiding Elder.

Campti—J. L. Cady.
Chestnut—To be supplied.
Colfax—W. O. Waggoner.
Columbia—S. S. Bogan.
Cotton Valley—W. F. Henderson, Jr.
Coushatta—Louis Hoffpauir.
Ferriday—George Fox.
Haughton and Doyline—P. H. Fontaine.
Jena and Jonesville—L. P. Moreland.
Minden—W. C. Childress.
Plain Dealing—A. J. Bonnett.
Ringgold—J. T. Holladay.
Rochelle—W. S. Henry.
Sibley—R. T. Pickett.
Springhill—H. B. Hines.
Standard—H. C. Murphy, supply.
Trout and Goodpine—J. F. Waltman.
Wesley—R. V. Fulton.
Winnfield—P. M. Caraway.
Winnfield Circuit—E. W. Day, supply.

Monroe District.

N. E. Joyner, Presiding Elder.

Bastrop—G. A. Morgan.
Bonita—E. J. Buck.
Delhi—S. W. B. Colvin, supply.
Di Siard—To be supplied.
Epps—D. F. Osteen, supply.
Gilbert—R. F. Harrell.
Lake Providence—J. F. Foster.
Mangham—J. C. Price.
Mer Rouge—A. H. Parker.
Monroe—F. M. Freeman.
Oak Grove—J. W. Faulk.
Oak Ridge—D. C. Barr.
Rayville—J. D. Nesom.
Sicily Island—J. L. Lay.
Tallulah—S. J. Starkey.
Waterproof—A. D. George.
West Monroe—W. H. Jordan.
Winnsboro—H. W. Rickey.

New Orleans District.

W. W. Drake, Presiding Elder.

Bayou Blue—Geo. La Grange, supply.
Covington—A. A. Bernard.
Franklin—J. A. McCormack.
Houma—F. J. McCoy.
Lafourche—C. J. Thibodaux, supply.
Lydia—A. N. Martin, supply.
Morgan City—R. M. Brown.
New Orleans:
Algiers—J. C. Rousseaux.
Carrollton Avenue—W. L. Doss, Jr.
Epworth—J. B. Grambling.
Felicity—H. T. Carley.
First Church—R. H. Harper; A. M. Serex, assistant.
Louisiana Avenue—J. G. Snelling.
City Missionary—Leon Picone.
Parker Memorial—L. W. Cain.
Rayne Memorial—W. L. Duren.
Second Church—S. A. Seegers.
St. Marks and Mary Werlein—J. A. Alford.
McDonoghville—C. F. Sheppard.
Patterson—T. F. King.
Slidell—H. N. Harrison.
St. Martinville—E. V. Duplantis.
Dean of School of Theology, Emory University—F. N. Parker.
General Secretary, Epworth League Board—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Conference Missionary Evangelist—Martin Hebert.
Chaplain U. S. A.—A. F. Vaughan.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—J. F. Dring.
Bernice—T. D. Lipscomb.
Bienville—F. P. Moss.
Calhoun—P. O. Lowrey.
Clay—L. W. Smart.
Dodson—C. H. Mayo.
Dubach—H. W. Jordan.
Eros—D. C. Bennett.
Farmerville—H. W. Cudd.
Gibsland—C. E. McLean.
Haynesville—A. J. Gearheard.
Homer—Ellis Smith.
Jonesboro—J. M. Boykin.
Marion—W. W. Lantrip, supply.
Ruston—Alonzo Early; J. L. Greenway, junior preacher.
Simsboro—H. J. Boltz.
Ouachita—Jerry Fordham, supply.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—Guy M. Hicks.
Bossier City—J. R. Roy.
Cedar Grove—H. E. Pfost.
Elm Grove and Harmon—A. L. Harper.
Grand Cane—L. R. Sparks.
Greenwood—I. T. Reames.
Ida and Hosston—W. E. Akin.
Logansport—O. L. Tucker.
Mansfield—J. B. Peters.
Mooringsport—S. L. Riggs.
Oil City—W. F. Roberts.
Shreveport:
Claiborne—D. B. Raulins.
First Church—R. E. Goodrich; Byron Harwell, director religious education.
Mangham Memorial—A. W. Turner; D. E. Dulaney.
Noel Memorial—W. O. Scott.
Texas Avenue—J. M. Alford.
South Mansfield—V. N. Krutzinger, supply.
Vivian—R. T. Ware.
President Centenary College—G. S. Sexton.
Professor Biblical Literature—R. E. Smith.
Professor Religious Education—D. B. Raulins.
Professor in Centenary Academy—W. F. Roberts.
Legislative Superintendent Louisiana Anti-Saloon League—A. W. Turner.
Conference Secretary of Education—A. S. Lutz.
Conference Evangelist—R. A. Bozeman.

MISSISSIPPI CONFERENCE APPOINTMENTS

Brookhaven District.

W. H. Lewis, Presiding Elder.

Adams—L. J. Snelgrove.
Barlow—C. C. Griffin.
Bayou Pierre—E. W. Hope.
Bogue Chitto and Norfield—M. L. McCormick.
Brookhaven—P. D. Hardin.
Crystal Springs—J. A. Moore.
Fernwood—J. T. Abney.
Foxworth—Fred Sartin.
Gallman—J. E. J. Ferguson.
Georgetown—W. W. Nelson.
Hazlehurst—W. H. Saunders.
Magnolia—H. G. Hawkins.
McComb, Centenary—J. L. Sells.
McComb, La Branch Street—A. S. Oliver.
McComb, Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—J. H. Moore.
Osyka—T. M. Ainsworth.
Pleasant Grove—F. J. Jones.
Scotland—J. W. Price.
Summit and Topisaw—H. L. Norton.
Tylertown—J. M. Lewis.
Wesson and Beauregard—J. S. Purcell.
President of Whitworth College—I. W. Cooper.
Chaplain in United States Navy—W. N. Thomas.
Financial Agent Methodist Orphanage—W. T. Griffin.
Conference Evangelist—C. P. Jones.

Hattiesburg District.

Robert Selby, Presiding Elder.

Avera—P. H. Howse.
Bonhommie—B. H. Williams.
Collins—J. W. Thompson.
Ellisville—J. B. Cain; T. J. Halfacre, junior preacher.
Eucutta—J. C. Jackson.
Hattiesburg, Broad Street—A. J. Davis.
Hattiesburg, Court Street—H. A. Gatlin.
Hattiesburg, Main Street—J. T. Leggett.
Heidelberg—S. C. Moody.
Leakesville—J. O Ware.
Lucedale—H. Mellard.
Lucedale Circuit—B. H. Rawls.
Magee and Sanatorium—W. M. Williams.
Mount Olive—J. L. Carter.
New Augusta—H. S. Westbrook.
Oloh—G. L. McNeese.
Petal—J. B. Stringer.
Prentiss—Otto Porter.
Purvis—W. H. Lane.
Richton—M. M. Black.
Silver Creek—E. A. King.
Sumrall—W. G. Forsyth.
Taylorsville and Mize—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelly.
General Evangelist—J. M. Smith.
Student in Millasps College—C. H. Gunn.

Jackson District.

J. Lloyd Decell, Presiding Elder.

Benton—H. R. McKee.
Bentonia—C. W. Wesley.
Bolton—J. T. Weems.
Brandon—W. J. Dawson.
Camden—G. E. Allen (supply).
Eden—J. H. Grice.
Edwards—B. F. Jones.
Fannin—Eugene Wedgeworth.
Flora—H. A. Wood.
Florence—E. M. Allen.
Harrisville—W. B. Hollingsworth.
Jackson, Capitol Street—H. F. Brooks.
Jackson, Galloway Memorial—E. K. Means.
Jackson, Grace—I. H. Sells.
Jackson, Millsaps Memorial—J. H. Sharp.
Madison—Percy Vaughn.
Mendenhall—J. L. Greenway.
Satartia—M. W. Porter.
Sharon—Leon Comfort (supply).
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—H. M. Ellis.
Secretary Rural and Home Extension Work, General Sunday School Board—J. L. Ferguson, Jr.
Professor in Millsaps College—C. A. Bowen.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager of Mississippi Home Finding Society—J. L. Sutton.
Superintendent of Czecho-Slovakia Mission—J. L. Neill.
Conference Evangelist—J. V. Bennett.
Home Missionary—Charles Assaf (supply).
Missionary to Africa—W. N. Ware.
Student in Millsaps College—H. W. F. Vaughn.
Conference Evangelist—E. B. Moll.

Meridian District.

M. L. Burton, Presiding Elder.

Bucatunna—W. M. C. Baggett.
Cleveland—S. E. Flurry.
Daleville—W. E. Dickens.

De Kalb—H. E. Raley.
De Soto—A. A. Sims.
Enterprise—T. H. King.
Lauderdale and Electric Mills—L. M. Sharp.
Matherville—W. D. Barrett.
Meridian, Central—A. F. Watkins.
Meridian, East End—A. M. Broadfoot.
Meridian, Fifth Street—C. M. Crossley.
Meridian, Hawkins Memorial—J. F. Campbell.
Meridian, Poplar Springs—J. H. Jolly.
Meridian, Seventh Avenue—H. C. Castles; E. D. Snelgrove, junior preacher.
Pachuta—R. E. Rutledge.
Porterville—D. P. Yeager.
Quitman—F. L. Applewhite.
Scooba—D. W. Ulmer.
Shubuta—J. D. Ellis.
Vimville—O. B. Matheny.
Waynesboro—W. A. Hays.
Waynesboro Circuit—R. A. Sibley.

Newton District.

L. E. Alford, Presiding Elder.

Bay Springs—P. H. Grice.
Burnside—H. J. Oakley.
Carthage—G. G. Yeager.
Chunky—W. W. Murray.
Decatur and Hickory—C. H. Strait.
Forest and Morton—H. J. Moore.
Harperville and Lena—T. B. Winstead.
Homewood—T. C. Cooper.
Lake—M. L. White.
Laurel, First Church—J. R. Jones.
Laurel, Kingston—T. A. Ferguson.
Laurel, West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—E. J. Coker.
Newton—H. M. Johnson.
North Leake—J. W. Moore.
Philadelphia—J. Early Gray.
Raleigh—R. A. Allums.
Rose Hill—S. N. Young.
Shiloh—E. H. Cooley.
Trenton—C. H. Herring.
Union—R. H. Clegg.
Walnut Grove—V. R. Landrum.
President of Mississippi Conference Training School—J. F. McClellan.

Seashore District.

L. L. Roberts, Presiding Elder.

Americus—M. A. Massey.
Bay St. Louis—J. G. Galloway.
Biloxi—O. S. Lewis.
Brooklyn—W. L. Blackwell.
Carriere—H. J. Maddox.
Coalville—M. L. Ward (supply).
Columbia—W. W. Graves; supernumerary, W. B. Waldrop.
Escatawpa—A. C. Johnson.
Gulfport—W. J. Ferguson.
Hub—C. H. Gunn.
Logtown—C. A. Schaltz.
Long Beach—C. H. Williams.
Lumberton—W. L. Linfield.
Lyman and Kiln—B. F. Crook (supply).
Mentorum—Hugh Goff (supply).
Moss Point—J. M. Corley.
Ocean Springs—D. E. Vickers.
Pascagoula—J. H. Forman.
Picayune—B. L. Sutherland.
Poplarville—J. E. Williams.
Saucier—W. P. George.
Stillmore—B. W. Lewis.
Vancleave—W. F. Baggett.
Wesley Memorial and Veterans' Hospital—W. W. Moore.
Wiggins—M. B. Sharbrough.
President of Seashore Camp Ground School—H. W. Van Hook.
Student in Emory University—Jos. A. Smith.

Vicksburg District.

W. B. Jones, Presiding Elder.

Anguilla—W. A. Terry.
Centerville and Stephenson—V. G. Clifford.
Fayette—J. L. Smith.
Gloster and Liberty—B. M. Hunt.
Harriston—E. D. Simpson.
Hermanville—J. B. Holyfield.
Louise and Holly Bluff—W. B. Alsworth.
Mayersville—S. W. Bryant (supply).
Natchez—C. C. Evans.
Nebo—M. H. McCormack.
Oak Ridge—S. B. Watkins.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell (supply).
Rolling Fork and Cary—T. J. O'Neill.
Rosetta and Mount Vernon—N. S. Loftus.
Roxie—M. J. Miller (supply).
Silver City—F. B. Ormond.
Utica—C. Y. Higginbotham.
Vicksburg, Crawford Street—G. H. Thompson.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—M. K. Miller.
Woodville—G. P. McKeown.
Student in Millsaps College—G. H. Jones.
Conference Evangelist, and with special duties to Meridian, Newton and Hattiesburg Districts—Rolfe Hunt.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

L. P. Wasson, Presiding Elder.

Aberdeen—H. G. Davis.
Algoma—W. M. Hester.
Amory—W. R. Lott.
Amory Circuit—W. R. Liming.
Bellefontaine—B. E. Crowson (supply).
Buena Vista—E. C. Driskell.
Calhoun City—M. E. Scott.
Derma—D. H. Crowson.
Eupora—C. W. Avery.
Fulton—M. A. Burns.
Greenwood Springs—J. A. Smith.
Houlka—W. C. Mattox.
Houston—W. N. Dodds.
Mathison and Maben—J. E. Lawhon.
Nettleton—G. C. Gregory.
Okolona—W. N. Duncan.
Pontotoc—W. L. Storment.
Prairie and Strongs—H. N. McKibben.
Randolph—G. W. Russell (supply).
Salem and Friendship—R. M. Papasan (supply).
Shannon—B. F. Bullard.
Smithville—William Pearson.
Toccopola—J. B. Shearer (supply).
Tremont—J. A. Biffle.
Tupelo—C. C. Alexander.
Verona—J. S. Maxey.
Vardaman—J. D. Boggs (supply).
Woodland—A. A. Martin.
Chaplain United States Navy—J. H. Brooks.
Student in Emory University—A. Y. Brown.

Columbus District.

J. B. Randolph, Presiding Elder.

Ackerman and Weir—R. O. Brown.
Artesia and Schaeffers—R. W. Evans.
Brooksville—Seamon Rhea.
Columbus, First Church—R. A. Tucker.
Columbus, Central Church—Del Longgrear.
Caledonia—W. S. Selman.
Crawford and Mayhew—G. H. Boyles.
Cedar Bluff—R. S. Lawson.
Chester—W. R. Crouch.
Ethel—R. L. Ellis.
High Point—R. C. Mayo.
Kosciusko Station—A. S. Raper.
Kosciusko Circuit—W. W. Milligan.
Longview and Sessums—S. W. Hemphill (supply).
Louisville—W. H. Mounger.
Macon Station—S. H. Caffey.
Macon Circuit—G. D. Burt.
Mashulaville—T. J. Hopper.
McCool—Guy R. Ray.
Noxapater—W. R. Goudelock.
Starkville—V. C. Curtis.
Shuqualak—O. A. Clark.
Sturgis—J. R. James (supply).
West Point—T. H. Lipscomb.
Conference Evangelist—J. H. Bell.
General Evangelist—W. M. McIntosh.
Missionary to Poland—W. A. Langley.
Student in University of Tennessee—J. D. Humphreys.

Corinth District.

E. H. Cunningham, Presiding Elder.

Baldwin—J. J. Garner.
Belmont—J. R. McDougal.
Blue Mountain—B. F. Hammond.
Booneville Station—E. E. McKeithen.
Booneville Circuit—W. H. Heath.
Burnsville—W. T. Bazzell (supply).
Chalybeate—A. M. West.
Corinth, First Church—E. Nash Broyles.
Corinth, South Side—A. L. Davenport.
Corinth Circuit—W. W. Bruner.
Dumas—T. L. Oaks.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—E. P. Craddock (supply).
Kossuth—W. I. White.
Mantachie—L. B. Wimberly.
Marietta—E. C. Sullivan.
Mooreville—G. B. Love (supply).
Myrtle—J. L. Nabors.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Potts Camp—C. W. Baley.
Rienzi—N. Maxey.
Ripley—J. A. George.
Sherman—N. G. Augustus.
Silver Springs—L. P. Jumper (supply).
Tishomingo—W. T. Phillips.
Wheeler—W. C. McCay.
Secretary of Education—J. H. Holder.
Conference Evangelist—W. A. Wilson.
District Evangelist—J. T. Gullett (supply).

Greenville District.

A. T. McIlwain, Presiding Elder.

Arcola—H. D. Suydam.
Boyle and Pace—R. G. Moore.
Clarksdale—T. M. Brownlee.
Cleveland—J. W. Ward.
Coahoma and Jonestown—R. G. Lord.
Duncan and Alligator—T. H. Mills.
Evansville and Dubbs—T. B. Thrower.
Friars Point and Lyon—W. W. Hartsfield.
Glen Allen and Winterville—A. R. Beasley.
Greenville—E. R. Smoot.
Gunnison and Sherard—S. C. Yates.
Hollandale—L. A. McKeown.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—W. B. Baker.
Merigold—W. D. Bennett.
Rosedale and Hillhouse—W. M. Campbell.
Shaw and Litton—P. F. Luter.
Shelby—B. P. Jaco.
Tunica—S. L. Pope.
Conference Evangelist—J. W. Robertson.
Chaplain United States Navy—J. M. Moose.
Conference Missionary Secretary—B. P. Jaco.

Greenwood District.

J. E. Cunningham, Presiding Elder.

Acona—J. A. Patterson.
Black Hawk—H. E. Carter.
Belzoni—A. C. McCorkle.
Carrollton—J. F. Watson.
Drew—R. P. Neblett.
Dublin and Mattson—W. J. Wood.
Greenwood, First Church—J. H. Felts.
Greenwood, Price Memorial—J. O. Dowdle.
Indianola—W. C. Galceran.
Inverness—J. J. Baird.
Itta Bena—J. T. Lockhart.
Lambert and Crowder—E. M. Shaw.
Marks and Belen—J. M. Guinn.
Minter City—C. L. Rogers.
Moorehead and Isola—N. J. Golding.
Ruleville—H. P. Lewis.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oaks.
Sunflower—F. H. McGee.
Swifttown—J. C. Nelson (supply).
Tchula—J. M. Wyatt.
Tutwiler—C. P. Moss.
Webb and Sumner—C. T. Floyd.

Grenada District.

E. S. Lewis, Presiding Elder.

Abbeville—W. O. Hunt.
Ashland—S. A. Miller.
Coffeeville—H. M. Young.
Duckhill—A. W. Balley.
Durant—C. M. Chapman.
Ebenezer—M. H. McCall.
Grenada—Melville Johnson.
Holcomb—W. F. Rogers.
Holly Springs—W. W. Woollard.
Kilmichael—R. T. Hollingsworth.
Lamar—W. C. Beasley.
Lexington—E. G. Mohler.
Oxford—T. H. Dorsey.
Paris—J. A. Brody (supply).
Pickens and Goodman—A. T. Clanton.
Poplar Creek—L. Betterman (supply).
Red Banks—C. M. Ray.
Sallis—J. R. Murff.
Tie Plant—T. H. Porter.
Valden and West—R. G. A. Carlisle.
Waterford—W. C. Galceran, Jr.
Water Valley, First Church—L. M. Lipscomb.
Water Valley, Main Street and Taylor—J. W. Raper.
Winona Station—Carrol Varner.
Winona Circuit—W. L. Atkins.
President Grenada College—J. R. Countiss.
Professor of Religious Education, Grenada College—J. E. Stephens.
Commissioner for Orphanage—S. A. Brown.
Assistant Secretary Board of Missons—R. H. Ruff.
Pastor Rio de Janeiro—J. S. Duncan.
Student in Emory University—W. L. Robinson.
Student in Northwestern University—C. A. Parks.
Student in University of Mississippi—W. C. Newman.

Sardis District.

J. T. Lewis, Presiding Elder.

Arkabutla—S. B. Potts.
Batesville—W. M. Young.
Byhalia—G. A. Baker.
Charleston—T. M. Bradley.
Cockrum—G. W. Whitehurst.
Coldwater—J. D. Simpson.
Como—W. W. Mitchell.
Courtland—G. W. Robertson.
Crenshaw—C. A. Northington.
Hernando—E. B. Sharp.
Horn Lake—M. H. Weed.
Longtown—W. P. Bailey.
Mount Pleasant—W. L. Graves.
Oakland—A. J. Henry.
Olive Branch—H. H. Wallace.
Pleasant Hill—W. A. Bowlin.
Sardis Station—J. T. McCafferty.
Sardis Circuit—R. E. Woodfin.
Senatobia—W. S. Shipman.
Shuford—J. G. Johnson.
Tyro—S. E. Ashmore.
Conference Evangelist—J. A. Randolph.
Sunday School Field Secretary—R. H. B. Gladney.
Student in Drew Seminary—N. D. Guerry, Jr.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

RUNNING AT HIGH SPEED AND HITTING ON ALL FOUR—GRAND TOTAL PAID ON SPECIAL EFFORT QUOTAS TO DATE $1,200,000.

Marion, Alabama, Greensboro: Total five-year quota, $2,320; paid, $464.

Hinton, Baltimore, Lewisburg: Total five-year quota, $3,500; paid, $1,300.25.

Lorena, Central Texas, Waco: Total five-year quota, $1,687.50; paid, $337.50.

Rye, Denver, Denver, Durango: Total five-year quota, $1,006.25; paid, $204.

Heavener, East Oklahoma, Hugo: Total five-year quota, $3,500; paid, $700.

Grand Avenue (McAlester), East Oklahoma, McAlester: Total five-year quota, $3,500; paid, $749.

Wetumka, East Oklahoma, Shawnee: Total five-year quota, $1,750; paid, $420.

Okmulgee (First Church), East Oklahoma, Tulsa: Total five-year quota, $5,833; paid, $1,205.

First Church (Maysville), Kentucky, Maysville: Total five-year quota, $2,500; paid, $1,601.50.

Alexandria, Louisiana, Alexandria: Total five-year quota, $5,000; paid, $1,239.50.

Colfax, Louisiana, Alexandria: Total five-year quota, $1,380; paid, $280.

First Church (Jackson), Memphis, Jackson: Total five-year quota, $4,645; paid, $929.

Benton, Mississippi, Jackson: Total five-year quota, $1,134; paid, $227.

Central Church (Meridian), Mississippi, Meridian: Total five-year quota, $4,754; paid, $950.80.

Elida, New Mexico, Roswell: Total five-year quota, $900; paid, $181.10.

Osceola, North Arkansas, Jonesboro: Total five-year quota, $2,285; paid, $457.

St. Paul (Goldsboro) North Carolina, New Bern: Total five-year quota, $6,433.75; paid, $1,702.25.

First Church (La Grange), North Georgia, La Grange: Total five-year quota, $3,327; paid, $1,064.

Jacksonville, Texas, Jacksonville: Total five-year quota, $3,800; paid, $760.

Waverly (Columbia), Upper South Carolina, Columbia: Total five-year quota, $2,290; paid, $458.

Wynnewood, West Oklahoma, Ardmore: Total five-year quota, $2,300; paid, $460.

Logtown, Mississippi, Seashore: Total five-year quota, $2,000; paid, $2,540.45.

Comanche, Central Texas, Brownwood: Total five-year quota, $2,500; paid, $500.

Loving, Central Texas, Weatherford: Total five-year quota, $1,240; paid, $266.45.

Fort Pierce, Florida, Miami: Total five-year quota, $2,100; paid, $420.

Central Church (Kansas City), Southwest Missouri, Kansas City: Total five-year quota, $12,401; paid, $9,074.75.

McAshan (Houston), Texas, Houston: Total five-year quota, $2,280; paid, $456.

Star, Upper South Carolina, Anderson: Total five-year quota, $1,538; paid, $430.30.

Gonzales, West Texas, San Marcos: Total five-year quota, $3,105; paid, $671.50.

Decatur, Hickory, Mississippi, Newton: Total five-year quota, $1,432; paid, $280.

Cave Springs, North Georgia, Rome: Total five-year quota, $1,000; paid, $212.97.

El Salvador, Florida, Latin: Total five-year quota, $50; paid, $28.

First Church (Coleman), Central Texas, Brownwood: Total five-year quota, $3,000; paid, $600.

Anglin Street (Cleburne), Central Texas, Cleburne: Total five-year quota, $2,400; paid, $480.

First Church (Temple), Central Texas, Georgetown: Total five-year quota, $4,675; paid, $1,023.75.

Austin Avenue (Waco), Central Texas, Waco: Total five-year quota, $6,750; paid, $1,359.95.

First Church (Waco), Central Texas, Waco: Total five-year quota, $4,250; paid, $1,175.

Red Oak, Central Texas, Waxahachie: Total five-year quota, $1,460; paid, $308.

St. Paul's (Denver), Denver, Denver, Durango: Total five-year quota, $2,420; paid, $574.

Port Tampa, Bayshore and Interbay, Florida, Tampa: Total five-year quota, $745; paid, $151.

Natalbany, Louisiana; Baton Rouge: Total five-year quota, $1,305; paid, $358.

St. Mark's and Mary Werlein Mission, Louisiana, New Orleans: Total five-year quota, $1,000; paid, $318.65.

Cedar Grove, Louisiana, Shreveport: Total five-year quota, $1,344; paid, $269.31.

Acipco, North Alabama, Birmingham: Total five-year quota, $1,870; paid, $374.

Greenwood, North Arkansas, Fort Smith: Total five-year quota, $1,765; paid, $353.

Milledgeville Station, North Georgia, Oxford: Total five-year quota, $2,800; paid, $560.

Santa Anna, Pacific, Los Angeles: Total five-year quota, $3,060; paid, $744.

Trinity (Waycross), South Georgia, Waycross: Total five-year quota, $2,735; paid, $547.

Cameron, Texas, Marlin: Total five-year quota, $3,410; paid, $682.

Huntsville, Texas, Navasota: Total five-year quota, $3,400; paid, $680.

Buford Street (Gaffney), Upper South Carolina, Spartanburg: Total five-year quota, $2,650; paid, $530.

Church Street (Selma), Alabama, Selma: Total five-year quota, $3,750; paid, $750.

First Church (Fort Myers), Florida, Bartow: Total five-year quota, $3,050; paid, $610.

Shelby Circuit, Kentucky, Shelbyville: Total five-year quota, $1,200; paid, $406.

Hammond, Louisiana, Baton Rouge: Total five-year quota, $2,486; paid, $500.

Lake Charles, Louisiana, Lake Charles: Total five-year quota, $4,525; paid, $910.

Harris Memorial (Memphis), Memphis, Memphis: Total five-year quota, $2,408; paid, $481.60.

Charleston, Bethel, South Carolina, Charleston: Total five-year quota, $4,000; paid, $800.

Court Street (Montgomery), Alabama, Montgomery: Total five-year quota, $5,700; paid, $1,245.81.

Prattville, Alahama, Prattville: Total five-year quota, $2,880; paid, $576.

Ada, First, East Oklahoma, Durant: Total five-year quota, $3,500; paid, $700.

First Church (Pine Bluff), Little Rock, Pine Bluff: Total five-year quota, $4,800; paid, $1,000.

First Church (Memphis), Memphis, Memphis: Total, five-year quota, $17,500; paid, $3,500.

Canton, Mississippi, Jackson: Total five-year quota, $2,800; paid, $560.

Enfield, North Carolina, Weldon: Total five-year quota, $2,320; paid, $493.

Decatur, North Georgia, North Atlanta: Total five-year quota, $3,975; paid, $2,224.90.

Park Street (Atlanta), North Georgia, South Atlanta: Total five-year quota, $4,020; paid, $1,625.42.

Warthen, South Georgia, Macon: Total five-year quota, $1,145; paid, $229.

Cairo, South Georgia, Thomasville: Total five-year quota, $2,812.50; paid, $566.50.

Benson and Curry, Kentucky, Covington: Total five-year quota, $1,428; paid, $336.50.

College and Alexander, Texas, Navasota: Total five-year quota, $800; paid $200.

Breckenridge, Central Texas, Cisco: Total five-year quota, $4,140; paid, $828.

Moundville, Alabama, Greensboro: Total five-yaer quota, $1,856; paid, $371.50.

Santa Anna, Central Texas, Brownwood: Total five-year quota, $2,280; paid, $456.

Henderson, Little Rock, Little Rock: Total five-year quota, $1,000; paid, $200.

Montrose, Little Rock, Monticello: Total five-year quota, $855; paid, $171.

Melville, Louisiana, Alexandria: Total five-year quota, $1,000; paid, $200.

Northport, Southside, North Alabama, Tuscaloosa: Total five-year quota, $1,795; paid, $359.

Russellville, North Arkansas, Conway: Total five-year quota, $2,500; paid, $500.

Dunn, North Carolina, Fayetteville: Total five-year quota, $2,764; paid, $552.80.

Cary, North Carolina, Raleigh: Total five-year quota, $2,173; paid, $488.57.

Weldon, North Carolina, Weldon: Total five-year quota, $4,000; paid, $800.

Thomson Station, North Georgia, Augusta: Total five-year quota, $2,260; paid, $452.

Marietta, North Georgia, Marietta: Total five-year quota, $3,500; paid, $1,400.

Ben Hill, North Georgia, South Atlanta: Total five-year quota, $1,060; paid, $260.50.

First Church (Americus), South Georgia, Americus: Total five-year quota, $4,050; paid, $810.

Sandesville, South Georgia, Macon: Total five-year quota, $2,640; paid, $528.

Kelly Memorial (Longview), Texas, Marshall: Total five-year quota, $3,400; paid, $680.

Forest Avenue (Montgomery), Alabama, Montgomery: Total five-year quota, $2,700; pald, $540.

First Church (Opelika), Alabama, Montgomery: Total five-year quota, $3,378; paid, $777.

Pine Hill and Selma, Alabama, Selma: Total five-year quota, $1,770; paid, $354.

Georgetown, Central Texas, Georgetown: Total five-year quota, $3,490; paid, $698.

Holland, Central Texas, Georgetown: Total five-year quota, $910; paid, $301.

First Church (Hillsboro), Central Texas, Waxahachie: Total five-year quota, $4,500; paid, $900.

Midlothian, Central Texas, Waxahachie: Total five-year quota, $2,812; paid, $562.50.

Miakka, Florida, Tampa; Total five-year quota, $710; paid, $145.75.

Newberu and Church Grove, Memphis, Dyersburg: Total five-year quota, $1,960; paid, $392.

Buntyn, Memphis, Paducah: Total five-year quota, $5,000; paid, $2,068.

Arlington, Memphis, Paducah: Total five-year quota, $1,415; paid, $283.

Carr (Durham), North Carolina, Durham: Total five-year quota, $2,268; paid, $453.60.

Moyock, North Carolina, Elizabeth City: Total five-year quota, $1,190; paid, $238.

Lillington, North Carolina, Fayetteville: Total five-year quota, $1,010; paid, $202.

Person Street and Calvary, North Carolina, Fayetteville: Total five-year quota, $1,400; pald, $281.55.

Mount Olive and Calipso, North Carolina, New Bern: Total five-year quota, $2,160; paid, $432.

Aberdeen, Vass, North Carolina, Rockingham: Total five-year quota, $3,500; paid, $700.

First Church (Elberton), North Georgia, Elberton: Total five-year quota, $3,040; paid, $738.95.

Lubbock Station, Northwest Texas, Lubbock:

(Continued on Ninth Page.)

The Home Circle

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it.
It is not so much the language you use,
As the tones in which you convey it.

"Come here," I cooed, and he looked and smiled,
And straight to my lap he crept.

"Come here," I sharply said,
And the baby cowered and wept;
The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

Whether you know or not,
Whether you mean or care;
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your word,
But keep it out of your voice.

—Youth's Companion.

STAINS.

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said: "You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take the stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get old. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of the last Sabbath's golden text of your favorite stories whenever words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

MOLLY'S PLAN.

"When I get big I'm going to be a famous general," said Ted; marching up and down the room in his little soldier suit. "I'll go out to war and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of red flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldier, too," said Herbert. "I guess that's about as nice as winning battles. Dr. Graves wears a sword, too."

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors; so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were take up with the swords and uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting-room. "Addie wants to be a great singer, and all the rest of us but Molly are going to war to help people. Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said: "I think I'll let you decide which is best. While I was baking cake I noticed that the Red Cross nurse was too busy to untagle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help any one in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him, and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby, and he had a hard time generally."

"You left out Molly," said Dora when her mother paused for a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran several errands, and then had time to sing 'Rock-a-by' for this little man. You see, she is working at her plan right now, instead of waiting till she gets big."

"Molly's plan is the best!" cried all the children together. "We'll try to begin now, too."—The Herald and Presbyter.

GETTING READY FOR CHRISTMAS.

From Thanksgiving to Christmas is a short leap. So we must hustle about as fast as we can to do our Christmas buying, for this is the giving time of the year, and we wish to remember all of our friends.

There of the younger years have innumerable things from which to choose. Men work all the year that youngsters may be made happy on one day of the calendar. In Bavaria, for instance, one whole city, or at any rate most of it, spends its entire time in making toys. This is the city of Nuremberg. Toys have been made there since the thirteenth century about 700 years! Making toys is a family business in Nuremberg. There are no great factories turning out thousands of animals and Noah's Arks, but hundreds of households where these cunning creatures are deftly and carefully cut out by the father and his sons, and doubtless his daughters too. This has been going on for generations, the art of it being handed down from parent to child. It is a profitable business, too. It is estimated that about thirteen million dollars worth of toys will be (or have been) imported into this country this year, and the greater part of these are from Bavaria.

Another great industry of the season is the supplying of Christmas trees. This, we regret to say, is sometimes very wasteful and thousands of fine trees are needlessly cut. But there is one place where the business is carried on scientifically and that is in your Uncle Sam's natural forests. Hundreds of small trees come up every year and they have to be thinned out, so that there will be room for a few of the stronger ones to grow to full-sized trees. These little pines that are doing no good, really some harm, are therefore marked by the foresters and are cut down by Christmas tree-dealers and sold to the public. Who knows, maybe your own tree this year will come from one of your Uncle Sam's forests.

These are things one can buy—the toys and trees and sweets. But the thing that really counts in all our Christmas giving and receiving is the spirit of it. And that is the spirit of unselfishness.—Exchange.

Large sums of the war work fund supplied by the Centenary are now being used to build churches in educational centers.

The Centenary has established fourteen Summer Schools for pastors, and these train more than 2,000 preachers annually in modern methods.

In Florida, the Woman's Department has expended more than $100,000 of Centenary money for clinics, day nurseries, and social work among the Cuban cigar-makers.

Five schools for Negroes are being helped by the Centenary. One of these, Lane College, is adding its Centenary money to the endowment. Another, Paine College, is becoming a real teachers' college.

SPECIAL OFFER

SIX BAVARIAN CUPS AND SAUCERS

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LUZIANNE COFFEE

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TO THE PURCHASER: OUR GUARANTEE.—If after using entire contents of the can (according to directions), you are not satisfied in every respect, your grocer will refund the money you paid for it.

WM. B. REILY & CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

NOTE.

On account of the severe illness of the editor of the Advocate since Nov. 24, during which time he has been confined to his bed with an attack of "flu," the usual editorial departments of the Advocate are omitted this week. Dr. Carley is convalescing satisfactorily and expects to be back in the office within a few days.

GENERAL SUNDAY SCHOOL COUNCIL MEETING.

The sixteenth annual meeting of the General Sunday School Council of our church will be held in the Publishing House at Nashville, Tenn., Dec. 15 to 19, 1924. Mr. Clarence M. Dannelly, Sunday School Superintendent for the Alabama Conference, is the Council's President, and will preside over the session of the forthcoming meeting.

The Council is made up of a membership including Conference employed Sunday school workers, employed workers of the General Sunday School Board, the chairmen of Conference Sunday School Boards, directors of religious education in local churches, professors of religious education in educational institutions, and other persons interested in Sunday school and religious educational work.

The program of the Council meeting last year specialized on the rural Sunday school and its work; this year the general subject will be the town and city Sunday school, its work and problems. Leaders in Sunday school work in our church think this session of the Council will be exceedingly important and hope our Conference will be fully represented.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, No. 1115 Fourth Avenue, Louisville, Ky., Jan. 6, 1925, at 10 a. m.

All applications must be approved by the Conference Board of Church Extension, and in the hands of the General Board on or before Dec. 31, 1924. No application will be entered on the Calendar after this date.

EVANGELISM.

By R. Flowers, General Evangelist.

No form of Christian activity in recent years has been subjected to more severe attacks and criticism than has evangelism. That any agency as active and aggressive as this should make a mistake is no more than is to be expected. But it is better to make mistakes occasionally, even frequently, than not to make any. It may not be wholly to the credit of other lines of religious effort that they have not met with equal opposition. The tree that bears the most fruit is the one that receives the most pruning. But it is the part of right and reason to acknowledge frankly any fault, and seek sincerely the remedy and removal.

Criticism Just and Unjust.

Some criticisms of evangelism are just, others unjust. It is manifestly unfair to hold up one or two glaring examples as ordinary or usual type. There are evangelists and evangelists. It is not to be wondered at that, in the numerous and varied forms of evangelistic work in the past two decades, some incompetent and unworthy workers should arise, and some abuses should creep in which fail to be recognized and remedied.

For instance, there has been in some quarters too much emphasis placed upon the number of converts. Some have given undue prominence to finance. Sometimes the sensational and spectacular have been carried beyond the bounds of reason. But none of these faults are integral parts of evangelism. It would be unreasonable to charge all the above extreme things to evangelism.

The over emphasis on numbers cannot altogether be charged up to the evangelist. There are committees who select their evangelist upon the report of how many hit the saw-dust road during previous meetings. Consequently some evangelists have so broadened their call as to get numbers. "Hitting the trail," so called, in many instances becomes a procession and not a profession.

Now as to the claim that the evangelist has been spectacular and sensational, even when true, has more frequently had a good rather than a bad significance. For instance, there is nothing so significantly sensational as the fact of salvation itself, and its power to interest and transform human lives. In these busy, hurried times, when so many things are clamoring for recognition, and absorbing and distracting attention, it is frequently necessary that things be said and done in an extraordinary way in order to arouse the attention and awaken interest. The power of the Gospel is so compelling when once it is given proper consideration that it fails seldom to convince the intellect, charm the affections and move the will.

But the public has undoubtedly endured, even welcomed some of these absurdities as a protest against formalism, barren ritualism in many religious services. A grave yard is much more of a regular and orderly affair than is a factory, but it is much less attractive and productive. Dullness too often passes for dignity. Better sensationalism in the pulpit than stupidity.

The Professional Evangelist.

There is a common criticism of evangelistic workers expressed by the epithet "professional." Such criticism is surely shallow and superficial. It is no more unreasonable to speak of an evangelist as a professionalist than to speak of a lawyer, doctor, pastor or farmer as a professionalist. We are living in an age of specialists. The more developed the science the more numerous the divisions of the workers into clearly defined and special forms of activity. The time was when a teacher of natural science in college endeavored to cover the entire subject. To do so would be regarded as an absurdity. There is not only the botanist, the geologist, the physiologist, the biologist and psychologist, but each of these has been subdivided so that any of the subdivisions may claim the entire time of an individual. This is true of law and medicine as well. No lawyer or surgeon would object to being called a professional lawyer or professional surgeon. It seems that we have yet to learn that evangelism is as much of a science as law or surgery. The fact is that evangelism itself, one branch of the Christian ministry, is capable of subdivisions into a number of most useful and serviceable specializations. The modern, up-to-date evangelistic party presents the example of efficiency as applied to Christian service. It is a surprising thing that the most rampant antagonist of evangelism has been the Christian worker who has accomplished the least.

Argument for Evangelism.

First: No substitute for evangelism has ever been found. I challenge any one who advocates the elimination of evangelists and the abolition of evangelism to produce anything that will take its place.

Second: Evangelism has shown its right to live because it follows a natural and scientific method. There is in nature a harvest time as well as seed time. I would not, for instance, decry the importance of culture, but there must be life before there is anything to cultivate. Evangelism is not a substitute for the work of the pastor and teacher, but is an addition to it. The task of bringing souls to spiritual birth is one of the most delicate, most difficult and most scientific.

Third: Evangelism has proved its claim to permanency by its results.

At least seventy-five per cent of Christians who are vigorous and active were reached in revival meetings. Evangelism is one of the great agencies that the Holy Spirit has been able to use to get the backslidden Christian back into the place of service. Evangelism is one of the foremost agencies in promoting reforms. The liquor business of America received its hardest blows during revival meetings in this country fifteen years before it was put out of business.

Its Message.

Any evangelism that is to endure will have to hold to the essentials. Its message must be, the need of regeneration, repentance, reality of sin, the Deity of Christ, atonement through the Death of Christ, justification by his resurrection, and other like vital themes.

Its Methods.

Evangelism must do more than just call people to repentance. I believe that more must be accomplished during the special revival season than just get people converted. A reasonable effort must be put forth to get the converts to unite with the church and the various organizations of the church even while the meeting is in progress. And more especially a proper enlisting program for the Sunday school should be carried on. The revival season affords an especially opportune time to enlist people for every department of the church. Such a program of enlistment helps to make permanent the results of a revival. The evangelism that we need in 1925 is an evangelism that will co-ordinate every organization of the church—Sunday school, Missionary Societies, League, etc., not only for the purpose of rescuing the lost, but also for the purpose of conserving the results of the revival. In this way the reaction that sometimes follows a revival will be largely eliminated.

THE PREACHER'S GREATEST NEED.

It is in this element that the pulpit oftener fails than in any other element. Just at this all-important point it lapses. Learning it may have, brilliancy and eloquence may delight and charm, sensation or less offensive methods may bring the populace in crowds, mental power may impress and enforce truth with all its resources; but without this unction, each and all these will be but as the fretful assault of the waters on a Gibraltar. Spray and foam may cover and spangle; but the rocks are there still, unimpressed and unimpressible. The human heart can no more be swept of its hardness and sin by these human forces than these rocks can be swept away by the ocean's ceaseless flow.

"This unction is the consecration force, and its

presence the continuous test of that consecration. It is this divine anointing on the preacher that secures his consecration to God and his work. Other forces and motives may call him to work, but this only is consecration. A separation to God's work by the power of the Holy Spirit is the only consecration recognized by God as legitimate.

"The unction, the divine unction, this heavenly anointing, is what the pulpit needs and must have. This divine and heavenly oil put on it by the imposition of God's hand must soften and lubricate the whole man—heart, head, spirit—until it separates him with a mighty separation from all earthly, secular, worldly, selfish motives and aims, separating him to everything that is pure and Godlike."—E. M. Bounds, in Christian Index.

LIVING IN GOD'S WORLD.

That this really is God's world seems to be a very difficult thing for some people to believe, at least in any practical and helpful way. But the far-reaching truth of the contention is not open to argument. Of course there is another truth that has to be put alongside that one: this is man's world too, and that latter fact modifies and changes things at very many points. Whether or not man remembers that this is God's world, and lets the fact have its due weight and influence in his life and actions, God never forgets that this is man's world, and never once does He fail to respect the rights and privileges that are yours and mine. The universe must be the expression of His thought and the wonder and beauty that are all about us are revelations of Himself, but He doesn't compel us to see and to understand for ourselves. This being His world He must have wonderful and beneficient plans and purposes in regard to man, who is the crowning thing upon it, but He doesn't force those plans and purposes at any point; indeed He often leaves it to man to search out for himself what they in reality are and how they may be realized. He is wonderfully generous and fair and just in His treatment of us in this regard. If we only remembered that it was His world as He remembers that it is ours!—Christian Guardian.

ACCURATELY ACCOUNTING FOR SUNDAY SCHOOL MEMBERS.

(Continued from First Page.)

a disorganized state because of the special effort. That contingency was guarded against by a strengthening of the organization before the campaign was started.

Nevertheless each school is faced with the question of holding its membership, and herein comes the necessity for making an accurate plan for pupil accounting. This involves a system of records.

The record systems of the Sunday school are frequently regarded as very secondary and without particular significance. For this as well as other reasons little attention is devoted to them. If a pupil is to be recorded as a member and then permitted to attend irregularly and without definite aims consciously kept before him, there is not much need of a record of any kind. But where the attendance of the pupil is looked upon as an opportunity for a genuine service to be rendered for him and by him, then there is a peculiar significance to the kind of records.

Two systems are recommended for Methodist Sunday schools. For small schools the Fowler's Secretary-Treasurer's Record Book and the Meigs Star Class Record Book should be secured from the Publishing House. For larger schools of ten or more classes, the O K Record System is advised. This last named system is graded for the departments and classes and is available in loose leaf form, tight-bound or in card form.

When you have won a member make a record of it. When he is enrolled keep in close touch with him. Report to the home from month to month as to his record. Mark on points which are fair to the pupil and have significance for his development in the Christian life. Keep a historical record of his development in the Sunday school career, showing honors won, when he was converted, when he was promoted, and kindred matters. Pupil accounting is a great service and demands care and painstaking effort.

The Bethlehem House, Nashville, Tenn., a training center for Social Service Work for Negroes, has been remade by a Centenary investment of $60,000.

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OUR DISCIPLINE SAYS

That "Education sound in principle and Christian in spirit is fundamental to the work of our Methodism." "Institutions dedicated to a distinctly Christian culture are a necessity to the Church's divinely appointed ministry of service."

OUR SCHOOLS SAY

That they are "special agencies of the Church for the salvation of the world;" that they are "best fulfilling their mission when they are doing most to fashion the character of youth in the image of the Master."

REASON SAYS

That no college can lift itself up by its bootstraps. Inadequately equipped schools cannot produce adequately trained Christian leaders. Without the backing of the Church our schools must inevitably fall short of their great spiritual purposes.

WHAT DO YOU SAY?

Your part in the Christian Education Movement is your answer. Our schools will be firmly established when these millions are paid, but colleges cannot live on promises.

YOU HAVE PLEDGED---HAVE YOU PAID?

THE ITINERANT WHEEL.

Just two years ago, the little place I occupied in the great itinerant wheel turned and I was transferred from the North Mississipi to the Louisville Conference. On the 4th of November, 1922, I started in a Ford car on a journey of more than six hundred miles; after a weary journey of five days' travel, interspersed with breakdowns and delays, we reached Brandenburg, the romantic and picturesque county site of Mead County, Ky. Here we met with a royal reception, found a loyal band of Methodists, and for two years we loved and labored with these good people; and they were fruitful years. The church was built up, and all the departments of the church became active. We shall always recall our pastorate there with deep pleasure and satisfaction, for they were years of harmony and good fellowship.

On Sept. 23, 1924, we turned our faces toward Camphellsville, the seat of our Conference. The day was cool and crisp, but bright with a mellow sunshine that suffused our souls with a sad, peaceful joy like that which we experience when we stand in the presence of venerable age, quietly waiting for the close of a life well spent. The roads were good, and the motor of the car hummed in unison with the throbbing heart and living nature; the distance was less than one hundred miles; and about 5 o'clock, after a pleasant drive through a most beautiful country, whose deep green foliage was just receiving the first golden touches of autumn's frosty fingers, we drew up to the hospitable home of a good Baptist brother, whose doors were thrown open to us, and where we found most congenial entertainment. Those uplifted hills with their crested fronds mottled with crimson, gold and green, declare the glory of God. With Emerson we might well say:

"Think me not unkind and rude,
That I walk alone in grove and glen;
For I go to the god of the wood.
To fetch his words to men."

The little city of Camphellsville is a wide-awake town of several thousand inhabitants. The churches are wonderful for such a town. We found the Methodist church where our Conference was to he held a new structure of ample proportions and adequate in every respect for modern church work. The great pipe organ, with the pipes high up in the corners of the building, and the chimes, were the unusual features of this modern church.

Rev. L. F. Piercy, who had been pastor for the past five years, was a great host, and the great Conference of more than two hundred and fifty was well entertained. Bishop Darlington was at his hest, mellow with deep feeling, zealous, fervent, spiritual. He is in great favor with this Conference.

There was cause for deep gratitude on the part of the members of the Conference—not a death in the active ranks, not a reproach on the good name of a single preacher. The entire session was marked hy peace and harmony.

Well, after five busy days, the Conference is about to come to a close, and become history. The Bishop looks haggard and careworn. He was with the cabinet till 2 o'clock. How hard it is to make the appointments now! It seems that we may have to modify our system in the near future. People are restless and hard to please; preachers are ambitious for place and prominence. Some rehel at almost every Conference.

Our supply of efficient pastors is not sufficient to meet the pressing needs of our great and growing church. Much territory in the open country is lying waste, ripe unto the harvest of the very best blood of our nation. There is no hetter material out of which to mold the finest Christian characters than the youth of the country. The church that best cultivates this field is destined to be the dominant church of this nation.

The good Bishop delivers a deeply touching address on the eve of announcing the appointments. He expresses regret that some preachers will have to he disappointed, and some good women and helpless children will have to endure privations and undergo hardships. But as a compensation he points to the reward that comes through sacrifice and service. A deep silence steals over the great throng as the Bishop, with a voice broken and vibrating with pathos, pleads for Divine grace to sustain those who are about to receive their commission at the behest of the church. What expectancy! What fond hopes and forehoding fears! No one but a Methodist preacher and his family can tell. The reading or announcement of the assignments has hardly well started till I am startled with: "Monticello, J. A. Poe." My, where is it and what is it? Can we go to that unknown place? Peace, be still, anxious heart: God rules and all is well. I am an itinerant preacher under vows to go where sent, with a promise ringing down through the ages: "Lo I am with you to the end of the world."

"Praise God from whom all hlessings flow," breaks from five hundred lips and rolls through the huilding; the henediction is pronounced; all is commotion, some are receiving congratulations, others condolence; some faces are pathetically sad, others are wreathed in smiles; some eyes shine with a light of joy, others swim in tears of disappointment. There is nothing else under the sun quite comparable with the reading of the appointments at an Annual Conference.

Soon the seething mass of humanity melts and vanishes away. One hundred and seventy-eight traveling preachers, with their wives (some of them) and lay delegates turn their faces toward home, more than half of them to pack their small possessions and say a sad good-hy to dear friends with whom they had lahored one, two, three, four and five years. Many hearts hleed and many eyes are dimmed with tears when these pastors and people say good-by.

A touch of pathos in the stolid hreast.
Brings to the weary soul peace and rest;
And when the heart hreaks and hleeds,
The spirit on the hread of heaven feeds.

The return home; earnest discussions of places and people; the packing, the loading of the overland trucks, that seem destined to seriously cripple the husiness of the railroads; the journey by auto over good hard-surfaced roads; the arrival at the new appointment; the reception at the hands of strangers (they are not strangers, for are they not our people, and do we not love every one of them?) is an experience that is common to all the great army of Methodist itinerant preachers.

Our lot fell to us in a pleasant place; a nice, two-story parsonage, well furnished, set in the midst of beautiful shade trees; a garden well set with vegetahles; the larder supplied with good things to eat, and a hearty welcome to the pastorate of a full-time church, located in a good town that is the county seat of one of the best counties in this section. Our natural resources are great, consisting of coal, oil, gas, timher, with a farming section well adapted to growing of all kinds of grass, grain, fruits, vegetables, tobacco and cotton (hut cotton has not hecome king yet). We expect a great pastorate here with this most genial, hospitahle people. We are now enjoying a wonderful "Indian summer," with a mild atmosphere that is surcharged with pure ozone, making as healthful a climate as can be found in any country.

Our Conference is growing very rapidly in some respects. The salaries are advancing rapidly, and all the financial budget is keeping pace.

With best wishes for the dear New Orleans Christian Advocate and the dear readers, I am, yours in fond memory,

JAS. A. POE.

Though the first missionary ever appointed by American Methodism was sent to the French of Louisiana in 1820, the Centenary has won greater results among these people in four years than was obtained in the previous 100 years.

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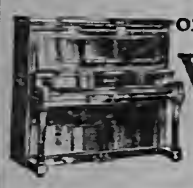

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Vardaman, at Elsie, Dec. 4.
Buena Vista, at B. V., Dec. 5.
Greenwood Springs, at New Hope, a.m., Dec. 6, 7.
Amory, p.m., Dec. 7, 8.
Woodland, at W., a.m., Dec. 13, 14.
Houston, p.m., Dec. 14, 15.
Okolona, a.m., Dec. 20, 21.
Shannon, at S., p.m., Dec. 21, 22.
Aberdeen, a.m., Dec. 27, 28.
Smithville, at S., p.m., Dec. 28, 29.
Tremont, at Hopewell, a.m., Jan. 3, 4.
Fulton, at F., p.m., Jan. 4, 5.
Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan. 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Paine Memorial, p.m., Jan. 19, 20.

The District Stewards will meet at Okolona, Nov. 26, at 2 p.m. The pastors of the district are called to meet at Okolona Nov. 25, 7 p.m., to Nov. 26, 8 p.m., for conference and organization. There will be outside inspirational speakers to bring some real messages to us. Let every pastor in the district be present and see that his district steward is on hand also. There are very important matters to be looked after at this meeting.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

Booneville Station, preaching Nov. 30; Q. C. Dec. 4, night.
New Albany Ct. at Ingomar, Dec. 6, 7 a.m.
Myrtle, at Myrtle, preaching Dec. 7, night; Q. C. Dec. 8, 11 a.m.
Baldwyn at Baldwyn, Dec. 11.
Corinth Ct., at Marvin, Dec. 12.
Rienzi Ct., at Bethel, Dec. 13, 14.
Ripley, preaching Nov. 16, night; Q. C.
Kossuth, at Wesley Chapel, Dec. 20, 21.
Iuka Ct., at Mt. Evergreen, Dec. 27, 28, 11 a.m.
Iuka Station, Dec. 28, night; Q. C. Dec. 29, 9 a.m.
Burnsville, at Burnsville, Dec. 31.
Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, Jan. 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.

District Stewards are requested to meet at First Methodist Church, Corinth, Tuesday, Nov. 25, 1924, at 11 a.m.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Longview and Sessums, at Longview, Dec. 6, 7.
Starkville, preaching, Dec. 7, p.m.; Q. C., Dec. 9.
Chester, at Salem, Dec. 13, 14.
Ackerman and Weir, at Ackerman, Dec. 14, 15.
Columbus, First Church, Q. C., Dec. 16.
Columbus, Central Church, Q. C., Dec. 18.
Caledonia, at Mt. Pleasant, Dec. 20, 21.
Kosciusko ct., at East Union, Jan. 3, 4.
Kosciusko sta., Jan. 4, p.m.
Brooksville, Q. C., Jan. 7.
Noxapater, at N., Jan. 9.
Highpoint, at Center Ridge, Jan. 10, 11.
Louisville, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia, Jan. 15.
Crawford and Mayhew, at Crawford, Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Mashulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.

The District Stewards of the Columbus District are requested to meet at the First Methodist Church in West Point, Tuesday, Nov. 25, at 2 p. m.

JOS. B. RANDOLPH, P. E.

Greenville Dist.,—First Round.

Shelby, Dec. 7, 11 a.m.
Clarksdale, Dec. 7, 7 p.m.
District Stewards' Meeting at Clarksdale, Dec. 8, 2 p.m. Preachers' Meeting at Clarksdale, Dec. 8, night, and Dec. 9, morning and afternoon.
Arcola, Dec. 12, 6:30 p.m.
Cleveland, Dec. 14, 11 a.m.
Boyle, Dec. 14, 7 p.m.
Shaw, Dec. 16, 3 p.m.
Leland, Dec. 16, 7 p.m.
Hollandale, Dec. 17, 7 p.m.
Glen Allan, Dec. 18, 7 p.m.
Greenville, Dec. 19, 7 p.m.
Coahoma, Dec. 21, 11 a.m.
Duncan, Dec. 21, 7 p.m.
Evansville, Dec. 28, 11 a.m.
Merigold, Dec. 28, 7 p.m.
Walls, Jan. 4, 11 a.m.
Tunica, Jan. 4, 7 p.m.
Gunnison, Jan. 11, 11 a.m.
Rosedale, Jan. 11, 7 p.m.
Lula, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Winona ct., at Bethlehem, Dec. 6.
Winona sta., Dec. 7, 11 a.m.; 8, 7 p.m.
Pickens and Goodman, at Pickens, Dec. 7, 7 p.m.; Dec. 8, 11 a.m.
Paris ct., at Paris, Dec. 13.
Holly Springs, Dec. 14, 11 a.m.; Dec. 15, 10 a.m.
Red Banks ct., at Red Banks, Dec. 14, 7 p.m.; Dec. 15, 10 a.m.
Poplar Creek ct., at Shiloh, Dec. 20.
Kilmichael ct., at Kilmichael, Dec. 21, 11 a.m.; Q. C., 2 p.m.
Tie Plant ct., at Tie Plant, Dec. 21, 7 p.m.; Dec. 22, 11 a.m.
Vaiden and West, at Vaiden, Dec. 28, 11 a.m.; Q. C., 2 p.m.
Coffeeville ct., at Coffeeville, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.
Waterford ct., at Waterford, Jan. 3.
Ashland ct., at Ashland, Jan. 4, 11 a.m.; Q. C., 2 p.m.
Lamar ct., at Lamar, Jan. 4, 7 p.m.; Jan. 5, 11 a.m.
Ebenezer ct., at Hebron, Jan. 10.
Sallis ct., at Sallis, Jan. 11, 11 a.m.; Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Monday, Jan. 12
Duck Hill ct., at Duck Hill, Jan. 18, 11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.

The pastors of the district are called to meet at Grenada, Thursday, Dec. 4, at 2 p. m., for the purpose of agreeing upon some plan for the year's work. Matters of vital interest to each one will be under consideration. Public service at 7 p. m. Meeting will continue till noon, Friday, at 2 p.m. Friday, Dec. 5, the district stewards are called to meet at the Methodist church in Grenada. It is hoped that we may have a large attendance, both of pastors and stewards.

E. S. LEWIS, P. E.

(Continued on Page 15.)

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Housewives make a great mistake in allowing themselves to become so ill that it is well-nigh impossible for them to attend to their household duties.

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CAN BE STOPPED [illegible] To prove that I will [illegible] you can be free from getting [illegible] and you backache and [illegible] Walker's Prescription [illegible] paid under plain wrapper. No obligation. No cost. [illegible] gland trouble, [illegible] by telling me [illegible] is nine. Simply send [illegible] and prove that [illegible] and be rid of [illegible] er and be rid of [illegible]

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Helps make rich, red blood and revitalize weak nerves

WEAK NERVES AND THIN BLOOD

RUIN HEALTH OF THOUSANDS WITHOUT THEIR EVER SUSPECTING THE REAL CAUSE OF THEIR TROUBLE—IRON STARVATION

An enormous number of people who ought to be strong, vigorous and in the prime of life are constantly complaining of weak nerves, headaches, pains across the back, disturbed digestion, shortness of breath, palpitation of the heart, a general "run-down" condition, melancholy, bad memory, etc., all as a result of iron starvation of the blood.

There are 30,000,000 [illegible] red blood corpuscles in your blood and [illegible] have iron. Without iron your blood [illegible] power to change food into living [illegible] tissue, and nothing you eat [illegible] of it good you do not get the full [illegible] and as a consequence you [illegible] grossly weakened both in body and mind.

If you are not [illegible] we ask you to your self to make the following test: See how long you can work or [illegible] without becoming tired. Next [illegible] iron which lets of Nuxated Iron [illegible] day after meals for two weeks. Then test your strength again and see how much you have gained.

Millions of people [illegible] Nuxated Iron. It will not injure the teeth, nor disturb the stomach, but [illegible] it does make the iron in your blood [illegible] like the iron in spinach, lentils, and apples and [illegible] peoples all over the world [illegible] by the manufacturers [illegible] factory results. [illegible] the word "Nuxated" [illegible] and the letters N. I. on every tablet. [illegible]

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Dr. John W. Shackford, General Secretary of the Sunday School Board, was a welcome visitor at our recent Conference at Crowley.

The Sunday School Board at the Crowley Conference elected the following Sunday school officers:

Rev. C. D. Atkinson, Conference Superintendent.

Mrs. R. C. Culpepper, Elementary Superintendent.

Rev. H. L. Johns, Superintendent of Young People's Work.

Dean R. E. Smith, Superintendent of Adult Work.

Dr. A. S. Lutz, Leadership Training.

A tentative date, March 23-26, was announced for our ninth annual Sunday school conference, the place of conference to be announced later. Bishop Hay and Dr. Parker have consented to take part on the program of thia coming conference. This State-wide conference has met at the following places: Alexandria twice, Mansfield twice, Shreveport once, Ruston once, Lake Charles once, Homer once.

Our records show that one out of three of our Sunday schools supported financially our conference program by sending in an offering, the total amount being $1,591.85. The amounts by districts are as follows:

Shreveport	$316.00
Monroe	275.19
Baton Rouge	229.31
New Orleans	218.74
Ruston	218.00
Alexandria	185.62
Lake Charles	148.99

Our Conference goal for Sunday School Day offering for the coming year is $4,000, this amount to be raised by each school setting as a goal a silver offering of 10 cents from each pupil.

The following resolutions were adopted at the Crowley Conference:

"Whereas, there has been pending before the Louisiana Annual Conference for several years negotiations which pertained to the formal entrance of our church as a denomination in Louisiana into membership in the International Sunday School Association, now reorganized as the Louisiana Council of Religious Education; and,

Whereas, the International Sunday School Association has been a great pioneer in the field of Sunday school work in Louisiana and has rendered an excellent service, giving inspiration to many hundreds of pastors and lay workers; and,

Whereas, our Southern Methodist Church has as a Sunday school program a work calculated to achieve a tremendous upbuilding of our Methodist Sunday schools, and is both an adequate program and inferior to none; and since our Conference Sunday school work is accomplishing desirable results, and needs to have the whole-hearted and unhampered support of every Methodist Sunday school in the Conference; and,

Whereas, finances have been inadequate for the support of this work within the bounds of our Conference; therefore,

Be it resolved (1), That after a careful study of the merger problem and of the relationship of our Conference Sunday school program to the work of the Louisiana Council of Religious Education, it is the mind of this Conference that we should not enter into official relationship with that organzition. (2) That we express to this agency our cordial appreciation of their work in the past and wish for their success in their own particular field.

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

We are closing the Standard Training School at Clarksdale to-morrow—Friday. We have four courses and will issue about fifty credits. The interest has been deep from the first day and has grown deeper each day. The leaven of the gospel is being thoroughly planted in the hearts of the leaders, and it is working in the whole social order, and will continue to work until the entire lump is permeated with its transforming power. One class has been studying the origin, the genius and purpose of Methodism. This class love their church more intelligently and are better equipped for the work of the kingdom after learning more of this most wonderful, world-wide organization. Another class has been studying human nature with its deep and ever growing needs, and how to meet these needa as they are evidenced. This class has been taught by Mrs. Randolph.

Another class has studied Stories and Story Telling, the one universal and most effective method of conveying the truth. The Master used this method of teaching constantly. Mrs. Tempelton, of Atoku, Tenn., taught this class. The Missionary Message of the Bible, a new Bible course, was taught by Rev. E. S. Lewis. This course gives the mind and heart of the Master as he thinks and feels for a lost world. Through these studies we are helping to build the kingdom of God. It is gratifying to witness the whole-hearted response the people are giving to this work. We thank God and take courage.

FROM COUSHATTA, LA.

The members of the First Methodist Church of Coushatta were gratified at the return of their minister, Rev. Louis Hoffpauir, who has been with us as a pastor for the last two years. Mr. Hoffpauir is very popular with all denominations, and is given a warm welsome by all. Under his energetic leadership a handsome brick church has been built. The church has advanced spiritually, and the membership has increased; the work prospers in every way. We expect fine results in the coming year with such a leader as our pastor.

MRS. EMMA STOTHART.

EVANGELISM IN MY SUNDAY SCHOOL.

By W. I. Canter, D.D.

The most successful evangelistic campaign I have had in the Sunday school was on the occasion of using the literature and methods of the General Sunday School Board just as they came to me.

During the months preceding the intensive period I made use of the literature provided for the members of the Council, studying the leaflets, and discussing them with the school workers—bringing the distinct thought of the month clearly to their attention.

In addition to this, letters were sent to parents, as well as to teachers, urging them both to work and pray for the salvation of every member of the school.

The most important thing in this connection is to keep the idea of mechanical manipulation entirely out of mind, and work for a spirit-led corps of leaders.

No child or other person was overurged. Sabbath after Sabbath, the plea was made. Easter Sunday was looked forward to as a time of decision and confession. The matter began to be discussed in the homes. Inquiry became a daily occurrence.

It may here be emphasized that we sought to make all these things the vehicle of the Holy Spirit—to make it easy for him to reach the hearts of the unsaved of the school.

After the three months' period of preparation we received on Easter Sunday a number equal to 25% of the active membership of the church. And one of the most encouraging features was that they came from every department. Old men and children, with the intermediate ages, were present at the altar.

(Continued on Next Page.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Livonia, at Lantinash, Nov. 30.
Baton Rouge, at First Church, Nov.
Plaquemine, at Donaldsonville, Dec.
Gonzales, at Meadow's Chapel, Dec.
Greensburg, at Greensburg, Dec. 13,
Pine Grove, at Pine Grove, Dec. 14,
Hammond, Dec. 20, 21.
Amite, Dec. 21.
East Feliciana, at Clear Creek, D 27, 28.
Keener Memorial, Dec. 28.
St. Francisville, Jan. 3, 4.
Istrouma, Jan. 4.
Zachary, at Slaughter, Jan. 10, 11.
Clinton, at Clinton, Jan. 11.
Denham Springs, at Live Oak, J 17, 18.
Natalbany, Jan. 18.
Baker, at Baker, Jan. 24, 25.
Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.
Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.
Washington, at Angie, Feb. 7, 8.
Franklinton, Feb. 8, 9.
Springfield, Feb. 14, 15.
Kentwood, Feb. 15.

This district has two pastor charges for each Sunday, but one the quarter, and this schedule planned with circuit schedules befo me. They have been made to fit th schedule with two exceptions. An change or postponement will be dif cult to make; please do not ask unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Leesville, Sunday, Dec. 7, 11 a.m.
Barham, Sunday, Dec. 7, 7:30 p.m.
Abbeville, Sunday, Dec. 14, 11 a.m.
Gueydan, at Estherwood, Sunday, Dec. 14, 7:30 p.m.
Zwolle, at Zwolle, Sunday, Dec. 21, 11 a.m.
Many, at Many, Sunday, Dec. 21, 7:30 p.m.
De Ridder, Sunday, Jan. 4, 11 a.m.
Merryville, Sunday, Jan. 4, 7:30 p.m.
Crowley, Sunday, Jan. 11, 11 a.m.
Maxie, Sunday, Jan. 11, 7:30 p.m.
Indian Bayou, Sunday, Jan. 18, 11 a.m.
Rayne, Sunday, Jan. 18, 7:30 p.m.
Lafayette, Sunday, Jan. 25, 11 a.m.
New Iberia, Sunday, Jan. 25, 7:30 p.m.
Sulphur and Vinton, at Vinton, Sunday, Feb. 1, 11 a.m.
Lake Arthur, Sunday, Feb. 1, 7:30 p.m.
Lake Charles, Sunday, Feb. 8, 11 a.m.

J. B. WILLIAMS, P. E.

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EVANGELISM IN MY SUNDAY SCHOOL.

(Continued From Page 12.)

This was only a few years ago. Some of the most active members, both official and private, in that church have come from that Easter morning group. Two at least, if not others, are preparing for life service. The growth of this church has continued until it is now more than twice as strong in every way as before.

I have used the method proposed by the Board each year with varying success. But my experience is that the more nearly we follow the plan outlined, the more fully our workers acquaint themselves with the literature, and above all, the more strongly the spiritual feature is emphasized in the list of workers, and in the work itself, the greater the success.

A Sunday school which does not lead its members to Christ is worse than a failure. It is not worth the cost in labor or money. I would say that the plan given us, with the necessary variations to meet local conditions, carried out in the right spirit each year, will help mightily in solving the problem of the future growth of the church and the salvation of the new generation.

But we must never allow it to be mechanical. And we must seek and have the guidance of the Holy Spirit.

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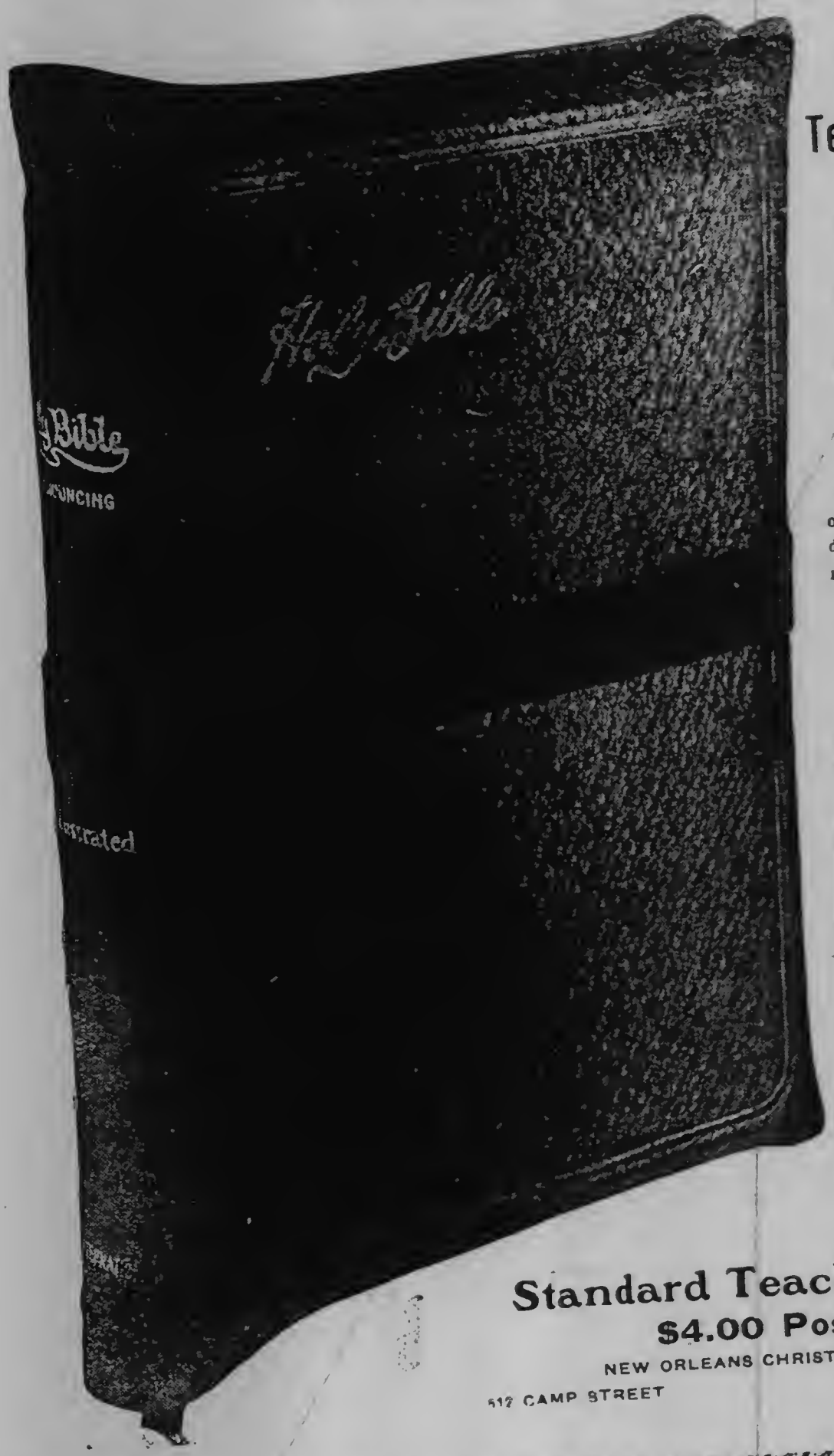
For Young and Old



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LOUISIANA CONFERENCE.

Merryville Young People Give Program.

In the absence of the pastor, Rev. S. D. Howard, of the Methodist Church, the Young People's Missionary Society gave an interesting costume program on Sunday evening. Program—Chorus, "Jesus Calls Us." "The Kingdom is Coming;" Scripture reading, Romans 12, by Miss Anna Bakak, president; prayer, Lonnie Willis; duet, "Christ for the World We Sing," Clarence Fuller and Ester Mae Newton; reading, "A Delegate to District Conference," Miss Doily Grady; "The Missionary Society Around the World," was given in costume by the following, and proved unusual and attractive; Huehow, China, Miss Rakak; Osaka, Japan, Miss Lucille Franklin; Seoul, Korea, Miss Lidia Meadows; Havana, Cuba, Miss Bonnie Bell Walling; Chihuahua, Mexico, Miss Mildred Coehran; Congo Belge, Africa, Miss Alpha Houston; Rio de Janeiro, Brazil, Miss Lois Yawn; Janesville, U. S. A., Miss May Dawson. Song, "Follow Me;" selection by orchestra; dismissal prayer by Mr. Luther Newton.

SNAPSHOTS FROM BRAZIL.

Installment II.

If it be true that "the more kinds of people you see, the more things you do, the more things that happen to you, the richer you are," then we are all millionaires this day. Awfully diffieult reporting things, with events popping so fast.

Bello Horizonte, Brazil, Sept. 8.

Sao Paulo, Piraeieaba, Rebeirao Preto, Bello Horizonte, Juiz de Fora, Pètropolis, Rio de Janeiro, a list of plaees dear to Southern Methodism. And we have seen them all with their ehurches, parsonages, ehapels, eolleges, day schools, the Publishing House, Institutional Chureh, student groups and chureh members. We have been in the homes of friends whose names are long familiar, we have eaten at their tables, laughed with them, and rejoieed with them. Never again will Brazil be a strange field.

Miles and miles of maroon red roads as smooth and dustless as a floor, that is the road from Piraeieaba to Ribeiro Preto, and we did it in a Ford. Nobody eould tell us the distanee, but it is about 150 miles, and it took seven hours. At places from horizon to horizon the eye met only eoffee bushes, and it was easy to believe that we were in the greatest coffee field in the world. It was a lonely way. Nobody traveling but us. We met a few ox-carts, some stray eattle, a horseman or two, and some groups of people on foot. One mother raised her baby hastily so the little one might see the roaring eoncern go by. (Silent operation was not one of the virtues of that Ford.) The rude wayside shrines were objeets of interest. We ecunted ten of them, eaeh with its eross and the remains of offerings. As we neared our destination darkness eame on. The dust thickened, we met more Fords going home to the eoffee ranches, and from the top of a hill we could see the lighted city of the valley. It was a glorious ride, with thrilling scenery at intervals, but we agreed that the best sights of the day were the one we left and the one we reaehed: Misses Stradley, Schaleh, Kennedy, and Porter waving us farewell from the beautiful Piraeicabano; and the other quarette, Misses Putnam, Matthews, Moore, and Clark as they appeared in the broad glow of weleoming light that formed the Collegio Methodista doorway.

No, we did not see the diamond mines. They kept them a short but safe distanee away, up in the mountains. We did see the chureh day sehools whieh pry some of the poorest children loose from the clay setting and polish them into the likeness of Christian men and women. They are the true jewel mines of Brazil.

We saw our first leper yesterday, another one to-day. No wonder Naaman the Syrian was willing to give ten talents of silver, six thousand pieees of gold, and ten changes of raiment to be eured of that.

If those of you who have traveled the Freneh Broad Valley between Knoxville and Asheville will imagine those hills strangely eovered with royal palms, Parana pines and bamboo thickets, bananas, pineapples, and oranges, eoffee bushes, sugar eane, and blooming orchids, you will have an idea of the Valley of the Parahyta between Barru de Pirahy and Juiz de Fora.

Put a Swiss chalet or two amongst the folds of the hills, tiny eross-erowned ehapels or big ornamented churches here and there, thatehed-elay huts for the barefooted Negro people, blaek goats browsing around conieal anthills, long horned eattle with Roman noses, and burros almost hidden under their loads. There is plenty of loeal eolor. Men and women are working in the fields or along the river banks, two, four, or even twelve-team ox-carts ereak along in the dust, soldiers stroll about in the blue and searlet of the national troops, priests are present with shovel hats and long blaek gowns. Men embrace each other in fervent greeting, and there are erowds going on a pilgrimage to the shrine at Congonhas de Campo. The river eascades along absorbed in its own pusuits. Little ehildren wave hands at the train, and we conclude that humanity works and plays and worships among the mountains of Minas Geraes much as it does among the mountains of Tennessee.

We are not in the least deceived. We recognize you at onee, Linimento de Sloan (Sloan's Liniment), Ageneia Ford e Fordson, Underwood Maehina de Eseriver (Underwood Typewrlter), Farina Lactael Nestles (Nestles' Food), and Dr. Ayres' Salsaparilha. Your Portuguese eostume is no disguise, and you do not look a bit better on Brazilian billboards than you do in the States.

There are a few adverse superlatives which need to be used about the approaeh to Bello Horizonte; the roughest road, the queerest ears, the hardest seats, the least elean diner,

(Continued on Last Page.)

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You should obtain this famous Prescription now at your nearest drug store in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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To break up a cold over night or to cut an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old-style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size, thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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Buick 4...30 mi.	Chalm's...23 mi.	Max'l (25) 20 mi.	
Buick 6...24 mi.	Olds. 6...23 mi.	Nash 6...22 mi.	
Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.	
Hupp.....25 mi.	Oakland 6..24 mi.	Stutz'r 8 18 mi.	
Dodge....28 mi.	Over'd 4..32 mi.	Cole 8....17 mi.	

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TURN TO THE RIGHT.

When you walk along the streets of an American city now you will find that frequently you have to turn to the left or collide with some person whose feet have not yet been Americanized. In his own country he turned to the left, and his feet insist upon pursuing that fashion here.

That small thing illustrates a big fact. Americans are learning to turn to the left, in social observances, in morals, and in their institutional ideals—all to avoid collision with alien purpose.

We have talked a great deal in this country of assimilating the newcomer. Instead of assimilating him, we are being assimilated by him.

And with the new purpose now so resolutely held in Congress, to give to the country a wise and restrictive immigration law, and with Americanization projects in operation under the churches, reform societies, schools, and clubs, it is time for American citizens to stop all their turning to the left and come back to the good old fashion to Turn to the Right.

As we walk our streets let us Turn to the Right. Let foreign feet change their custom. They will learn after a time to accommodate themselves to the right custom of this country.

In our acceptance of books and plays let us Turn to the Right. If necessary, let us have legal and moral collision with the decadent literature and drama which imported and unmoral intellectuals are delivering to American youth. These overripe intellectuals are pandering to their own vicious taste and to their greed for money, and are seeking to corrupt the taste of America. There is one quick remedy. Let us Turn to the Right and compel these aliens to Turn to the Right or else to collide with an irresistible force.

Let us Turn to the Right once more in our observance of the Sabbath day. The peoples who have swarmed in here from continental Europe, with no regard for Sabbath observance in the Protestant sense, would make God's holy day a time of riotous pleasure. They turn to the left on Sabbath day, and our all too tolerant Americans are turning to the left to avoid collision. Let us Turn to the Right, no matter what it costs.

Let us Turn to the Right on the reading of the Bible in the public schools. If Bolshevists, atheists and others want to turn to the left, never mind. Turn to the Right in the historic American fashion. It is sanctified in the law of God and in the traditions of this country.

Let us all quit turning to the left to accommodate the ignorant and arrogant purpose of the alien.—Christian Statesman.

ENOUGH OF THE ARMCHAIR.

We have had enough of armchair, pulpit or merely "spoken" Christianity. What is needed is to put acted Christianity on the stage of history, or, if you will, to make it a dominating social force, as Buddhism, Hinduism, and Mahommedanism are dominating social forces in certain communities which profess them. Hence there is a connection, and a deep one, between play-acting and religion. The trouble about our religion is that for the most part it remains an unacted drama in our social life. And for that reason its deepest truth escapes us. In spite of all the eloquence and the arguments employed to make it clear—L. P. Jacks.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

(Continued From Page 11.)

Greenwood Dist.—First Round.

Inverness, Dec. 4, 7 p.m.
Tchula, Dec. 5, 7 p.m.
Moorhead, Dec. 7, 11 a.m., 2:30 p.m.
Ruleville, Dec. 7, 7 p.m.
Sunflower, Dec. 8, 2:30 p.m.
Belzoni, Dec. 8, 7:30 p.m.
Indianola, Dec. 10, 7 p.m.
Minter City, Dec. 12, 10:30 a.m.
Schlater, Dec. 12, 3 p.m.
Tutwiler, Dec. 14, 11 a.m., 3 p.m.
Drew, Dec. 14, 7 p.m.
Greenwood, Dec. 15, 7 p.m.
Swifton, Dec. 17, 3 p.m.
Itta Bena, Dec. 17, 7 p.m.
Bowling Green, Dec. 21, 11 a.m.
Black Hawk, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Sidon, Dec. 28, 11 a.m., 2 p.m.
North Carrollton, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.
Meeting of district stewards, Dec. 11, 10:30 a.m., at Greenwood.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—First Round.

Batesville, Dec. 15, 7:30 p.m.
Como, preaching, Nov. 30, 11 a.m.; Q. C., Dec. 16, 4 p.m.
Sardis ct., preaching, No. 30, 7:30 p.m.; Q C Dec 15, 7 3 p m
S[illegible] Q C [illegible] 7 [illegible] p m
[illegible] at Olive Branch, Q. C. [illegible] 2 p.m.
Byhalia at Lyons, Dec 21, 11 a.m.
Courtland at Courtland, Dec 28, 11 a.m.
[illegible] at Terry, Jan 4, 11 a.m.
Clearwater, at Clearwater, preaching Nov 23, 7:30 p.m., Q C, Jan 5, 11 a.m.
Hernando, preaching, Nov. 23, 11 a.m., Q C Jan 5, 7:30 p.m.
Arkabutla, at Hunters Chapel, Q. C. Jan 7, 11 a.m.
Lake, at Laketown, Q C, Jan. 9 11 a.m.
Cockrum, at Palestine, Q. C., Jan 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan 12, 11 a.m.
Mount Pleasant, at Mount Pleasant, Q C, Jan. 13, 11 a.m.
Shelby, at Eureka, Jan 16, 11 a.m.
Coldwater, at Sledge, Jan 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q C., Jan. 26, 7 30 p.m.

J. TILLERY LEWIS, P. E.

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Thousands of people die because of [illegible] write to THE PIPOS SANITARIUM [illegible] pamphlet which explains the cause and outcome [illegible] tarium treatment

SORES

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Sold by [illegible] W F Gray & Co [illegible] Nashville, Tenn.

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Vapo Cresolene

[illegible]

It is [illegible] whooping cough

Send for descriptive [illegible]

Vapo-Cresolene Co [illegible]

A CRYING CHILD

wants attention but a coughing child needs attention.

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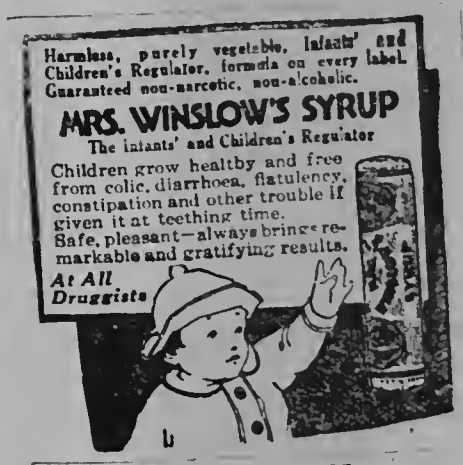
CHAMBERLAIN'S COUGH REMEDY

stops alarming croup coughs, eases stuffy, wheezy breathing, raises choking phlegm easily, allows restful sleep. Benefits both children and grown persons.

Keep a bottle in your home all the time

No Narcotics. Sold everywhere.


Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
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This is why intestinal specialists state that constipation is the primary cause of three-quarters of all illness, including the gravest diseases of life.

Physicians Advise Lubrication for Internal Cleanliness

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste, and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

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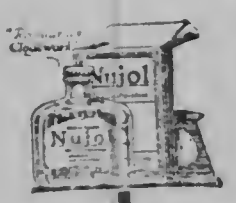

Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness.

FROM GEORGETWN. MISS.

Dear Mr. Editor: To my delight we were returned to Georgetown for another year, and say, a cyclone struck the parsonage on the night of the 15th, but nothing was injured but the dining table.

The people of the town, both Methodist and Baptist, brought in good things to eat, until it seemed the table could support no more.

May the blessing of God rest upon every one that helped to make the pastor's heart glad. Our lines have fallen to us in pleasant places, yea, we have a goodly heritage.

We are planning for, praying for, and hoping for a great year in the Lord.

W. W. NELSON, Pastor.

FROM OAKDALE, LA.

In the wisdom of the powers that be and the providence of God, we have been returned to Oakdale for the fourth year. The people have given us a most gracious reception; all seem pleased with the "new preacher," and the outlook is most promising. In a home where we dined the day after Conference closed, a sweet little girl, still under 6 years, said to her mother privately, as she was about to start for school: "Tell Brother Shaw that if he had been moved, I would have cried my eyes out!" There's enough inspiration in that to carry one a long way.

Our presiding elder, Brother C. C. Wier, is entering upon his second year with faith and zeal. He keeps close to the heart of the preacher and leader, and knows the pulsebeat of his district. We have laid ourselves on God's altar anew, and expect by his grace to make this the greatest year of the four. Among our first endeavors shall be the placing of the New Orleans Christian Advocate in just as many homes as possible. We who are on the Board of Christian Literature realize how greatly our people need the paper, and how much the paper needs the support of this entire field. May God give the Advocate a gracious year.

ARTHUR M. SHAW.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERECE.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Bogue Chitto, Dec. 7, 11 a.m.
McComb, LaBranch Street, Dec. 7, 7 p.m.
Meadville and Bude, at Meadville, Dec. 14.
McComb, Centenary, Dec. 17, 7 p.m.
Monticello, at Monticello, Dec. 21.
Osyka, at Osyka, Dec. 28, 11 a.m.
Brookhaven, Dec. 28, 7 p.m.
Foxworth, at Foxworth, Jan. 4.
Magnolia, Jan. 7, 7 p.m.
Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson, Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

The ditrict stewards are requested to meet at the First Methodist Church, Brookhaven, Miss., Tuesday, Dec. 9, at 10 a. m. The pastors of the district are requested to meet at the same time.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Bonhommie, at B., Dec. 6, 7.
Petal, at Petal, Dec. 7, 8.
Purvis, at Purvis, Dec. 10.
Oloh, at Oak Grove, Dec. 13, 14.
Broad Street, Hattiesburg, Dec. 14, 15.
Silver Creek, at New Hebron, Dec. 17, 18.
Court Street, Hattiesburg, Dec. 21, 22.
Sumrall, at Sumrall, Dec. 21, 22.
Prentiss, at Prentiss, Dec. 27, 28.
Main Street, Hattiesburg, Dec. 28, 29.
Williamsburg, at W., Dec. 31.
Taylorsville, at T., Jan. 3, 4.
Heidelburg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Piave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

The district stewards are called to meet at Main Street Church, Hattiesburg, at 11 o'clock, Dec. 2, 1924. I have addressed a personal letter to each of the stewards, urging them to be present at this very important meeting. The duty of the district stewards is to properly distribute the assessments to the charges of the district, and they should be present to attend to this important work.

I have also asked the pastors, by special letter, to attend a meeting at the same time and place for the purpose of discussing policies for the year. The three topics to be discussed are: Early Collections; Better and More Effective Organization; Pastor-Evangelism. Let every man be in his place for the greatest service possible.

ROB'T SELBY, P. E.

Jackson Dist.—First Round.

Terry, at Terry, Dec. 7, 11 a.m., 2 p.m.
Madison, Dec. 14, 7 p.m.; Dec. 15, 10 a.m.
Flora, Dec. 14, 11 a.m., 2:30 p.m.
Madison, Dec. 14, 7 p.; Dec. 15, 10 a.m.
Bentonia, at Bentonia, Dec. 21, 11 a.m., 2:30 p.m.
Satartia, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Edwards, at Learned, Dec. 28, 11 a.m., 2 p.m.
Bolton, at Raymond, Dec. 28, 4:30 p.m., 7 p.m.
Harrisville, at Harrisville, Jan. 3, 4, 11 a.m.
Mendenhall, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m.
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

The district stewards will meet at the Capitol Street Church, at 10 a. m., Thursday, Dec. 4. All pastors and lay leaders are cordially invited to be present.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Meridian, East End, Dec. 7.
Meridian, Hawkins Memorial, 7 p.m., Dec. 7.
Meridian, Central, Dec. 14.
Meridian, Fifth Street, 7 p.m., Dec. 14.
Daleville, at Soule Chapel, Dec. 20, 21.
Lauderdale and Electric Mills, at E. M. Dec. 28.
Porterville, at Chapel Hill, Jan. 3.
Cleveland, at Mellen, Jan. 8.
DeKalb, at Pleasant Ridge, Jan. 9, 10.
Vimville, at Pleasant Hill, Jan. 13.
Matherville, at Poplar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatunna, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

District Stewards' meeting at Central Church, Meridian, Tuesday, Nov. 25, at 10 a.m. Will be glad to have all pastors present.

M. L. BURTON, P. E.

NOT SOLD ACROSS THE COUNTER

He had the money and there was no end to the things that he could buy. In a vague way he knew that whenever he tossed a coin across a counter he got back not a coin but the work and skill of men and women. But then he had the money, had always had it, and they had the skill and did the work, were indeed glad to do the work. He had always enjoyed the thing he bought, his toys and sweets, his clothes and theatres, his house and automobile, his books and pictures and all the rare old beautiful things from everywhere. He dreamed, and presto! his dreams came true, all by the magic he had in his pocket. All that he wanted he got, until one day he needed, and desperately, faith, and hope, and the love of God. He would have given all that he had, had these, too, been for sale.—Albert B. Cohoe.

Woman's Missionary Society

(Continued on Page 14.)

the poorest food, and the most comfortless surroundings we have found. There are no friendly porters to brush us, and we reached the city looking as though we had spent the summer sliding down the cellar door. But Miss Christine and Miss Jarret met us at the station, greeted us as the father did the prodigal son, whisked us to the college and popped us into three waiting bath tubs. Then Miss Johnson and Miss Morgan fed us hot chocolate, sandwiches and cookies (real American stuff), and made us so comfortable we almost purred.

Sour oranges at five for a penny make a good substitute for the water one cannot get when traveling some places.

And then there are the scholarship girls. I could give a hearty Brazilian "viva," which is a concentrated American "hurrah," for the scholarship girls. We have met them all and have had heart-to-heart talks with them, ten at Bennett, seven each at Ribeiras Preto, Piracicaba, and Bello Horizonte. They are varied types, but they have a uniform desire to make the most of opportunity and to be of service. The faculties of these schools have selected their best girls to be educated on the American scholarships. You who give of your abundance to train these girls would be proud of them.

Do you wonder why more is not said about the work and staff and the new buildings? I am leaving that wonderful narrative for the administrative secretary. I must tell, however, that we have bent attentive heads over yards of blueprints and specifications, have studied buildings and property, and have discussed for hours the possibilities of advance. The Centenary must pay its pledges to this country.

Sept. 15 is the day set for our departure to the far south of Brazil. It will take six days' travel by boat and two more by train to reach Santa Maria, where the Woman's Society of South Brazil Conference is holding its annual meeting. It reminds us of the pioneer days of meetings in the States, of which Miss Gibson tells, when the delegates went a week early to rest before the meeting, and stayed a week after it was over to rest before the home journey. More about it in the next set of brevities.

MRS. F. F. STEPHENS.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 71—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No 3522

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 11, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A FEW FLOWERS.

It is the custom in many homes to have a few flowers on the table at mealtime. As a rule, they are not expensive; they are not intended to be eaten, of course; as often as not, no mention is made of their being in place; yet the meal would be poorer without them. Their value arises from their beauty, their fragrance, their silent expression of the sentiment that life is infinitely more than meat and bread. The meal itself may he simple, consisting of little more than the hare necessities of life; yet the flowers make the simple meal a feast and the plain table a banquet board. Life itself is all too often a mere succession of drab commonplaces, uninteresting, monotonous, wearisome; a few flowers would make it a never-ceasing joy. The flowers of life are cheerfulness, love, sympathy, hopefulness, faith; their beauty is seen in a smile, and their fragrance is exhaled in kind words and deeds. Blessed is the man or woman who scatters a few flowers along the pathway of life!

THE BOARD OF STEWARDS.

There is no more important group of men in the economy of Methodism than the board of stewards. The success of the local church, both materially and spiritually, depends largely upon the character of the stewards, their interest in the work of the church, and the faithful performance of their duties as laid down in the Discipline. A good board of stewards can make a good church in spite of a poor preacher; and a poor board of stewards can make a failure of the pastorate of the most gifted preacher. The preacher is a transient, moving from one charge to another with more or less regularity; the stewards are permanent residents, charged with the responsibility of managing the affairs of the church year after year.

The success of the year's work will depend largely upon the vision, determination, zeal, and faithfulness of the stewards as expressed in their first meetings of the new Conference year. The fixing of the pastor's salary is no small thing, for upon it depend the peace of mind and comfort of body of the preacher and his family for a whole year. An underpaid and overworked ministry is the cause of comparative failure in more churches than we like to think of, in spite of the fact that there may be somewhere in the connection some preachers who get more than they are worth and do less than they ought to do. However, when a preacher is underpaid, it is the fault of a large group—first, the board of stewards, and then of the whole congregation; when he is underworked, it is the fault of one man—the preacher himself. As a rule, fair pay insures fair work.

Our experience with boards of stewards has convinced us that they are, as a whole, composed of as fine type of men and women as the church affords. They are upright in character, diligent in business, and they serve the Lord earnestly and faithfully throughout the year. We honor them for what they have done for the church in the past and for what they are doing for it to-day. In these important first meetings of the new Conference year we are confident they will do that which will make 1924-25 one of the best years in the history of our beloved Methodism

"LICKING STAMPS."

On Nov. 13, Mr. Otto H. Kahn, one of the foremost business men and financiers of the United States—known, indeed, throughout the world—delivered an address to young business men at the Harvard Club, New York. The whole address is well worth reading for the sake of its clear, forceful presentation of the principles that underlie all real success; for lack of space, however, we give only a quotation. We quote this passage because it is applicable to all of us, whether we are engaged in purely secular affairs or in the work of the church. Mr. Kahn said:

"Eliminate from your vocahulary in working hours the word 'perfunctory.' Every task is a test. However trivial it may be, your manner of performing it will testify, in some way and to some degree, for or against you. Shrewd observers sometimes will 'size up' a man from the way he acts in unimportant matters, rather than from his conduct in more weighty things, because it is when not observing himself, and not believing himself observed, that he is most apt to disclose an unvarnished picture of his true self.

"Let me tell you, as an instance, how and why I got my first promotion in business: The firm with which I was employed used to send out many hundreds of circulars daily. In the somewhat primitive circumstances of that day and place, sponges for the wetting of stamps were an unknown luxury. The process employed was the natural one of licking the stamps. From a sheet of one hundred stamps you tore off a row of ten, passed your tongue over the back of the row, and then by a deft manipulation despatched ten envelopes. Three of us, sitting in a line, were engaged for a certain period each day in that proceeding. By dint of strenuous application, I soon became an adept at the job, and accomplished the triumph of holding the office record as to speed in licking stamps, while yet observing the requirements of neatness and accuracy in placing each stamp straight and square in its proper place in the upper right-hand corner of the envelope. Two or three times I noticed our 'boss' standing near the place where we worked, but I had no idea that the—to me—great man would deign to observe our humble activity. After awhile, he called me before him and informed the blushing youth that I was promoted out of my turn, in recognition of the zeal, energy, and accuracy with which I had accomplished the functions of a stamp-licker. It was a valuable lesson to me, both then and in later life."

Having a faint recollection that we ourselves have at times spoken of certain tasks as "perfunctory," and having the feeling that we have derived somewhat of profit from Mr. Kahn's friendly words, we pass them along for the benefit of such as may be benefited by them.

ORPHAN CHILDREN.

Chrstmas is supposed to be a time of cheer for chilren. It is, too, thank God. But there are 40,000 Armenian and Greek orphans in the Near East Relief orphanages in Bible Lands to whom Christmas will be just the 25th of December unless American Christians remember them in their need and minister to them in the spirit of the Golden Rule. These orphans do not need toys and gewgaws—they need clothes to wear and something to eat. We can make our own children happy and still have enough left to help clothe the naked and feed the hungry. May it be a "Merry Christmas" to the little sufferers beyond the seas!

IT STILL PAYS.

It is worth while now and then to refresh our minds with the facts concerning the value of a college education. For that reason, we give the following, taken recently from one of our exchanges: "The United States Bureau of Education brings out some statistics to bolster up the self-respect of that much derided thing, the college diploma. It points out that although less than 1 per cent of all Americans are college graduates, this 1 per cent has furnished 55 per cent of the presidents, 36 per cent of the members of Congress, 47 per cent of the speakers of the House, 54 per cent of the vice presidents, 62 per cent of the secretaries of State, 50 per cent of the secretaries of the treasury, 67 per cent of the attorneys general, and 69 per cent of the justices of the Supreme Court. As it figures it, the college man's chance for eminence is 370 to 1 against the non-college man. Even more surprising is its showing that 277 times as many college men had amassed wealth as had non-college men. This proportion is expected to grow sharply in the next fifty years, for the colleges are now turning their attention largely to preparation for success in business careers."

The man nowadays who makes fun of a college education is twin-brother of the man who still believes that the old oxcart is the best means of locomotion.

New Orleans Christian Advocate

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THE CAMPAIGN OF MEMBERSHIP INCREASE AND EVANGELISM IN THE SUNDAY SCHOOL.

By Dr. John W. Shackford.

The General Sunday School Board has committed itself anew to a vigorous program of ingathering. This involves a well defined program of membership increase and a definite procedure in regard to a church-wide program of Sunday School Evangelism.

During the autumn and winter months there is being conducted, through the efforts of the General Sunday School Board, the Conference Sunday School Boards, and the district and local Sunday school leadership, a church-wide effort to discover and bring into the Sunday school membership those who are on the outside. The effort is being made to direct attention everywhere to the unreached of the community, the neglected areas, and those who for any reason are without religious instruction and training. Through surveys and various forms of inquiry the unreached are being discovered and efforts are being put forward to bring these into the regular membership of our Sunday school. The Board has provided literature which outlines the various phases of this membership campaign, and which is designed to give wide guidance to those who are participating in this important service.

The General Sunday School Board, however, is laying large emphasis upon the fact that the enlistment in Sunday school membership is but the first step in a process designed to bring every member of the Sunday school to the feet of Jesus Christ and into full acceptance of personal salvation through him. Throughout the year it is the mission of the Sunday school to work for the development of the pupils in the Christian life and character. But the Board has committed itself to the position that there ought at least annually to be a special season devoted to evangelism in the Sunday school. More than any other agency outside of the home the Sunday school is in a position to touch the lives of the boys and girls in a personal way for Jesus Christ. Its very contacts and associations are such that it furnishes the largest possible opportunity for the church to lead our boys and girls into a vital Christian experience. While the evangelistic aim must always be held in view, there are many reasons why the Sunday school ought to concentrate annually upon a special season of evangelism for its pupils.

In order that this evangelistic work in the school may be done with that degree of care and thoroughness which its importance calls for, the Board recommends that our schools observe some such well defined plan as the following:

"That three months of the year, or three periods in consecutive order, be devoted as follows to evangelism in the Sunday school: That the first month or period be given to the preparation of the forces, the training of the teachers, and other Sunday school workers in mind and spirit for the work of evangelists; that the second month or period be given to active evangelism in the Sunday school, in the classes, and by personal effort, this period culminating with Confession and Decision Day; and that the third month or period be given to special preparation of pupils for reception into church membership.

"The Board suggests that the program begin with January as the month of the preparation of the forces, that February be devoted to the active evangelistic campaign, leading up to Decision or Confession Day; and that the remainder of the time before Easter be used for the careful preparation of those who are to be received into church membership on Easter Sunday.

"The plan is intended to be sugestive only, and is, of course, subject to such modifications as regards the months indicated and minor details as practical considerations may demand. However, the three lines of emphasis represented by the three periods as indicated are regarded as essential to the best and most abiding results."

It should be noted that the essentials of this plan are in its three-fold emphasis—a period ot preparation of the teachers and officers, a period of active evangelism, and a period of training for church membership. There may be modifications of the plan in detail, but no plan will be adequate that neglects any one of these three essential phases of a thorough-going program of evangelism.

The Sunday School Board has prepared a series of leaflets on evangelism for the use of our Sunday schools. These are being sent out free of charge and may be ordered from the General Sunday School Board, 810 Broadway, Nashville, Tenn. They include the following:

"A Practical Plan of Sunday School Evangelism."

"The Sunday School Teacher as an Evangelist."

"The Child and Evangelism."

"The Evangelization of Youth."

"Two Experiences in Evangelism with Young Men."

"Confession or Decision Day."

"Preparation for Church Membership."

"The Sunday School and the Home in Christian Evangelism."

These leaflets are designed especially for use of the officers and teachers in the period of preparation of the forces. Pastors who gather working forces together to study and pray and plan for a thorough-going evangelistic campaign in the Sunday school will find these leaflets helpful as the basis of study and planning. There is nothing frigid or final in the suggestions of the Sunday School Board, but they are offered as the outcome of experience in this field for the assistance of those who are anxious to make evangelism in the Sunday school vitally effective.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Hay fever, grippe, flu, are a very pestiferous, pestilential, communicative family. They are treacherous, silent rascals, and creep upon their victims unawares and unseen. Their favorite season is the fall, when all the myriad forms of vegetal life are dispersing pollen, and ambient air is filled with dust from the parched, dry earth, while the frequent mists and fogs hold these in store for helpless humans to breathe. We have had a dry summer and a dryer autumn. Rain, blessed rain, beneficent rain, life-giving, refreshing, cleansing, has been withheld from the dependent thirsting fields and meadows. The hurricane, that brings the moisture, gathered in its waltzing arms from the vast Caribbean, has not visited our shores with its sometime too fearsome march. So the air has been still, almost stagnant, throughout the larger portion of our Gulf States for a series of months. And now these malignant disease germs are riding the air. They are worse, more deadly, than the fabled witches astride broomsticks. No place is immune from them, darkness and light are alike to them. And they will get you, even if you do watch out. After all our sanitation, our boasted science, with all its wonder, praise, and achievement, how helpless and dependent we are! Men talk about the laws of nature, and secondary causes, and scientific discoveries, and what my rural friend might call "baccilice" and bacteria, and forget to recognize God Almighty, who made all, and is behind all, hidden, it is true, in the mystery of his divine purpose.

I am simple enough to believe if you call the lesson that I have learned from God's Word, together with some thought, observation and experience, simplicity, that our Heavenly Father holds all things, nature, winds, rain, pestilence, at his command. Men cannot escape God. He has not resigned his throne, nor laid aside his sovereign power. So in spite of all, I trust God and sneeze on.

But divine power does not necessarily interfere with free will and human agency. If you walk into a cloud of pollen in the open field, laden with disease-bearing germs, or into the foetid atmoshere of a room polluted with foul emanations from an infectious plague, you had best watch as well as pray. With the one you enlist human judgment and discretion, with the other, divine care and providence. The "grip of circumstance" is a pretty firm hold, nor does it unloose its grasp, except when a mightier power grapples therewith.

The Master gave us a great lesson as well as warning when he spoke of an armed man who keepeth his palace in peace until one stronger came upon him and took away all the armor in which he trusted. Dependence on God is not a weakness, it is frequently a source of calm courage. Sometimes we can't do anything else, but sit at his feet in faith and prayer, waiting and longing for the dawn of a better day.

But let's be careful just here. "Leaning on the everlastiug arms" does not mean lying in the shade and watchiug others gathering the grain in God's great harvest field. There is toil, heat and weariness out there, but these are the price of garnered sheaves and the joy of reaping. And this is what counts in God's kingdom. The angels know it and are sharers with you. Oh, Shepherd of immortal souls, teach us to know somewhat, at least, of the angelic joy that gives a new note in heavenly praises, when a waudering, penitent sinner comes home! The saddest passage possibly ever written under divine inspiration is, "The harvest is past, the summer is ended, and we are not saved." Frequently, if not always, men must, in a sense, lose themselves to save others. "All of Christ and none of me," is the point where true life begins, the life laid up in God's storehouse, richer far than earth's treasures, deathless, eternal.

Shreveport, La.

THE HIGHWAY TO VICTORY.

By Rev. George Cleaton Wilding, D. D.

There never was a period in the history of the church of our Lord Jesus Christ when such great and wonderful opportunities opened up in front of her as in our day. Fences and barriers all are thrown down, and the gates of entry to every nation of the world are wide open. Methods and means of travel are convenient, swift, comfortable, even luxurious. Human hearts are weary of all substitutes, and are hungering for the love of their Heavenly Father. And all of the modern appliances and machinery, the result of recent inventions—we need not stop to describe or even name them—lie at our feet begging to be used to benefit and bless our needy and eager fellowmen.

The church never faced more intelligent, active and powerful foes than those challenging her progressive advance to-day. And to win the day these all must be conquered and won to the standard of him whom they are now opposing. This is a stupendous undertaking and demands an intelligent, loyal, active and enthusiastic church to march out to oppose and engage them in open battle.

The first and most imortant step to this end—with a church of soundly converted men and women—is that they be fully informed and educated as to the field to be entered, the foe to be faced, and the surrounding situation. There are many valuable books floating out each year from the

church publishing houses, that would help in informing and equipping the soldiers for this Holy War. We need not name these now. You will naturally learn of these later.

This all-important point is a reading, thinking church. This can be accomplished only through the medium of the church papers. The paper of your Conference should, by all means, enter every home in your territory, and be read each week by every member of each family. As your people read of the movement of the Kingdom of God, in all branches of the Lord's Zion, the great Missionary—home and foreign—Church Extension, Educational, Hospital, Orphan and other philanthropies, and of the refreshing revivals in the home churches, their hearts will be warmed, and they will be aroused to have a part in this great and blessed work.

The best way to do this is to put the church paper of your Conferences, the New Orleans Christian Advocate, in the annual budget of your local church, send a copy to each family on the church roll, and put the keenest young business men of your church in charge of the movement. When a family moves away simply transfer their paper to some new family.

After all, this is a simple and easy thing to do—is not at all difficult or burdensome. Take an average church of 300 members, there would be about 100 families on the roll. To send the church paper to all of these families would cost but very little. In a budget of $4,000, what a trifle it would be to add this small amount to it!

And think for a moment of the tremendous benefits to be derived from this slight investment. Your members grow in intelligence and information each week during the year. As a result of this they become more deeply interested in all of the affairs of the local church, the church at large, and the Lord's kingdom in general. As this interest grows they come to desire a part in this movement, and early they have found a place to work that fits them and is congenial, and soon they are found regularly in the mid-week prayer meeting.

And your pastor—what of him? The pews are well filled at the Sunday services, and he preaches to an attentive, hungry-minded congregation of well-informed people. The Sunday school is running over with scholars, teachers and enthusiasm. Everybody notices that the pastor preaches a lot better than he used to. Of course he does. How could he help it? Who can blame him for this improvement? The average duration of ministerial life and usefulness would be greatly lengthened and sweetened. And the editors and business managers of the church papers would live to be a hundred years old, and never grow gray-headed or bald inside or outside of the head. If the churches don't believe all of this prophesying let them just try the plan and see for themselves the beauty of it.

I am worshiping here in Avon Park, Florida, this winter, with the plucky little Southern Methodist organization. A few Sundays ago the pastor, Rev. W. G. Allaben, asked me to present to his congregation the claim of the Florida Christian Advocate, their Conference organ. I did so, cheerfully. The habit of a lifetime was on me good and strong. As the fathers used to say, I had "a degree of liberty." At the close of the service a meeting of the official board was held, and they voted unanimously to put this paper in the church budget. This heroic little church has but 125 members and is only four years old. If this little flock could afford to do such a brave thing, how much more easily could our larger and stronger churches do it. I am proud of this little band of noble people. It is a joy to worship with them. We Yankees feel much at home among them, and there are a lot of us here. They are as kind to us as if we were their very own. Long may they live and thrive!

Now, having attended to these Conference organs, let us give our full attention to another item of very great importance. While you have some sixteen weekly Conference organs, there is but one general paper for the entire field of the Methodist Episcopal Church, South. This is the Nashville Christian Advocate. I read regularly each week, the leading papers of the three Methodist denominations, and the United Brethren, the Baptist and the Presbyterian churches. I do not hesitate for a moment in pronouncing your general organ fully equal to any of them. And I am a "Northern Methodist." So, there now! Yes, your "Great Official" is a noble paper. It is a perfect job of typographical and mechanical execution and work, printed on excellent stock—a most handsome paper. And it is ably edited and packed to the brim with the choicest of reading matter. Every official of your great church should be a reader of this able and inspiring weekly. I don't see how any of them can get on without it. I am sure that I would not try to, and I am a Northern Yankee. Need I say more?

It is dirt cheap at $2.50 per year. One good cigar or a soda will pay for this paper for two weeks. Think of it! And yet hundreds of our church officials indulge themselves in these luxuries and many others just as needless, and yet claim that they cannot afford to bless their homes by the weekly visits of this splendid paper. The good Lord only knows how much they are losing by this course. As the old adage puts it, they are "saving at the spigot and wasting at the bung hole." If this paper were read each week in the homes of all your officials, it would be the dawning of a new day for your great church. I should love to live to see that golden day.

I may say that I have taken this step at my own option and responsibility. No official of your church is in any way back of me in it.

Avon Park, Florida.

TWO SAINTLY VOICES FOR UNIFICATION.

By H. Walter Featherstun, D.D.

Not my voice, nor my pen speaks in this article.

On a day in our General Conference of 1914, when the matter of unification was under consideration, that saintly man, so widely known and so generally and deeply loved, Bishop E. E. Hoss, was presiding, and took occasion to say, with deep earnestness:

"During the past twenty years I have been on the Federation Commission. We have moved slowly, very slowly; so slowly at times that I have been almost in despair of any practical results. But, brethren, I do not desire to despair while Jesus Christ, with all power in heaven and in earth in his hands, is sitting at the right hand of the Majesty on high. I think that you are moving on the right lines. This is not final; nobody dreams it is final; no one man is wise enough to frame a final plan of union of all Methodism. We should go on; and after a time Almighty God will put his hand in, and this thing come to pass. We cannot cure all the ills of the past by rehearsing them. Some things are buried; let them stay buried until the angel of the resurrection comes. I pray God that the day may come somehow and at some time in which all the forces of Methodism may be organized into such a form as to constitute an organized, disciplined army for the spread of the kingdom of God."

I devoutly wish that we all could be led to ponder well this one sentence at least: "We cannot cure all the ills of the past by rehearsing them."

In 1915 Bishop Earl Cranston, Senior Bishop of the Methodist Episcopal Church, another beloved and far-seeing saint, said:

"As for myself, I speak for Methodist unification because I must. Woe is me, if I preach not this gospel of reconciliation. Are the separated bodies of Methodism, for example, faithfully representing the normal apostolic church, with its one body, one spirit, one Lord, one faith, one baptism? Let us come still closer to the issue. Today, now, in America, under one national flag, does our divided Episcopal Methodism fairly express to the world the saving grace of Jesus Christ? Our answer must be that, on the contrary, these two Methodisms among all ecclesiastical bodies of to-day present the most conspicuous example of perverse persistency in perpetuating strife where unity should prevail.

"It ought not to require argument to show that an apostolic church will obey Christ. The chief discouragement in the outlook for unification today is that the most distinctive teachings and commands of our divine Lord are forgotten or ignored in his family strife. It is not preposterous to ask, Do these two Episcopal Methodist apostolic churches recognize the authority of their acknowledged Lord? If they do, why are they not one communion to-day? And if all their preachers and people and properties and institutions really belong to him, why should the first question in considering any proposed plan of union be, What will the plan give to us, and what to them? Who will have the better in the bargain? It does seem as if these two apostolic bodies should be asking rather, What will our Lord receive by the arrangement? What advantage will accrue to his kingdom? What waste will be avoided? What increase of power and efficiency to his Gospel and its influence among men may be expected?"

YOKED TOGETHER.

We read the other day of a couple of Methodist preachers who were trying to raise money for church purposes, and the writer described them as "a team of workers that pulls any load to which they are hitched." We didn't know the men and had never heard their names before, but we were struck by the way the writer described them, and it came to us that there were not a few cases where the church and the world had a right to ask that any team when yoked together pull its full load.

One common team is the preacher and the official board. The church has yoked these together and the load they are expected to pull is usually heavy enough to demand of each member of the team his full pulling power. A lazy or an indifferent preacher is a crime; and a lazy or an indifferent board seems, if anything, even worse. For the church's sake, for the community's sake, and even for the preacher's and the board's sake the load should be moved, and the work should be done. And this demands close co-operation. They must not only pull, but they must pull together.

It is a tragedy when the minister and the church's official representatives fail to adjust themselves to each other, and the whole church suffers because of it. Perhaps the minister is a little too aggressive, perhaps the board is a little too slow; perhaps the minister wants his own way, and perhaps the board is just the same; perhaps the fault is all with the minister or perhaps it is all with the board; but in any case when they fail to pull together the work is soon at a standstill.

What shall be done? It is easy enough to move the minister and to get another, but too often the board which could not work with Peter finds it just as hard to adjust itself to Paul. The habit of balking, once acquired, is not easy to abandon. The old-fashioned idea was to have a revival and to trust to the Spirit of God to put more religion into the hearts of some unsanctified brethren. And smile as we may, this seems to be the best and, in some cases, the only remedy. There is nothing that takes the cantankerous spirit out of men like the Spirit of Christ: and there is nothing like the baptism of the Spirit to stop men fighting each other and start them fighting the devil.

Yoked together! Husband and wife; parents and children; teachers and scholars; employer and employees; the man of millions and the man in the shack; what a world it is, with our happiness and prosperity linked inseparably with the happiness and prosperity of others! And how easy it is to make the yoke gall when one of the teams refuses to pull his share. Fortunately, the most of us really mean to deal fairly; we really aim to be square; we like to feel that we are not slackers nor shirkers in any of life's tasks. But most of us, probably, have yet much to learn in the matter of adjusting our movements to those of our yoke-fellows. Yet this way alone lies happiness and true prosperity.—Christian Guardian.

UNIFICATION.

By Hon. Baxter McFarland.

The Methodist Church separation plan of 1844 contained solemn agreements prohibiting invasion by either church, North or South, of territory of the other church.

These wise and indispensable provisions for the protection of both were intended to be permanent unless modified or repealed by mutual consent.

It was not long, however, before Northern Methodists, without consent of Southern Methodists, began erecting for their own use within the jurisdiction of the Methodist Episcopal Church, South, churches, parsonages, school institutions and other buildings, subject to the control and jurisdiction and owing exclusive allegiance to the Northern Methodist Church just as if situated within its territory, in flagrant violation of their agreements and of their "brotherly love" obligations as well, which wrongful invasions they have increasingly cotinued, against the protests of Southern Methodists, to this day. Thus originated so-called "overlapping" or "altar against altar."

These invasions resulted in the virtual establishment of "a kingdom within a kingdom"—imperium in imperio—a dangerous menace, dreaded by all peoples since governments were established amongst men. From a church point of view, they came as invaders, and remain as intruders. Their members are amongst us, but are not of us. They stand apart, aloof, like intruding colonists of a far-away mother country; aliens inevitably becoming more and more alienated, and less and less welcome, as the years go by. This has caused much wrong and injury to Southern Methodism, and has been going on, over our protests, including the period of negotiations for unification, ever since, with no prospect of discontinuance or rectification—unrepented of, and still persisted in.

The reason given for their bad faith is, according to high authority, that "times have changed since 1844"—a view of agreements and obligations which robs them of all force and sanctity.

Advocates of the several plans of unification dwell upon the evils of overlapping and strenuously urge it as an all-sufficient practical reason for adopting the present plan, just as if its adoption would assure the speedy discontinuance and ratification of that wrong.

Many Southern Methodists doubtless will be surprised to learn that there is no reason whatever to suppose that the Northern Methodist Church will put an end to the practice if the pending plan is adopted. That it will then do so is a gratuitous and baseless assumption fully contradicted by the evidence bearing upon the point.

That church, although earnestly urged by Southern Methodists to do so, coldly refused to permit any agreement in this plan to discontinue or rectify it, knowing that the refusal would lessen the likelihood of its adoption by Southern Methodists; the reason given for the violation of their agreements in the plan of 1844, that "times have changed since 1844;" the obvious absence of all sense of responsibility for their wrongdoing and their utter indifference to it; the refusal of the intruders to consent to any change, and many other facts and circumstances, unmistakably evince their intention to continue "overlapping," right or wrong, unification or no unification. So far, that church has declined unification, if it depends upon discontinuance by it of "overlapping." Many Southern advocates seem to think that because unification was urged as the way to stop overlapping, it would stop if unification takes place.

Unification, of and by itself, would not and could not put an end to the evil, more especially as the Northern Church is determined to continue the wrong at its will and pleasure.

When attention of advocates of the plan is called to the circumstances under which overlapping begun and has been continued, they promptly retort that the Southern Methodist Church invaded Northern Methodist territory, thereby seeking to justify the former by the latter by way of set-off before the public. They forget that they are as deep in that mire as opponents are in the mud—both belong to the Southern Methodist Church. Had they opposed the alleged Southern invasion at the time, or since, it might have been prevented. Failing then, or since then, to do so, the so-called invasion cannot be used by them now solely for their own benefit in this controversy with their brethren. In any event, to the Northern Methodist Church alone pertains that right, and that church has not availed itself of it, nor has it offered to rectify its own wrong in a mutual adjustment. It remained for advocates of the plan to seek to use it against their own church and against their Southern Methodist brethren for their own advantage in this argument, and for no other reason. According, however, to high authority, there has been no invasion by Southern Methodists of the Northern Methodist jurisdiction, which was only touched in a few places by the movement in 1870, and not invaded, as in the case of overlapping by the Northern Methodist Church.

The silence observed during the discussion of the several plans by many advocates respecting the willful wrong resulting in overlapping; their readiness to excuse its perpetrators, and to accuse their own church of a like wrong, and other things, show their biased attitude. Not a few appear so obsessed and infatuated by the idea of unification that they seem willing to attain it under almost any plan. Such a state of mind and feeling does not lend itself to wisdom in the consideration and determination of the many profoundly important questions in that hazardous movement.

The published views of many advocates betray scant knowledge of numerous vital facts, and as little of the meaning, significance and bearing upon the situation of many others.

A very large majority of the millions of Southern church members have not fully investigated the subject. Comparatively few take Methodist church papers and magazines, and their access to sources of definite information is limited. Yet they are as much concerned as any Methodists, whatever their station, and have as much right to a full understanding of the matters involved as other fellow-members more fortunate in their situation and opportunities. Too many advocates of the plan seem to take the view that the opinions of those in authority—the few—should be adopted at once and without question, the great body of the laymen having little to do but accept the dicta and fall into line. Many of the millions, however, believe it more consonant with modern ideas that a church movement of this kind, especially one of such transcendent importance, should not be made without the fullest deliberation, and should not be made at all unless based practically upon the informed consent of the lay membership, as well as of those in authority.

That, set in the scant framing of a small beginning, and in a different age, a plebescite was not provided for in the church government for an unforeseen contingency of this kind, is no reason for stifling or disregarding the wishes of lay Methodists, who furnish the money and means to carry on and extend the church and its varied institutions of learning and other establishments, by those invested with authority. Times have greatly changed since the primitive organization of the early church. The trend toward democratic principles and policies has forced their recognition in all bodies invested with governmental powers in a large degree throughout the civilized world. To shut out the wishes of lay members in matters like this would be conspicuously autocratic and archaic. This is not to criticise the government of the Methodist Church. Whilst the church did not provide a plebiscite, it did not interdict one, or the use of other means adapted to the same end, if need should arise. It is not enough to say that no plebiscite has been authorized by the church, as a reason for ignoring the wishes of laymen in this church movement. It is not provided that the wishes of laymen should not be consulted and acted upon in such a matter. What is insisted upon is that justice requires that their wishes should be ascertained and cousulted iu a great movement that affects and concerns them so deeply as does this plan of unification with another church—especially iu view of past history deeply affecting both.

It is the plaiu duty of those iu authority to take steps to ascertain the wisiics of laymen and to have such regard for their wishes iu this movement as is called for by the prevailing and enlightened influences of the times.

This is the true, wise and just course to pursue in determining the issuc, and it can be done consistently with all existing rights and authority. For those in authority to go their way regardless of everything except their own wishes, views and preferences would be wholly unjustifiable, merely because of the absence of a plebiscite or other expressed meaus of ascertaining the wishes of the laymen.

In urging the ascertainment of the wishes of lay members coucerning the present plan of unification, it is not at all the writer's idea to submit the question of its adoption or rejection to a majority or any specified proportion of the members, any more than it is to leave it to any proportionate vote of those in authority.

If upon the inquiry it is not found that practically all of the laymeu and laywomen are in favor of the plau of unificatiou, those in authority should not adopt it, even if all in authority should personally favor it. Practically all the membership should favor it to justify the movement. Unification is not in the category of questions to which proportionate votes are applicable iu the ordinary routine matters of the church, but is of a fundaiuental nature quite apart; is iutegral iu the life and destiny of the church itself, and its membership is not subject to be dragged into such relationship against its will, or the will of a part of it, by the decision of a few haviug authority for controlling and guiding iu other matters.

The power and authority for so radical a change resides in the body of the membership, and has not, it is respectfully submitted, been delegated to any represeutatives it has created for other nccessary purposes. Such a thing as unification was not within contemplation when making its laws and regulations. The power to make that movement resides in the church membership and must receive the sanction of the body of the church, its members, in order to be effectual. Even if it might be effectual, it most assuredly would not be expedient, or wise, or just, to unify against the wishes of the lay membership or of practically any part of it. Old and tried members and brothers must not be offended or lost in the struggle to secure affiliation with another—and probably uncongenial body.

It seems to be the policy of many advocates in power to rush the measure through, much as do political managers, rather than Christians dealing in Christian affairs involving difficult and doubtful church questions. Many of our Southern brethren, lay and other, are taking things too much for granted in disposing of the proposed plan. Numbers of our ministers and bishops long ago decided in favor of unification with too little regard for the plan, or for the wishes of the lay members. They have favored every plan proposed, and are manifesting rising impatience with others who hesitate or oppose.

They urge the utmost confidence in the "brotherly love" obligations of Northern Methodists "to do what is right," and are assuming to criticise and reprimand Southern Methodists who decline unification upon any plan failing in adequate safeguards, as narrow-minded and prejudiced. Such child-like confidence in the "brotherly love" obligations of our Northern Methodist friends is amazing, in view of the easy-going way in which those friends put aside "brotherly love" obligations and the most sacred agreements and understandings to invade our jurisdiction, and brought on us the evils of "overlapping," and who ever since have lived in the daily violation of both, and are determined to continue so doing at their will and pleasure, despite their full knowledge of the wrong and injury they are inflicting upon us, against oft-repeated protests.

(To be Concluded Next Week)

THE MEHODIST ORPHANS' HOME.

Dear Brother Carley: Our people will be glad to know that our new building for a dormitory is assuming splendid proportions. The workmen are to the second story and pushing the work as fast as they can.

It will be roomy, with many added conveniences and comforts, with safety and protection the old one did not have. Mr. M. S. Enochs, of Jackson, says it is the best planned building ever drawn by Mr. Austin, the architect.

Not only are the Superintendent and workers deeply interested and watch its progress daily, but children are anticipating a great time when they can move in. They are anxious to help, and often ask us how we are getting on "getting the money."

As Commissioner, we are grateful to the pastors and people for their deep interest, and bespeak the same for another year, that the children may be properly provided for. Think of twenty-two of these girls in the high school last session, several at Millsaps College this year, and these colleges will take more of them as they are prepared to enter. Eighteen graduated from high school in six years past.

There are ninety girls in the Home. One of our girls became a missionary, teaching in Holding Institute, Laredo, Tex.

The boys are a manly set, are under fine Christian influence, taught to work, go to school, go to church and Sunday school, and are as responsive as any lot of boys that can be found.

Many tender experiences come the way of the workers; and these will appeal to any people who love God.

Write the Commissioner and open the way for me to visit every church on your charge, and we shall try and help the people to love God and humanity more.

Yours in His service.

W. T. GRIFFFIN.

Commissioner, Mississippi Conference.

SARDIS DISTRICT MEETING.

Dear Advocate: The presiding elder, Rev. J. T. Lewis, and the ministers of the Sardis District had a great preachers' meeting in the Methodist church at Hernando, Miss., on Dec. 2, in the interest of the Kingdom of God, and how best meet the great problems and obligations resting upon our church to-day. We had a most inspiring meeting and a splendid time together. One who has been in the ministry for many years said that it was the best preachers' meeting he had ever attended.

Our presiding elder had planned a splendid program, consisting of excellent advice and many helpful suggestions for all of us.

During the meeting six great obligations of our church were announced and discussed as follows:

1. Our Hospital: This great cause was represented by Dr. L. H. Estes, who gave us the plan for raising $10,000 from our district for a memorial room.

2. Orphans' Home: We were urged to get in the minds of our people a sentiment that will enable Sardis District to do her part for our Orphans' Home building.

3. The Centenary: A sentiment was expressed that we give Mr. W. D. Hawkins our co-operation in winding up the Centenary work.

4. Superannuate Endowment: A plea was made that Sardis District raise her quota for this great cause.

5. Benevolences: Brothers W. S. Shipman, C. A. Northington, and W. M. Young, who have always been successful in raising their benevolences, told us the methods they used. The secret of their success has always been visiting their members and praying with them.

6. Educational Interests: This cause was represented by Rev. J. H. Holder, who announced that this was the beginning of the fifth year and urged us to make it the last by getting all pledges paid in full. He also spoke in the interest of the Special for Grenada College, explaining how important that $15,000 be raised before the first of January.

Our presiding elder gave a splendid talk on how to meet the above six great facts before the church, which consisted of the following points:

1. Faith in God; faith in the cause; faith in our people; and faith in ourselves.

2. By developing the great program of the church.

3. By circulating church literature among our people, with special reference to the New Orleans Christian Advocate and the Nashville Christian Advocate.

4. By using the Sunday school, the Epworth League, and Missionary Society in the interest of the church.

5. By getting as many people as possible, official members and others, out to the quarterly conferences to hear specially prepared messages in the interest of the work of the church.

Before the close of the meeting, Rev. T. M. Bradley presented the following resolutions, which were adopted:

"1. We, the ministers of the Sardis District, assembled, do express our deepest thanks to the pastor, Rev. E. B. Sharp, and his good people for the splendid hospitality extended us.

"2. We also pledge our loyal support to Rev. J. T. Lewis, our efficient presiding elder.

"3. We pledge ourselves and will urge our people and laymen of this district to support the church in the program before us this year, relative to the Superannuate Endowment, the Centenary, the Orphans' Home, Benevolences, the Hospital, and educational interests. Especially at this time is it important that we raise the $15,000 Special for Grenada College during December. This must be done to save our church school.

"4. In May of next year we pledge ourselves to raise $10,000 for our new Methodist hospital in Memphis.

"5. We urge our people to prayer and a more loyal support of our church."

After the adoption of the above resolutions, the meeting closed with a consecration service.

S. E. ASHMORE, Secretary.

RELIGIOUS EDUCATION AND THE REVIVAL.

By L. F. Sensabaugh, Director of Leadership Training.

There has been a tendency of late on the part of some who have not thought through the problem of evangelism, to set the program of religious education over against the program of evangelism as it is expressed in the revival effort. The setting of the two great enterprises of the kingdom in antithesis one to the other will lead to many misunderstandings and necessarily hinder the work of the church in promoting the Kingdom of Christ. The spirit and genius of Methodism makes a very definite place for each of these great movements. Wesley and the church fathers were as definitely committed to the idea of Christian nurture and training of childhood and youth as they were committed to the revivalistic effort for reaching mature persons who had gone away into sin and had departed from God.

One program represents the effort of the church in the conservation of the God-implanted capacity for religion and the construction and development of Christian character by utilizing the educative processes. Hand in hand with this line of endeavor, Methodism makes a place for a great program of reclamation, reformation and reconstruction. The combination of these principles distinguishes Arminianism from Calvinism. It will be a sad day for Methodism should the time ever come when the leaders of these great movements within the church shall so misunderstand the mission of Methodism as to promote one of these great efforts to the injury of the other.

The story which follows is taken from a paper in the Supervised Study Course on Rural Sunday School Management, written by the wife of a pastor in our Western territory. It clearly indicates the interdependence and intimate relation that should exist between the leaders of these two movements. I submit the story with all of its implications to the careful consideration of all of those who would place their sole dependence upon a program of religious education, as well as to those who place their sole dependence upon the evangelistic effort as it is expressed in the periodic revival. In answer to the question, "If you were pastor of a circuit with as many as three unorganized, indifferent Sunday schools, how would you go about building up a Sunday school spirit on the charge?" the following experience is related:

"In answer to this question, may I tell you just what we have done? In one town out in the hills, there was a church building, but the membership of the organization consisted of about five old folks who had not been away from their community in years. They seemed to care very little whether there were religious services in the town or not. It was a common affair for dances to be held on Sunday, and everybody went and took their dinner. Our hearts ached for the children and young people. Some of the old people said they had tried to have a Sunday school, but by the time the literature would arrive the enthusiasm was all gone.

"During a meeting, which could only have night services, for no one would attend during the day, we decided to have a story hour in the morning for all the children of any age who would come. I began by using our Beginners' literature, giving the story to five children on the first day. The second morning we had eight, and the class continued to increase to about twenty. Some of the children were as old as 15, but since they had had no religious training they knew nothing of the wonderful stories in the Bible. We learned that a little widow of about 18 years of age, who had a little daughter, and had returned to her father's home near the church, had been taking the baby over to the church each Sunday to recite a Sunday school lesson which she had taught her at home. Though there was only one teacher and one pupil, we felt that this was a Sunday school to build on. There was no other material at hand, so this little woman was appointed superintendent, teacher, secretary, treasurer and organist. She had already been acting as janitor. She took the story-hour class and went on with the work after the meeting had closed.

"When we returned to this appointment for the next preaching day, this Sunday school had grown to twenty-five in number. The superintendent had secured some of the older pupils to help as they could; there was money enough on hand to buy a quarter's literature. About this time the public school appointed a young lady teacher, who took charge of the Junior group of the Sunday school; so there were two classes, and both of them grew.

"During the first meeting a young man was converted and wanted to do something, so he was put to work among the young people and organized a class. The people were so scattered through the hills that the parents had to come to bring their younger children, and in this way we reached both the parents and children; and this young man held the parents in his class for quite a while.

"We left this charge three years ago, but the other day I learned that the old dance hall was padlocked, the owner had become a member of the church, and the church now had a live membership of fifty."

Surely a program of religious education, even though it was being conducted by a lone widow for her baby girl, contributed its share to the building of the kingdom in that community, as also did the revival which discovered a young man and set him to a definite task. Rev. Arthur Moore says, "The redemptive forces of a community are the resident forces." The meeting served as a means of awakening the community; the young man and the widow and the little child were "resident forces."

Let no one who understands the spirit and genius of our Methodism undertake to set religious education over against revivalism, or revivalism over against religious education. Together, they must be used; and as Methodism continues to use both of these great channels, her power and influence for advancing the kingdom will be increased.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo

LET US GIVE THANKS FOR WHAT HAS BEEN DONE AND PRESS ONWARD WITH ENTHUSIASM TO DO MORE.

When these lines are read, undoubtedly $1,250,000 will have been collected on Special Effort quotas for Superannuate Endowment. The first fiscal year of the movement will end March 31, 1925. By that time the total given above is practically certain to increase to at least $1,500,000. Such an accomplishment for the first year is not to be despised. In fact, considering the conditions out of which this figure has been reached, it is remarkable. We have already succeeded enough to prove that we can raise the $10,000,000 in five years if we give ourselves faithfully to the task throughout the entire perlod.

A LITTLE CHANGE FOR VARIETY'S SAKE.

Since the beginning of the Special Effort, I have published weekly a page in every Conference organ of the church in behalf of the movement. After this week this matter will discontinue In the Conference organs until March 1, 1925. Then it will begin again, and continue weekly until about Dec. 1, 1925. There are two reasons for this break in the usual proceedings: Frist, it will save a considerable amount ($6,000) on the expense of such publicity; and, second, it will provide a change of pace, which is absolutely necessary to sustain interest in any kind of effort over a prolonged period.

This does not mean that a vacation time has come for Special Effort workers. On the contrary, these workers are urged to give themselves to the task with greater abandon than before. Let it not be said of us that we cannot go ahead with this work except when somebody is tootin' a horn. Some athletic teams play furiously when the cheering is loudest. But there are other such teams so perfectly poised that they go right on winning notwithstanding the silence of the band. Surely we love the cause of the superannuates enough to work for it with determination under any and all conditions.

THE CHRISTIAN ADVOCATE ON THE JOB.

During the three months' silence of the writer in the Conference organs, his enthusiasm for the cause will be published weekly in the Christian Advocate (Nashville) as usual. If any preacher of the church does not take this valuable paper, now is a good time to become a subscriber. It will help him to keep informed about the progress of the Special Effort, and render him good servlce in many other ways. The same can be stated concerning the lay members. If you have been reading weekly about the Forgotten Man in your Conference organ, and you want to keep posted on the subject, why not order the Christian Advocate (Nashville) on trial for the months of December, January and February? Its page twenty-eight will give you the information every week. When once you have this valuable paper in your home, you will never be willing to stop its coming.

By the way, this is a good place to state something about our general organ (Christlan Advocate—Nashville) that ought to be emphasized. Sinve November, 1918, six years, this paper has published page twenty-eight weekiy in the interest of the Forgotten Man. And not one penny has been charged for this valuable space in ail that time. Perhaps no other means of publlclty has accomplished more for the cause. Surely every pastor ought to be grateful enough for this service to secure a few subscriptions from hls people for the paper.

THOSE WHO PAY ONE-FIFTH OR MORE.

For several months the Conference organs have published weekly the names of the charges paying one-fifth or more of their total quotas. This information, concerning additlonal charges doing this, will continue to appear, but as already stated it will be found only in the Chrlstlan Advocate (Nashville) during the next three months. Beginning April 1, 1925, which will be the start of the second year of the Special Effort, the names of all the charges paying two-fifths or more of their total quotas will be published, not only in the Christian Advocate (Nashville), but also in all of the Conference organs. Every pastor should not only be anxlous to have hls charge published as paying at least one-fifth by March 31, 1924, but also he shouid be anxious to have hls charge published as among the first paylng the second year's portion of the total quota. Remember, the second year of the Speclal Effort begins Aprll 1, 1925. Get your second year's portion right now and send it to the Board of Finance, Security Bullding, St. Louis, Mo. In this way your charge will be among the first published as paying two-fifths or more of the total quotas.

DO THE SAME THING IN A NEW WAY.

Have you initlative? If I should state that you have not, you would be fiercely angry with me. Of course you have it, because you are a live one and not a dead one. Then use your initiative. Plan a new and appealing way to raise your second year's portion of your Special Effort quota. Think of something unique, and then follow your vision. When you succeed with your plan, write me all about it. I wlii publish it for the benefit of others. It seems to me that out of 6,500 preachers working at this task, there ought to be brought out and worked out some wonderfully clever ideas for getting the amount due the second year. Come on, let us work together on this thing. In this way we will not only succeed but have a jolly time doing it.

PLEASE KEEP THIS IN MIND.

During the first year of the Spccial Effort a great deal of literature and supplics were sent to every charge in the church in care of the pastor. Nothing will be sent to every charge in the church for the second year, unless it is requested. If the literature which was sent a year ago was carefully used, the people ought to be thoroughly informed about the cause. It remains now to appeal to them on the subject each year for five years, or until the charge has paid its total quota in full.

Of course if any charge needs literature or supplies, such as the Board has in stock, a request can be made for the things needed, and all such requests will have prompt attention. But please do not wait to make such requests until almost the time the supplies are needed, for it takes time to deliver parcel post packages. Also, the pastor might look around to see if the charge has not sufficient supplies left over from those received a year ago. Many presiding elders have told me about seeing packages of Forgotten Man literature stored in pastors' offices, and none of it has ever been distributed. See what you have before ordering more!

AN APPEAL TO MY BROTHERS IN THE PULPITS.

Mr. Preacher, do you realize that the Special Effort for Superannuate Endowment is a movement looking to the old-age comfort of broken-down and retired preachers? Do you know that right now is the only real opportunity we have ever had to get this endowment? Do you understand that not again in our lifetime will we, you and I, have a chance to do this thing? If these convictions have not come to you, they should. As sure as fate, we have a fighting chance now to do something worth while for our fraternity of preachers in this age and that of all ages to come. But that chance is already one year old. It is an elusive, short-lived thing. In four years it will have spent itself—then it will be superannuated. Think of it! It is bad enough to superannuate a preacher without a comfortable support, but O the tragedy of superannuating a chance to make provision for the needs of the superannuated preacher! I am in this fight to win. I shall give my best. Not once shall you find me shirking. Will you join with me in such consecration to this holy task, that no person of any generation hereafter can say that the thing could have been done if the preachers of this age had not failed to do their duty when opportunity offered?

Remember, please, that all payments on quotas must be sent direct to the Board of Finance, Security Building, St. Louis, Mo.

Thou didst not shun death; shun not life.
'Tis more brave to live than to die.
—Owen Meredith.

The Home Circle

THE PIECE DE RESISTANCE.

(A True Story.)

By Mrs. E. L. S. Middleton.

School had "turned out" for the Christmas holidays. Joyous shouts of "Hurrah for Christmas," "Ma's already killed our gobbler!" "Ole Santy's goin' to bring me the biggest doll!" the town children called to each other as they noisily gathered up their books and hurried on down tho hill to their homes.

Only eight-year-old Lucy Strong seemed to regret the vacation, and very slowly passed out without a word to her companions. For once her eyes failed to feast on the bronzed outlines of the autumn woods in the distance or on the nearby pretty homes, as she followed her brother Tom down the street to the woods road that led to her country home. She walked slowly with head down, for there was to be no Christmas in her home—"no Santy nor nothin'."

So busy was she with her own thoughts, Mrs. Graham, her Sunday school teacher, had to call twice to make her hear—Mrs. Graham, Lucy's ideal woman with the ideal home and surroundings. "Ma'am," said Lucy, "Why, Mrs. Graham, I did not hear you call," as she hurried back to the gate and waited while Mrs. Graham came on down the walk, stopping to pick the biggest, freshest violets to pin on Lucy's coat, as was her custom. "They are as blue as your eyes, my dear. I've a message for your mother, Lucy, but do eat some of my failure cake while you wait—my boys always like my failures—so rich they fall, you see. Tell your mother we are planning to accept her oft-repeated invitation and spend the day with her—Christmas day—if she will promise to bring you all to us for the day after. It is our preaching day, you know, and our new pastor will be with us, so I am saving my dinner until then. You just must come, all of you. Tell her to let me know by some one passing to-morrow." Assuring Mrs. Graham that her mother would be delighted with the plan, Lucy hurried on.

To take dinner with the Grahams! The Grahams were easily the wealthiest people in town, and their home was as a heaven to Lucy: the lovely pictures, the silver and china, the dinners noiselessly served by trained servants, and the parlor, with its great piano, where Lucy had moments of stolen ecstacy when her untrained fingers wandered over the keys in imaginary harmony.

What joy! Christmas with the Grahams! Lucy's feet fairly flew on air, then came to earth with a plunk! Oh, the Grahams were to eat dinner with her mother, first! Only the night before, her father had told them that there would not be the usual dinner this year—cotton was so low and taxes so high! And then only last week he had sold all the turkeys while prices were good. Even the fat hens had been sacrificed, for big sister must be kept in school; for wasn't she to teach and help next year?

And now the Grahams, of all people, for Christmas dinner! True, there was the smoke house, with its treasure; troughs of fresh meat, barrels of red apples, nuts, ropes of popcorn and such things; but what was all this when there was "no turkey nor nothin'." Mrs. Graham and her family had spent the day with her mother often in the summer, but then there were great platters of fried chicken and corn, melons and fruit, all served out under the great oak trees. But tho Grahams in the Strong's humble home for Christmas dinner when there was to be "no turkey nor nothin'," was unthinkable to Lucy.

Reaching the big gate just above the old home, Lucy stopped, for how could she tell her frail little mother! The dilemma was more than she could bear, and tears began to make grimy streaks down the chubby face. Then, "what a little ninny you are, Lucy Strong, you forget just everything." Down on her knees behind the gate post dropped the tired little figure to pour out her great sorrow to tho Father of all. "Dear Lord," she sobbed, "I am in a terrible fix, you know, but only last Sunday Mrs. Graham told us how you took care of your children in the wilderness, and, dear Lord, I am in such a wilderness. Oh, Lord, send us a turkey or somethin', and I'll do somethin' for you some time sure. Amen."

With a smiling face Lucy ran on down the lane and on into the kitchen to her mother, and gaily told of the splendid Christmas plans. "Why, that will be lovely," said Mrs. Strong, "but we must get busy, for we've only a day in which to get ready. As soon as I put away this milk we'll go to the smoke house and see what we can find."

The smoke house—a great hewn loghouse, completely covered with grape vines, was a treasure trove to Lucy (unless she had to be kept busy there certain days "keeping up" the smoke for the fresh meat).

"Come on, Lucy," said Mrs. Strong; "while I draw a gourd of soap and a jug of molasses you get the popcorn, nuts and apples. My! Aren't you glad we saved our apples for Christmas?" After filling her other baskets, Lucy climbed on to the great meat block and reached into the apple barrel for the long-forbidden fruit. Then shriek after shriek reached Mrs. Strong as she stood just outside the door holding high the lantern. "Oh, mother, a bear bit me, or a dog or a snake or somethin'. He growled at me and his mouth is all wet and cold, and he bit me, I most know he bit me. Oh, oh, I most know he did," sobbed and shivered the child. Terrified, all kinds of thoughts rushed through Mrs. Strong's mind, as Lucy fell into her arms. The loghouse was very old, and although filled with its treasure, the door was never locked, and its dusky interior could well harbor just anything. Scrambling over barrels and boxes, Mrs. Strong reached the apple barrel, looked in and gave one scream. "Oh, run Lucy, run quick and call your father;" then stumbling back she grabbed the round top from the soap barrel, and just as she was about to slam it over the apple barrel the lantern fell over and left them in total darkness. Locating the apple barrel by horrible, low growls, she finally got the cover in place and held it down with all her frail strength, terrified lest she should faint and release the monster.

After what seemed an eternity, steps were heard running to her assistance, then her dear husband's voice said: "There's no light; Tom, run back to the kitchen for a torch, quick." Then his assuring, "Wait, wife, I'm coming, don't be afraid," he found her side. "What in heaven's name is it?" cried Mr. Strong? "Oh," said Mrs. Strong, "You hold me while I hold down this lid. I'm so afraid to turn loose, for fear he may escape."

With great flaming torch held high, Tom, followed by the hired man, rushed in with his gun, ready to fire. "Where's the bear? Where is he, Dad?" cried Tom. "What luck, just let me to him. To think I've always wanted to kill a bear. You get out, mother, and I'll shoot him. Gee, isn't this great? Where is he? Over there? A good place for you, Mr. Bruin, under that meat trough, you old rascal!"

"No, no," cried Mrs. Strong, "he's here in this barrel. Hold up the light and lift the lid just a little!"

As the torch was raised, Mr. Strong, acting upon her advice, peeped into the barrel, and with a shout fell back. "Boys, take a peep, just peep at him. Did you ever see such a bear?"

The hired man "peeped" next and flung himself out of the way with a stifled roar, "Oh, Massa, Massa!"

Jostling the others out of the way, Tom drew off the whole top and "peeped." "Holy Moses, mother, but this is great. What a whopper! You fat, juicy rascal, eating all the Christmas apples, were you? They were not 'forbidden fruit' to you. Say, mother, let's have him for Christmas dinner, for I heard Mr. Graham say he prefers this meat to turkey any day, as you cook him."

"Why, of course," said Mrs. Strong; "I think this great luck. This gentleman shall be our 'Piece de Resistance,' and we will give the Grahams a dinner they will always remember pleasantly, I hope; but I do wish I had recognized Mr. O'Possum's disposition," she laughed.

Over behind the soap barrel knelt a tired but happy little girl. "I knew it, Lord, and I mean to keep my promise, too. I'll do somethin' for you some time, sure. Thank you, Lord. Thank you. Amen."

Mendenhall, Miss.

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School Board, will inaugurate on Jan. 1, 1925, "The Extension School for Pastors," which is characterized as "the most practical and constructive plan for religious study and training that has ever been offered to the minister who cannot leave his pastorate for study." A catalogue containing full information will be mailed to all pastors on Jan. 1.

Mr. J. B. Duke, of North Carolina, who has been a great benefactor of Trinity College, has established a trust fund of $40,000,000 for charitable and educational purposes in North and South Carolina. One provision is that the trustees are to spend $6,000,000 in establishing in North Carolina the "Duke University," with the provision, however, that if Trinity College sees fit to change its name to "Duke University," the $6,000,000 may be spent in expanding and extending that institution.

Rev. W. R. Lott is having a great pastorate at Amory, Miss. He is in favor with his people, and the official board has shown its appreciation of his services by increasing the salary $200 for this year. Brother Lott is preaching a series of Sunday evening sermons, which are attracting unusually large congregations, on these topics: "A Sacrificing Young Man;" "A Determined Young Man;" "A Heart-broken Young Man;" "A Deceived Young Man;" "A Sad Young Man;" "A Wise Young Man." We should like to have the privilege of hearing these sermons on such suggestive topics.

FUNERAL OF REV. J. IVY HOFFPAUIR.

Funeral services for Rev. J. Ivy Hoffpauir were held by Rev. J. B. Williams at the Indian Bayou church on Monday, Dec. 8, at 10 o'clock. Revs. H. W. May, Martin Hebert, Lastie Hoffpauir, H. W. Giles, L. M. Miller, L. I. McCain, J. W. Lee, Hervey Hoffpauir, L. C. Wilson and L. E. Crooks assisted Brother Williams in the services.

Brother Williams led the way into the church, reading the lesson in the ritual, after which, "Shall we gather at the river," was sung. Rev. H. W. May led in prayer, followed by Scriptures, read by Brothers Williams and Crooks.

Brother Williams spoke very beautifully of his service to the church and community and the joy he had found in his associations with Brother Hoffpauir.

Brother May spoke very feelingly of the close friendship that had existed between himself and Brother Ivy. They had worked together for years—preached together, prayer together—and of how close his and their families' associations had been. Beautiful tributes were also paid him by Revs. M. Hebert, L. C. Wilson, and L. I. McCain.

The services were concluded at the grave in charge of the Masonic Lodge. Beautiful floral offerings attested the esteem in which he was held by friends.

Brother Hoffpauir is survived by his wife, two daughters (Mrs. Perry and Miss Irene), and three sons (Ellis, of Jackson, Miss., Sweeney, of Birmingham, and James, of Indian Bayou), and one sister, Mrs. Thomas Hoffpauir. He was 67 years of age, and had been in the ministry about forty years.

J. W. WYNN.

Rayne, La.

A TELEGRAM FROM REV. WALDO W. MOORE.

"New Orleans Christian Advocate: Our church owns in Biloxi, just south side of Back Bay, a small house and choice corner lot. The lot faces on the street 309 feet; the house is in the midst of residences of seven oyster factories (150 residences), and not over 300 yards from one of Biloxi's $7,500 new school buildings, one block from street car line. One thousand dollars will enlarge and improve the house. There is no debt on what we have. By God's help and your co-operation we will enlarge and improve, keeping clear of debts. Send donation to C. B. Welch, trustee, or to me, at Biloxi, Miss. It spells opportunity. Presiding elder heartily approves.

"WALDO W. MOORE."

REMEMBER THE CHRIST LANDS AT CHRISTMAS TIME.

By Bishop James Cannon, Jr.

The Christmas season is by all consent the children's pre-empted time of the whole year. "What will make the children glad?" is the great question that dominates December. From the first of the month, and even before, we have been planning what is best to bring a happy light into their eyes on Christmas morning. This is our thought for the children of our own homes. But shall we let our heart of Christmas interest be no larger than takes in the boys and girls of our family circles only? All about us there are children whose own home folks are able to supply them with little or nothing of Christmas cheer, and there are many who have no home folks even to think of them.

Among these latter those of us who have been in their far-off countries to see them, must always think, as Christmas draws near, of the 40,000 Armenian and Greek orphans whose sole home life is in the great orphanages that Near East Relief maintains in such cities as Alexandropol, Beirut, Sidon and Jerusalem. These motherless little people I have often heard cheer for America as being their mother now, and they have an infinitely appealing faith that America will not fail them in anything that they need. Shall not all of us, ourselves the children of Mother America, bring into the range of our Christmas thought all this multitudinous orphan family along with the lads and lassies of our own land?

Too often, perhaps, we think of gewgaws and toys for the small folks and perhaps needless luxuries for the young people a little older—our Christmas giving is very largely on the plane of the unnecessary. But these orphans live too close to the stern realities of existence to be allured by trinkets and trifles. It is food and raiment which count with them, and visitors find them radiantly happy in the enjoyment of what would be to us monotonously plain fare and sternly simple accommodations. And a wise compassion for them will translate the Christmas thought in their behalf into the kind of generosity which will insure them the continuance of shelter, food and raiment until Christmas comes again. How often fathers and mothers complain that Christmas toys are all broken before New Year's. Here is Christmas giving guaranteed to be good for spring, summer and autumn and so on through winter again.

I am inexpressibly eager that our Methodist homes shall have large part in this benevolence which telegraphs the Christmas spirit half-way round the world and projects its light through all the twelve months of the coming year. To lose parents and all by the sword of mad and fanatical foes; then, when hope was lost in a sea of unspeakable trouble, to find one's self cast up on a shore of kindness where all life was renewed in the sunshine of America's love and benevolence—this has been the lot which has filled the mouths of these orphans with praises to God for our land and its good Samaritanism. They are now absolutely dependent on America for all they eat and wear. Can anybody think with calmness on what a fearful blow would smite their trust and gratitude if America should fail now to continue the support which keeps them housed and fed and clothed? One doesn't dare think of turning these helpless and friendless little folks out of doors. And that is just the reason why we must for a few years go on giving to the Near East Relief with a liberality which will put all its work far beyond the danger of such collapse.

OF LITTLE FAITH.

By Sarah Josselyn Wilson.

The great outstanding need of our people is not, it seems to me, more power to give, but more power to ask. Strange as it may seem to those who watch the restless turmoil and spectacular achievements of our time, we are, as a people, too content. We are content with small gifts, small attainments. We ask for paltry millions of dollars when we might give ourselves to building a character that dominates the ages and holds fellowship with the Most High. We ask for peace and comfort when we might demand as a right the glorious privilege of martyrdom to a superb cause. We ask for honor and popularity among our fellows for the day, when the undying laurels of genius may be ours for the taking. Thus by our small crawling ambitions do we commit the unpardonable sin against our winged spirits.

Truly, our imagination fails us when we are seeking for ourselves the greatest gifts. We did not have a Christ until the dreams of the ages had prepared the way for Him. The prophets of old asked largely, the mother of Jesus asked largely, Jesus himself asked with a daring confidence which even yet we have not fathomed. It is not too much to say that the measure of a man or a nation is the measure of their power to ask. —Zion's Herald.

THE DAY SHALL REVEAL IT.

Time is truly the great revealer. It is he, and he alone, who holds the key that will unlock a thousand of the doors that stand closed upon the pathway of our life. And how impatient we get about that sometimes! How we do long to know to-day and this very minute many of the things that can only be made known with the passing of the years! And how thoroughly foolish we are in that! There are probably several good reasons why we cannot know to-day numbers of the things we are going to know one year from now, and it is certainly true that in the case of many of them we are vastly better off in our ignorance than we would be if we had knowledge. Knowledge is like many other things, it is good as we come into it legitimately, and the legitimate and fruitful way into knowledge is usually a way that opens up but very slowly. We cannot know it all to-day, but we have the privilege of knowing a little more to-morrow than we do to-day, and it is the opening path into wisdom by experience that gives life much of its satisfaction. Jesus had to tell some of His early disciples that there were some things that they could not know just then, but He was also able to tell them that the Great Revealer would be ready to give new truth to them through all their days, and a great joy of life lies in the fact that every day may bring its revelation.—Christian Guardian.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. S. Oliver, McComb, Miss., 10; Rev. L. Hoffpauir, Coushatta, La., 2; Mrs. C. C. Carnes, Union Church, Miss., 6; Rev. H. B. Thomason, Evergreen, La., 2; Rev. T. C. Cooper, Homewood, Miss., 6; W. H. Underwood, Watson, La., 3.

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Pontotoc and Sarepta, at Sarepta, a.m., Jan. 20, 21.
Amory st., at Friar Memorial, a.m., Jan. 20, 21.

The District Stewards will meet at Okolona, Nov. 29, at 1 a.m. The members of the district are called to meet at Okolona Nov. 29, 1 a.m., to Nov. 30, 4 p.m., for conference and organization. There will be missionary annual members to bring some vital messages to us. Let every pastor in the district be present and see that his district steward is on hand also. There are very important matters to be looked after at this meeting.

L. J. VARDAMAN, P. E.

Corinth Dist.—First Round.

Burnsville, at Burnsville, Dec. 2.
Corinth St., at Marvin, Dec. 3.
Rienzi St., at Jacinto, Dec. 9, 10.
Ripley preaching Nov. 26, night 7.

Kossuth, at Wenley Chapel, Dec. 30, 31.

TIRED EYES Hoagey's eye salve 15c. Water refreshes like strengthens 1 free yr. Has been used by thousands for nearly half a century, always reliable to relieve sore, tired eyes. Does not smart or sting. Price 25c. HOAGEY DRUG CO., HOUSTON, TEX.

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Louisville, Nebraska. — "I was married twelve years before my boy was born. I had a lot of female troubles and had been treating for a physician for them but they continued much the same. Then I read your advertisement in the newspapers and thought I would give Lydia E. Pinkham's Vegetable Compound a good trial for if it had helped others, why not me? I have taken 36 bottles of the medicine and am never without it in the house. My baby boy is three years old now and I sure am happy since I got relief from my troubles. When any one has troubles like mine, or any ways like mine, I am always glad to recommend the Vegetable Compound so that they will get the right kind of medicine." — Mrs. JOE NOVAK, Box 662, Louisville, Neb.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

Ruth St., at Mt. Pleasant, Dec. 7, 8, 7 a.m.
Ruth Station, Dec. 9, night 7, Dec. 10, 7 a.m.
Burnsville, at Burnsville, Dec. 13.
Sherman, at Sherman, Dec. 14.
Guntown, at Guntown, Dec. 15.
Mooreville, at Silver Creek, Dec. 16.
Algoma, at Pisgah, Dec. 17.
Shannon, at Shannon, Dec. 20, 21.
Blue Mountain at Blue Mt., Dec. 23.
Ingomar, at Ingomar, Dec. 24, 25.
Wheeler, at Wheeler, Dec. 27, 28.
Booneville St., at Blackland, Dec. 30, 31.
Falls Camp, Jan. 2.
Hickory Flat, at Hickory Flat, Jan. 3, 4.
Chalmers, at Chalmers, Jan. 7.
Belmont, at Belmont, Jan. 8.
Marietta, at Marietta, Jan. 9, 7:30.

District Stewards are requested to meet at First Methodist Church, Booneville, Tuesday, Nov. 28, 1922, at 1 o'clock p.m.

L. L. HUMPHREYS, P. E.

Columbus Dist.—First Round.

Aberdeen, at Aberdeen, Dec. 2, 3.
Amory, at Amory, Dec. 3, 4.
Columbus, First Church, Dec. 6.
Columbus, Seventh Church, Dec. 7.
Caledonia, at Mt. Pleasant, Dec. 9, 10.
Crawford, at East Union, Dec. 10, 11.
Crawford ct., Jan. 6, 7 p.m.
Brooksville, Jan. 7.
Starkville, at Starkville, Jan. 8.
Mayhew, at Center Ridge, Jan. 10, 11.
Louisville, Jan. 13, 7 p.m.
West Point, Jan. 14.
Prairie and Sebastopol, at Prairie, Jan. 15.
Macon and Shuqualak, at Macon, Jan. 16.
Aberdeen St., at Aberdeen, Jan. 17, 7:30 p.m.
Aberdeen ct., at Aberdeen, Jan. 18, 7:30 p.m.
Shannon, at Shannon, Jan. 20, 21.
Okolona, at Okolona, Jan. 22, 7:30 p.m.
Tupelo, at Tupelo, Jan. 23, 7:30 p.m.
Saltillo, at Saltillo, Jan. 24, 7:30 p.m.
Plantersville, at Plantersville, Jan. 25, 7:30 p.m.

The District Stewards of the Columbus District are requested to meet in the First Methodist Church in West Point, Tuesday, Nov. 28, at 2 p.m.

JOS. S. FLIPPEN, P. E.

Greenville Dist.—First Round.

Leland, Dec. 2, 7:30 p.m.
Cleveland, Dec. 3, 7:30 p.m.
Boyle, Dec. 4, 7 p.m.
Shaw, Dec. 5, 7 p.m.
Jonesboro, Dec. 6, 7 p.m.
Shelbyville, Dec. 7, 7 p.m.
New Allen, Dec. 8, 7 p.m.
Greenville, Dec. 9, 7 p.m.
Lambert, Dec. 10, 7:30 p.m.
Duncan, Dec. 11, 7 p.m.
Perthville, Dec. 12, 7:30 p.m.
Metcalfe, Dec. 13, 7 p.m.
Wills, Dec. 14, 7:30 p.m.
Tutwiler, Dec. 15, 7 p.m.
Tunica, Dec. 16, 7:30 p.m.
Sunflower, Dec. 17, 7 p.m.
Webb, Dec. 18, 7:30 p.m.
Drew, Dec. 19, 7:30 p.m.

J. F. WATKINS, P. E.

Grenada Dist.—First Round.

Pleasant Hill, at Pleasant Hill, Dec. 2, 3.
Water Valley, Dec. 3, 7:30 p.m.
Coffeeville, at Coffeeville, Dec. 4, 7:30 p.m.
Oakland, at Oakland, Dec. 5, 7:30 p.m.
Grenada, Dec. 6, 7:30 p.m.
Duck Hill, at Duck Hill, Dec. 7, 7:30 p.m.
Winona, at Winona, Dec. 9, 7:30 p.m.
Kilmichael, at Kilmichael, Dec. 10, 7:30 p.m.
Carrollton, Dec. 11, 7:30 p.m.
Vaiden, at Vaiden, Dec. 12, 7:30 p.m.
Durant, Dec. 13, 7:30 p.m.
Lexington, Dec. 14, 7:30 p.m.
Tchula, at Tchula, Dec. 16, 7:30 p.m.
Belzoni, at Belzoni, Dec. 17, 7:30 p.m.
Yazoo City, at Yazoo City, Dec. 18, 7:30 p.m.
Benton, at Benton, Dec. 19, 7:30 p.m.
Durant, at Durant, Dec. 20, 7:30 p.m.

The district stewards are requested to meet at Grenada.

J. F. WATKINS, P. E.

Starkville Dist.—First Round.

Macon, at Macon, Dec. 2, 7:30 p.m.
Shuqualak, Dec. 3, 7:30 p.m.
Louisville, Dec. 4, 7:30 p.m.
Noxapater, Dec. 5, 7:30 p.m.
Brooksville, Dec. 6, 7:30 p.m.
Mayhew, Dec. 7, 7:30 p.m.
Starkville, Dec. 9, 7:30 p.m.
Sturgis, at Sturgis, Dec. 10, 7:30 p.m.
Maben, at Maben, Dec. 11, 7:30 p.m.
Ackerman, at Ackerman, Dec. 12, 7:30 p.m.
Eupora, at Eupora, Dec. 13, 7:30 p.m.
Weir, at Weir, Dec. 14, 7:30 p.m.
Kosciusko, at Kosciusko, Dec. 16, 7:30 p.m.
Carthage, Dec. 17, 7:30 p.m.
Walnut Grove, at Walnut Grove, Dec. 18, 7:30 p.m.
Forest, at Forest, Dec. 19, 7:30 p.m.
Morton, at Morton, Dec. 20, 7:30 p.m.
Pelahatchie, at Pelahatchie, Dec. 21, 7:30 p.m.
Pearl River, at Pearl River, Dec. 23, 7:30 p.m.
Crystal Springs, at Crystal Springs, Dec. 24, 7:30 p.m.

Yazoo Dist.—First Round.

Yazoo City, at Yazoo City, Dec. 2, 3.
Satartia, at Satartia, Dec. 4, 7:30 p.m.
Midnight, at Midnight, Dec. 5, 7:30 p.m.
Rolling Fork, at Rolling Fork, Dec. 6, 7:30 p.m.
Hollandale, at Hollandale, Dec. 7, 7:30 p.m.
Leland, at Leland, Dec. 9, 7:30 p.m.
Greenville, at Greenville, Dec. 10, 7:30 p.m.
Hollandale, at Hollandale, Dec. 11, 7:30 p.m.
Rolling Fork, at Rolling Fork, Dec. 12, 7:30 p.m.
Midnight, at Midnight, Dec. 13, 7:30 p.m.
Satartia, at Satartia, Dec. 14, 7:30 p.m.
Yazoo City, at Yazoo City, Dec. 16, 7:30 p.m.
Benton, at Benton, Dec. 17, 7:30 p.m.
Durant, at Durant, Dec. 18, 7:30 p.m.
Lexington, at Lexington, Dec. 19, 7:30 p.m.
Tchula, at Tchula, Dec. 20, 7:30 p.m.
Belzoni, at Belzoni, Dec. 21, 7:30 p.m.
Cleveland, at Cleveland, Dec. 23, 7:30 p.m.
Shelby, at Shelby, Dec. 24, 7:30 p.m.
Duncan, at Duncan, Dec. 25, 7:30 p.m.
Boyle, at Boyle, Dec. 26, 7:30 p.m.
Shaw, at Shaw, Dec. 27, 7:30 p.m.
Jonesboro, at Jonesboro, Dec. 28, 7:30 p.m.
Lambert, at Lambert, Dec. 30, 7:30 p.m.
New Allen, at New Allen, Dec. 31, 7:30 p.m.

Meridian Dist.—First Round.

Meridian Ct., Dec. 1, 7:30 p.m.
Scooba, Dec. 2, 7 p.m.
Enterprise, Dec. 3, 7:30 p.m.
Pachuta, Dec. 4, 7 p.m.
Quitman, Dec. 5, 7:30 p.m.
Stonewall, Dec. 6, 7 p.m.
Bailey, Dec. 7, 7 p.m.
Decatur, Dec. 9, 7:30 p.m.
Newton, Dec. 10, 7:30 p.m.
Union, Dec. 11, 7:30 p.m.
Forest, Dec. 12, 7:30 p.m.
Morton, Dec. 13, 7:30 p.m.
Pelahatchie, Dec. 14, 7:30 p.m.
Pearl River, Dec. 16, 7:30 p.m.
Crystal Springs, Dec. 17, 7:30 p.m.
Hazlehurst, Dec. 18, 7:30 p.m.
Wesson, Dec. 19, 7:30 p.m.
Bay Springs, Dec. 20, 7:30 p.m.
Laurel, Dec. 21, 7:30 p.m.
Ellisville, Dec. 23, 7:30 p.m.
Sandersville, Dec. 24, 7:30 p.m.
Heidelberg, Dec. 25, 7:30 p.m.
Moss Hill, at Moss Hill, Dec. 26, 7:30 p.m.
Meridian Ct., Dec. 27, 7:30 p.m.

Sardis Dist.—First Round.

Batesville, Dec. 2, 7:30 p.m.
Como, Hernando, Nov. 30, 7:30 p.m. & Dec. 1, 7:30 p.m.
Sardis St., Hernando, Nov. 30, 7:30 p.m. & Dec. 1, 7:30 p.m.
Senatobia, & St., Dec. 4, 7:30 p.m.
Coldwater, & St., Dec. 5, 7:30 p.m.
Olive Branch, at Olive Branch, & St., Dec. 6, 7:30 p.m.
Byhalia, at Byhalia, Dec. 7, 7:30 p.m.
Centerhill, at Centerhill, Dec. 9, 7:30 p.m.
Sardis St., at Pigeon, Dec. 9, 7:30 p.m.
Independence, at Independence, Hernando, Nov. 27, 7:30 p.m. & St., Dec. 1, 7:30 p.m.
Hernando, Hernando, Nov. 28, 7:30 p.m. & St., Dec. 1, 7:30 p.m.
Arkabutla, at Hunter's Chapel, & St., Dec. 2, 7:30 p.m.
Independence, at Independence, & St., Dec. 3, 7:30 p.m.
Hudsonville, at Hudsonville, & St., Dec. 4, 7:30 p.m.
Olive Branch Sta., at Olive Branch Sta., Dec. 5, 7:30 p.m.

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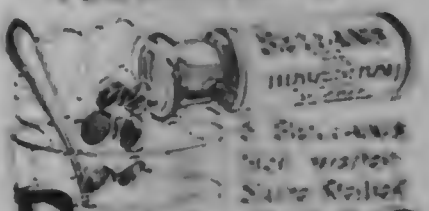

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Orders are coming in most every day for literature to be used in making a survey of our work. Now is the time to do this; other important matters will be upon us next month. Write for samples of the literature and see what your church is asking you to do.

Have you ever used the material on the second page of the Nashville Advocate in giving a missionary program for the whole school? These truths are startling enough to create a new interest in building the kingdom of God. "My people are destroyed for lack of knowledge." So many do not take the Advocate and numbers who take it do not read it. Tell it to them from the pulpit, whether you have a program or not; get the truth to them any way you see fit, but give the truth to all the people.

The Missionary Message of the Bible is a new course of study to be used by Adult Bible classes, Epworth Leagues, the Woman's Missionary Society, and Leadership Training. When this course is completed you receive two certificates, one from the General Board of Missions and one from the General Sunday Scohol Board's department of Leadership Training. This is a course that will stir the heart to its depths and put you to work. Give it a trial and see what it will accomplish.

So many good people do not know that the church has no other lesson material for children 4 or 5 years old except the graded lessons. The Olivet Picture Card was never intended to be used as lesson material. Again, when you order "Our Little People" and "Junior Lessons," be sure to order "The Elementary Teacher;" for this periodical has material and instruction for the teacher. When the children cry for bread, do not give them a stone.

During the past month two credits were issued to each of the following: Mrs. Maud V. Hull, Miss Minnie Crowder, and Mrs. J. W. Allen, all of Kosciusko. Mrs. J. H. Blakemore received a credit on Adult Psychology. Mrs. Blakemore is from Corinth. Mrs. G. H. McMorrough, of Lexington, received a credit on Learning and Teaching. Mrs. Ben M. Scott, of Booneville, and Rev. H. D. Suydam, of Arcola, each received a Blue Seal diploma. Miss Corinne Rogers, of New Albany, received her Gold Seal diploma.

Rev. J. M. Wyatt is preparing to teach a class, using as a text "A Methodist Church and Its Work," and Mrs. Wyatt a class in "Learning and Teaching." The people at Tchula are following the leadership of these two splendid workers. Mrs. Wyatt writes: "We have the membership campaign on in full swing here. Started it after we arrived. We finish the survey this week. You ought to see how it opened the eyes of the five teams doing the house-to-house work. They are making all kinds of interesting 'finds.'" The people will respond to this kind of work. They are eager to help do something that counts. An unchanging church cannot grip an ever-changing condition.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The General Sunday School Council will meet in its fifteenth annual session at Nashville, Tenn., Dec. 15 to 19. We hope our Conference will be well represented.

* * *

Winnfield, La., which is near the center of our State, will entertain the ninth annual session of the Sunday School Conference. Winnfield is now in the "new" district, with Brother Porter M. Caraway as pastor. The local congregation at Winnfield will do all in their power to make it the greatest conference we have yet had. The general theme of this conference will be "The Rural Sunday School."

Dr. A. S. Lutz, the new Conference Superintendent of Teacher Training, is planning to attend the General Sunday School Council, that he may be better equipped for this great feature of our Sunday school program. Last year our Conference received 1,013 credits from the General Sunday School Board in Teacher-Training.

Last year our conference made great progress with Daily Vacation Bible Schools. This year we have asked Rev. A. K. McLelland, of Barham, to act as Conference Superintendent of this feature of our work. He writes: "Thanks for the new job you created for me—count on me to do the best I possibly can."

The Conference minutes for 1923 show we had a net gain in Sunday school membership of 357; the new minutes will show a net gain this year of over 1,500 new members.

* * *

While at the Crowley Conference, the writer assisted in the baptism of three children, a grandson and granddaughter of Mr. and Mrs. J. H. Griffin. The third child was Barbara Ann Toou, a granddaughter of Mr. and Mrs. J. M. Lyons.

* * *

Mr. T. W. Hollyman, vice chairman of our Conference Sunday School Board, is delighted that the next Statewide conference is to go to Winnfield. He wants 500 men present at this conference, March 23-26.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE NOTES.

To all the Sunday schools in the Conference who are not now taking a Mission Special, the Conference Board extends an urgent invitation to send your missionary offering to Rev. J. C. Chambers, 211½ West Capitol Street, Jackson, Miss. He is the treasurer of our Mission special. Half the money will be spent in the home field and the other part of the money will be spent in a foreign field. The money spent in our Conference so far has resulted in the organization of one new Sunday school, reorganized three other schools, 18 family altars promised, 3 adults united with the church, and 74 reconsecrated themselves to the Lord. If this kind of work appeals to you, send in your fourth Sunday offering and get in on this.

The campaign for membership is growing. Many reports are coming in. There are two things it seems to me that ought to mean much in this effort—"The 100 per cent Sunday School Homes," and the survey. Both ought to build the schools.

The following Standard Training Schools are being planned for this year: Meridian, January 11 to 16; Jackson, some time in the early spring; Biloxi, in first part of June; Brookhaven and Vicksburg have not set a time as yet.

Yours in Him,
JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—First Round.

Leesville, Sunday, Dec. 7, 11 a.m.
Barham, Sunday, Dec. 7, 7:30 p.m.
Abbeville, Sunday, Dec. 14, 11 a.m.
Gueydan, at Estherwood, Sunday, Dec. 14, 7:30 p.m.
Zwolle, at Zwolle, Sunday, Dec. 21, 11 a.m.
Many, at Many, Sunday, Dec. 21, 7:30 p.m.
De Ridder, Sunday, Jan. 4, 11 a.m.
Merryville, Sunday, Jan. 4, 7:30 p.m.
Crowley, Sunday, Jan. 11, 11 a.m.
Mamie, Sunday, Jan. 11, 7:30 p.m.
Indian Bayou, Sunday, Jan. 18, 11 a.m.
Rayne, Sunday, Jan. 18, 7:30 p.m.
Lafayette, Sunday, Jan. 25, 11 a.m.
New Iberia, Sunday, Jan. 25, 7:30 p.m.
Sulphur and Vinton, at Vinton, Sunday, Feb. 1, 11 a.m.
Lake Arthur, Sunday, Feb. 1, 7:30 p.m.
Lake Charles, Sunday, Feb. 8, 11 a.m.

J. B. WILLIAMS, P. E.

New Orleans Dist.—First Round.

Pilger Memorial, preaching Nov. 30, 11 a.m.; Q. C., Feb. 3.
Mcmoughville, preaching Nov. 30, 7:30 p.m.; Q. C. Jan. 7.
Louisiana Ave., preaching Dec. 7, 11 a.m.; Q. C. Feb. 4.
Algiers, preaching Dec. 7, 7:30 p.m.; Q. C., Jan. 11.
Felicity, preaching Dec. 14, 11 a.m.; Q. C., Jan. 21.
Epworth, preaching Dec. 14, 7:30 p.m.; Q. C., Jan. 28.
St. Mark's Hall, preaching Dec. 21, 11 a.m.; Q. C., Jan. 12.
Carrollton, preaching Dec. 21, 7:30 p.m.; Q. C., Feb. 10.
Hyde Memorial, preaching Dec. 28, 11 a.m.; Q. C., Jan. 6.
Second Church, preaching Dec. 28, 7:30 p.m.; Q. C., Feb. 17.
Lafourche, preaching and conference, Jan. 4.
Houma, Jan. 11, morning.
Bayou Blue, Jan. 11, evening.
Thibodaux, Jan. 18, morning.
St. Martinville, Jan. 18, evening.
Jeanerette, Jan. 25, morning.
Franklin, Jan. 25, evening.
Morgan City, Feb. 1.
Covington, Feb. 8, morning.
Slidell, Feb. 8, evening.
First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

The district stewards are called to meet at First Church on Thursday evening, Dec. 18 at 7:30 o'clock.

W. WINANS DRAKE, P. E.

(Continued on Last Page.)

NEW LAMP HAS NO WICK OR CHIMNEY.

Most Brilliant Home Light Known—Cost One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 621 Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall, or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. O. Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of this free offer. Agents wanted. Write him to-day.—Advertisement.

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MANY WHO HAVE TRIED IT SPEAK HIGHLY OF IT

Have you seen the General Sunday School Board's Plan of Evangelism in the Sunday School? Will you not be one of those who will be trying it during the months of January, February, and March, 1925?

WRITE FOR FULL INFORMATION AND FREE MATERIAL TO THE

General Sunday School Board, 810 Broadway, Nashville, Tennnesee

FROM HAZLEHURST, MISS.

Dear Dr. Carley: Several things have come up that have kept me from writing a few words about the great meeting had here just before our Conference met, and about the Conference session at Canton.

Under the leadership of the pastors of this town, supported by the Flying Squadron and the membership of the churches in general, and the preaching of Rev. W. B. Hogg and his assistant, Rev. S. J. T. Williams, this town and surrounding section never had such a spiritual outpouring in all the history of the churches here. There were over one hundred new conversions, and many reclamations—yes, as many as seven hundred and more consecrations came as a result of this campaign. It is a delight to walk the streets and hear the greetings that come from all parties as you meet them. People came in increasing numbers from the first day the meeting opened, and hundreds were turned away because room could not be found.

This is the home of Brother Hogg. His mother and sister live here, and the people all claim him as their very own, without regard to what church they belong. They are proud to claim him, and all predict that he will soon rank as the very best of evangelists in the church anywhere. His preaching grips the souls of all who hear him, and it is quite evident that his own soul is held in the power of the Holy Ghost, and that his consecration is complete. It is my humble judgment that he is in the right relation to the church, and that he has made no mistake by entering the evangelistic field. Brother Williams is an able assistant, and they make a team.

Well, the session of the Mississippi Conference was held in the new [illegible] at Canton, and a good session it was. Bishop Ainsworth was at his best, and the business ran without a jar from start to finish.

Reports revealed the fact that in spite of crop failures in some places the year was a good one.

The power of the Master was in evidence in the preaching during the year, and a good ingathering was reported.

The preaching was of a very high order, and that done by Dr. Clovis Chappell was the great of the session. He captured the whole body of preachers, and the town as well.

The people gave us a royal entertainment, and the weather smiled in warm, genial rays from start to finish.

Things did not turn out as some [illegible] in the making of [illegible]. I am sure that if [illegible] the work of the [illegible] and in the work of the church. He will be in the field after the appointments are made, and during the year, and the [illegible] will be.

[illegible] for the working of [illegible] under the local [illegible] of the [illegible]. If they are [illegible] all these fifteen years he has never [illegible] the newspaper men about [illegible] writing up his meetings; however, Mr. [illegible] says the press has been most [illegible] to and his work in this re[illegible] all of which he deeply appre[illegible]. Mr. Kelly has held that if [illegible] with a man as a preacher, he [illegible] have to be advertised as a [illegible] man; in other words, if the [illegible] deserves all this notoriety [illegible] not need advertising, and if [illegible] not deserve it, the advertis[illegible] will not save him."

[illegible] Mr. Kelly held twenty-one meetings [illegible] the Conference year which has [illegible] which resulted in 1382 ad[illegible] to the church for the year, [illegible] a grand total of 18,933 mem[illegible] added to the Methodist Church [illegible] his fifteen years of evangelism. [illegible] hundreds going to [illegible] after being converted [illegible]" Hattiesburg Ameri[illegible].

[illegible] is in the [illegible] and a [illegible] that we will [illegible] the support of the people to [illegible] best of [illegible] we will [illegible] are [illegible] is one [illegible] in the [illegible] Conference.

[illegible] with the [illegible] have in the [illegible] for a [illegible] in the Conference and a [illegible] revival throughout its [illegible] bounds.

W. H. SAUNDERS.

REV. DAN KELLY BECOMES GENERAL EVANGELIST.

The Rev. Dan E. Kelly, who has, for [illegible] years, made his home [illegible] Hattiesburg, was recommended as [illegible] general evangelist by the Committee on Evangelism of the Mississippi Conference in its recent session, which [illegible] Sunday night at Canton, Miss. While this did not come as a surprise to Mr. Kelly, it came without his solicitation, he being contented to do his [illegible] work as a Conference evangelist.

With Mr. Kelly will accept the work as general evangelist, he will continue to live in Hattiesburg.

Mr. Kelly has been Conference evangelist of the Mississippi Conference [illegible] the last fifteen years. In these fifteen years he has held meetings [illegible] West and West, holding revivals from Virginia and Florida across the country to California.

Said one of his associates to-day: "Mr. Kelly has never liked his photograph placed in show windows and public places as though he were a circus man. He has never done or said a thing to influence a pastor or [illegible] to call him for a meeting. In all these fifteen years he has never [illegible] the newspaper men about [illegible] writing up his meetings; however, Mr. [illegible] says the press has been most [illegible] to and his work in this re[illegible] all of which he deeply appre[illegible]. Mr. Kelly has held that if [illegible] with a man as a preacher, he [illegible] have to be advertised as a [illegible] man; in other words, if the [illegible] deserves all this notoriety [illegible] not need advertising, and if [illegible] not deserve it, the advertis[illegible] will not save him."

Mr. Kelly held twenty-one meetings [illegible] the Conference year which has [illegible] which resulted in 1382 ad[illegible] to the church for the year, [illegible] a grand total of 18,933 mem[illegible] added to the Methodist Church [illegible] his fifteen years of evangelism. [illegible] hundreds going to [illegible] after being converted [illegible]" Hattiesburg Ameri[illegible].

FROM GALLMAN, MISS.

Dear Dr. Carley: We received a warm welcome on our arrival at Gallman, our new charge. The people have been very kind and thoughtful of us. I am still on crutches; however, I have been able to fill all my appointments (I am learning to preach sitting down).

The evening before Thanksgiving, we received one of the most severe poundings of our lives, which, of course, we appreciated very much. But, best of all, after filling the pantry with good things to eat, they came into the sitting room, and representatives of the different churches on the work spoke words of welcome, appreciation, and encouragement, and pledged their support and co-operation. After response by the pastor and wife, we had a special song, and were led in prayer by Brother Weeks, all of which made us feel more determined to do our best for the Master, and to show our appreciation of these good people.

With best wishes for you and the Advocate, I am,

Your friend and brother,

J. E. J. FERGUSON.

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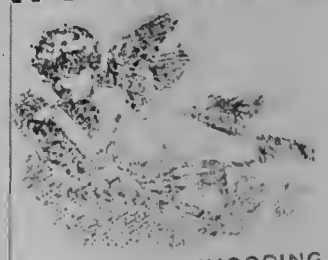

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Woman's Missionary Society

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LOUISIANA CONFERENCE.

Young People's Missionary Society—A Letter from the Superintendent.

My Dear Young People: This is my first letter to you as your new Superintendent, and there are so many things to tell you it is difficult to make a start. Mrs. Keys' place is a tremendously hard one to fill, but I'm asking you to help me this quarter to realize her plans and dreams for the year. In doing this we shall not only express our love and esteem for the leader who so lovingly and prayerfully piloted us through the past four years, but also we shall experience that great and deep happiness that comes though having served faithfully and well in helping to establish the kingdom of God throughout the world, and most particularly among our own young people.

1. I would remind you of our Week of Prayer, which is almost upon us, and urge you to present the program on Young People's Day with the prayers and devotionals being led by you.

2. You know there is a membership contest between the Conferences. Our Conference is trying to get more members and more societies than the Florida Conference. Let's show Florida that we are alive and working—they are working for six new societies in each district (and, by the way, they have nine districts); can we not do as well in Louisiana? Don't you think a "Publicity Campaign" would help? Put on a 'publicity campaign," first enlisting the interest and support of your pastor and Sunday school superintendent. Have a member of the Young People's Missionary Society, appear before every Sunday school class and tell everything about the Young People's Missionary Society, and in the classes of the right ages make a personal, definite appeal for members. Have your members present the Young People's Missionary Society at prayer meeting, also let the Adult Missionary Society know more about you.

3. To remind you again of the Importance of reporting promptly at the end of each quarter. Our quarterly reports to the Council Superintendent do not do our work justice because never do more than 50% of our Societies report. At the end of each quarter hold an executive meeting, discussing special work and making plans for the following quarter, and make out reports, sending treasurer's report to Mrs. C. C. Carver, Rayne, La.; sheet market "District Secretary" to District Secretary of your respective districts; one for Superintendent of Study to Mrs. Z. T. Gallion, Jr., Natchitoches, La.; the one for social service to Mrs. Joe Wynn, Rayne, La., and the one marked "Conference Superintendent" of Young People to me.

4. We feel that we cannot stress too much the value of Bible and Mission Study—the one to deepen our faith and understanding of His Word, the other to broaden our knowledge of the activities and conditions in the mission field.

5. Boxes of supplies. Send two boxes this year—one to St. Mark's Hall, New Orleans, and one to MacDonell Wesley House at Houma, La. Notify Mrs. H. L. Baker, Plaquemine, La.

6. Societies making 100 points will draw for Baird Cup. Pauline Randle Cup will go to district making largest gain in members and organizations.

7. Let each auxiliary emphasize and work for a great Harvest Day in December.

8. Our goals for 1924 are:

(a) Eight new societies (we have five).

(b) Five hundred members. (My reports are not accurate enough to give you figures on that.)

(c) $425 to Council. (We need $165 to meet pledge.)

9. Let's develop our Social Service possibilities to the uttermost. Some one says social service boiled down to two words is "Helping others."

I can hardly wait to get your December reports, for then we'll know how you are "carrying on" and how Louisiana Young People will be rated for 1924 in the Council.

Please write me personal letters about yourselves and your work. I love to receive them, for they bring you very close to me.

Lovingly yours,

MRS. F. W. RAGGIO.

P. S.—Don't forget to mail me names as soon as you elect your new officers, as literature can be mailed promptly.

Please study enclosed questionnaire.

Questionnaire.

1. What is the object of the Young People's Auxiliary?

To hasten the coming of the Kingdom of God throughout the world by enlisting the Young People in active missionary service, by raising funds for mission fields at home and abroad, for maintenance of the institutions supported by the Missionary Council, and for the betterment of civic and social conditions everywhere. Also for the purpose of Bible and Mission Study.

2. When and to whom do you report?

The last of each quarter we report to our District Secretary, Conference Treasurer and the Conference Superintendent of Young People. This is very important.

3. When is a Society not a Society?

When it does not send dues and pledges to the Treasurer, Mrs. C. C. Carver, Rayne, La.

4. What are the Young People's colors?

Green and gold.

5. What is the Young People's watchword?

"Each one win one."

6. What is the Young People's motto?

"Loyalty to Christ."

7. Who is your district secretary, and where does she live?

Ask your adult superintendent.

8. Who is Mrs. P. L. Cobb?

Council Superintendent of Young People's Work.

9. What are the Louisiana Conference goals for 1924 for Young People?

(a) Eight new societies and no losses. (b) 500 members. (c) $425 for Council.

10. What is the Woman's Missionary Council?

The administrative body of the Woman's Missionary Society. Mrs. Cobb represents the 36,000 members of the Young People's Missionary Society and speaks for us.

11. How many missionaries are out under the direction of the Council?

About 260.

12. In what foreign countries are we working, and what form of work are we doing in our own country?

The Council directs work in China, Korea, Japan and Manchuria in the Orient, in Mexico, Cuba, Brazil and Africa. We have settlement homes and mission work in almost all of the large cities of the South for Americans, foreigners and Negroes.

13. For what is the Young People's Missionary Society money used this year?

For Scarritt College for Christian Workers.

14. What is a Wesley House?

It is a house in a needy district where deaconesses and missionaries live and make friends with and help the people who come needing help or friends. It is a Methodist "House by the Side of the Road." We have forty-two Wesley houses.

15. What is a Bethlehem House?

It is a Wesley House for Negroes. There are five Bethlehem Houses.

16. How many Young People's auxiliaries in Louisiana Conference?

Thirty-six.

17. Name the Conference having largest number of Young People's Societies?

Virginia, 233.

18. What is the membership contest?

See Mrs. Raggio's letter.

19. What must a member do before being counted as a member?

Pay three months' dues.

(Continued on Page 15.)

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[THE WICKER TOURS]
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WOMAN'S MISSIONARY SOCIETY.

SNAP SHOTS FROM BRAZIL.

Rio de Janeiro, Aug. 20, 1924.

We were awakened the first morning in beautiful Collegio Bennett by the sound of singing. From the window could be seen a single mountain standing guard on the inner rim of Rio Bay. In a neighboring garden a row of stately royal palms lifted plumey tops away up towards the blue sky. On the college campus alien shrubs and strange fruits made a lovely winter setting. A Brazilian girl in the dormitory sang with a voice as fresh and sweet as a Missouri meadow lark. The tune was Tipperary, but the words were, "'Tis a long way from old Virginia, 'Tis a long way to go." Yes, yes. But how did she know that?

* * *

Miss Denison and Miss Kellog, the juniors of our party, left us this morning. They moved to Nictheroy, across the Bay, to live in a Brazilian home which speaks no English, and put intensive study on the Portuguese language. We took a ferry boat late in the day and went to see them. They have a second floor front room with typical double-leaved windows opening on an iron balcony, from which they can view the mountains and the sea. The waves rippie up into what would be a front yard if they had such a thing. We stayed until the fishing boat came home to harbor. The red, round sun fell into the water. The twilight deepened until there was a band of smoky opal behind the mountains and a rosy promise of the day to come. Then we left them full of hope and overflowing with enthusiasm for the new life.

* * *

It is a great satisfaction to really behold the places and the people whose names are so familiar. Cattete Church, Villa Isabel, the institute, the other churches, Bennett College, Case Cottage, the student body, Moore Hall, the Union Hospital, day schools, the scholarship girls, the Bible women, are all even better than we had expected to find them, just as the Bay is bluer, the mountains higher, and all nature on a grander scale than imagination had pictured. Missions in Rio are full of promise.

* * *

Is this a straw which shows which way the wind blows? The older girls at Bennett were asked to take a religious census of the student body. They omitted a tiny little girl in the grades who looks to be a scant eight, but she declined to be passed by. So they said, "Well, what is your religion?" She meditated a moment, then bravely lifted her dark eyes and answered in all seriousness, "I think I am a Christian feminist."

* * *

Yes, we went to the Annual Conference in Petropolis and saw Brazilian preachers and lay delegates transact the business of the year. Please notice that "saw"—couldn't understand a word. But when the ear fails, the eye does double duty, and it could be seen that the routine was as per the Discipline. Enthusiasm swept over the room in response to some unknown stimulus as a calm sea responds to an unseen breeze. They took part joyously in demonstrations. It was a fine looking group of men, with good, earnest faces. Only one Brazilian woman was present as a lay member, and she made a small speech. The president of the Conference Woman's Missionary Society, Dona Etelvina Becker, reported for that organization, and did so with grace, fluency, and dignity. The visitors from "the Mother Church" gave their message from the States.

Our old Collegio Americano in Petropolis sits on its hilltop just like its picture. It is now rented as a school for boys. By the way, did you know that, because it was once a part of the Imperial domain of Brazil, we still pay a small yearly tax on that land which goes to help make the income of the descendants of the deposed and exiled Don Pedro?

* * *

Sao Paulo, Aug. 28, 1924.

Going from Rio to Sao Paulo is a twelve-hour journey by rail. The train climbed up and up, topped a wonderful mountain range and met a bubbling, sparkling river, with which it frolicked along for five or six hours through a succession of quiet valleys folded in green hills. We passed through well-built towns, bamboo-hut villages, orange groves, coffee plantations, tropical waste lands, rice fields, and wood huts. Plenty of local color. Women were washing clothes in the river, sitting on the clay floor of their huts weaving baskets, carrying bundles of wood on their heads, peeling bamboo poles, working about their one and two-room houses, or leaning from the window to see the train go by. It is nearly spring and the fields are being prepared for crops. Plowing is done by oxen. Not a bit of modern farm machinery was observed along the way, but there were Ford cars at every station. Most of the cattle are long-horned beasts, with buffalo characteristics. Here and there was a pasture of Holsteins of the familiar black and white pattern. Each farmyard had a goat's head mounted on a pole. It brings good luck and keeps evil spirits away from the animals.

There is a crowded schedule for the next three weeks. After Sao Paulo come Campinas, Piracicaba, Rebeirao Preto, Belio Horizonte, and Juiz de Fora. And we have already found ten thousand things of interest besides those we have written up.

MRS. F. F. STEPHENS.

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Go to your neighborhood drug store and get Dr. Pierce's famous Remedies, tablets or liquid. If you are troubled, write Dr. Pierce, President Invalids' Hotel, in Buffalo, N. Y., and receive good medical advice in return, free of all expense.

Epworth League

MEETING OF LEAGUE PRESIDENTS.

The annual meeting of the Epworth League Presidents of the Methodist Episcopal Church, South, will be held in Dallas, Dec. 30 to Jan. 2, it is announced by Ralph E. Nollner, assistant secretary of the Epworth League organization of the denomination.

Dr. F. S. Parker, general secretary of the Epworth League Board, will preside. The sessions will be held in the Adolphus Hotel with the exception of the evening meeting on Dec. 31, which will be held at the new Kirby Hall, Southern Methodist University. This will be a watch night service. The Rev. J. Abner Sage, director of music in Southern Methodist University, will lead the song service, and short addresses will be made by Bishop John M. Moore, Dr. C. C. Selecman, Dr. Paul Kern, and Dr. F. S. Parker.

More than one hundred Epworth League leaders are expected to attend the meeting. The membership includes the presidents of Epworth Leagues of thirty-eight Annual Conferences, Annual Conference board presidents, Conference junior superintendents, Conference intermediate superintendents, and presidents of city, county, and district League unions.

The program for the meeting will be announced later. The business of the session, however, will include discussion of the policy and plan of the new regional secretary and his work, and the advance world program of missions. Early in the session the committee recently appointed on young people's conventions will meet. This committee is composed of Dr. Paul Kern, Dallas; Dr. L. H. Estes, Memphis, Tenn.; Rev. W. W. Holmes, Shreveport, La.; Dr. W. G. Henry, Emory University, Ga., and the Rev. Ralph E. Nollner, Nashville.

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Perhaps you have planned to go, but just decided to "wait until next Sunday," or probably it rained, a friend dropped in—there are any number of excuses. But—

When the church bells peal out Sunday morning, select your church and attend it. Tell your neighbor your intention. He'll be glad to take you. Don't consider yourself a stranger; you're not. You will find a genuine welcome awaiting you, and an interesting, impressive service. The church owes you spiritual enlightenment and instruction. It's your duty to receive it. Meet with your friends and neighbors, and in the discussion of timely religious topics, you'll feel a little bigger and better.—Selected.

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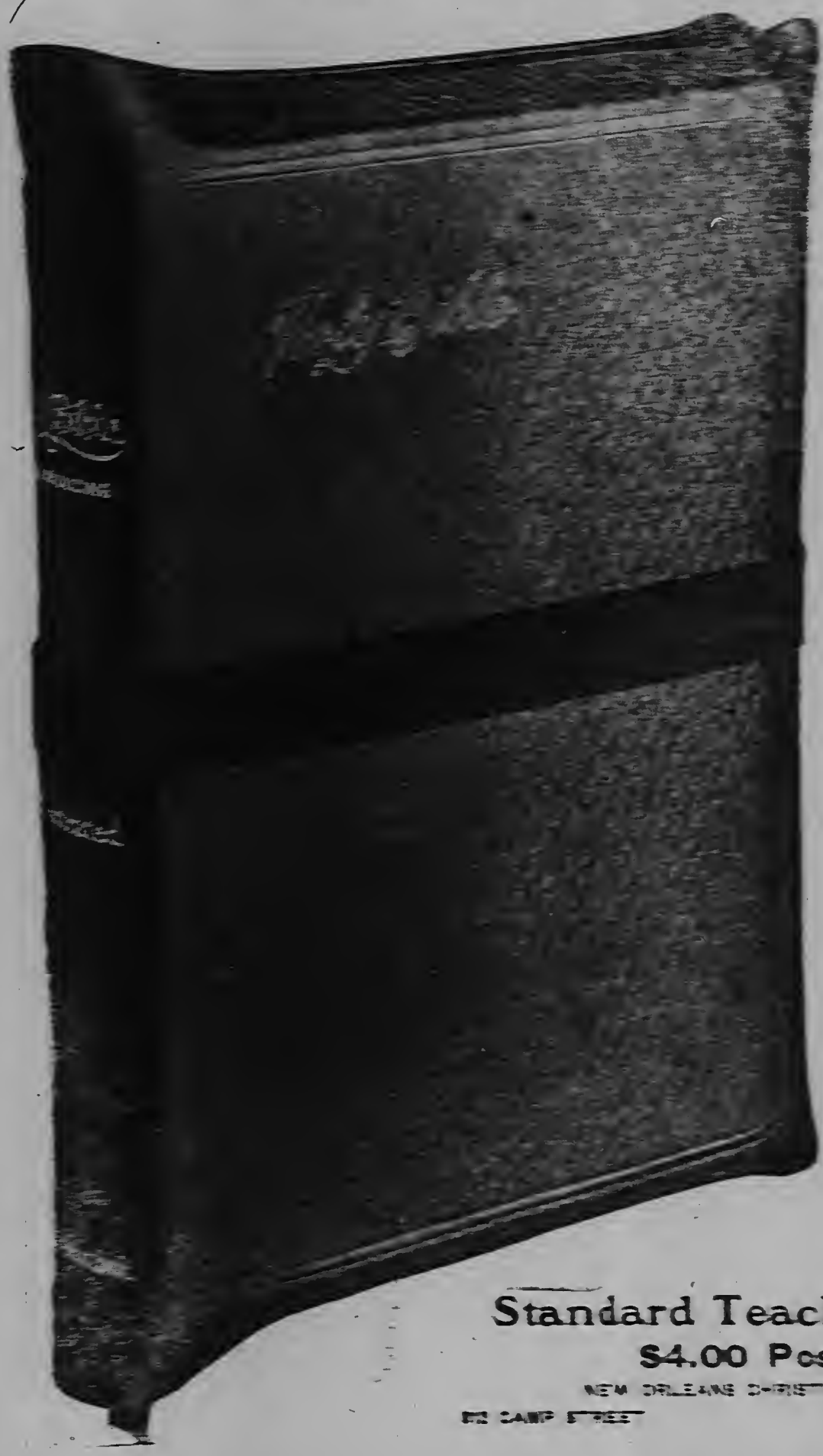

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Vol. 71—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3523.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 18, 1924. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE NEGRO QUESTION IN UNIFICATION.

The place of the Negro in the pending plan of unification has been given so much attention, and so many erroneous, as we believe, views concerning it have been advanced by those who oppose the plan on this very point, that we give herewith an editorial statement that appeared in the Western Christian Advocate of Dec. 4. The Western Christian Advocate is an official organ of the Methodist Episcopal Church, published in Cincinnati, Ohio, edited by Dr. Ernest C. Wareing. its general attitude is one of extreme friendliness to the Negro. Its statement, therefore, concerning the place of the Negro in the Methodist Episcopal Church is entitled to the most serious consideration. The editorial statement is as follows:

"We wish that it were possible for us to give positive information to our friends throughout the South on a certain subject. For instance, in the discussion there has come to the surface that which has been deep in the hearts or far in the background of the thoughts of many of the rank and file of Southern Methodists.

"The relation of the Negro to the Methodist Episcopal Church is the bone of contention in the last analysis. To some of us this is not new information. This should be cleared up at the earliest possible moment. A misapprehension or an illusion may defeat even God's good cause. We have had in our office a number of inquiries in the following language: 'Do the Negroes of the Methodist Episcopal Church worship in white congregations?' Then we learn that it is being circulated through the South that they do; that they mingle and worship and take communion with the white folks. This is absolutely misleading. The Negroes have their own churches, their own pastors, their own bishop, and their own Conferences. They are seldom seen in white congregations, save as casual visitors or caretakers of the house of God.

"They are working out their own problems as a race, and are doing it very successfully. We are giving them all the assistance possible by advice and benevolence. They are given recognition as Methodist Episcopalians. They are fellowshiped as worthy Christians. We wish that this understanding might be broadcasted throughout the South, so that men everywhere would come to understand it in the proper light. The Negro is a member of the Methodist Episcopal Church, and should be considered no more of a problem than the German or Scandinavian sections, which have their pastors and churches and Conferences."

The pending plan of unification may have its weaknesses; but we do not believe there is in it the slightest justification for the view that its adoption will result in a mingling of the races in the South. The Methodist Episcopal Church, South, is a white man's church; in the united church, Jurisdiction No. 2 will be a white man's jurisdiction.

REMEMBER THE SUPERANNUATES.

For several months there will not be as much in the church press concerning the Superannuate Endowment Fund as formerly; but that is no reason why the church should forget or neglect its obligation to these godly and faithful men who have borne the heat and burden of the day and now are serving simply as those who stand and wait. The determination to raise a fund of $10,000,000 as a perpetual endowment for the benefit of these worn-out servants of the church is worthy of all praise; the success of the movement thus far is an honor to all who have had any part in it; its completion within the designated period of five years must not fail for lack of continued interest. Most of our churches paid the first year's quota this year; not one of them should forget that this sacred cause will make its appeal to us next year—and year after year until the whole amount has been raised.

UNCHRISTIAN CHRISTMAS GIVING.

The sentiment that inspires the giving of gifts at Chirstmas time is one of the most beautiful in the world. It grows out of the supreme gift of God to man—the gift of Christ himself. All our giving, therefore, should in some way be a recognition of the divine interest in humanity. Is it always so?

With too many people, Christmas is not a time of joy and happiness, but a season of worry and anxiety, made so by the almost universal custom of giving gifts simply as gifts. It is often the case that financial burdens imposed by this custom are so great as to destroy altogether the beautiful and holy sentiment that ought to be connected with it. Some people burden themselves for a whole year with a program of weekly saving that they may be able to meet the demands upon them when the Christmas season comes; and as soon as one Christmas is over, they begin the process of saving for the next.

It may be impossible to bring it about—but the world would be happier and Christmas would come nearer being what it ought to be if the custom of unchristian Christmas giving were abandoned. Christ drove out of the Temple those who had profaned it with their money changing; what shall we say of those who have commercialized Christmas?

SENSIBLE SAYING OF BISHOP HAY.

At the recent session of the Louisiana Conference, we caught the following epigrammatic statements made by Bishop Hay on various occasions:

"Don't preach all day—another day is coming."

"The world to-day wants a live, strong, aggressive ministry."

"The primary point in preaching is not in what the preacher knows, but in what he has experienced."

"What the world needs to-day is a cultured man preaching the gospel."

"I rejoice in the fact that our colleges and universities to-day are putting first things first."

"A fruitless ministry will cause more skepticism than anything else."

"The gospel moves in the realm of the miraculous—and only there."

"The most infectious thing in China is Christianity"—quoted from a great doctor in China.

"Have religion and know it; have religion and tell it; have religion and use it."

"Be a plunger in the gospel."

"The men in the church to-day who are getting anywhere are dogmatic preachers."

"No preacher has any right to use more than a minute and a half in making announcements."

"No public prayer ought to be more than three or four minutes long."

"My sermons are very much like freight trains—they can be cut in two at almost any place, the caboose hitched on, and they are complete."

"My observation is that the people are paying pretty well for the preaching they are getting."

TACKLING BIG THINGS.

We read this the other day: "Don't be afraid of big things—a Packard steers easier than a Ford." We do not understand the writer of this injunction to mean that it is easier to do a big thing than it is to do a little thing; the point he probably had in mind was that the big job can probably be done by the man who is not afraid to tackle it—and that the big job is not so hard after all. Some men spend more time lamenting their inability to do something worth while than it would take to accomplish a real task.

PRESIDENT COOLIDGE ON PEACE.

"America is ready to-day, as always, to do its full share. It wants the peace of good will and of the Golden Rule, not the peace of force imposed by those who have power. It does not want peace as an interlude of brightness here and there in a world still addicted to war; it wants peace as the normal, the right, the assured estate in a world from which a wiser generation shall have forever outlawed aggressive war."

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A GOOD SIGN IN GERMANY.

By Bishop Warren A. Candler.

A cablegram from Blankenburg, which appeared recently in the leading daily newspapers in the United States, contains the wisest suggestion yet made for the relief of the unhappy conditions prevalent in Germany. Indeed, this suggestion points to the only real hope before that distressed nation.

The cablegram was as follows:

"Three thousand evangelical Christians, Baptists, Methodists, Lutherans and members of various other denominations, attended the annual Bible conference held recently in Blankenburg.

"The delegates to this conference are moved by the desire to get at the basic truths of Christianity and apply them to the present upset condition of the world. There was no talk of the Versailles treaty or the responsibility of governments.

"The conference went on record as being of the opinion that Germany can expect no relief from mankind in its present distress, but must turn to God, if it desires to be freed from trouble. Sincere penitence and return to God were pointed out as the sure remedies for the unhappy state into which the German people have fallen. One speaker said God might lead Germany to a spiritual awakening through hard trials, and thus permit the country to render service to the entire world.

"The resolutions adopted set forth much the same views that have been voiced by Count Keyserling, the philosophical leader, who is constantly telling the German public that spiritual regeneration would do far more to cure Europe's present ills than all sorts of proposed economic and financial remedies."

Of course, to many men these resolutions adopted by the conference of evangelical Christians at Blankenburg will seem to be quite visionary, if not fanatical. But such men of the world are either ignorant of history or blind to its lessons.

Nothing is more clearly taught by every chapter in the history of the human race than that the destiny of nations is determined by moral and religious forces rather than by economic schemes and political arrangements.

This principle is approved by the highest authorities among philosophers and statesmen.

Max Muller says: "The real history of man is the history of religion."

Rousseau declared: "Never was a State founded that did not have religion as its basis."

Guizot affirmed that "all political and social questions refer for their ultimate solution to the religious principles."

Edmund Burke asserted: "We know that religion is the basis of civil society and the fruitful source of all blessing and comfort in human intercourse."

Wendell Phillips expressed the same general principle more vividly on this wise: "The answer to the Shastas is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

There can be no revival of the religions of the heathen world. Their gods are dying beyond the hope of any resurrection. The only hope of those populous nations is in their conversion to Christianity.

But the case of the Christian nations is quite different. If the Christian religion languishes or perishes among them, there is nothing they can turn to as a substitute for it. Revival of Christian life among them must be their hope, and such revivals are frequently necessary.

Christianity is the only religion in the world under which backsliding is possible. There can be no backslidings among the Brahmins, the Buddhists, or the Mohammedans, for they all are at the bottom already. Their religions put no strain on their moral powers, and do not propose to lift them to any level higher than that of fallen human nature.

But it is far otherwise with Christianity. The religion of the Christ meets man in the attitudes of his being and calls him to the loftiest heights of heavenly life. Many, failing to reach this high level of life, fall back, and become, first lukewarm and then disorderly in their conduct.

Only a true religion can produce a backslider. Ancient Israel was often a backslider, but there were no backsliders among the votaries of Baal or Moloch. The book of Judges, in the Old Testament, is a record of backsliding and bondage, and of revivals and restored power and prosperity. In like manner Christian nations decline or advance according as the Christian religion among them languishes or flourishes. Their eras of greatest prosperity are marked by the revivals of vital piety among them.

Hence, it has been said by a great American essayist and theologian, "Scarcely can a more memorable exhibition of God be found than that presented by a revival of religion. Historians seldom take note of so obscure an event; yet if the secret connection of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than Gothic invasions. A volume has been compiled narrating the decisive battles of the world. But more significant than this, and probing deeper the divine government of the world would be the history of revivals."

He does not overstate the facts of the history of revivals. They have saved nations from ruin and revolution and changed the life of continents.

The revival under Luther changed the face of continental Europe. The revival under John Knox made Scotland what it has been from his time until the present day.

To the vast importance of the Wesleyan Revival, the skeptical historian, Leckey, bears this strong testimony in his great work entitled "England in the Eighteenth Century": "Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had been begun in England by the preaching of the Wesleys and Whitfield. The creation of a large, powerful and active sect, extending over both hemispheres and numbering many millions of souls, was but one of its consequences. It also exercised a profound and lasting influence on the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history." To the same purpose testified John Richard Green in his "History of the English People." He says the Wesleyan Revival "changed the whole tone of English society. The church was restored to life and activity. Religion carried to the hearts of the people a fresh spirit of moral zeal, while it purified our literature and manners."

Kindred and consequent revivals in America mightily affected the birth and progress of the United States.

From the period of "The Great Awakening," which began under the ministry of Jonathan Edwards at Northampton in 1734, until the present time our country has been refreshed and revivigorated by great revivals, such as the "Great Revival of 1800" and "The Revival of 1858." Without these blessed visitations of grace it could not have attained its great power and prosperity. The facts are set forth in detail in a book entitled "Great Revivals and the Great Republic," and published by Lamar & Barton, Nashville, Tenn., to which the reader is referred for fuller information upon the subject.

It must not be overlooked that revivals in Great Britain during the last hundred years have been quickly communicated to America, and revivals in our country have run rapidly to Great Britain, so that these great nations have become distinctly evangelical in the prevailing type of Christianity among their peoples.

But Germany has not had in the last four hundred years a revival of regenerating power and national extent.

Hence, Christianity in Germany has become paralytic through a widespread rationalism, together with an enfeebling ritualism.

For the want of a vital and vitalizing Christianity the moral life of the nation as a whole has steadily declined, until in 1914 it was totally obscured by the ethical midnight darkness in which all moral distinctions become invisible, and benighted souls cried out "Might Makes Right." Here and there among the German people have been groups of holy men, like Tholuck and Stier and Lisbardt, and others, who have lamented the spiritual dearth in their fatherland without being able to relieve the situation. But they have borne their testimony, and their faithful witness has not been fruitless.

Now it appears that a company of devout souls is calling for a revival of religion in Germany. It is a good sign. It will be a godsend to Germany, if their call is heeded.

A great revival in Germany would do more than anything else possible to heal the wounds of the nations of Continental Europe and restore to them peace and prosperity.

Germany has tried the poison of rationalism, and the results are known and read of all mankind.

Let Germany now return to God in godly repentance and simple faith in Jesus Christ our Lord.

UNIFICATION.

By Hon. Baxter McFarland.

(Concluded from Last Issue)

In their advocacy of the pending and other plans, Southern advocates have constantly admonished their Southern brethren to let "bygones be bygones." Southern Methodists long ago did that, as to ancient feuds and feelings. "Overlapping," however, is not a "bygone" fact. True, it had its origin a good while ago in a great wrong, but a wrong and injury which is being continued in the same spirit of wrongdoing with which it began, renewed daily by its continuance down to this good hour, and which as shown they refuse to discontinue or rectify in the pending plan. They uphold the wrong and its continuance by their refusal their general attitude, by their cool statement that "times have changed since 1844," and in many other ways. They are as indifferent and unconcerned about their bad faith and wrongdoing as if "overlapping" had sprung indigenous from a condition, quite apart from any acts or agency of theirs. "Overlapping" is an existing fact, kept alive by daily renewals, the continuation of which bears with direct and tremendous force upon the question of adopting or rejecting a plan of unification with a church body who brought about and persist in a wrong like that; a plan expressing neither regret for the past, nor promise for the future, the purpose of which is to establish a much closer relation with that church body, and in which the same wrong will go on at their pleasure, but fully justified by its adoption. That is no "bygone" to be forgotten in the consideration of this plan of unification. It shows the spirit that will prevail in the relationship, if established.

The present plan not only contains no express or implied obligation or agreement to discontinue or rectify "overlapping," but, if adopted, will have the effect of rectifying past, and legalizing future overlapping by the Northern Meth-

odist Church.. Its provisions taken together and read in the light of surrounding facts and circumstances bear that construction, and that in all probability would be the view of the courts when the plan is submitted to them. The probability is too strong for its adoption to be risked.

If caught in that trap we would be in the power of the stronger church, and the end of the Methodist Episcopal Church, South, would not be far away; its absorption by the Northern Church would be only a question of time. This can easily be avoided by having all the rights of each fully and clearly stated. No plan should be adopted that does not contain fully and clearly all that each is entitled to in the new relation. Hurry and impatience are out of place in this movement. There must be no impetuous rush to conclude it.

Many articles by Southern unificationists manifest great deference and admiration for the Northern Church, accompanied by an undertone of implied disparagement of the Southern Church wholly unwarranted by their respective spiritual and gospel values, that should warn us not to trust too much in the wisdom of their views.

Their enthusiastic admiration for the Northern Church, with its vast financial resources, its great numbers, its dominating power and prestige, and the splendors of its churches, institutions and belongings, in striking contrast with their reserve toward their own church, becomes increasingly apparent.

Statistics, however, show that in all things pertaining to the true mission of the church, the Southern is far in advance of the Northern Church, and hence that preferences for the latter, as between the two, are founded upon considerations other than its superior excellence in matters that really count. The record shows that in the saving of souls the percentage in the Southern Church greatly exceeds that in the Northern, and therefore there is no reason to adopt the plan on that score; and as unification under it would permit the indefinite continuance of "overlapping," the discontinuance of which is the only really practical reason for the adoption of a plan of alliance so uncongenial, subordinate, and dangerous to our independent existence, as well as fraught with discord amongst ourselves and between us and the Northern Church, nothing remains but to defeat the plan.

The only real prospect before us, if it is adopted, is subjection to alien influences that in time, in the changed conditions, might result in a new type more acceptable to Northern church members, continuous absorption, and the eventual disappearance of the Methodist Episcopal Church, South, largely owing to "overlapping" processes in the new handicapped situation—a fate abhorrent to the great body of the Southern Church.

Unification under this plan, so far from augmented usefulness by each and increased usefulness of both, will result in precipitating confusion, differences, strife, to end in another separation, or more likely in the untimate absorption of the handicapped weaker by the unhampered stronger body. Should we again separate we probably would lose all church property—inevitably, under the present plan.

These are some of the questions presented by the pending plan, so far as concerns "overlapping." There are others, many others of gravest import to be considered, not included in this article.

The establishment of a quasi "kingdom within a kingdom" in our midst under foreign control and jurisdiction, owing exclusive allegiance to, and swayed by the powerful authority, influences and literature sweeping down from the North inevitably would retard the incorporation of its subjects into the body politic and civil society of the Southern country, as well as wholly prevent the blending of the invaders with the Methodist Church, South. The ethical, political and racial sentiments and ideas upon vital questions in the regions whence they come, so irreconcilable with our own, would be fostered and maintained in the covert afforded by their foreign church relationship, and sent out the ideas and convictions upon those questions of the people amongst whom the newcomers live, but of whom they are not a part. As a result of these conditions the racial peril, in the presence of which we live always, unavoidably must be increased, and the just safeguards we have been compelled, at such cost of patience, suffering and danger, to throw around ourselves for the protection of our families and institutions and for the preservation amongst us of white civilization—the constitutionality of which the United States Supreme Court has upheld—will again be brought into jeopardy. With the adoption of the pending plan we would admit a "Trojan horse" from the rear, our most vulnerable point.

Coming here to blend with and become incorporated with us in church and State, and coming to remain in allegiance to a foreign church, with all that that means, leads to very different results, as relates to the racial peril.

Left free to observe and consider the racial condition here, the same people in a short time would reach very different conclusions from those held in the section whence they came, where long distance theories are safely entertained.

Secluded and aloof in their exclusive surroundings, wholly under the teachings and influence of their far-away friends and co-adjutors, their views undergo little or no change.

The ever-threatening racial danger would surely become involved with that of "overlapping"

In the present plan is a sinister provision, which, if the plan is adopted, repeals the plan of separation of 1844, the "chart" of our existing territorial and jurisdictional rights and future expansive opportunities, substituting therefor another provided in the plan in which the measure of these rights and powers, as well as much else of vital importance, is radically changed, always to the advantage of the Northern Methodist Church, and to the disadvantage of the Southern Methodist Church.

The territory and jurisdiction of the Southern Church would thereby be limited to the South and what part of the West is now occupied by it, but the territory and jurisdiction of the Northern Church would become co-extensive with the United States, fully covering that assigned in the pending plan to the Southern Church; and if the pending plan is adopted it will have the effect of condoning past and permitting unlimited future "overlapping" by the Northern in the Southern Church jurisdiction,. whilst denying similar rights to the Southern Methodists in respect to Northern Church territory. The process of invasion and absorption would then proceed unhindered and with accelerated activity throughout the Southern jurisdiction and borders, our strongholds- the cities—being first entered, next the adjacent outlying territory, until in time the Southern Church would become so much weakened by these encroachments upon its territory and its resources, diverted to the Northern Church, that it would be unable to maintain an independent existence and would be swallowed up by the Northern Church.

The thoughtless, superficial assertions that the racial menace has been finally removed and the race question fully settled so that there will be no more trouble from it, are dangerous delusions. The antagonism giving rise to race hostility is inherent and enduring, and proximity always arouses it where close and equal relations are sought by the inferior. To ignore this fact in planning human associations of any kind whatsoever is blind folly.

Remove the safeguards and the old menace will immediately and automatically reappear, greatly increased. We had to make a long and fearful struggle to establish adequate legal protection, as we of the South well know, and this must be maintained for the peace and safety of both races here.

Many who indulge this delusion know little or nothing of what was endured to gain safety: "They jest at scars who never felt a wound." We who have had experience know better what war is—that kind of warfare. We must run no risks at the instance of those who are free from this danger, of which they have no fears, but must preserve our defences intact in every relation, new or old.

We cannot adopt the pending plan because, amongst many other reasons, it will condone past and legalize future "overlapping" in our jurisdiction by the Northern Church whilst denying us like rights in Northern Methodist territory and therefore "overlapping" by Northern Methodists in Southern Methodist territory would continue and become a powerful agency in the process of absorption with which we are threatened by the present plan. Given the right to take and hold our territory for the Northern Church, without let or hindrance, and we with fettered hands and powerless to interpose, it surely should require no great while to legally acquire all of the best of our territory, when the residue would necessarily yield, or soon be acquired, if thought worth the trouble of acquiring. We may easily foresee whether or not such a future would be a happy and self-respecting one for Southern Methodists.

We must reject the pending plan and await such changes in the minds and hearts of Northern Methodists as will make possible an association of the two churches consistently with our self-respect and the enjoyment of our just rights, free from all interference with our racial safeguards, and of encroachment upon our jurisdictional and territorial rights.

Meantime, we have in the eighty years of separate existence carried on with much success the work of the church, preaching the gospel of Christ to lost sinners, have extended our fields, have vastly increased our membership and influence, have built countless churches, parsonages, schools, and other institutions, have attained a broad and high plane of usefulness, and with hearts of grace can move on alone to higher and greater and better work, until such time as the brethren of the Northern Church may manifest a spirit of Christian good will and fairness that will insure a lasting and useful association upon a just basis, all the terms of which they then will willingly allow embodied in a plan. Should this time never arise, we can move on in our course as we have done all our lives, without them, bearing them none but good will, unless they do become willing to join in such a plan, unification between the two churches could result only in injury to Southern Methodists.

Few Methodists now living have any personal memory of the old association, and the membership of each has grown away from the other during the eighty years since they felt compelled to part company. In that period many events have driven them further and further asunder, and a restoration of old relations can be effected with advantage to each only by a plan that is satisfactory to both—not merely to an indicated percentage, but practically to all. The pending plan is not such an one so far as many Southern members are concerned, as they already have abundantly shown. That practically all Northern Methodists are satisfied with a plan that gives them all they could ask for, while refusing Southern Methodists so much many of them believe just, fair and essential to their well being in the contemplated relation, is not surprising. It would be astounding if they were not satisfied with it.

In this matter, the first and highest duty of the great Methodist Episcopal Church, South, is to its own vast membership, individually, and collectively; and to see that a plan of unification is prepared in accordance with "common sense" and practical wisdom, which fully and expressly provides for the protection and preservation of our ancient territorial and jurisdictional rights, power and authority and our local system of racial protection, free from encroachment, invasion and meddling, and for the adjustment of past and prevention of future "overlapping," placing us, not in a subordinate, but upon an altogether equal footing with the Northern Church in respect to all matters whatsoever. A plan that arrogates superiority in any degree to the Northern Church, or yields any of our rights in any matters in favor of the Northern Church is unworthy the consideration of the great Southern Church. If the Northern Church refuses unification on these terms, it is premature to have it. No such self-abasement

is called for by duty or expediency, especially as both churches are working, and waiting places no check upon their work.

Since writing the foregoing, in an editorial of the Methodist Review of October, it is practically admitted that the pending plan, if adopted, will result in the absorption by the Northern of the Southern Methodist Church, insisting, however, that ultimately this will be best for all. It does not claim that the plan will end overlapping, generally urged by unificationists as a reason for its adoption.

The Northern Church, it asserts, cannot force intruders into the Southern Church, therefore, the Southern Church as a whole must join in the plan that it more easily may be absorbed by the Northern Church, after enjoying a brief reprieve in the chrysalis state, greatly to the benedt, it is asserted, of the compounded church in the more or less distant future.

If this is a frank revelation of the real purposes from the start of unificationists in favoring the present plan, whilst urging its adoption on the ground that it would put an end to overlapping, as was supposed, their aims have not generally been understood. They have not urged that overlapping would continue until the Methodist Episcopal Church, South, should be entirely absorbed, then end, just as does fire when the fuel is exhausted, according to the understanding of many of us.

According to this article unification is just "the beginning of the end" of the Southern Church. It does not contemplate the termination of overlapping, but the subjection of the Southern to the Northern Church in order that it shall be absorbed, thus passing out of existence, after a short subordinate show of life, and Northern overlapping is made the cause and occasion of it, according to this article. Do Southern Methodists favor this ending of their church? If not, they must arouse themselves, fail in line and fight for its life and for the preservation of the memories of its sainted Christian heroes.

Aberdeen, Miss.

MEETING OF THE FEDERAL COUNCIL IN ATLANTA.

By Mrs. Maud M. Turpin.

Closing a six-day meeting, the final word of the Federal Council of Churches was expressed in the plea that the body go back to their respective churches to urge anew the old, old message; and that as they went to their common tasks they might realize that they would go as conquerors only as they walked and talked with Him, and worked from the vantage ground of intimate and continued fellowship with the Lord. This was the dominant note of the meeting throughout.

The fifth quadrennial meeting of the Federal Council of Churches of Christ in America, in session at Atlanta, Dec. 3-9, revealed progress in all lines of co-operative work and set a higher standard for united effort in settling problems involved in a great international brotherhood. The decisions of the body will influence practically every question in which the Christian forces of the world are concerned. And from the earnest discussion of such world topics as evangelism, world peace, international friendship, the application of the principles of Christianity to the industrial and social life of the country, relief for suffering churches of central Europe and other lines of co-operative effort, it is evident that the churches composing the Federal Council do not intend to leave to outside agencies the solution of these matters.

Dr. Parkes S. Cadman was elected president; the Rev. Rivington D. Lord continues as recording secretary, and Dr. Frank M. Mann succeeded Dr. Alfred R. Kimball, who had served as treasurer since 1905. Additional Southern Methodists elected to posts on interdenominational groups were: Vice president, Bishop John M. Moore; executive committee, Bishop James Cannon, Jr., Bishop John M. Moore, E. Frank Story, L. C. Branscomb, J. S. French, Mrs. Luke Johnson, Mrs. H. R. Steele; alternates, Bishop W. N. Ainsworth, G. B. Winton, M. L. Burton, Plato Durham, Thomas Mellows, F. N. Parker, Mrs. J. H. Dickey. Bishop Cannon was elected a member of the administrative committee.

As the members sat together and faced their common tasks day after day, there grew out of the fellowship and discussion a constructive message to the churches of America. The message addressed the mind of the churches of the nation to fellowship in the churches; fellowship with God; fellowship in human relations; fellowship among nations; fellowship among races; and fellowship in kingdom tasks. Among the tasks which Christian bodies have in common, special attention was directed to religious education and missions, both home and foreign.

In its message to churches of other lands sympathy was expressed for fellow-believers across the seas in the trials through which they were passing and assurances of practical aid. "The growing sense of Protestant solidarity developed by the common need and the common summons to more sacrificial service, qualifies all alike for an advance in the name of Christ, of greater momentum and power," the message declared.

The quadrennial report of the retiring president, Dr. Robert E. Speer, showed steady advance along all lines of co-operative efforts in which the churches could best do effective work as a united body. The adoption of the lines of policy to be pursued during the next four years include: Enlarged emphasis on the duty of evangelism; better provision for meeting human emergencies through the churches; undiminished effort to set forth the Christian view of questions of social, racial, economic, and international relationships; restudy of rural problems of the churches; expansion of the research department of the Federal Council; broader relations of American evangelical churches to churches of Asia, Latin America and Europe; conferences with churches of Canada regarding helpful relations; a larger number of women representatives and appointment of larger number of women on executive and administrative committees and on the various commissions of the Council; closer relation with local federations; continued study of interboard agencies; cultivation of helpful relations with voluntary bodies engaged in similar tasks; an effort to strengthen its hold on the constituent groups as medium of communication with their respective constituencies.

Outstanding in the discussions were questions touching evangelism, outlawry of war, and the Christianizing of racial relations.

In addition to ranking church leaders from all the denominations composing the Council, internationally known men and women made addresses and led the discussions. Among them were Sir Willoughby Dickinson, of London; Prof. Julius H. Richter, Berlin; Justice Florence E. Allen, of the Supreme Court of Ohio; Adolph Keller, of Zurich, Switzerland; William Jennings Bryan; Carl Milliken, former governor of Maine; Samuel Zwemer, of Cairo, Egypt; K. Tsunashima, of Japan; former ambassador to Japan, Cyrus E. Woods, and others.

The general theme was "The Church in the World." Noonday addresses on the "Call to Personal Religion," and evening speeches on "The Common Tasks of the Churches," were daily features of the session. A series of evangelistic services in the Forsyth Theatre each noon, conducted by Dr. Charles L. Goodell, attracted large crowds.

The Federal Council of Churches is the largest federation of churches in the world. Its twenty-eight Protestant communions represent a constituency of 20,000,000 members. From four to five hundred delegates and official visitors were present at the recent meeting. The next session will be held Dec. 3, 1928.

MY FIRST EXPERIENCE AS FIRST KOREAN PRESIDING ELDER.

By J. S. Ryang.

Bishop H. A. Boaz has conferred upon me the highest honor in the gift of his authority by making me the first Korean presiding elder in the Korea Conference. By this appointment I was more than surprised not only because a great honor was given to an unworthy one like myself, but also because of the fact that the good Bishop seems to expect too much from a little fellow like myself. Besides the presiding eldership, he has already given me two responsible positions, namely, superintendency of the Korean Department of Siberia Mission, which calls me to supervise four small districts and Missionary Secretary of Korea Conference, which requires me to look after the matter of self-support in the whole Conference. When I was receiving the appointment to a presiding eldership, I felt as if a big mountain was falling upon my already loaded shoulders, but I bowed my head to the appointing power and decided to do my very best for all the appointments, God being my helper. I am now hoping and praying that I may be worthy of this honor and compliment which I enjoy.

The First Experience.

As a presiding elder of a district I called a meeting of the preachers of the district at once, and we had a good time together for two days and two nights. In accordance with the resolution we passed at the last Annual Conference, we have tried to start a great revival—the object of the year—from our preachers' meeting. We have reconsecrated ourselves to the Lord for his service. Miss Cordelia Erwin, the only resident missionary for Chulwon District this year, and one of the bravest and most consecrated women I know, called her Bible women, too, so that we had a joint meeting, and we were doubly blessed. Ten Bible women and eleven preachers attended the meeting. It was a good thing for us to have this meeting at the beginning of our new Conference year. Then I started out for the first quarterly conferences on Oct. 9, and finished on the third. During the first round as a presiding elder, I have traveled 410 li on railroad (3 li make a mile); 240 li by automobile; 360 li on foot (it took about 50 actual walking hours), a total of 1,110 li; visited 15 churches, held 9 quarterly conferences, preached 13 sermons, baptized 9 adults, and dedicated 1 church, besides having had a good chance to hear the many problems and to learn the actual condition of the district. The people, wherever I went, welcomed me like a prince and treated me like a friend and brother. I have praised God once more for Christian fellowship! Our preachers are doing well, and they have all consecrated themselves to the work.

Condition of the District.

The territory of Chulwon District, which consists of four whole counties and parts of four others, is about two thousand square miles, with a population of about 300,000 Koreans. They are mostly farmers, who are usually poor, but good people. This district includes one of the hardest sections of Korea; in territory it is made up of high mountains and in population of poor and ignorant people. It is indeed a very hard place even for travel only. I have been told that Brother Moose, after he climbed to the top of the highest and hardest mountain pass last year, said to his circuit preacher who was accompanying him somewhat like this: "Wouldst thou kill me by leading me to a pass like this?" No wonder Brother Moose has broken down before the age of sixty! But we had the best quarterly conference in this section of the most difficult part of the district. It was very gratifying to find that the district is in good shape—much better than I had ever thought—and I have appreciated the labors of my predecessors, such as Brother Gamble, Brother Moose, Brother Gerdine, and Dr. E. W. Anderson, who have poured their life blood upon this section of the country all these years, in order to plant the Methodist Church—Christian Church—in Korea. I am sure that they have sung many a time when traveling over this section, "I'll go where you want me to go, dear Lord, o'er mountains, or plain or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be." May God bless them and reward them with the crown of life which has been promised. In this district we have at present 69 groups or

churches, 46 church buildings, with 1,040 full members, 280 probationers, 360 baptized children and 575 seekers, making total adherents, 2,255, in our church. We have about 500 boys and girls in our country primary schools, who are receiving Christian instruction. I will say again that the district is in a good shape and Christianity has taken strong root in the hearts of the people in this difficult section of the country. God be praised!

The Needs of the District.

Since this district is made up of mountainous sections of the country, the people are usually poor, and probably more things are needed here than anywhere else. But the urgent need is more workers; the people are ready to accept the Gospel, and we have to preach and teach, emphasizing the latter. When we have as much work in this district as we should, we should have 250 churches, 59 preachers, 30 Bible women, in addition to 8 resident missionaries. But we have at present less than one-fifth of what we should have. The harvest is indeed plenteous, but the laborers are few! The most urgent needs of the district at present are 12 permanent church buildings, 15 temporary ones, and 6 parsonages of permanent type, besides 3 men and 3 women missionaries. Will there be some friends in the mother church to build some churches or parsonages for us in Chulwon District?

A Special Need of the District.

While I was visiting the churches, I found five church buildings—good ones—which need repairing immediately. All of them are good for some years to come, so far as their main structures are concerned, but every one of the roofs has been leaking for the last few years, and if they are not repaired at once, before the heavy snow season, all of them may be ruined entirely. The cause of leaking is the poor quality of the Korean tile, and there is no other way to save these houses of worship than to reroof them with galvanized iron, which will cost us about one thousand yen, or five hundred dollars United States gold. But we have no fund for the district to do this, and it is too great a burden for the people to bear upon the heavy expenses of the circuit. Our people are trying their best in the effort to make the entire Conference self-supporting. So we must have some "Independent Specials" from our good friends immediately. Will there be some friend or friends of Korea Mission to cable us five hundred dollars to save these five houses of God in Chulwon District? When the need of churches is so great that we are asking for new churches, shall we let these that we have already be ruined? I am praying and waiting for an answer to this urgent appeal.

Seoul, Korea.

SAFETY SIGNALS.

By Rev. S. J. Davies.

It seems to me after noting some of the filngs at religion and the Bible, current in the periodicals and newspapers, that there is need of this class of writers of a real understanding of the subject. Religion, the real thing, its life, its force, its beauty and fitness to man's need, is not a subject of idle jest or superficial criticism. It lies far deeper than this. Its real essence and meaning, its assurance and confirmation are apart from these objections. To one who has a vital experience, has the touch of divine life upon the soul and walks in fellowship with Christ, such vaporings lie so far outside his experience as at times to provoke a smile of pity. These animadversions no more constitute what our fathers called the "reality" of religion than chemical reaction constitutes life, love, or emotion. Is it not high time some of us should learn this and quit fooling away time fighting things that lie outside the real message of saving grace and assured power? If the faithful soldiers storm the citadel of the human heart and possess this for their Leader, all the outlying territory becomes his own. Satan is doing some rare skirmishing nowadays in trying to deflect the mind of the church from the main issue, by throwing shadow giants on the screen. This is simply another phase of the age-long strife. Let none be deceived thereby. As an angel of assumed wisdom the old enemy is just about as dangerous as under the garb of a messenger of light. Whether personal or impersonal, by direct or indirect means, in himself or through his emissaries, he is still at work, and will demand watching ever.

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"Thou shalt not kill." God wrote this command amid the awful glory and rolling thunder of Sinai. St. John, keen analyst of spiritual truths, says, "no murderer hath eternal life," and that the dread harvest of hate is murder. Physical life, the animating, puising force that has its present habitat within us, is the wonder and study of ages. That we live is patent to all; how we live, no man knows. God holds life sacred. He has thrown about it fullest, clearest commands for its safety or preservation and attached sternest penalties to its forfeiture. There is nothing under heaven men esteem more; and yet in this time in which we are living, nothing is more lightly esteemed. This paradox seems a contradiction, yet the value of life depends on the right or wrong estimate of life. If one believes the earthly life is a promise and in a sense an assurance of life beyond the grave, then it becomes a thing sacred and precious. If one lacks this faith of life, then this accounts for the fact that is so often flung away as a mere bauble.

When Christ came he placed an infinite value on life, and his teaching should forever blot from the book of human experience the old stoic's dictum, "Eat, drink, and be merry, for to-morrow we shall die." "Because I live ye shall live also," is the sum and substance of human hope and faith. No other creed bridges the chasm between two worlds and affords a secure passing into the bourne beyond.

Shreveport, La.

CRIME DECREASE UNDER PROHIBITION.

The United States is becoming not more lawless but less so. This statement is based on reports from police departments of 300 leading cities and the District of Columbia, covering all States except North Carolina and Oklahoma. The survey, the most extensive ever made, was compiled by Robert E. Corradini, of the World League Against Alcoholism, in connection with police departments throughout the country. It is submitted to the press by Dr. Ernest H. Cherrington, General Secretary of the League.

The survey covers the total number of arrests in the last four years prior to prohibition and the first four years under prohibition. It is true that the number of arrests of the dry period is greater than the number for the wet period, but when analyzed in connection with the increased population, which is 5,000,000, the findings are contrary to the much too prevalent belief that America is growing more criminal.

There has actually been a decrease in arrests for drunkenness since the Volstead Act went into effect, and that decrease is 42.3 per cent for the 300 cities, or a million fewer cases of drunkenness than there were in the wet period, for the whole nation. Where formerly drunkenness cases made up 32.5 per cent of the total arrests in the country, they have now been cut to 18.8 per cent.

From 1913 to 1916 there was a yearly average of 58,946 persons arrested for all causes out of each million population. The total for 300 cities was 1,758,078. During the first four years of prohibition, arrests for all causes were 2,040,700. The population of these cities had increased 5,000,000 during the period. Applying this ratio of increase to the entire population, there is a yearly total of nearly 10,000 fewer arrests during the dry period than during the wet. Failure to take into consideration all the surrounding circumstances is largely responsible for much talk about increase of crime throughout the country.

Police records show that the greatest single factor in arrests to-day is the automobile. The largest number of arrests is generally for violation of traffic laws and ordinances.

The yearly number of arrests in the 300 cities for intoxication only, during the wet period, was 572,106, or 19,193 out of every million of population. This was reduced in the four prohibition years to 393,711, or 11,067 per million population. Again, taking this as a ratio for the entire country, there would be a decrease of 1,021,416 arrests for drunkenness, or 42.3 per cent.

The saving to the States that can be pointed to directly in connection with the crime situation is bigger to-day than before prohibition. The million fewer drunks, the arresting of each of which costs the police department alone $94, has resulted in saving from $95,000,000 to $100,000,000 yearly. Adding to this the cost of trial and detention, which sometimes goes over a period of months, this amount could be doubled and yet be a conservative estimate.—World League Against Alcoholism.

"THE EMOTIONAL ALUMNUS."

President Ernest M. Hopkins, of Dartmouth College, in a message to the Cornell Alumni Association, struck out a notable phrase the other day when he referred to the "emotional alumnus." He said: "The emotional alumnus, whose knowledge of his university is solely a sentimental harking back to his undergraduate days, is an incompetent alumnus of minimum value to his alma mater at his best and a positive detriment at his worst."

These words are well worth pondering by the church, as well as by the college. At first sight it might be objected that it could not apply to the church, as the church has no alumni. Yet, when we think a little deeper, is not one of the greatest obstacles to the church just that it has so many "alumni?" That is, so many on its roll are in reality alumni. They have "graduated" from the active ranks. The present tasks and activities of the church do not lay any cross of sacrifice upon their shoulders. Their knowledge of what the church is, is about like the knowledge of the alumnus described—to whom fond memory brings the light of other days and who has small knowledge or interest in the present tasks laid upon the institution by the changing conditions of to-day. There are others who resemble the emotional alumnus not so much because their active days have ceased, as because they look at the church through a sentimental haze and devote their efforts toward keeping the institution in the exact state in which they found it forty or fifty years ago.

President James R. Angell, of Yale University, thus describes such college alumni: "Unless they are intelligently informed their judgment is apt to be sentimental and erratic—harking back to the conditions of their own college days, which may be quite irrelevant to current conditions." The church needs not more "emotional alumni," but more members with a tremendously active relation, who look at it both with affection and a clear understanding of its needs and functioning in the present day.—Pittsburgh Christian Advocate.

CLIMBING.

There is in a little churchyard in Switzerland a simple inscription on the tomb of one who perished in an Alpine accident, which has always appealed to me with singular force: "He died climbing." He had heard the call of the mountains and had lost his life in endeavoring to respond. We have heard the call of the risen Christ, but unlike the climber we gain our lives in our sustained attempt to respond worthily. "Seek those things that are above," is a call to enjoy the highest possible life, for the very struggle develops latent possibilities and capacities, and each step upward is into fuller liberty and more perfect manhood.—Selected.

PROHIBITION AND AMERICAN MORAL LEADERSHIP.

The following statement by Bishop James Cannon, Jr., was published recently in the London Daily Times as a reply to the severe and sweeping criticisms of American prohibition workers made by the Lord Bishop of Durham in the debate on the local option bill in the British House of Lords:

In the debate in the House of Lords on the Bishop of Oxford's bill the Bishop of Durham made some remarks concerning American prohibition and the church to which the undersigned, as chairman of the Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America, presents brief reply.

The Bishop frankly admits as a basal fact, "having at every turn America in our minds." Although the American Prohibition Amendment was deliberately adopted by a great nation after an educative process extending over fifty years, although after five years' experience nothing indicates its repeal, yet the Bishop unhesitatingly, dogmatically denounces that law as productive of "disastrous consequences." Furthermore he anathematizes the moral Christian leadership of America as "bigoted," "fanatical," "unwise," "forcing coercive legislation upon the people," "offending the conscience," "manufacturing sins," emphasizing "sham sins," and "winning a Pyrrhic victory," as a result of "extreme unwisdom and folly."

Replying to this amazing indictment of a great nation and its moral leadership it is gladly admitted: First, the Christian leadership of America strongly advocated prohibition; second, after five years' experience, notwithstanding all reports (?) of "disastrous consequences," it strongly advocates (note carefully) not its repeal, but its continuance.

But the charge of "bigotry," of "manufacturing sins," etc., indicates either an amazing lack of information, or a strange misinterpretation of the facts.

America's moral Christian leadership brushes aside without hesitation any claim of any individual to enjoy any privilege, or to perform any action as a personal, private right, if experience has demonstrated that such actions frequently become hurtful to the social order of which he is a part. The United States Supreme Court has officially declared that the liquor traffic is "the most prolific source of misery, poverty, insanity, vice and crime." The moral leadership of America, agreeing fully with that thoroughly considered judgment, has declared that it is not only the right but the duty of the people to protect their physical, economic, intellectual, social and home life from the terrible results, which experience has demonstrated follow so frequently the indulgence of the appetite for intoxicants. The issue is not "America free or America compulsorily sober," but the issue is "Selfish Individualism versus the General Welfare." The adoption of the prohibition law was not "forcing coercive legislation upon the people." On the contrary, it was the act of the great majority of the people themselves deliberately by law abating the legalized liquor traffic because it had become a "public nuisance," a menace to the public welfare. This is not "bigoted fanaticism," or "manufacturing sins," or emphasizing "sham sins." It is a splendid outstanding example of good common sense, indeed of the application to the social life of a great nation of St. Paul's teaching, "We then that are strong ought to bear the infirmities of the weak." And those who selfishly refuse to meet their obligations to assist in protecting the social order, America brands by law as selfish enemies of society, and this writer predicts that other nations will inevitably follow their lead.

Furthermore, this great aim of prohibition—"to promote the general welfare"—has been accomplished to a remarkable extent, fully justifying its continued advocacy by the churches. Take only one example. The United Charities of Chicago (population three million) has just published a report, covering the last six years. The report states "the passage of the Volstead Act accounts for the phenomenal drop in intemperance. The decrease in the rate in intemperance was accompanied by the lowest count of general and industrial accidents, epilepsy, insanity, feeble-mindedness, illegitimacy, imprisonment, intemperance, immorality, desertion and unemployment." Number of families receiving major services the year before prohibition was 7,847; in 1924, 4,450, a decrease of 45 per cent. Crime Statistics: Murders, 1918, 300; in 1923, 371, decrease of 15 per cent; burglaries (1919), 6,165, (1923) 3,819; robberies (1919) 5,918, (1923) 1,402, fifty per cent decrease in both items; bank deposits (1919) $1,715,000,000, (1923) $5,212,000,000, increase nearly 35 per cent; savings deposits largely of working people, increase from $339,000,000 in 1916 to $810,000,000 in 1923—35 per cent. There were built in Chicago in 1920 1,906 single family houses, and 592 apartment houses, accommodating 1,091 families; in 1923, 7,351 single family houses, and 9,852 apartment houses, accommodating 35,515 families, four times as many single family houses, 33 times as many apartments and 33 times as many families housed in 1923 as in 1920. Church collections increased eleven per cent in 1921, 23 per cent in 1922, and 24 per cent in 1923.

Such results in Chicago must indicate to unprejudiced minds, despite all the exaggerated reports of smuggling, home-brewing and bootlegging, what has happened throughout the United States. Such results fully vindicate the sanity of the moral leadership of America against the aspersions of the Bishop of Durham. Surely the moral leadership of Great Britain must recognize that American Protestantism would not continue to advocate prohibition if prohibition were such a stupendous failure.

JAMES CANNON, Jr.,
Chairman Commission on Relations with Religious Bodies in Europe of the Federal Council of the Churches of Christ in America.
Steamer Berengaria, Oct. 6, 1924.

ENDORSEMENT BY THE FEDERAL COUNCIL OF NEAR EAST RELIEF.

The Federal Council of the Churches of Christ in America rejoices in the providence that enables America to do a worthy work of relief and reconstruction in the Bible Lands.

Saving and training the orphans for self-support, under agency of Near East Relief, is a notable Christian service, and it has also been instrumental in opening new missionary opportunity, in developing new co-operation between Eastern and Western Christianity, and in assisting interdenominational co-operation in this country.

Our study convinces us that it will likely be necessary for the work to proceed through the coming quadrennium on approximately the plans of the Executive Committee of Near East Relief, and we therefore approve continued support by the churches in its provisional plans.

We heartily endorse the idea of International Golden Rule Observance in behalf of Near East Relief, not only because of the beneficial results to Near East wards of America, but also because of its larger results in interpreting and developing international good will and world peace, and we urge churches throughout the world to join in the International Observance of the Golden Rule.

POPULARITY IN THE PULPIT.

Is your pastor a "popular" preacher? If so, how does he manage it?

Does he help you to rearrange your prejudices, and how eminently right you are in all your views and in all your conduct?

Does he help you to arrange your prejudices, but not to lose them, by showing up only the sins of those people who are never likely to be present in the congregation?

Does he give you large doses of sympathy because of your hard lot and blame everybody but yourselves for the limitations and miseries of your lives?

Does he speak with easy and soothing silliness rich in those well-worn expressions which sound so pious that they are easily passed off as substitutes for religious ideas?

Does he keep you constantly stirred by one sensational device after another so that your thought of church is mainly a wonder over what he will do next?

Does he seem to play the part of the ancient prophets, but even when he denounces you merely flatters your egotism and arouses attention by a pulpit violence which sinks to a deaf calm immediately after the benediction?

Certainly any one of these six methods will work—for a time. But all of them together are useless in the long run, because they are studied efforts to gain an unworthy end.

A temporary popularity is not an infallible sign of power. Neither is public indifference.

If your pastor is the man we think he is, he doesn't try to be popular at all. He tries to be faithful.

And so he has times when he is liked by everybody, and other times when he is liked by scarcely anybody. Since he speaks the truth as he sees it, he can't help offending somebody now and then.

Judge him therefore, not by his popularity, but by the lasting outcomes of his work. Give him particular credit if without any beating of drums he helps people to find God in Christ and shows them how to illustrate that discovery in their lives.

He is a preacher of the gospel for just that, and popularity based on anything else is not worth writing to the papers about.—Northwestern Christian Advocate.

A NOTABLE OFFER TO MILLSAPS COLLEGE.

Dr. J. W. Cooper has just proposed to give Millsaps College a paid-up life insurance policy for $2,000, provided $2,000 can be obtained from other sources, for the establishment of an endowed lectureship on some phase of the Christian ministry, or other topic to be selected by the faculty and officers of the college. The income of this fund of $4,000 will provide a sufficient amount to enable the college once every four years to engage an outstanding leader in Christian thought to deliver a series of lectures at Millsaps College; thus, once in each college generation the student body will be brought in touch with a man who is an intellectual and spiritual power in the Christian world.

The manuscript of the lectures will be the property of the college, and thus enable the institution by the publishing of these lectures, to contribute to leadership in Christian thought, as well as to provide trained Christian workers.

The college, through the recently founded department of Religious Education, is already taking a position of leadership in the task of training for specific Christian service. Such a lectureship crowns this great task. Who will help us to meet the opportunity offered by Dr. Cooper whereby he rounds out a life-time of service to Mississippi Methodism by continuing his good work when he shall have passed to his reward? It might be added that this sum will be added to our productive endowment and enable the college to collect 40% of the total amount in addition from the General Education Board.

CHANGE OF ADDRESS.

As Treasurer of the Mississippi Conference Epworth League, I am asking all treasurers of local Chapters, and all other correspondents, to note my change of address, from Pascagoula to Meridian, Miss., Poplar Springs Drive.

My health has improved somewhat, and I hope to render the best service possible to the young people of our Conference. I ask an interest in your prayers.

Yours in the work.

L. F. ALFORD.

The Home Circle

AN OLD DECLAMATION.

"You'd scarce expect one of my age
To speak in public on the stage;
And if I chance to fall below
Demosthenes or Cicero,
Don't view me with a critic's eye,
But pass my imperfections by.
Large streams from little fountains flow,
Tall oaks from little acorns grow,
And though I now am small and young,
Of judgment weak, and feeble tongue,
Yet all great learned men, like me,
Once learned to read their A, B, C.
But why may not Columbia's soil
Rear men as great as Britain's isle,
Exceed what Greece and Rome have done,
Or any land beneath the sun?
May not our own State boast as great
As any other sister State?
Or where's the town, go far and near,
That does not find a rival here?
Or where's the boy, but three feet high,
Who's made improvements more than I?
These thoughts inspire my youthful mind
To be the greatest of mankind,
Great—not like Caesar, stained with blood,
But only great as I am good."

—Selected.

A GAME TO TEACH ORDILINESS.

Thomas hurriedly turned out the contents of my sewing basket.

"Son, please don't muss my basket," I said.

"I had to, mother, because my fishing tackle was in it. Button Brown and I are going down the railroad to fish in the hole."

"But," I said, "why don't you keep your fishing tackle in the box I gave you for it?"

"Oh," in an injured tone, "Sue took that for her doll trunk."

I sat down weakly. Crash! went a toy horse under my rocker.

"You've broken my horse, mother. Never mind, I don't care so much anyway."

"He shouldn't have been on the floor, Tom."

"I forgot to put him up. Well, so long, mother," and he went cheerfully off to the fishing hole.

I looked around the disordered room, the dear old room where we spend so many happy hours of sweet companionship—my boy and girl and I. "I must find some way to teach them to be orderly," I told myself. "I spend so much time putting away their toys and clothes that I could devote to helping them in more important ways. Yet, if just will not nag them about anything. I'd rather pick up after them, and even let them be untidy, than to spoil their joy in our home and their feeling of comradeship with me." I felt sure there was some way, and I found it; this story tells the tale.

When we were settled after our evening meal, we held a "Family Council," as we call it. "My dear audience," I began, in the make-believe way that we play so often, "I notice that this family, including myself, has fallen into bad habits."

"I am not smoking," began Tom.

"I haven't missed my spelling but twice this week," volunteered Sue.

"No, and I have not stolen a pig, nor dyed my hair green," I replied. "Still I insist that we as a family have a bad habit—one that wastes our time and makes our home look untidy."

"Oh, come, mother, I can't think what it is," and Sue looked puzzled.

"I know!" Tom suddenly cried. "Mother means that we don't put our things in the right places after we use them. Sue, you go right straight and empty your doll rags out of my box."

"I guess I won't, Mister, till you give up my doll grip. Mother, he carried worms in it."

"I—"

"Listen, children," I broke in. "Let's make a game of it. First, we will each put things in their proper places. Let's play that everything has a home and make it stay there, except when it is in use. After everything is home, the game will begin. If either of us leaves anything out, away from its proper place, the one who first sees it may claim a pin as a forfeit, and the one who forgot must immediately put the article in its home."

How everybody flew around putting things away! In no time the room looked as neat as a pin. At first, no one got a forfeit, but the next morning, as Tom became very much interested in a book, Sue announced joyfully, "I claim a forfeit; your shoes are under the edge of the bed."

"I'll get you, Miss," grumbled Tom, as he gave her a pin—and he did.

"Pay me a forfeit for not emptying the bowl!" I heard him roar, a little later.

So it went on. I paid as many forfeits as the others, but I no longer spent half my time putting things away or looking for lost articles.—Mrs. A. R. Hammon, in St. Louis Christian Advocate.

TOM'S LESSON.

Uncle Jack had taken Tom for a walk in the woods, and as they came through the grove Tom idly brought his stick down upon a family of ants that were busy carrying into their home some crumbs of bread that had been left by a picnic party.

"I am sorry that the woodland newspaper will have to report a tragedy," said Uncle Jack, soberly. "They will have to say: 'While busy storing provisions in their home near Long Pond, the ant family was struck by a terrible tornado, and nearly every one perished. This was an excellent family and was doing no harm. In the home were several little ones, who waited throughout the night for something to eat; but finding the house overturned and their parents missing, they strayed off into the woods and were lost. The cause of the tornado is unknown.'"

"Why, Is it like that?" asked Tom, in surprise.

"Certainly. They have been at some pains to build that little house; see how ingenious they were in fashioning it! Now it is laid to waste, and they must find a new spot. Some of the little ones are dead, too."

Tom looked down rnefully at the havoc he had made. "I know what will make them happy," he said. "I will leave this piece of nut cake from my lunch box, and they will eat that."

He laid the cake down carefully, and was rewarded by seeing other ants swarm over it and carry bits to another place, where he thought they meant to build a new home. "I think they will soon forget," he said, "don't you?"

"Probably; but if they forget, I am sure you will not," said Uncle Jack. And Tom found that he never did.—Youth's Companion.

THE WHEELBARROW AND THE HONEY BEE.

By "Uncle Dan."

A wheelbarrow is all right in its way. It has its uses, but who would want to be a wheelbarrow? Not I, and in this I voice the sentiment of every boy and girl.

I wouldn't be a wheelbarrow because it has to be pushed along. It always waits for a master. The boy or girl who waits to be pushed, like an old wheelbarrow, will never accomplish much. A duty is to be performed, and it needs to be done now, but old Wheelbarrow sits down and waits for some one to push him to it.

How different the one who jumps to his feet, gives a whoop of joy because he has a job, and while the other is waiting by the roadside he finishes his task. With a smile on his face and happiness bubbling in his heart, he is ready for the next thing.

A wheelbarrow has no power in itself, and it never starts anything. If the old thing could speak it would probably say, with a whine, "I can't!" as its duty is pointed out.

Have you ever seen a boy or girl like that? No power to do big things. Holding back, while an ugly frown covers the face and they murmur, "I can't!" Important things to do, a great opportunity for service, but they are playing wheelbarrow.

I had rather be a honey bee. He does not wait to be pushed out, but with the rising of the sun he goes forth in quest of honey. He is always on the job, hard at work all through the day, making honey. As the product of his toil, others are helped and he is adding his mite to feed the hungry.

What privilege to help in making other lives sweeter and lifting their burdens as we go along the way!

Let us all learn a lesson from the wheelbarrow and the bee.—Florida Christian Advocate.

He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isa. 11:1.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

"A NOTABLE OFFER TO MILLSAPS COLLEGE."

After the section of the Advocate containing the article, "A Notable Offer to Millsaps College," on page six, had been printed, a telegram from Dr. D. M. Key, president of the college, requested that the figures be changed so that the first paragraph will read: "Dr. I. W. Cooper has just proposed to give to Millsaps College a paid-up life insurance policy for $2000, provided $3000 can be obtained from other sources, for the establishment of an endowed lectureship on some phase of the Christian ministry, or other topic to be selected by the faculty and officers of the college. The income from this fund of $5,000 will provide a sufficient amount to enable the college once every four years to engage an outstanding leader in Christian thought to deliver a series of lectures at Millsaps College; thus, once in each college generation the student body will be brought in touch with a man who is an intellectual and spiritual power in the Christian world."

This is indeed a notable offer to our great educational institution in Mississippi, and there ought to be no difficulty in finding the man or men who will provide the additional amount to make a fund of $5,000 to give Millsaps College a permanent endowed lectureship.

PERSONAL AND OTHER NOTES.

"The work has never been so encouraging here as it is now," writes Rev. Carroll Varner, of Winona, Miss.

Rev. F. P. Moss has been the recipient of a generous "pounding" at the hands of the good people of Bienville, La.

Dr. R. S. Isbell, of Columbia, La., an honored superannuate member of the Louisiana Conference, though advanced in years, is still deeply interested in the work of the church.

Rev. H. W. Jordan has been cordially received by the good people of Dubach, La., and he enters upon the year's work with the most encouraging prospects.

Rev. E. B. Sharp, of Hernando, Miss., writes: "We are comfortably situated here, and find these to be very excellent people. All denominations united in giving us a very cordial welcome. We are looking forward to a very pleasant year."

Representatives of twenty-five religious organizations will gather in Washington, D. C., Jan. 14-16, to discuss the problems connected with motion pictures. Miss Minnie E. Kennedy, of our church, is one of the speakers.

Rev. C. J. Thibodeaux requests us to state that his address has been changed from Lydia, La., to Houma, La. Brother Thibodeaux is one of the effective workers in the great French mission field of Louisiana.

Rev. T. B. Cottrell is beginning his fifth year at the Gibson Memorial Church, Vicksburg, Miss., his return having been unanimously requested by the board of stewards. This promises to be the best year of his pastorate thus far.

Rev. A. W. Waddill, recently transferred from the Louisiana to the Little Rock Conference, has been appointed pastor at Malvern, Ark. We cordially commend Brother Waddill to the Arkansas brethren—he is a faithful and effective minister of the gospel.

Rev. W. E. Dickens, Daleville, Miss., writes: "Our people gladly received us back for the fourth year. We are expecting a good year. A great crowd gathered at the parsonage and gave us a great pounding—the kind that doesn't hurt a Methodist preacher."

The work on the Brookhaven District, Mississippi Conference, under the leadership of the new presiding elder, Rev. W. H. Lewis, has started well. All the preachers are at their posts, determined to do the best year's work of their ministry.

Rev. A. F. Stem, one of the general evangelists, requests the Advocate to state that he is making Memphis, Tenn., his headquarters, and that he will be happy to respond to the call of any pastor for his services. He does not object to a difficult field, for he wants to work. His address is 681 Lucy Avenue, Memphis.

The budget of the Capitol Street Church, Jackson, Miss., embracing twenty-nine items, amounts to $24,145. Among these items, we note provision for a financial secretary, an assistant financial secretary, and an office secretary. The salary of the pastor is $5,000. Dr. Henry Felgar Brooks serves this great church.

Brother J. W. Dean, of Los Angeles, Calif., in renewing his subscription to the Advocate, writes: "I love the brethren of both the Louisiana and the Mississippi Conferences, and want to know where each and every one of them was sent. We belong to Bob Shuler's church out here, and we love him very much. We consider him a 'wheel horse.'"

Rev. W. H. Lewis, presiding elder of the Brookhaven District, Mississippi Conference, authorizes the Advocate to announce that Rev. Tom O. Prewitt has been appointed to the Barlow charge to take the place of Rev. C. C. Griffin, who has been given the superannuate relation. Brother Griffin has been filling the appointments on the charge since Conference until some one could be found to take his place.

Under date of Dec. 11, Rev. W. J. Wood, of Dublin, Miss., writes: "I have just had a long distance call to go to Holly Springs, Miss., to hold the funeral service of dear old Aunt Betsy Jones, a life-long Methodist and a devoted member of Pisgah Church. I was her pastor, 1911-12. She was indeed a mother in Israel. God bless her loved ones and comfort them." On account of the illness of his wife, Brother Wood was not able to heed this call.

Rev. W. J. Wood, writing from Dublin, Miss., says: "Just after our arrival here, these good people gave us one of the greatest 'poundings' we ever received. When they left, there were enough groceries in the pantry to last us at least three months, and still the good things continue to come in—they do not seem to know when they have done enough for the preacher." Brother and Sister Wood both have suffered with attacks of the "flu"—in which the editor most deeply sympathizes with them.

The readers of the Advocate will sympathize deeply with Brother Chas. O. Chalmers, Business Manager of the Advocate, in the death of his mother, Mrs. Chas. L. Chalmers, which occurred at his home in this city last Sunday night. She was advanced in years and had not been in good health for a long time. The funeral service was conducted at the home on Monday by Rev. W. L. Doss, Jr., assisted by Dr. W. Winans Drake and the editor of the Advocate. The body was taken to Tangipahoa, La., where it was interred on Tuesday by the side of her husband, who preceded her by several years to the Better Land.

We take the following from the Daily Leader, of Ruston, La.: "It is with general regret that our town yields up Rev. and Mrs. K. W. Dodson and family to Minden, where they will make their home. Rev. Mr. Dodson having been appointed presiding elder of the new Minden District. The Dodsons have been among us just long enough for them to become greatly endeared to the city. They have been a wonderful part of its religious and social life, and our town feels keenly its loss to Minden, which city was the former home of Dr. and Mrs. Dodson and where they have innumerable friends who are as eager to welcome them back again as we are saddened to say goodbye."

A REMARKABLE GATHERING.

Through the kindness of my church, it was my great privilege to attend the quadrennial meeting of the Federal Council of Churches, which was just recently held in Atlanta, Ga., this being the first time it has been held in the South. I shall always regard it as one of the high privileges of my life, though I had my baggage stolen on the way and had a badly infected arm by the time I got there. It was rather surprising to me that more of my brethren did not avail themselves of this opportunity to hear some of the outstanding religious leaders of our land.

One cannot attend one of these meetings without coming away with a very high regard for this great organization and the intense earnestness with which it is setting itself to the stupendous tasks before it. It came into being in 1908, and our church furnished the first president, Bishop Hendrix. It has as its aim the bringing of the Protestant churches of the United States into closer bonds of unity for evangelization, and the Christianizing of the social, moral, and economic problems of the whole land, and the consideration of steps looking to the abolition of war. It recognizes Christ as the Lord of all the relationships of life, and that anything which might be done to improve these relationships is the legitimate task of the church. It is an ambitious and daring program; but why shouldn't the church of the living Christ set itself to such a task? All the evangelical churches of the United States are represented in it except the Southern Baptist. These churches have a common task, they are in existence for one great end, and there is no reason why they should not put forward a united effort toward the performing of that task; hence this organization.

It is not necessary, or desirable, to make mention of all the noted speakers and their addresses, but I must call attention to some of the more outstanding personalities and deliverances. The first two days of the meeting, Dr. Robert E. Speer, the retiring president, presided, after which Dr. S. Parks Cadman, of Brooklyn, the newly elected president, took the chair. Both of these men gave evidence that they could do something more than make speeches, for better presiding officers could hardly be found, dispatching the business with ease and rapidity. Particularly was this true of Dr. Speer; with clear, strong voice and the utmost courtesy and fairness, he put the

question and introduced the speakers, never taking advantage of his position to comment on the different questions or using many and superfluous words in introducing the speakers. How much time we would save in our Annual Conferences if the presiding officers would follow this same rule, and the Conference limit the time of the speakers—as was done here. Even Mr. Bryan was given a limited time in which to make his great address, and he observed it! On the first night Dr. Sweets, of the Southern Presbyterian, and Bishop McDowell, of the Northern Methodist Church, gave two most earnest and impressive addresses.

I heard only part of the address on "The Church Universal the Hope for World Peace," by Sir Willoughby Dickinson, of London, but it was evidently a great deliverance. Bishop Francis J. McConnell stirred, and I think somewhat startled, the Council by his speech on "The Social Task of the Church in America;" one could not but admire his bold and daring stand, though I expect many would accuse him of being a Socialist. Rather startling also was the address by Dr. Warren Wilson, of the Northern Presbyterian Church, on the church and the rural community. Dr. Sam M. Zwemer brought a ringing appeal to Christendom to present a solid front against a new Moslem world. He has spent the best part of his life as a missionary to Islam, and is perhaps the greatest living authority on this religion. It was worth much to have heard Dr. E. Y. Mullins on "Prayer," and Dr. Charles L. Goodell's noonday evangelistic addresses at the Forsyth Theatre.

Sunday was a great day during the Council meeting, with Dr. Cadman's sermon at the morning hour, Dr. Speer's masterful message on "Christ the One Hope of the World" at the afternoon hour in the city auditorium, and Dr. Zwemer again that night. What a marvelous preacher Cadman is! it is not surprising that he is regarded by many as America's greatest preacher. Listening to the average preacher and then listening to Cadman is like looking upon an ordinary mountain waterfall and then gazing upon the wonders of Niagara. Of course Speer's address was grand—no one who had ever heard him could expect anything else from him; he impresses you always as a man in a class entirely by himself. He seems to live constantly in the presence of Christ. The Southern speakers did not suffer by comparison with their Northern brethren. And it made a Southern Methodist feel very proud as he heard Bishop Candler the second day of the meeting deliver a most interesting and at the same time witty address on "Great Revivals of Religion That Have Helped to Make the United States." He held the interest of that audience from beginning to end; I feel sure they were loath to see him sit down. Our Senior Bishop is hale and hearty, as interesting and witty as ever, but he is burdened by his wife's illness.

I can hardly refrain from speaking of some of the other stirring addresses, but I must, after making one more reference. It was a genuine delight to hear William Jennings Bryan again. He was one of the last speakers on the program, a sort of climax to all the good things which had gone before. Of course he received an ovation when he was presented, but without any flourish he proceeded at once to his task with great earnestness, "The Church and World Peace," pausing long enough at the outset, however, to make a telling blow for prohibition. Has the United States in all its history ever had another statesman who through so long a period of public life never had his integrity or sincerity called in question? He is the Gladstone of America.

Such is a sort of bird's-eye view of the meeting of the Federal Council in Atlanta, Dec. 3-9. It is taking a serious view of the tasks of Christ's church, not with regard to our own land alone, but with regard to the whole world. It is certainly something more than a nominal organization. With intense earnestness it is bringing to bear great brains and great hearts to the tasks before it, and under the leadership of Dr. Cadman it is to be expected that much will be accomplished during the coming quadrennium. It deserves the hearty support and earnest prayers of all God's people everywhere.

CARROLL VARNER.

Winona, Miss.

A GOOD BOARD OF STEWARDS.

I have just read with interest an editorial in the New Orleans Christian Advocate. The editor starts out by saying: "There is no more important group of men in the economy of Methodism than the board of stewards. The success of the local church, both materially and spiritually, depends largely upon the character of the stewards, their interest in the work of the church, and the faithful performance of their duties as laid down in the Discipline. A good board of stewards can make a good church in spite of a poor preacher; and a poor board of stewards can make a failure of the pastorate of the most gifted preacher."

I wish every board of stewards would cut this editorial out and paste it in their steward's book and read it at every meeting as a part of the order of business. As I read this article, my mind went back to twenty-five years ago—when I moved several hundred miles, into a new church, new Conference, new surroundings. I was so anxious to fit in and to do the work, there was a fear at almost every turn. One evening the board of stewards met. I went to the meeting with trepidation. The chairman called on me to pray. After the regular order of business, the chairman turned to me and said: "I believe the Conference knows better than we do—a kind of divine guidance, in the cabinet. We did not ask for you—we had never heard of you—but we like you and are going to pray for you." Then, after a pause, he said: "You take care of the church and we will take care of you." I went back to my room with a new joy—that kind that Nehemiah speaks of when he said: "The joy of the Lord is our strength." They did take care of me, and what a great year we had! Yes, we had four great years.

Such a board of stewards can help any preacher. Every preacher goes to his new work feeling somewhat as I felt on that occasion, many of them with wife and little children, that increase their anxiety. These heroic men have put themselves into the hands of the church, to go where they are sent; the churches, in turn say, "We will receive whoever is sent." Mutual prayer and mutual effort will bring success to the church we love. "God is in the midst of her and will bless us, and that right early."

May God's blessings rest upon every pastor and his family, as they go to their new church, and upon every church, as they receive their new pastor.

K. W. DODSON.

Minden, La.

AN OPPORTUNITY FOR PASTORS.

Dear Mr. Editor: Please say to the pastors of the Louisiana and the Mississippi Conferences that last October I had with me in a revival at Crystal Springs, Miss Mollie Stockard, of Meridian, Tex. She conducted services for the children each evening at 3 o'clock, and for the young people at night, just before the general service. She also directed the singing for all services, and sang solos when requested. I was so delighted with her work that I asked of her permission to make arrangements for her next year in this territory. A letter just received grants this permission. She prefers to assist pastors who hold their own meetings, or who invite other pastors to conduct their meetings, rather than to work with evangelists. Her only financial stipulation is her expenses and an offering.

She came to Crystal Springs a stranger, and left after two weeks' work with the love and admiration of the town's citizeship. She possesses rare gifts of head and heart, and is one of the finest singers of solos that I know. Recently she filled an engagement with the General Electric Company to sing for their radio broadcasting station at Schenectady, N. Y., when her singing was heard in Rugby, England. She is now in her second revival in the State of New York since she was with us in October.

I would like to correspond with interested pastors for meetings for Miss Stockard during April and May.

GEORGE H. THOMPSON,
Pastor of Crawford Street Church.
Vicksburg, Miss.

KNOWING WHEN TO KEEP QUIET

Knowing what to say and when to say it, is no doubt a great and difficult achievement at times, but it is seldom either as difficult or as fine a thing as to know when and how to keep quiet. Many good enterprises have been halted and hindered because men have not spoken out when they should have; but who can estimate the harm that has been done because men have insisted on talking when they ought to have kept quiet? It would seem as if we could very often make up on a failure to say the thing we ought to have said, but it is just about impossible to get ahead of the foolish and futile thing we ought never to have said when once we have uttered it. These thoughts have come to us as we have been listening to and reading some of the things that have been said and written on the subject of church union. Surely in a time like this, when a somewhat perplexing issue was troubling the thoughts of many, an issue over which it would be easily possible to stir up feeling and prejudice and ill will, it would have been the part of wisdom for us all to have given much time to quiet thinking and a minimum to heated discussion and debate. If we had said little but our prayers and had been sure to have been faithful with them, it would have been an excellent thing. But what a tornado of talk we have been treated to! And how little of thought and kindly Christian feeling there have been mingled with it! Yes, we believe that knowing when to be quiet is supremely difficult and a supremely fine thing.—Christian Guardian.

WHILE WE GIVE THANKS.

For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of birds and hum of bee;
For all things fair we hear and see.
Father in heaven, we thank Thee.

For blue of stream and blue of sky;
For pleasant shade and branches high;
For fragrant air and cooling breeze,
For beauty in the blooming trees,
Father in heaven, we thank Thee.

—Ralph Waldo Emerson.

Eight women workers are maintained by Centenary funds in the West Virginia coal fields.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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OBITUARY.

On the 8th of November, 1924, the Death Angel came into the home of W. A. Sherman, and called for the husband and father, W. A. SHERMAN. Brother Sherman was a member of old Bay Springs church, on Taylorsville charge, of the Hattiesburg District. Brother Sherman was what I call a Methodist, a church man, and a Christian. He was a man that put his church first—his business was not in the way when it came time to attend to the business of the church. Old Bay Springs church got burned some years ago, and we have been holding service in the school house until, about the first of this year, it burned. So Brother Sherman proceeded to build a church. And we think we will build the church, but we are missing a great man. I was at Canton attending the Conference when I got a call to come home on Saturday night, but he had passed away when I got there. He leaves a wife, and a number of children and grandchildren, and a host of friends, who feel assured that when this great man ceased to live in this world he began to live with the redeemed of heaven. So I say to one and all, let us lift our eyes above the lifeless form and behold him in glory, not suffering, but reposing in heaven. We want to say to the mother and children and friends, let us all walk daily and live daily so when the end comes with each of us we may be able to repose with him in that home where parting comes no more.

His pastor,
A. J. LEGGETT.

IN MEMORY OF OUR BELOVED EX-PASTOR, REV. A. J. BONNETT.

Brother Bonnett was pastor of Bethel Church during the years 1921 and 1922. During his service here he had the complete confidence of the people, and now that he has gone home, when we think of him it seems that we have a strange uplifting personal feeling as though he were one of our own. It seems that the work of his spirit was to fill the soul with a burning zeal for the salvation of others.

The perfect, easy tenor with which he performed his duties was one noble trait of character that few possess. He came to our church in its infancy, and gave us just the right kind of courage and help to make it what it is to-day. He was ever willing to let Christ's spirit work through him.

He has gone to his rest
In the land of the blest,
Beyond the shining stars,
In that bright land of peace
Where joys never cease.
There he will wait for us,
Noble, devout and kind,
With none a fault to find—
A heart full of true love.

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MRS. JOHN HUDSON MITCHELL.

VIOLA CAWTHORN was born at Holly Springs, Miss., July 28, 1862. Her parents were Nathan W. and Martha J. Cawthorn. Reared in the atmosphere of that cultured town, she was a recognized leader in the social, intellectual and moral forces of the young life of the community. When a mere girl she joined the Methodist church, of which her parents were devoted members. On Nov. 25, 1881, she was married to the Rev. John H. Mitchell, than whom Mississippi Methodism never knew a more faithful minister. Together they went to the hard places of the Conference, uncomplainingly, and served their day with admirable devotion, oftentimes with heroic sacrifice. To the husband's rugged integrity and indomitable energy, the wife added a gracious refinement. The combination was dynamic. Neither could have done the work that was done without the other. The story of their lives is a part of the history of the growth of the North Mississippi Conference for more than forty years. It is a sermon of radiant and salutary meaning. When Brother Mitchell, because of failing health, was superannuated in 1917, he made his home in Greenwood. It was natural that he should. Here he had been pastor, at different times, and also presiding elder. The people knew him and loved him. They wanted him here, when he retired. A generous friend gave them a home. Their presence was a benediction, for what they had been, and were still, to this community. It was after Brother Mitchell's death, however, in 1919, that Sister Mitchell did—if not her greatest, certainly her most conspicuous work. "The Business Men's Class," the largest in the State, called her to be their teacher. The class is of the Methodist Sunday school, but its roster contains the names of many of other churches, and others, still, who are not members of any church. For lack of room, they moved into a larger hall and, finally, into the largest theatre in the town. Here, from Sunday to Sunday, the teacher stood before her "boys," from every walk of life—many of them older than she was—"Rightly dividing the Word of Truth." The "highest" were strengthened and edified; the "lowest" were encouraged and comforted. A prominent citizen, not a Methodist, said, on the day of the funeral: "Mrs. Mitchell was more than a striking and useful personality; she was an institution—one of the best the town afforded." The life she lived was worth the price she paid for it, in study, and self-denial and suffering. After a lingering and painful illness, her spirit went home on July 29, 1924. The next day we laid her body to rest beneath the flowers, beside that of her sainted husband, in the Greenwood cemetery. Upon her request, the writer conducted the services and contributes these lines, having known the family for many years. We miss her, in the home and in the church and in the town, but we will see her again, glorified in the likeness of the ascended Jesus, if we are faithful. "Blessed are the dead which die in the Lord!" The doctrine stands—"Not in the wisdom of men, but in the power of God." The children left are Mrs. Dr. Trigg Thomas and Mrs. Ralph Applewhite, of Winona, Miss.; Mrs. G. F. Boyd, of Missouri, and Mr. J. Hendrix Mitchell, of Greenwood, Miss. Of their grief and loss I may not speak: but of the peace and hope that must be theirs because of the peace and hope that were mother's inspiration in life, and her strong support in death—to this I would point, that they might emulate her virtues and follow her example. God's best gift is Jesus Christ. His next best gift is a Christian mother. In spite of all our disappointments and heartaches and aspirations, our Father's goodness still abides. He knows all; and he loves and cares for his own. Amen.

J. E. CUNNINGHAM.
Greenwood, Miss., Nov. 7, 1924.

A WORD FROM SOUTH SIDE, CORINTH, MISS.

Dear Dr. Carley: On the evening of Nov. 2, Bishop W. N. Ainsworth told us that we might work with South Side people another year, and for this we thank God. We have received a most cordial welcome. The first night that we spent in the parsonage, about 7 o'clock, there was an alarm at the door, and upon opening the door we found ourselves face to face with several strong men, who began at once to unload a truck, and when they had gone we found that we had in our pantry a bounteous supply of good things for some months.

Our congregations are growing, and our Sunday school has doubled in attendance, and is still growing. We have received fifteen new members into our church since Conference. We are asking God for one hundred conversions at South Side this year, and we believe that we will have them.

Last Sunday (Dec. 7) was a great day with us. South Side raised her quota for the endowment fund of Grenada College, and a check for same has gone forward to the president, Rev. J. R. Countiss.

A preacher asked us at the district steward's meeting if South Side was still on the map. Yes, my brother, and she is growing every day. And it is not far out in the distance till you will wish that you could be with this good people—a finer, more loyal and sympathetic people cannot be found. We thank the Lord that it is our happy lot to be with them.

Your brother in Christ,
A. L. DAVENPORT, P. C.

MAKE YOUR LIFE PAY—MAKE THE CHURCH WIN.

Money is the least satisfying of man's investments. Yet in its disposition he uses all his acumen and judgment.

Mr. Rockefeller said recently: "Christian education is the most productive and permanent form of investment." The real investor sees undeveloped resources, permanent investment, possible dividends, and the joy of making his investments a contribution to human welfare, and of being a part of a program which is cumulative through the years and can never be called a burden or a selfish exploitation.

The church of Christ is the greatest and strongest institution in the world to-day. Her representatives can "sell" investments—the greatest in present values (both in man power and equipment), in permanency (she will outlast time), and in productiveness (she increases all values beyond calculation). The church builds characters which will never die, but will live on in others, perpetuated to eternity.

A man's only justification for existence is his contribution to the great objectives of human life as stated by the Christ—the alleviation of distress, the destruction of injustice and evil, and the establishment of faith and peace and joy.

Be an active supporter of the church. You can't excuse yourself.—Selected.

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THE "ACCESSION" STILL AT WORK.

Not so very long after eoming to Pearl River Avenue, the Lord really eonverted a tough railroad man, of sixteen years' standing, from a life of awful sin, and he joined our church amid tears of joy and the blessed conseiousness of the Lord's presence, and I wrote an article to the Advoeate entitled, "A Real Aecession."

On Sunday night, Nov. 23, this man came to the parsonage with another fine ehap of 31 to inform me of the latter's conversion—converted after the church service, and they awoke the pastor from sound sleep to tell it! The converted man said: "I've eome to tell you that I have to-night accepted Christ as my personal Savlour." On the following Wednesday night he united with the church, with his wife, who was a member of another church, following the following Sunday. He erected a family altar three nights after his conversion and is pressing right on up the highway! He was led to Christ by this first mentioned man, who has lived such a life since his conversion that no one who knows him doubts its reality. Since eoming to this church there are fourteen strong men who have been converted and joined the church who were outstanding sinners among their associates in McComb. Not one has gone back to the "fleshpots of Egypt," but are walking and living monuments to the supernatural saving power of God, and are one of the chief factors in the growth of our church attendance at Sunday school and preaching services, in the church making a positive spiritual impresslon on McComb, in the growth of finances, in a live and growing prayer meeting, and they have actually caused many others already in the church to get a good ease of religion! Glory to God!

We have been graciously and kindly received back the fourth year. How our hearts long for more sanctified common sense and the dynamics of heaven that we may lead a life so saturated with the Divine Presence and so in line with God's purpose that our fourth year may be crowned with heavenly success, and that many precious souls may be blessedly eonverted and sanetified wholly! Who'll pray for us?

Yes, and we, too, had a glad surprise at our last prayer meeting night, when my boy and I were asked to leave the church for awhile. Later, coming back into the church, I was informed that those at prayer meeting had decided to make me a present of a $40 overcoat. The leader of the meeting said it was unanimous. Well, I acted a little "cranky" and thanked them, and the meeting wound up gloriously! "Oh, happy day that fixed my choice on thee, my Saviour and my God!"

On the wing.

J. A. WELLS.

FROM NEWTON, MISS.

Dear Brother Carley: We were given a warm reception upon our arrival in Newton. The folks have been very thoughtful, and we are persuaded that "the lines have fallen unto us in pleasant places.

We found a great church here, and the congregations have been inspiring. The first Sunday we were here we received ten into the church through the Gipsy Smith meeting. I baptized and received into the church that day three men, each over 80 years of age. I wonder if there is another preacher who can equal that record. Every department of the church is moving along. The stewards have met and organized and begun work for the year.

Brother Alford Is in high favor throughout the district, and is doing a great work in these parts. The district stewards met here on Dec. 2 and accomplished quite a bit. Both preachers and laymen resolved to do their best to bring many souls into the church this year, and "level columns" to Conferenee.

Come to see us

H. M. JOHNSON.

WHY ATTEND AND SUPPORT THE CHURCH.

Because it is the only institution on earth that has the assuranee of permanence. Jesus said: "I will build my church, and the gates of hell shall not prevail against it." All men, everywhere are seeking stable institutions that can and will guarantee safety of their treasures. Christ Jesus pledges the safety and increase of all you commit to him.

Beeause of sueh men as William MeKinley, Theodore Roosevelt, William Howard Taft, Woodrow Wilson, Warren G. Harding, Calvin Coolidge, the vast majority of university and eollege presidents, heads of great business firms, officers of nations, States and cities are church members, or were in their day and generation.

Beeause the church ean really minister to every need that may arise in the life of the individual—in the home, during childhood, in sickness, in prosperity or misfortune—and in the time of death it comes with sympathy, comfort and assurance. You will attend and support something. Why not the best.—Selected.

A CONQUERING FAITH.

Christianity Is not content to be merely one of the great religions of the world, it aspires to be the world-religion. There was a time when this was interpreted as branding all other religions as false, and Christian missionaries did not hesitate to say so very bluntly; but now we find a different attitude. There is no lessening of the claims of Christianity but there is a very distinct recognition of the truths which are embodied in all other religions, and we aim to win men by "sweet reasonableness" rather than by unsparing condemnation. Yet while this change has come over us, there is no thought of claiming for Christianity anything less than the right to be considered the world religion, adapted for all races and climes, and all ages and all eonditions of men.

"Go ye and preaeh," is still the message which stirs the church and sends forth the messengers of Jesus Christ into every land under the sun. It is true that we interpret "preaehing the Gospel" to include healing the body, educating the mind, and helping in every way to uplift men, as well as merely "preaching;" and our hospitals, our colleges, our schools, our agricultural plants, are all side by side with our churches trying to teach men that Jesus Christ came that men might have life, and that they might have it more abundantly.

We read the other day of a church which had no creed, and whleh seemed to hold even the helief in God in tentative manner; a church so broad it could embrace Mohammedan, Buddhist, Pagan, Athelst, and Christian. To us such a church seems a strange and unnatural thing, and its teachings would surely he both hesitant and nebulous. We believe in charity, a charity which is not restricted to any special creed, but this is distinctively Christian charity, and we confess that the teaching of Jesus is neither hesitant nor nebulous. We believe in God, we believe in Jesus Christ, we believe in man, and we believe in man regenerated by the Holy Spirit of God; and this salvation is for all men in all nations. We have proved the efficacy of this Gospel in doing exactly what it claims to do, and we believe that it is destined to conquer the world.—Christian Guardian.

RUN-DOWN WEAK, NERVOUS

Benefited by First Bottle of Lydia E. Pinkham's Vegetable Compound

Lancaster, Pa.—"After I was married I became terribly run-down and was weak and nervous. My sister-in-law told me to try Lydia E. Pinkham's Vegetable Compound. My husband got me a bottle at once, and it did me so much good that I kept on taking it. I began to feel well and strong again and was able to do my housework up to the time my baby was born—a niee fat little girl in the best of health. I surely am recommending the Vegetable Compound to my friends when they have troubles like mine, and I am perfectly willing for you to use these facts as a testimonial." —Mrs. FRANK H. GRIMM, 533 Locust Strect, Lancaster, Pa.

Women should heed sueh symptoms as pains, baekaehe, nervousness, a run-down condition and irregularity, as they indicate some form of female trouble.

Lydia E. Pinkham's Vegetable Compound is a dependable medieine for all these troubles. For sale by druggists everywhere.

Is Your Child Thin, Weak or Puny?

Sugar Coated Cod Liver Oil Tablets Put on Flesh and Build Them Up—Quick.

In just a few days—quicker than you ever dreamt of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Tablets will start to help any weak, thin, undernourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling stomach upsetting medicine and they surely do it. They do put on flesh.

"My son, 16 became thin and pale and did not gain needed nourishment from his food until he took McCoy's Cod Liver Oil Tablets. In a little over two months he gained eleven and a half pounds and feels and looks 100 percent better."

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Ask any druggist for McCoy's Cod Liver Oil Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

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SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for

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Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

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FROM KENTWOOD, LA.

Dear Advocate: The Annual Conference always reminds us of a capricious Kansas cyclone, which descends seemingly from the blue sky, often with but a few moments' warning. It rushes through our streets wholly missing one house, the one immediately adjoining completely demolished, occupants killed or maimed, contents scattered to the "four winds." In a few moments the twister is gone and nothing in sight to show what caused the necessity of gathering up what is left and starting all over again.

The Methodist Annual Conference comes along every twelve months. Special-request basements, future-plan cyclone cellars, are of little avail. "Whither shall we flee from its presence?" It descends and beats vehemently for five days, then when the "winds and waves" recede we preacher folks find ourselves crawling out from the "appointments read" perhaps hundreds of miles from our new field of labor. We pack up what we must have (leave the rest for the parsonage to avoid moving expense), after a few fond farewells we "steadfastly set our faces toward" our new home and co-workers for another year.

Fortunately for us (perhaps others), our little parsonage was missed by the annual ecclesiastic cyclone and we found ourselves unmolested for another year. We were pleased to be returned to Kentwood for the fourth year. Some of the best reside here, some could be improved upon, including the "dwellers" in the parsonage.

Not having to rearrange our home furnishings, we have more time to plan the rearranging and reinstalling our church machinery, with a prayer on our lips and purpose in our hearts to make this the best year thus far.

The ladies of our church gave their "new pastor" a welcome reception. After many expressions of love and appreciation, religious songs and readings, and delicious refreshments, an "old-time quilting" was introduced, which resulted in a beautiful and serviceable friendship quilt being handed to the "Mistress of the Manse," accompanied by a cash donation of $35, with instructions, "buy what you need."

Dear Advocate, pray for us that we may be more worthy of the blessings of God, and that many souls may be brought within the fold this year in Kentwood.

We are planning a vigorous canvass for the Advocate this year.

Yours sincerely,

MRS. A. J. COBURN.

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PARENTS.

By Margaret Slattery.

For many years I have been dismayed by the difference between dictionary definition of "parent" and the definition as accepted by the average group of men and women in the community. Parents, for all purposes of child-study, for consideration of child-welfare, child hygiene, recreation and amusements, school curricula, moral, ethical and religious training, even when meetings are held in the evening at the place and hour supposed to be most convenient to men, parents still seem to be mothers. Yet despite this rather discouraging fact, I insist upon following the definition of the dictionary and believing that fathers as well as mothers are parents, sharing equally the responsibility for the creation and preservation of the sons and daughters of earth.

I often look at various types of men and their young sons with deep interest and with earnest effort to understand. The boy perhaps has done something that at the moment displeases his father, and by angry, impatient word and gesture is sent hurrying from his presence; or the young son is asking the man who brought him into the world some question about this old planet upon which he finds himself.

I want to call out to the young father shouting at his son, "Now, I won't, ask your mother. Go to bed. You ought to be in bed now. No, not another word!"—I want to say to him, "Young man, just a few years and your son will ask you no more questions. You will give him a lot of information about life in general, about common sense and behavior, his behavior in particular. Information and knowledge will drop generously from your lips, but your son will not pay the slightest attention. Now is your great chance to answer questions. You would better take it."

But the average father does not take it, and the son goes to bed unsatisfied and rebellious, leaving me to ponder on the ways of parents with children.

In the first place, I can never, struggle as I may, blind myself to the fact that this man and this woman brought these questioning, wriggling, never-still-a-moment human specimens into existence. Somewhere along the way, they became thinking minds, human spirits, living souls. They did not ask to come. Only on the stage in the appealing and poetic play do little souls clamor to be born. No, you who are parents, you dared to launch these spirits upon the sea of human experience. They had nothing to say about it, they could not choose their parents, their race, their color, their social status. They had nothing to say about the time or place of the launching, not a word to say about the language they should speak, they could not choose either poverty or riches. If the sea of life should buffet them and the storms beat upon them with such fury that in despair one day they should cry, "I wish I had never been born," it will be a futile cry. You have made them live. You have forced upon them without their asking for it this thing called Life. Here they are—your sons and your daughters.—Christian Herald.

BORROWING FROM THE PREACHER.

We are prompted to tell a tale that carries its own moral.

It was at a board meeting at a certain church, located in a well-to-do community. Times had not been the best, the Sabbath offerings had been small, and quite a number of contributors were far behind on their pledges. As a consequence little had been paid on the pastor's salary for two months. And now the board was discussing what should be done.

Some young and energetic business men on the board wanted to go to the bank and borrow the $150 which would enable the church to square up all accounts and put it in the clear again. But a good old deacon, whose conscience on the question of churches being in debt to their pastors had been hardened by long years of familiarity with just this situation, stoutly protested: "Why, this church has never borrowed a cent in all the years that I have been on this board, and I object to its doing so now!"

But the young pastor spoke up quickly and said: "Beg pardon, my brother, but this church has borrowed money continually. It has borrowed it of its pastors! It has over a hundred dollars borrowed of me right now—and that without interest! And because of this fact, I have had to borrow $100 at the bank, for which I am paying interest!"

It was a pointed truth, and it went home to the hearts of the men on the board. They immediately voted that hereafter the finance committee should see to it that the pastor had a check for his salary every month; that every bill should be paid spot cash, and that arrangements with the bank with which the church did its business should be made to secure from time to time such short time loans as might be necessary to tide over the scanty periods, in order to make this "cash" basis possible.—Richmond Christian Advocate.

HIS MASTER PASSION.

"He was not only the great president of the British Y. M. C. A., but he was almost the president of British football." Thus writes Harry N. Holmes, general secretary of the National Council of the British Association, concerning the late Lord Kinnaird, who succeeded Sir George Williams, founder of the Association Movement, as president of the British National Council of the Y. M. C. A. He added that the town football club at Ipswich, England, had contributed $100 to the Y. M. C. A. "as a tribute to the memory of Lord Kinnaird and in appreciation of the good work being done by the Association."

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[*Separate Entrance on Bourbon Street*]

Lord Kinnaird had two great enthusiasms which his active business life never dulled. These were Christian service and football. He was declared to be the best football player of his day. He was an all-round athlete. At Oxford he won the tennis singles two years running, won several swimming championships, carried off the international canoe race at Paris one year, and was a good sprinter. From 1890 to the time of his death he was president of the Football Association. But men who knew him declare that the "master passion of his life was the winning of boys and young men for Christ."

KEEP MARCHING ON.

By Ida L. Reed, in the Christian Herald.

What though the storm-clouds oft may rise
Above thy way?
Keep marching on; before thine eyes
The skies so gray,
Will brighten soon to rainbow hues
And thou shlat see,
Through rifted clouds, love's wider views,
And vistas free.

Art worn with burdens hard to bear,
Hope's light grown dim?
Keep marching on, God knows thy care,
Share it with Him;
Eyes forward move, though hard and slow
The march may be,
Thou'rt not alone, for He will go
Each step with thee.

Keep marching on through cloud and sun,
Each day will bring
Some hard task to its close, well done
And hope will spring
With each care vanquished, stronger, aye,
Till all are gone,
Lost in the light of perfect day—
Keep marching on.

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THE FRAGRANCE OF THE HEIGHTS.

No fragrances, we are told, surpass those of many mountain heights. The flowers that grow there often seem predisposed to sweetness. Small in stature, they have not sacrificed perfume to size. They choose to be exquisite rather than simple. Hugh MacMillan tells of the Alpine forget-me-not, blooming so fragrantly amid the mists and clouds of Scotch mountains, of a Peruvian heliotrope on the Andes, whose purple eyes turn ever toward the sun and give out an odor so sweet and ravishing that the Indians regard it as a mystic spell that opens to them the gates of the spirit world.

In the highest zone of the peak of Teneriffe, far above the clouds, amid the fierce glare and drought of that region, there grows a wonderful bush, a species of broom, which in spring bursts out into luxuriant white blossoms that fill the air with delicious odors. The peasants, he says, bring up their bee hives from the valleys, and there for some weeks the bees revel among the fragrance and the nectar. Not the least remarkable thing is that these flowers of the heights seem to deteriorate when brought down into the valleys. For finest fragrance they need the heights, the open heaven of nature's high places.

It is a rare secret, this of the flowers, which a few rare souls seem to share—souls that dwell in the heights. Thanks should be given for all fragrant blooms and all fragrant lives which with never an effort to make an impression, by just living and growing, exhale the sweetness and radiate the life of light.—F. C. Hogarth, in the Christian Advocate (New York.)

ON HAVING SOMETHING TO SAY.

Carlyle once said: "The candid judge will in general require that a speaker, in so extremely serious a universe as this of ours, have something to speak about."

The editor was reminded of this saying of Carlyle upon reading the following from the Epworth Herald:

"A radiophan tuned in the other evening, and this is what he heard: 'It seems to me that the time has come, as I see it, when we must make a more careful survey of the conditions which surround us so that we may be able at the earliest possible moment to discover a satisfactory solution of the many complex and disturbing problems which confront us.'

"And the radiophan said, as he tuned the orator out and caught the whine of a saxaphone in Elgin, 'These highbrows give me a pain. Me for jazz; that's got a kick in it, anyway.'

"The unknown speaker probably felt that intoxicating thrill of the amateur broadcaster—the thought that thousands were listening to his voice. If so, he flattered himself. Most of them listened just long enough to discover he had nothing to say, and then by a twist of the dial they silenced him forever.

"They do it in church, too; and in League meetings, and in committees, conferences, conventions. The mind of man did not wait until the coming of radio to master the trick of tuning out on the speaker who has nothing but words.

"An audience will always listen to any speaker who has something to say and knows what it is. For all others the stony stare, the heedless mind, or the turning of a dial. By this or that, they're tuned out."—Baltimore Southern Methodist.

THE DARING ONE.

I would my soul were like the bird
That dares the vastness undeterred.
Look where the bluebird on the bough
Breaks into rapture even now!
He sings, tiptop, the tossing elm
As though he would a world o'erwhelm.
Indifferent to the void, he rides
Upon the wind's eternal tides.

He tosses gladly on the gale,
For well he knows he cannot fail—
Knows if the hough breaks, still his wings
Will bear him upward while he sings!

—Edward Markham.

VULGARIZING RELIGION.

I plead for spirituality, the return of awe, the sense of contact with God and the invisible world we worship. I do not mean by this the pomp of Catholic worship or the silence of the Quaker meeting house—these are extremes. But I ask is there no midway point between these opposite poles? Cannot we make a fuller use of beauty in our forms of worship? Cannot we make more of silent communion with God and less of public exhortation? Cannot we do much more than we do to cultivate the spirit of reverence in worship? There are many immediate directions in which this reform might begin. We can organize ourselves as channels of divine grace rather than spend all our time and urgency in organizing our churches into superb machines for the getting and dispensing of money. We can dethrone the forum and rebuild the altar. We set ourselves against all those cheap and vulgar methods of success which do little more than bring together a casual and capricious audience who in their hearts despise the very methods by which they are attracted. Let us rely on spiritual dynamics, and let us once more write over our churches the ancient words, which are the invocation of all true worship! "God is in this place. This is none other than the house of God and the gate of heaven."—W. J. Dawson, in the Century.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Greensburg, at Greensburg, Dec. 13, 14.
Pine Grove, at Pine Grove, Dec. 14, 15.
Hammond, Dec. 20, 21.
Amite, Dec. 21.
East Feliciana, at Clear Creek, Dec. 27, 28.
Keener Memorial, Dec. 28.
St. Francisville, Jan. 3, 4.
Istrouma, Jan. 4.
Zachary, at Slaughter, Jan. 10, 11.
Clinton, at Clinton, Jan. 11.
Denham Springs, at Live Oak, Jan. 17, 18.
Natalbany, Jan. 18.
Baker, at Baker, Jan. 24, 25.
Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.
Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.
Washington, at Angie, Feb. 7, 8.
Franklinton, Feb. 8, 9.
Springfield, Feb. 14, 15.
Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Leesville, Sunday, Dec. 7, 11 a.m.
Barham, Sunday, Dec. 7, 7:30 p.m.
Abbeville, Sunday, Dec. 14, 11 a.m.
Gueydan, at Estherwood, Sunday, Dec. 14, 7:30 p.m.
Zwolle, at Zwolle, Sunday, Dec. 21, 11 a.m.
Many, at Many, Sunday, Dec. 21, 7:30 p.m.
De Ridder, Sunday, Jan. 4, 11 a.m.
Merryville, Sunday, Jan. 4, 7:30 p.m.
Crowley, Sunday, Jan. 11, 11 a.m.
Maxie, Sunday, Jan. 11, 7:30 p.m.
Indian Bayou, Sunday, Jan. 18, 11 a.m.
Rayne, Sunday, Jan. 18, 7:30 p.m.
Lafayette, Sunday, Jan. 25, 11 a.m.
New Iberia, Sunday, Jan. 25, 7:30 p.m.
Sulphur and Vinton, at Vinton, Sunday, Feb. 1, 11 a.m.
Lake Arthur, Sunday, Feb. 1, 7:30 p.m.
Lake Charles, Sunday, Feb. 8, 11 a.m.

J. B. WILLIAMS, P. E.

Minden Dist.—First Round (In Part).

Springhill, Dec. 7, preaching, 11 a.m.
Sibley, Dec. 14, preaching, 11 a.m.
Haughton and Doyline, at Haughton, Dec. 21, preaching, 11 a.m.
Chestnut, at Heflin, Dec. 29, preaching, 11 a.m.
Coushatta, Jan. 4, preaching, 11 a.m.; Q. C., 3 p.m.
Campti, at Campti, Jan. 4, preaching, 7 p.m.
Cotton Valley, at Cotton Valley, Jan. 6, 2 p.m.
Ringgold, at Ringgold, Jan. 8, 2 p.m.
Columbia, at Columbia, Jan. 11, preaching, 11 a.m.

K. W. DODSON, P. E.

New Orleans Dist.—First Round.

Parker Memorial, preaching Nov. 30, 11 a.m.; Q. C., Feb. 3.
McDonoghville, preaching Nov. 30, 7:30 p.m.; Q. C. Jan. 7.
Louisiana Ave., preaching Dec. 7, 11 a.m.; Q. C. Feb. 4.
Algiers, preaching Dec. 7, 7:30 p.m.; Q. C., Jan. 14.
Felicity, preaching Dec. 14, 11 a.m.; Q. C., Jan. 21.
Epworth, preaching Dec. 14, 7:30 p.m.; Q. C., Jan. 28.
St. Mark's Hall, preaching Dec. 21, 11 a.m., Q. C., Jan. 12.
Carrollton, preaching Dec. 21, 7:30 p.m.; Q. C., Feb. 10
Rayne Memorial, preaching Dec. 28, 11 a.m.; Q. C., Jan. 6.
Second Church, preaching Dec. 28, 7:30 p.m.; Q. C., Feb. 17.
Lafourche, preaching and conference, Jan. 4.
Houma, Jan. 11, morning.
Bayou Blue, Jan. 11, evening.
Lydia, Jan. 18, morning.
St. Martinville, Jan. 18, evening.
Jeanerette, Jan. 25, morning.
Franklin, Jan. 25, evening.
Morgan City, Feb. 1.
Covington, Feb. 8, morning.
Slidell, Feb. 8, evening.
First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

The district stewards are called to meet at First Church on Friday evening, Dec. 19, at 7:30 o'clock.

W. WINANS DRAKE, P. E.

NORTH MISS. CONFERENCE.

Sardis Dist.—First Round.

Olive Branch, at Olive Branch, Q. C., Dec. 20, 10 a.m.
Byhalia, at Byhalia, Dec. 21, 11 a.m.
Courtland, at Courtland, Dec. 28, 11 a.m.
Sardis ct., at Terza, Jan. 4, 11 a.m.
Coldwater, at Coldwater, preaching, Nov. 23, 7:30 p.m.; Q. C., Jan. 5, 10 a.m.
Hernando, preaching, Nov. 23, 11 a.m.; Q. C., Jan. 5, 7:30 p.m.
Arkabutla, at Hunter's Chapel, Q. C., Jan. 7, 11 a.m.
Longtown, at Longtown, Q. C., Jan. 9, 11a.m.
Cockrum, at Palestine, Q. C., Jan. 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan. 12, 11 a.m.
Mount Pleasant, at Mount Pleasant, Q. C., Jan. 13, 11 a.m.
Shuford at Eureka, Jan. 16, 11 a.m.
Crenshaw, at Sledge, Jan 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25, 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.

J. TILLERY LEWIS, P. E.

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LOUISIANA CONFERENCE.

The First Gift for Houma from Many, La.

Mrs. J. H. McNelly, Corresponding Secretary, writes: "At the big meeting of the Missionary Society, Dec. 3, we gave five dollars to help on the Christmas fund to purchase an electric washer, and ironer for the MacDonell Wesley House, Houma, La. We only wish we had been finacially able to make the check larger."

* * *

At the regular monthly meeting of the Epworth Auxiliary (New Orleans) it was voted to send three dollars as their White Gift for the Wesley House in Houma. While this amount is small, it is sent with love and devotion. Other gifts may have been made of which we have no knowledge. Remember, no gift is too small—send as small a gift as one dollar if that is all you have. Every dollar received will mean more time for study and the real necessary things of life. Please send all checks payable to Mrs. H. L. Baker, Plattenville, La.

First Church, Baton Rouge.

The final meeting of 1924 of the Auxiliary of the First Methodist Church of Baton Rouge was held in the church parlors Tuesday, Nov. 2, 1924, the president, Mrs. S. Fairchild, in the chair. A short business session was followed by an election of officers, which resulted in the following:

President, Mrs. Sidney Fairchild.

Vice President, Mrs. S. T. Sanders.

Recording Secretary, Mrs. A. E. Fridge.

Auxiliary Treasurer, Mrs. W. B. Mercier.

Corresponding Secretary, Mrs. C. A. Battle.

Local Treasurer, Mrs. J. H. Chambers.

Superintendent Mission Study, Mrs. J. P. Shoefield.

Superintendent Social Serviee, Mrs C. W. Crisler.

Superintendent Supplies, Mrs. Frank Kean.

Superintendent of Publicity, Mrs. Irvine A. Robins.

Superintendent Local Work. Mrs. Frank Fleming.

At the close of the year we look back with a great deal of pride and pleasure to the splendid work that has been done. The Circles were in a great measure 100%. The offerings are larger, and more women are studying the Bible than ever before in the history of the church. The great advance during the past year has been made possible through the untiring efforts of our faithful president. She has served devotedly for three years, and has accepted the office for the fourth. She has been an inspiration and a blessing to those with whom she has been associated, and God has wonderfully blessed the work and her co-workers. One of the most delightful parts of the year's experience has been the loving co-operation of the officers, Circle leaders and each and every member, in every plan and suggestion made for the advancement of the cause. Figures feebly represent the great volume of love, faith and prayers that has been poured out by these officers. Their earnest devotions and efficient labors have made this year's report possible.

Let us begin the new year with renewed courage, strength and faith; may the plans, hopes and ambitions that have failed to materialize in this reach a glorious fruition in the next.

MRS. IRVINE A. ROBINS,
Publicity Superintendent, First Methodist Church, Baton Rouge, La.

THE WORK OF THE MISSIONARY AND BIBLE WOMEN IN THE WONSAN DISTRICT, KOREA.

Since seeing by radio has not yet become the style of making reports in Korea, I am quite happy, for I would not like to have to show you all the places to which the Bible women and I have been nor all the people with whom we have come in contact during the year. There is certainly variety in an evangelistic worker's life, and she never finds a place to stop, for there are always more sheep outside the fold, and those inside are always needing more help and teaching.

We started the fall's work with a Bible Woman's Retreat and Conference, which was a fitting preparation for another year of service. At this time we planned so that the Bible women might go to each church group of women and teach them for several days. The work began at the end of the fall harvesting and lasted until the Christmas season. The course of study used was the Home Bible Course.

In the Wonsan District we have twenty-four Bible women, fourteen of whom are graduates of our Bible Institute and are in charge of the woman's work in churches and circuits, while one is our district missionary Bible woman. Six of the women are undergraduates, and still three other undergraduates are younger women appointed as trial Bible women to travel with older and more experienced Bible women. These women and I take care of the work for women and girls in 113 Christian groups. Their reports for the past year show the following:

3,727 visits made to villages where there are believers.

9,936 visits made to Christian homes.

7,091 visits made to non-Christian homes.

1,168 visits made to homes of the sick.

2,631 Bible lessons taught.

617 new believers.

The above statistics show only what was recorded. There were numberless visits and deeds which the Bible women failed to keep any record of.

In my itinerating I visited 107 churches and groups of Christians in company with the Bible women, and instructed the women and girls in the Bible and hygiene. Sixty-seven of these groups I visited twice or even more times than that, traveling by auto and train, and where these could not go we made it by foot. In twelve I held Bible classes with the help of the Bible women, and only the fact that I was but one missionary instead of three and the hours of the day prevented me from staying at every church and teaching the women until their hearts' desires to know the Word were in some measure satisfied, because in the spring and fall there are only twenty-four hours of the day instead of one hundred. Everywhere we went there were women and girls begging for a chance to study. By hard sacrifice, selling their ornaments or household effects, a number of fine promising young women managed to come to the Bible school.

During the winter we had Bible Institute three months, with an attendance of sixty-eight. Having seven classes, including the preparatory and the special class for graduate Bible women, kept me teaching every hour of the day, from the close of our morning prayers until 4 in the afternoon, except on the days when the women have chorus work under Mrs. Turner.

Immediately at the close of our Bible school, we held our district missionary meeting, at which time the Sangni Society members raised funds for the entertainment of the delegates from the country churches. Following the district missionary meeting was our district Bible class, at which we had an attendance of 108 women. The early morning prayer meetings and the night services were the means of many hearts being made right with God and lives being consecrated for service.

Some of the younger women whom the Bible women had led to study, consecrated their lives for Christian work and needed further training in such a way that I felt we just had to begin to do something for them or we would lose them entirely from the work. Consequently I chose three young widows whom I term my "Sunchi Muri" ("Sons of the Prophets," but which I interpret not to be sons of the prophets but "Daughters of the Prophets"), and gave them the opportunity of special study, allowing them to work to make their board. My woman helper, who is the daughter of my oldest and most faithful Bible woman, taught them during the morning without any extra expense, and they attended night school at night.

Our Bible women have been the means of the progress and development in our Women's Missionary Societies, which grow in interest and numbers every year. It is through these that the country women get all their training for leadership in their local churches. We have now in our Wonsan District: 52 Adult Auxiliaries with a membership of about 700; 1 Young People's Society with a membership of 32; 25 Junior Societies with a membership of about 480.

To sum up the work of the Bible women and missionary, I may say our labors have been in the city, in the country, on the road, over the mountain pass, at the well, by the stream, in the church, in the home, in the field, in the pulpit when needs be; for one individual, for the few, for the many, for the Christian, for the heathen; in the morning, in the evening, before daybreak, at night; teaching the Word, preaching the Gospel, visiting the sick and discouraged, pleading with souls, seeking the lost, becoming all things to all women that we may by all means save some, remembering always the injunction of the Preacher in Ecclesiastes when he said: "In the morning sow thy seed, and in the eveuing withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both alike shall be good."

MISS KATE COOPER.

Eight women workers are maintained by Centenary funds in the West Virginia coal fields.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out, and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Okolona, a.m., Dec. 20, 21.
Shannon, at S., p.m., Dec. 21, 22.
Aberdeen, a.m., Dec. 27, 28.
Smithville, at S., p.m., Dec. 28, 29.
Tremont, at Hopewell, a.m., Jan. 3, 4.
Fulton, at F., p.m., Jan. 4, 5.
Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan. 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Paine Memorial, p.m., Jan. 19, 20.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

Kossuth, at Wesley Chapel, Dec. 20, 21.
Iuka Ct., at Mt. Evergreen, Dec. 27, 28, 11 a.m.
Iuka Station, Dec. 28, night; Q. C. Dec. 29, 9 a.m.
Burnsville, at Burnsville, Dec. 31.
Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, [illegible] 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Caledonia, at Mt. Pleasant, Dec. 20, 21.
Kosciusko ct., at East Union, Jan. 3, 4.
Kosciusko sta., Jan. 4, p.m.
Brooksville, Q. C., Jan. 7.
Noxapater, at N., Jan. 9.
Highpoint, at Center Ridge, Jan. 10, 11.
Louisville, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia, Jan. 15.
Crawford and Mayhew, at Crawford, Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Mashulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.

JOS. B. RANDOLPH, P. E.

Greenville Dist.—First Round.

Greenville, Dec. 19, 7 p.m.
Coahoma, Dec. 21, 11 a.m.
Duncan, Dec. 21, 7 p.m.
Evansville, Dec. 28, 11 a.m.
Merigold, Dec. 28, 7 p.m.
Walls, Jan. 4, 11 a.m.
Tunica, Jan. 4, 7 p.m.
Gunnison, Jan. 11, 11 a.m.
Rosedale, Jan. 11, 7 p.m.
Lula, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Poplar Creek ct., at Shiloh, Dec. 20.
Kilmichael ct., at Kilmichael, Dec. 21, 11 a.m.; Q. C., 2 p.m.
Tie Plant ct., at Tie Plant, Dec. 21, 7 p.m.; Dec. 22, 11 a.m.
Vaiden and West, at Vaiden, Dec. 28, 11 a.m.; Q. C., 2 p.m.
Coffeeville ct., at Coffeeville, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.
Waterford ct., at Waterford, Jan. 3.
Ashland ct., at Ashland, Jan. 4, 11 a.m.; Q. C., 2 p.m.
Lamar ct., at Lamar, Jan. 4, 7 p.m.; Jan. 5, 11 a.m.
Ebenezer ct., at Hebron, Jan. 10.
Sallis ct., at Sallis, Jan. 11, 11 a.m.; Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Monday, Jan. 12
Duck Hill ct., at Duck Hill, Jan. 18, 11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.

E. S. LEWIS, P. E.

Greenwood Dist.—First Round.

Bowling Green, Dec. 21, 11 a.m.
Black Hawk, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Sidon, Dec. 28, 11 a.m., 2 p.m.
North Carrollton, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERECE.

Brookhaven Dist.—First Round.

Monticello, at Monticello, Dec. 21.
Osyka, at Osyka, Dec. 28, 11 a.m.
Brookhaven, Dec. 28, 7 p.m.
Foxworth, at Foxworth, Jan. 4.
Magnolia, Jan. 7, 7 p.m.
Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson, Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Court Street, Hattlesburg, Dec. 21, 22.
Sumrall, at Sumrall, Dec. 21, 22.
Prentiss, at Prentiss, Dec. 27, 28.
Main Street, Hattiesburg, Dec. 28, 29.
Williamsburg, at W., Dec. 31.
Taylorsville, at T., Jan. 3, 4.
Heidelburg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Plave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

ROB'T SELBY, P. E.

Jackson Dist.—First Round.

Bentonia, at Bentonia, Dec. 21, 11 a.m., 2:30 p.m.
Satartia, Dec. 21, 7 p.m.; Dec. 22, 10 a.m.
Edwards, at Learned, Dec. 28, 11 a.m., 2 p.m.
Bolton, at Raymond, Dec. 28, 4:30 p.m., 7 p.m.
Harrisville, at Harrisville, Jan. 3, 4, 11 a.m.
Mendenhall, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m.
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Daleville, at Soule Chapel, Dec. 20, 21.
Lauderdale and Electric Mills, at E. M. Dec. 28.
Porterville, at Chapel Hill, Jan. 3.
Cleveland, at Mellen, Jan. 8.
DeKalb, at Pleasant Ridge, Jan. 9, 10.
Vimville, at Pleasant Hill, Jan. 13.
Matherville, at Poplar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatunna, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Burnside, at Hope, Dec. 19, 11 a.m.
Neshoba, at Cook's Chapel, Dec. 20, 11 a.m.
Philadelphia, Dec. 22.
Homewood, at Homewood, Dec. 27, 28.
Lake, at Lake, Dec. 29, 7 p.m.
Shiloh, at Clear Creek, Jan. 2, 11 a.m.
Trenton, at New Prospect, Jan. 3, 4.
Raleigh, at Raleigh, Jan. 4, 5.
Carthage, at Carthage, Jan. 9, 11 a.m.
North Leake, at Singleton, Jan. 10, 11.
Newton, Jan. 14, 7:30 p.m.
Harperville and Lena, at Harperville, Jan. 12, 11 a.m.
Laurel, First Church, Jan. 23, 7:30 p.m.
Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Poplarville, preaching, Dec. 21, 11 a.m.; Q. C., Mon. night, Dec. 22.
Lumberton, preaching Dec. 21, 7:30 p.m.; Q. C., Mon., 8:30 a.m.
Wesley Memorial, at W. M., preaching, Dec. 28, 6:30 p.m.; Q. C., Dec. 29, 6:30 p.m.
Mentorum, at Pinegrove, Q. C., Sat., Jan. 3, 11 a.m.; preaching, Sun., Jan. 4, 11 a.m.
Ocean Springs, at O. S., preaching Jan. 4, 7:30 p.m.; Q. C., Mon. night, Jan. 5.
Moss Point, Q. C., Tuesday night, Jan. 6.
Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. 8
Logtown, Q. C., Sat. night, Jan. 10; preaching, Sun. Jan. 11, 11 a.m.
Bay St. Louis, preaching, Jan. 11, 7:30 p.m.; Q. C., Mon. night, Jan. 12.
Biloxi, Q. C., Wed. night, Jan. 14.
Vancleave, at Mt. Pleasant, Q. C., Sat., Jan. 17, 11 a.m.; preaching, Sun., Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7:30 p.m.
Americus, at Pleasant Hill, Q. C., Sat., Jan. 24, 11 a.m.; preaching, Sun., Jan. 25, 11 a.m.
Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.
Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.
Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb. 8, 11 a.m.
Wiggins, preaching Feb., 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Washington, 11 a.m., Dec. 21.
Natchez, 7:30 p.m., Dec. 21.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., Dec. 28.
Mayersville, at Mayersville, 2:30 p.m., Dec. 28.
Anguilla, at Delta City, 7:30 p.m., Dec. 28.
Harriston, at Lorman, 11 a.m., Jan. 4.
Roxie, at Roxie, 7:30 p.m., Jan. 4.
Utica, at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

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The Infants' and Children's Regulator
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CONTAINS NO NARCOTICS
Sold Everywhere

Each ingredient of this standard family remedy is a recognized healing medicine for coughs and throat irritations.

Tried and recommended since 1872

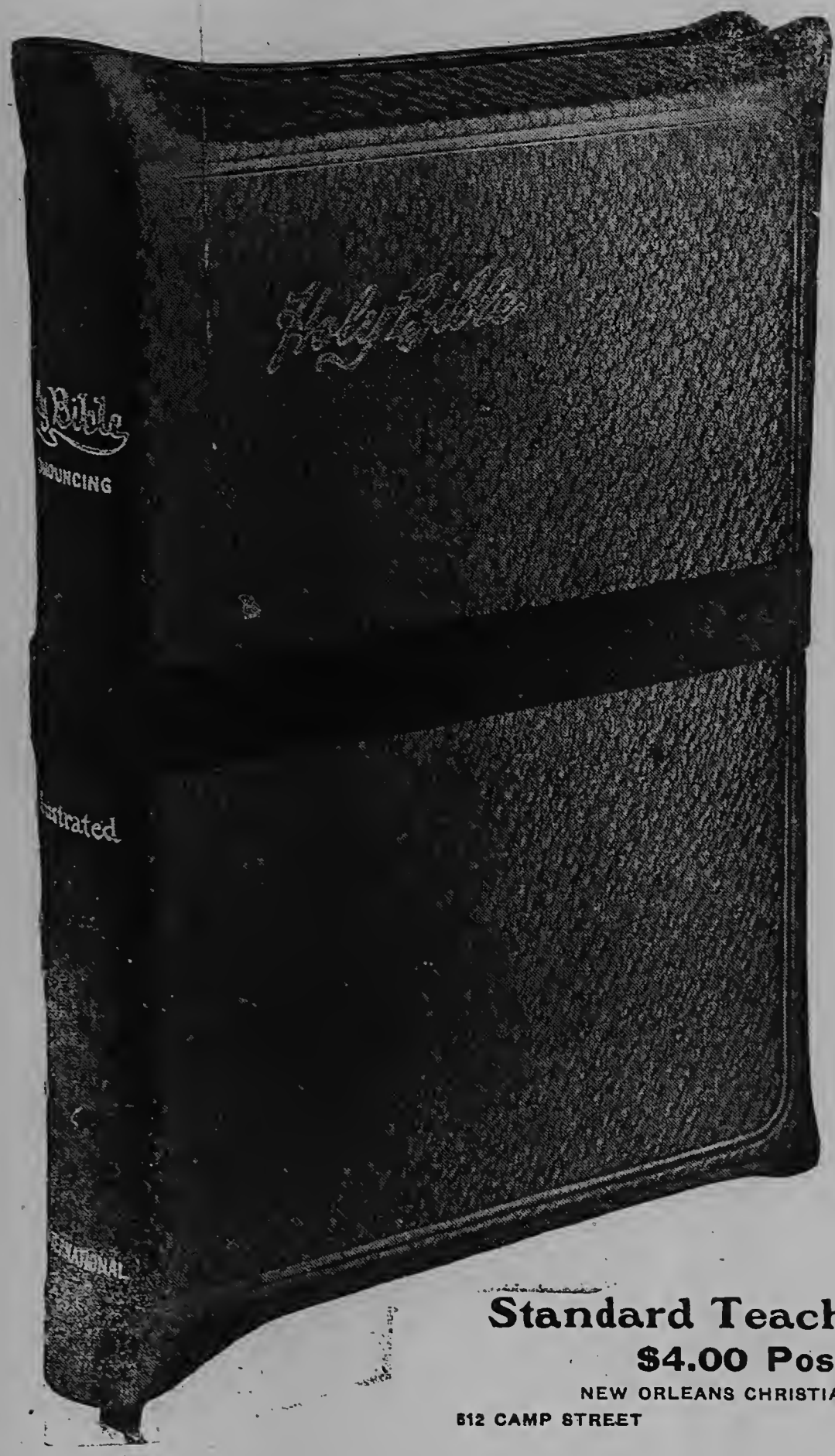
THE CHILD MIND.

By Margaret E. Sangster, in the Christian Herald.

The mind of a child is a garden place,
Where the sweetest of flowers grow;
Where sometimes they live, in silent grace,
As a rose lives under the snow—
Where sometimes they bloom, these blossoms rare,
More wonderfully every day;
Oh, we who are grown-ups must take care
That they do not fade away!

We must tend the gardens with loving hands,
And gather the blooms with pride;
We must show that the kind heart understands,
With a sympathy deep and wide.
For a garden, to grow with a healthy zest,
Must know patience and faith supreme. . . .
Oh, a garden that's helped will do its best
To sparkle and glow and gleam!
Violets and bluebells and mignonette,
Thoughts that are fine as lace;
Pansies for dreams that one can't forget,
When glimpsed on a small child's face.
Lilacs and tulips and maiden-hair,
And lilies as pure as snow—
Oh, we who are grown-ups must take care
That the garden is helped to grow!

An Ideal Christmas Gift
For Young and Old



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CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 25, 1924. CHAS. O. CHALMERS, Manager.

THE SIGNIFICANCE AND BEST USE OF CHRISTMAS.

By Bishop Warren A. Candler.

Jesus alone of all born of women chose to be brought forth into our world. His birth was voluntary. The eternal Son of God became the Son of man of his own free will of love. He came not by constraint of necessity, but by the impulsion of divine care for men.

The purpose of his coming he declared when he said: "The Son of man is come to seek and save that which is lost." (Luke xix:10.) This he said with reference to both the salvation of children and the redemption of such sinners as the class to which hardened publicans belonged. (Matthew xviii:11, and Luke xix:10.)

The incarnation of the Son of God is heaven's proclamation of the lost estate of all mankind. No such stupendous manifestation of divine mercy would have been necessary to cure a slight disorder in the human race. As the highest mountains confront the deepest seas, the incarnation confronts the immeasurable, abysmal depths of sin. God would not have sent his Son into the world to be entirely and eternally identified with humanity, if any less person or power would have been sufficient to accomplish the salvation of men. On this high mission came he who was born at Bethlehem, and laid in a manger. To save the lost he came and lived and labored and suffered and died and rose again. Nothing less engaged his divine purpose.

Rescuing the perishing is the joy of Jesus. This is the teaching of the three beautiful parables of the Lost Sheep, the Lost Coin, and the Lost Son (Luke xv.1-24). The joyous refrain which belongs to them all is, "I say unto you there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv, 7 and 10.) It is not the gladness of angels which is thus declared, but the joy of the Redeemer in their "presence."

But the angels respond rapturously to the gladness of their Lord and, as he, they rejoice doubtless, in the salvation of men. It is no wonder, therefore, that at the birth of Jesus in Bethlehem "a multitude of the heavenly host" exultantly sang, "Glory to God in the highest and on earth peace, good will toward men!" (Luke ii:14.)

The incarnation stirred the spirits of angels as well as provided salvation for the sons of men. Wherefore angels and archangels desire to look into the things that appertain to human redemption. (I Peter 1:12.)

The spiritual interests of heaven and earth - the welfare of all worlds - are involved in the incarnation. In Christ are "gathered together in one all things which are in heaven and in earth" (Ephesians 1:10), and "of him the whole family in heaven and earth is named" (Ephesians iii:15.) The redemption of man is no provincial and planetary event; the incarnation is cosmic in its nature, and concerns the universe. Hence, "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." (Hebrews i:6.)

It was no unnatural and disproportioned manifestation of celestial concern that angelic anthems broke forth above Judean hills when he was born.

The blinded world knew not what was taking place in the little town of Bethlehem; for it never knows the greatest things which God does until years have passed. But the angels of heaven who excel in strength and knowledge, apprehended the magnitude of the event there wrought, and they rejoiced with exceeding joy.

And the devout and worshipful Shepherds caught glimpses of his glory and answered back antiphonally to the angelic praises. "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." (Luke ii:15.)

CHRISTMAS HYMN.

Sing, Christmas bells!
Say to the earth this is the morn
Whereon our Saviour-King is born;
Sing to all men -the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folk that tottering go--
Proclaim the morn
That Christ is born,
That saveth them and saveth me!

Sing, angel host!
Sing of the star that God hath placed
Above the manger in the East;
Sing of the glories of the night,
The Virgin's sweet humility,
The Babe with kingly robes bedight--
Sing to all men where'er they be
This Christmas morn;
For Christ is born,
That saveth them and saveth me!

Sing, sons of Earth!
O ransomed seed of Adam, sing!
God liveth, and we have a king!
The curse is gone, the bond are free—
By Bethlehem's star that brightly beamed,
By all the heavenly signs that be,
We know that Israel is redeemed.
That on this morn
The Christ is born,
That saveth them and saveth me!

Sing, O my heart!
Sing thou in rapture this dear morn
Whereon the blessed Prince is born!
And as thy songs shall be of love,
So let thy deeds be charity —
By the dear Lord that reigns above,
By him that died upon the tree,
By this fair morn
Whereon is born
The Christ that saveth all and me!

--Eugene Field.

Nor did the disguise of his lowly birth in a manger shake their faith or diminish their joy. "And the Shepherds returned, glorifying and praising God for all the things they had heard and seen." (Luke ii:20.)

In like spirit let us all go again to Bethlehem at this time when we celebrate the birth of the Savior, and return with heavenly joy in our hearts and fervent praises on our lips.

The season of the Nativity excludes by its holy nature and divine significance all wanton revelry and riotous living. It is a time for worshiping the Redeemer and pouring out at his feet the most precious treasures of adoring love. Nothing else comports with the proper celebration of his coming to earth on his saving mission.

Moreover, it is a time for telling to others the story of Jesus and his love. So did the shepherds on the first Christmas morning. "They made known abroad the saying which was told them concerning this child." (Luke ii:18.) The wonderful love revealed in the incarnation is not a thing to be appropriated privately and withheld from others who know it not; and they to whom it has come may tell it, be they men so plain and untutored even as the shepherds, the first preachers of the glad tidings of the Gospel.

"What we have felt and seen
With confidence we tell."

In all the year there is no season more suitable than Christmas for evangelistic services. What other time makes such an appeal to sinners to turn their feet toward the Savior who waits to receive them?

The only obstacle in the way of such use of the sacred season is the perversion of it which has been widely prevalent so long. It has been filled with profane festivities in which no slightest suggestion of its significance was called to mind.

Christmas itself should be redeemed from such unholy and common purposes.

Rightly appreciated, the Nativity calls every human soul to take the Christ out of the manger and enthrone him with royal honors in the heart.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is still forlorn."

Indeed, it has been said most truly: "Bethlehem is now no longer his special birthplace. Wherever hearts are willing, there he is born; wherever he is cherished, there is his cradle; wherever he is reverenced, there is he wrapped tenderly in swaddling clothes and held to the hearts of men."

"O little town of Bethlehem
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

"How silently, how silently,
the wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming
But in this world of sin
Where meek souls will receive him still,
The dear Christ enters in

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
Oh come to us, abide with us,
Our Lord Emmanuel!"

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CHRISTMAS CAROL.

Sound over all waters, reach out from all lands.
The chorus of voices, the clasping of hands;
Sing hymns that were sung hy the stars of the morn,
Sing songs of the angels when Jesus was born;
With glad jubilations
Bring hope to the nations;
The dark night is ending, and dawn has hegun;
Rise, Hope of the ages, arise like the sun!
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north and south let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of "Glory to God," and of "Good will to man!"
Hark! Joining in chorus
The heavens bend o'er us;
The dark night is ending, and dawn has hegun;
Rise, Hope of the ages, arise like the sun!
All speech flow to music, all hearts heat as one!

—John Greenleaf Whittler.

THE ROAD TO CHRISTMAS.

We have heen thinking annually in our hearts of all our friends and of the approach of Christmas. It is high time for us to consider the approach to Christmas.

The little hubhle of an earth on which we live has swung around its annual journey of nearly a quarter of a billion miles, held like a censer ball by an invisible tether to its center in the sun.

Set in the clock of the universe, it will not fail to hring round upon us all the royal birthday of God's dear Son again precisely on the hour, as in Bethlehem of old. It is all very, very wonderful.

Sitting in our homes, or singing in our churches, or walking in our little streets, with most of the practical forces and interests of our lives within a hall's throw, it would seem that we, too, could find the path to that appointment; and in the exact hour and joyous spirit of it all meet our heart's engagement in the royal drama re-enacted, as simply and nohly as those hlessed men and women of the first enactment—the shepherds, the journey-worn Wise Men, the old priest, the exultant women, or the stalwart Simeon in the temple. But some have heen disappointed, others bereaved; not a few say or feel that they have been disillusioned; and because wrong has abounded the love of many has grown cold. Alas, for us the arrival is not so easy. There are those for whom it grows less easy and less worth attempting with every annual return.

Where, then, is the vision, the approach, and the road to Christmas?

In boyhood when the ball was lost you turned hack from the futile search for a fresh look from the place where the thing happened. It is a good strategy yet. Stand vividly, then, once more hack in the temple in Jerusalem on those first Christmas days. No heaming star nor whir of angels' wings; no jingling caravan of the desert nor choiring host of the skies.

Only a man—a plain, good man, whose name was Simeon. And he had his sacred place, and he something more than happened to be there on that day. And out of his quiet life he saw and said things as original and far-reaching as any sage or angel ever spoke.

He begged to take in his arms the little Boy he found there; and, holding him up between the earth and heaven, he read through his pink flesh, as through a living prism, the higher and diviner meanings of our human life even from our mothers' arms.

That was a day for Simeon. We may not know whether there was evergreen on his cottage door and the Christmas riot of children at his hearth. But there was evergreen in his mind and the joy of the Lord in his soul over what he saw iu that precious Boy of the temple; and he told God and the world that day that he was so happy he could die.

Now, why? Where did Simeon get it? What was the approach of this plain man to such an extraordinary Christmas? In the quaint, almost monosyllabic account the lost secret lies revealed: **The same man was just and devout, waiting for the consolation of Israel.** That is the record brief and clear.

It is astonishing in what innumerable ways we have missed the plain duty and priceless art of being just. We have sought friendship and prosperity in the market place and have sown injustice and heartache and disaster at our own firesides. We have mastered the use of ahout one-fortieth of the whole flexibility and effect of our bodies and our minds, and have tried to fancy that we are grown men. We have slighted the fellowship of God, cut the call of our neighborhood, lost the lure of nature, and scorned the heartstrings of our kin. Ah, here was one whole-hearted, clean-handed, affectionate, God-fearing, good man.

But, more than this, Simeon was devout; that is, devoted; vowed down to something. The man had not permitted himself to drift on without objective; and it was one which was big enough to make him at home in his Father's house. He woud not suffer the fraternal orders, good as they may he, or the infernal disorders, bad as they may appear, to dissipate his mind and spill his spirit till he knew not where his next engagement was, even with the church bells ringing in his ears. Here was a man who had got himself in hand, who kept the best and the most of himself for something that was Something.

Nor is that all. He was waiting for the welfare of his nation. The river of God's compassion for all sorts of people flowed by his open door. And, keeping his own life square, and his simple reverence clear, he yet bathed in this stream of sympathy also. His life, practical enough in its face-up of affairs, had been transposed from a beastly grab to a sublime give. The widowed seamstress in the alley knew and blessed his name. The rich young men in their passion and pride went out of their way to meet him in the street; tradesmen sought his judgment, hewildered men and bedeviled women his counsel, hoth childhood and age his company; his countrymen looked to him for quiet light in the troubled hour, and the jaded society woman pointed her son to him as an example of a considerate and genuine gentleman. There was no end to the growing use and welcome of him among his people, for whose happiness and progress, though they knew it only in part, he waited and lived and prayed continually.

And these for him—his justice, his devotion and his compassiou—were the road to Christmas.—Clough A. Waterfield, in "The Road to Christmas" (Abingdon Press).

KEEPING CHRISTMAS.

It is a good thing to observe Christmas day. The mere marking of times and seasons when men agree to stop work and make merry together is a wise and wholesome custom. It helps us to feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by humanity's great clock.

But there is a bettter thing than the observance of Christmas day; and that is, keeping Christmas.

Are you willing to forget what you have done for others, and remember what others have done for you; to ignore what the world owes you, and think what you owe the world; to put your rights in the background, your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is, not what you are going to get out of life, but what you are going to give to life; to close your book of complaints as to the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front, so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, and keep the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to helieve that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and hrightness of the eternal love? Then you can keep Christmas.

If you can keep it for a day, why not always? But you can never keep it alone.—Henry Van Dyke.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Yes, we like our new preacher. He can preach. He puts life, meaning, power and convincement in his messages. He is in dead earnest about it. The whole church is waking up. The Sunday school teachers have a new note in their teaching. The young folks, in the League, are sitting up and taking notice. Oh, church of the Living God, with all your modern business, your activities in fields too numerous to mention, your benefactions and your charities, give us preachers—men who can and will declare the truth through personality; men from whose hearts and tongues flow messages, warm, earnest, strong, like the sweep of some vast river; men who warm, encourage and help in the great, never-ceasing struggle of life, and men whose faith in His Word and in God the Almighty is so strong as to hold in deathless grip the all-sufficiency of the gospel in any and all the issues of living and dying. Teaching is great, but preaching is greater. The one informs, the other, under God, transforms; the one may hold men on to Christ, the other can bring them penitent sinners, weeping, to the feet of God; the one gives knowledge of divine things, the other is the power of God unto salvation. Both are factors in the kingdom, but never let one supersede the other. I covet for our church great preachers, men with gifts and graces who not only crystallize in character and personality these principles, but who can express them in thoughts and words that hreathe and burn. I was struck the other day, while reading the Book of Acts, how God sent angels to do things, hut left the preaching to such men as Peter, Paul, and their companions in the ministry. Nothing else can take its place.

* * *

This leads to more thought. The preacher is

an ambassador for Christ. He sits in the council chamber of the King. His credetials are divine, authenticated by the seal of the Holy One. He should be humble before God, yet speak with authority to men. The pulpit is a throne and not a mere stand for a dialectician or a market place to peddle vagrant thought. You can't apply mechanical rules to preaching. Length of time has precious little to do with it. The length of a sermon depends on its depth, its breath, its life, its vigor. Why try to crib a preacher with an hour's measurement? He is talking about eternity and eternal things. This little span of earthly life, this measure of hours, days and years we call time, cannot be better spent than in listening to a real, live, earnest gospel message. Martha was not so much concerned about her housework when Jesus made that last eventful visit to the home in Bethany, but she was wonderfully concerned about the presence of her Lord. "If thou hadst been here he would not have died." The fathers and founders of Methodism in Mississippi and Louisiana were preachers—great preachers. With the mighty swing and sweep of living, moving, trenchant thought, they lifted their hearers from the realm of common life and bore them to heights where saints rejoice and break into glad hallelujahs of praise. Let me close with an exhortation: Preach the gospel, declare its mighty power with all authority, with all the blessed unction gathered from the place of prayer. It will win souls for Christ. It is God's way, and that surely is best.

Shreveport, La.

WHO WAS TO BLAME?

On Friday, Dec. 12, 1924, the daily papers of Jackson, Miss., carried an account of a very sad tragedy, occurring at 7 p. m. on the previous day. Assuming that these reports gave the substantial facts in the case, the question, who was to blame, becomes a very pertinent one. I am discussing just one feature of this sad affair. I do not incriminate or exonerate either one of the principals. They were both my friends. The matter of investigating and passing upon this case belongs to the courts. My purpose is to draw a lesson which may in some way benefit the living. The facts entering into the case constitute it a very complicated one. The slain and the slayer were the best of friends, brothers-in-law and equal partners in a prosperous grocery business. Both were highly respected citizens, and very pleasant to deal with. So far as known, their relations—commercial, social and domestic—were pleasant. Neither one mistrusted the other.

On the fateful day, a traveling salesman visited their store. After the compliments of the evening, he drew from his packet a quart of grain alcohol, and offered a drink to the proprietors of the store. Each accepted. A crap game ensued. A dispute arose over a dollar. A fist fight followed. After some threatening remarks by the man afterwards slain, he left the store. The other remained, locked the front door, and went to the rear of the store to check up the day's business. After a brief time, the one who left returned, and while trying to unlock the front door, was attacked by the one from within, who had come from a side door to the front, was shot twice, dying without a groan or a struggle.

The slayer was then incarcerated and awaits trial on a charge of murder. The slain man was interred in Cedar Lawn Cemetery, Jackson. The heart stricken mother sits in deep sorrow and mourns the untimely death of her boy. The wife of the slayer, a sister of the slain, is overwhelmed with poignant grief, as it were with Scylla on the one side and Charybdis on the other, closely related and deeply interested in both parties. The third party in the case furnished the liquor. It is not difficult to see that the liquor caused the death. The law should leave no stone unturned to apprehend and punish the guilty person to the extreme limit of the law. The salesman furnished the alcohol, drinking and gambling ensued, the tragic death resulted, the mother, wife and other relatives and friends are in deep distress, the bootlegger free. Who is the greatest criminal?

Can good citizens wink at bootlegging, smuggling and using the outlawed stuff on the sly, seeing with their own eyes, in their own midst, the havoc and distress that follow in its slimy trail? Nay more, will our citizens be contented to be indifferent and inactive in the matter of the strictest enforcement of our anti-liquor laws, both State and national? Sympathy with lawlessness makes citizens morally particeps criminis.

T. J. BAILEY.

Jackson, Miss.

THE LOSSES OF LIFE.

Life would be quite delightful in the living of it were it not for the detriments! The catabolic forces that pull down, early get in their work with the struggling infant, and continue through life, with fortunately some opposition from the anabolic, which build up. The human organism is all the while losing energy and would not survive at all were it not for the forces that recruit strength. As it is, many regrettable lapses and losses are all the while occurring. Many persons lose property—and even the loss of forty cents will throw some natures into an agitation far out of seeming proportion to the deficit. Others miss out on their health, and lose their tempers over a sliver, or a toothache. Others still find their friends dropping away from them, and are correspondingly depressed. Some persons take these losses philosophically—too philosophically, that is, contentedly, when the harm comes to others rather than themselves. But at best it is a pathetic reflection, which turns certain minds to cynical pessimism, that so many men fail to extract any real value out of life, and find that the values they do happen temporarily to secure soon fade or flit away. "Easy come, easy go," is too commonly characteristic of human affairs. Of late in England and America "stability" is supposed to have won in the elections which broadly means the stabilizing of favored classes in their copious holdings. Meanwhile multitudes of less fortunate people are in a state of unstable equilibrium economically, and even the rich are frequently plagued by the loss of health, friends, and fame.

There is another loss still more serious—and that is, of life itself. A pathetic instance is that of Captain Commander C. H. Graeme, R. N. R., who commanded the White Star steamer "Bardic," and lost his vessel off the Cornish coast last August. He was killed in the recent wreck of the Liverpool-Blackpool express, on a curve outside of Lytham. It seems hard that one loss should follow so soon on another, but sometimes a fatality has taken the righteous beyond the further reach of remorse, or touch of sorrow. There are so many factors with which to deal in life, multiplying all the while in this much motored age, that the human brain seems to reel in its contemplation of both the possibilities and the risks of living.

But of all detriments and misfortunes there is one that is worst of all, and fairly damning—that is, the loss of a believing heart. Death cannot kill a man, but doubt does. The shuffling off of the mortal coil that a man may put on his royal ascension robe is one thing, and not so bad; but to wander out of this world like a disembodied ghost let loose in a rayless, eternal fog is all the hell of which one might conceive. A Paul, on the other hand, could even contemplate the loss of all things so that he might win Christ. The choice finally comes to that—either Christ or despair. We are sorry for those who lose money, health, friends, or social position, but we could fairly groan over the state of such as, having lost all faith that this world can be better, and having no conscious interest in God or anything which God may be doing, look into the far future as into a mountain of mist, or a limitless desert where thirst-tortured and self-urged vagrants shall wander forever. If we have any faith in us, let us keep it, that it may keep us, and, whatever comes or goes, let us believe that life is worth living because God is and Jesus saves.—Zion's Herald.

THE PREACHER'S PREDICAMENT AND THE WAY OUT.

By Professor John Wright Buckham

The preacher of today is hard beset with competitions. On the right hand are lectures, forums, classes, concerts; on the left are plays, dances, motion pictures, automobiles—to say nothing of Sunday newspapers, cheap magazines, and third-rate fiction. Consequently, there is an increasing demand upon the preacher from a pleasure-loving people to furnish entertainment instead of nourishment, to give not bread, nor yet a stone, but confectionery. What is his recourse? There is but one. It is to continue to minister to what has always been and will always be one of the primary longings of humanity—the hunger of the soul. Through all changes and diversions this hunger persists. He who can satisfy it will be heard gladly.

Yet the minister of today may no longer give his message in dull, conventional, exhausted form and expect a hearing. It is his duty, his necessity as never before, to clothe his message in fitting, vital, expressive form. The age requires this. It will take no substitutes. It is tired of "glimpses into the obvious," platitudes, conventionalities, repetitions, refurbishings of other men's ideas and emotions. One need not be a pulpit genius to think and feel and speak out of his own soul, with a note of reality. But it requires hard work. No less than the most earnest attention to both subject and treatment will suffice. Care must be taken in regard to every separate detail. In the announcement of sermon topics it is essential to avoid commonplace on the one hand and sensationalism on the other. It takes but little study of sermon announcements to observe how rarely this is done. One finds plenty of colorless, inept, saltless topics and a sorry number of superficial, irritating, sensational ones, but few that are genuinely arresting, suggestive, and compelling.

The sermon itself should be no hasty, ill-constructed product of a few hours snatched from a life of distracting pursuits and plans, in which it occupies but a minor place. One should honor his pulpit with a deep and serious reverence. The preacher should ask himself: What is the truth that my people need, which will enlighten and enhearten them? When he has found such a truth, then let him ask: How may I present it—every sentence and word of it—in the very best way possible for me to do it? Upon that principle every man will bring the best he has out of his treasury and in a style of his own that will be an expression of himself. Less than his best no minister of today has a right to present. Competitions are too strong, the voices of our time are too clamant for the preacher either to miss his message or to fail to set it forth with all the grace and art that in him lies.—Zion's Herald.

PAYING THE PRICE.

Attending Brown University is a young man of fine health who has been selling his blood to help the doctors in cases of needed transfusion. He is a poor boy, and is driven to the necessity of doing something extraordinary to meet his expenses while in college. He gets $50 a pint for his blood. Last year he sold three quarts of blood. The athletic coaches found it out this year, and have persuaded him to desist in order that he might remain on the football team.

Here is undiluted pluck. This young man surely was in earnest about wanting an education. There are many fellows who have health and strength, but who will not give anything to get an education. Instead, they side-step the education, and hurry into business. The story of the Brown student should put to shame such sluggards in learning. Mental training for life's tasks calls for the strenuous in self-denial. We would not advocate selling one's blood, but we must admire the spunk of the fellow who thinks that he can afford it and is willing to do it.

Funds to help ambitious young men get an education are well worth general support and sympathy.—Methodist Advocate.

SEMI-CENTENNIAL SERMON.

(Preached by Rev. D. W. Babb at the Recent Session of the North Mississippi Conference.)

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4:14.

This text was provoked by persons saying they would go to a certain city, and continue a year, and buy and sell and get gain—"whereas ye know not what shall be on the morrow—for that ye ought to say, if the Lord will we will live and do this or that."

The reproof was used both to remind them of the uncertainty of life, and that promises should have conditions in them, "if the Lord will." I fear that we are as neglectful in having conditions in our promises as those of that day.

Pardon a reference to myself. For many years I have tried to have a condition in my promises, saying, "If the Lord will;" or, in writing, following with "D. V."

The first impression from the text is shortness, or the uncertainty of life. But it suggests other subjects for investigation—origin of life; its purpose, and how is it being used.

As to its origin: We believe the Mosaic account as to how we were made; that God made us of the dust of the ground, as he made all other creatures of the earth; that he made man with every muscle, bone, sinew, and vein that belongs to man before he gave life; that he breathed into him the breath of life and he became a living soul; that by that act, he became a living soul, an immortal being, partaking of an eternal spirit, which shall never die or become extinct; that he made him in his image, and after his likeness. All of this suggests a noble purpose in our creation, which was to "glorify God in our souls and bodies which are his."

Hence the object of our being was for no mean purpose. Our life is from an exalted view of living. Our relationship to God ought to give us an ambition for a sacred life we could not have otherwise. When we remember that we are the children of God, that he is our Father, and that we are represented as the sons and daughters of his, that of itself ought to beget within us a desire to be as nearly like our Savior as possible.

Back in early life it came to me that if I failed to live the life my parents taught me, and to follow their example, I would reflect discredit on them, and bring sorrow because I was their child. In a much more important sense am I related to my Father in heaven by creation, love and inheritance.

How is life being appropriated? Many young people are going into the haunts of sin for pleasure. They conceive that young life is to be spent in worldly pleasure; and, sad to know, many parents encourage this kind of living and prepare them for it, encouraging them to attend worldly entertainments which do not savor in the least of Christianity and are hardening to their young hearts all the while against godliness, with the idea that they have plenty of time to give their hearts to God, and serve him. Oh, what a delusion!

I heard one of our evangelists say that he was holding a meeting in Arkansas, and that in his pleas for becoming religious now, he said, "You may die before morning." At that a young lady jumped up and whipped out, saying she had heard that all her life; before 2 o'clock that night she had died of sudden illness. He said he was at her burial, and of all the lamentations he ever heard her mother made them, saying she was the cause of her daughter's not being religious, thinking she had time enough. Mothers, take warning!

Others are spending life seeking wealth, having no object beyond this world, seeking it by all manner of means. Many are using the Sabbath as any other day, forgetting our Savior's question, "What will it profit a man if he gain the whole world and lose his own soul?" Also forgetting, as the rich man, who was clothed in purple and fine linen, and fared sumptuously every day, forgot his doom.

Others are seeking fame, advertising themselves, parading their ability, wanting men's praises instead of God's.

Man should never seek fame, but let fame seek and declare him. One of the most noted, if not the most noted, preachers the Southern church ever had in it was, to my mind, one of the most humble men I ever saw. That was Bishop Wilson. I have read his history, in which it is said he never received an appointment but he said it was too good for him, and many times he said he could not fill it. I shall never forget the first time I heard him preach. His subject was the Syrophenician woman's appeal to the Savior for her daughter, who was grievously vexed with a devil. He answered her not a word; and the disciples came and said, "Send her away, for she crieth after us." But Jesus answered, and said he was not sent but to the lost sheep of the house of Israel. And then came she and worshiped him, saying, "Lord help me." But he said it is not meet to take the children's bread and cast it to dogs. She said, "Truth, Lord; but the dogs eat of the crumbs that fall from the master's table." Then Dr. Wilson said (for he was not a bishop then) the woman's faith knocked through the outward crust of his sympathy and went to his heart, and he said, "Great is thy faith, O woman; be it unto thee as thou wilt." His unpretentiousness, his humility and depth of Bible thought marked him as a man of pulpit fame, which came to him, not as an objective, but unsought.

We conclude with the declaration of the text, "Life is a vapor," which is to indicate its swiftness, uncertainty, and a caution to use it right. One has graphically described it as a voyage to eternity; as a momentous probation; as a thrilling drama; a brief existence.

My desire is to spend life so that I can apply the words of the poet, and say at the end, "Come, angel bands, and bear me away on your snowy wings, to my immortal home;" or that the experience may be so thrilling that I may say with Bishop McKeudree:

"What is this that steals, that steals, upon my frame?
Is it death, is it death?
If this is death, I soon shall be,
From every pain and sorrow free.
All is well. All is well.
Adieu, adieu, my friends, adieu;
I can no longer stay with you.
My glittering crown appears in view.
All is well. All is well.
Bright angels are from glory come,
They are round my bed, they are in my room.
They wait to waft my spirit home.
All is well. All is well.

Corinth, Miss.

A MESSAGE TO THE CHURCHES.

To the Churches of America—Greetings:

The Federal Council of the Churches of Christ in America, assembled in its fifth quadrennial meeting, sends to the churches a message of fellowship.

Fellowship in the Church.

Sitting together for six days face to face with the great tasks of the church, the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character, and long for the same Kingdom.

We rejoice in the same growing manifestation of unity in essentials shown in city and State councils of churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country, and in the great ecumenical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship of men with God and with one another.

A world in quest of such fellowship must look to the church, for the church has found in Christ the true secret of fellowship. Through him we are brought near to God, and through him all cleavages of nation, class and race can be bridged.

Fellowship With God.

We call upon our churches to proclaim with fresh faith the unshakable conviction that only in a Divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with his Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the church—evangelism. We note with gratification the co-operation of the churches in this service, the concerted appeal to men to follow Christ and ally themselves with his church, the joining of the denominations in the Federal Council in simultaneous and united endeavors. We commend yet closer co-operation in order that the voices of all the churches may be lifted up in one common summons to men to turn to God.

Fellowship in Human Relations.

The issue of true fellowship with God our Father is fellowship with all his children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life, but for all of it. It is not to stop at home or church—it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in humanity.

Our industrial and economic life we must seek to build upon a basis of deeper fellowship. Unless brotherhood be a reality in the shop, the mine, the market-place—where most men spend the greater part of their waking hours—it is not likely to be a reality elsewhere. In this sphere it is the primary function of the church to infuse the lives of men with the spirit of God, thus breeding a race of men of good will, disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Vicarious sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy, let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually, if not consciously, has as its underlying principle Christ's law of neighborly love. Our national prohibition law is a striking illustration of this new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the social order. The effect upon the physical, economic, social and moral life of the nation of this extraordinary effort of society to protect itself from the liquor traffic, has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare." The present-day duty of the moral citizenship of the nation we believe to be:

1. To magnify the value of the principles of total abstinence, and the obligation upon law-abiding citizens to practice the same.

2. To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and,

3. To urge local, State and Federal Governments to co-operate with increased vigor against the present organized resistance to the prohibition law, until as adequate enforcement of that law has been secured as of any other social legislation.

The modern world, now a single neighborhood, demands for its very life the acceptance of the

principle of fellowship among the nations. In our world to-day what happens anywhere happens everywhere; what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must hear clear and united witness. The voice of the churches is unequivocally for the pacific settlement of all international disputes, for justice and security to all nations on the basis of codified international law, for the outlawry of war through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the churches for a program of drastic reduction of armaments by all nations, in which our Government should participate, and if occasion calls should lead the way.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father? "Whatever superficial differences there may be, the body of humanity is one. For "if one member suffer, all the members suffer with it, and if one member be honored, all members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and co-operation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian church cannot lower the standards of Christ. It is, therefore, uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which should characterize the family of God.

Religious Education.

From among the remaining tasks of the church we single out two which especially challenge co-operative endeavors, religious education and missions, both at home and abroad.

The urgent need for constructive attention to religious education calls for no argument. Upon this depends the moral and spiritual fiber of our nation. Here the sorry results of the divisions of Christendom are conspicuously manifest; because of them religious education has been all but completely banished from our public schools, to the grave peril of the nation's future. This is a sin for which the churches and the States should be called to repentance and to a conversion that should find some process in, or in connection with, the public schools, for matching intellectual training with that of the moral and religious nature.

More directly are the churches responsible for religious education in the home and in the church. That the competition for the interest of the child with growing multitudes of other concerns becomes more and more intense, and that the discipline of the home becomes more lax, only magnifies the importance of redoubled effort to stimulate in the home and provide in the church those effective processes of education which shall secure the spiritual foundations of to-morrow.

Missions.

Both at home and abroad the work of Christian missions is increasingly a co-operative task. In the interest of the strength of the denominations themselves, although yet more for the sake of the victories of the Kingdom, we urge the churches everywhere to co-operate with the mission boards in their purpose to avoid competitive overlapping on the one hand and consequent overlooking of less attractive fields on the other, and to arrive at effective comity. We would also summon the entire membership to the adequate financial support of the magnificent enterprise of the churches which seeks to carry out the commission of the Master to witness for him, beginning in our own community and reaching through State and nation to the very ends of the earth. The challenge is not alone that of a world in need, but of a world that is ready.

Finally, it is the call to fellowship with the Master which inheres in these differentiated calls. To this crowning fellowship you, the churches, are summoning yourselves in this fraternal greeting from your representatives.

FEDERAL COUNCIL OF THE CHURCHES IN AMERICA.

ARE THEOLOGICAL SEMINARIES ANTIQUATED?

The theological seminaries are deficient in instructing the future minister how to cope with the present-day problems of religion, though many have lately started to modernize their curriculums, according to a poll of one hundred deans and presidents of church colleges just completed by the Homiletic Review, a magazine for ministers published by Funk & Wagnalls.

A general complaint from the seminary officials is that the ministers to-day, due to a centralization in large churches, must be business managers as well as spiritual advisers, and that the theological seminaries have no equipment for teaching business administration. But a number of seminaries, the poll discloses, are now establishing courses in business management, including office organization and financial efficiency.

The Rev. Dr. W. Y. Chapman, President of Bloomfield Theological Seminary, in an interview quoted in the Homiletic Review, offers a graphic picture of why the modern minister may be deficient in his calling.

"I graduated from the seminary thirty-five years ago," states Dr. Chapman. "I was duly drilled in all the heresies and controversies of the church and the history of all creeds.

"I came out with a fairly good acquaintance with Arius, Pelagius, Arminius, and all the early fathers of the church. I was able to read the Old Testament moderately well in Hebrew, and the New Testament in Greek.

"My association was all the time with men, my preceptors were mostly old men, and after graduation I was ordained and installed over an organization, three-fourths of which were women and children. I had no idea that women had anything to do with the church except to sit quietly and hear me preach and serve an occasional supper of cold ham, creamed potatoes, and pie.

"In a word, I had no education whatever to fit me for the conduct of such an organization as a modern city church. There has been great improvement in recent years, and men have come to realize something of the needs of the present social body.

"The greatest defect of our theological seminaries lies in the failure to recognize the claims of present-day concerns and the adaptation of the Christian religion to the needs of our time."

Among other replies to the poll, Dean S. L. Soper, of the Kansas City University, is quoted to the effect that "The time has come when a new type of preparation for the ministry is needed."

Willard H. Sperry, Dean of the Harvard Theological Seminary, urges a closer bond between the spiritual and the worldly.

"All of our present confusion," Dean Sperry states, "as to the ideal theological curriculum arises from our impatience with a two-compartment world, where secular and sacred are kept apart. There should be a closer union."

OTHERS.

By W. L. Underwood.

Are you thankful, Oh, my brother,
For your blessings, so complete;
For a fond and loving mother,
Or her memory, Oh, so sweet?

Are you thankful for your loved ones,
So good and true whate'er betide,
For the Spirit of God above one's
Head, and ever at one's side?

Then make a feast, both bright and cheery,
For the poor and sick to-day;
Call in the needy, and make merry,
And let the spirit of Christ hold sway.

Invite not in your friends and neighbors
Who would no doubt return the favor;
Go, find the lonely one who labors,
And bring to her cheer from off the board.

"As ye would," the Master tells us,
Unto others" ye must do,
And our conscience oft compels us
To carry this blessed injunction through.

Then, others Lord, you others
Teach us their needs to see;
And by making them, "our brothers,"
We can be the serving "Three"

Amory, Miss.

IMPORTANT NOTICE.

The Presiding Elders, Pastors and Boards of Missions, Presidents of Conferences, and Conference Lay Leaders of the Mississippi and North Mississippi Conferences are called to meet in Jackson, Miss., at 9 a. m., on Thursday, Jan. 15, 1925.

W. N. AINSWORTH

SPECIAL MESSAGE FROM THE COLLEGE OF BISHOPS.

We, the members of the College of Bishops of the Methodist Episcopal Church, South, in semi-annual meeting assembled, send fraternal and affectionate greetings, and this special message to all our people.

That touching the matter of the pending plan of the unification of American Methodism while as individual members of the Church we reserve to ourselves the right to hold and maintain our particular conscientious convictions regarding the issues involved in the said plan of unification, we exhort our people everywhere, and especially those who, as members of the Annual Conferences, shall be called upon to vote on this plan, earnestly and prayerfully to consider its issues, and especially to ask for the mind and guidance of the Great Head of the Church, Jesus Christ our Lord, that a decision may be reached which will be to His glory and the abiding good of our beloved church.

W. A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, F. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, J. C. Kilgo, Collen Jr., W. B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt H. Dobbs.

THE LARGER CONSECRATION.

By Rev. Benjamin Copeland, S.T.D.

In faith and love and service,
Through Christ our Saviour, Thy dear Son,
With joy we own our wills as Thine,
O God our Father, Love Divine!

May we do we glorify Thee, Lord
Who faithfully in deed and word
Enthroning Thee in heart and mind
We show Thy love to all mankind

In lowly duties every day,
May we Thy blessed will obey,
Remembering Him who, for our sake
The whole world's heavy cross did take

In loving service manifold,
May we construe that song of old
Which heavenly armies shall never cease—
"Peace and good will, goodwill and peace"

May Christ's compassion kindness, grace
In every land find larger place,
Till all the world Thy goodness own,
And every life Thy love enthrone.

Zion's Herald

Thro' silence and the trembling stars
Comes faith from tracks no feet have trod'

—Tennyson

THE TEST.

A new religion came to me
With buoyant and radiant smile,
And at my door asked joyously
Just to come in and talk awhile.
The jeweled hands were fair to see.
Her white robe glistened in the sun;
'Twas quite agreeable to me
To listen to her silver tongue.

She spoke of wealth and health and peace,
Of pleasure and prosperity,
Of Love Divine which fills all space—
The only great Reality.
Despite her look, her smile, her speech,
My spirit shrank—strange to remark—
As one whose fingers reach
Some cold, dead thing amid the dark.

"Give me," I cried, "O stranger guest,
Before I entertain the plea,
An answer to this one request;
Dost come by way of Calvary?"
Swift changed her eyes from day to night.
Her smile to cold superior scorn;
She vanished from my wondering sight,
But left me neither sad nor lorn.

A shining presence filled the space,
A voice beloved spoke peace to me—
A Person rare of truth and grace,
Who came by way of Calvary!

—British Weekly.

COMING TO ONESELF.

In the oft-quoted parable the prodigal is represented as finally coming to himself—when certain things happened. Before that he had, as it were, misled himself. In the Far Country of sin he was not living up to his true inheritance, but was decidedly below par, mentally and emotionally. Yet all the while, though he competed with the swine for the scant carob pods, he was learning something. Experience is a dear teacher—yet there are few who love her! By the experience of poverty the prodigal came back ultimately to opulence. When he was in want his mind began to act to better purpose; out of a felt problematic situation arose the motivation to a higher life. Waste leads to want—and want may, by no means always, lead back to wealth.

"When he came to himself." There is in every man a better self, which must not be allowed to go on a vacation. Yet many men do in fact take a holiday now and then from decency and self-sacrifice. There are times when they are not at home to the appeals of charity, evangelism, education, or missionary enterprise. Perhaps they come back to such things after a time, but meanwhile they are on the absent list. Every pastor knows such dead-wood, or membership fiber which is not quite lifeless, but, like certain bulbs, is quiescent during parts of the year. There are, however, times of awakening, when the backsliders climb upward again. Revival seasons are needed, if there has been an individual or a community lapse from vital piety, but best is a condition of things where for three hundred and sixty-five days in the year a one hundred per cent efficiency is maintained.

The prodigal came to himself because he had a self to come to. If he had reflected, "I am a behaviorist, without a mind to behave," he would have perished with the swine, among which in that case he would have belonged. But he had an original, also ultimate, self to hark back to. Unless men have this original capacity for religion, and are capable of further development from their present stage of exuberance, our faith is vain, and our church endeavor a farce. Man is potentially religious; his nature is at base trustful, dependent, aspiring, loving; it is only when evil poisons the life that this fact of primal kinship with God is overlooked and overridden.

Best of all is it that there should be no prodigals—that no man's true self should escape him, or take a vacation from him. Prevention is preferable to rescue. To build stancher ships and man them with more skillful officers and crew is wiser than to erect life-saving stations to save people from wrecks that never need have occurred. To enforce prohibition is better than to have to send dissipated derelicts to prison. The recent Education Week was all but lost unless the occasion was improved to urge that the boys and girls be looked up and steered straight along the roads of advancing knowledge and widening duty. The world does not need prodigals, it needs men of power. Let us keep the original self pure and sweet and loving and superserviceable, both in ourselves and in others. We have nothing to do with the Far Country, unless it be to do missionary work therein. And whenever we do stray for a time from the right path, let us make haste to return and catch up with our ideal self that has meanwhile gone ahead!—Zion's Herald.

THE TASK OF THE CHURCH.

The prophets of old prophesied of the days of peace through the conversion of the implements of war into the implements of husbandry. No energy of man is to be destroyed; it is all to be transformed and sanctified. This is the process of God. He does not cut man off in his sin, but converts him. Man is made over "after the image of him that created him." God makes "the wilderness and the solitary place to be glad for them; and the desert to rejoice and blossom as the rose." He did not smite Saul, the persecutor, but converted and made him preacher of his gospel. The enthusiasms of youth that often run wrong through self-will are just so much misdirected energy. The pleasure-loving spirit we condemn might be made a joy in the Lord, if properly directed. The church has no compromise with the world, neither has it any antagonism. The war spirit, the spirit of sport and of pleasure and all other expressions of human thought and energy so seriously in conflict with the church are in embryo the normal state of man. Their proper direction is the task of the church. The raging Niagara has been harnessed as power for man's service. The torrential mountain streams have been held in check for use at man's will to irrigate the arid plains. There are psychic as well as physical forces that may not be taken out of man or God's universe, but they may be converted. The task of the church is more than a technical conversion of man; it is the conversion of God's universe for the safe habitat of man. This process is the building of the Kingdom and the presage of Christ's reign among men.—St. Louis Christian Advocate.

GRENADA DISTRICT NOTES.

The work in the Grenada District opens well for the new year. All the preachers are in their places and are down at the job. The contract for the new church at Goodman is being let at this time, the old church is down, and it will be just a few months till a new house will stand where the old one stood so long. Pickens and Goodman constitute a delightful charge.

* * *

A magnificent congregation greeted the new elder at Winona the other Sunday. He was happy to renew the friendship of other days and to look upon so fine a congregation.

* * *

The Sunday at Oxford was a delight. Rev. T. H. Dorsey has a strong hold upon the situation there. His three Epworth Leagues are unexcelled in these parts. His conference was largely attended and splendid reports were submitted.

* * *

Rev. W. O. Hunt is in high favor with the Abbeville people. The Winona circuit starts off well under the leadership of Rev. W. L. Atkins. He is living at Jackson for the present, taking a course at Millsaps College.

* * *

Out at Paris Rev. J. W. Raper, who had been kind enough to accompany the elder, added very materially to the pleasant occasion. We found Brother Brody greatly beloved by the people there.

Some of the finest people in this section live within the bounds of the Red Banks charge. The writer's first visit to this charge was most delightful. Brother C. M. Ray, the vigorous pastor, is entering upon his second year with high hopes.

* * *

Brother W. W. Woollard has captured Holly Springs. A most splendid audience heard the new elder last Sunday morning and gave him such a welcome that one turns back ever and anon along life's way to enjoy the fragrance thereof. Brother Woollard was away attending a meeting of the Committee on Appeals, but the congregation was at home all right.

* * *

The two churches at Water Valley, under the guidance of Revs. L. M. Lipscomb and J. W. Raper, are doing well. More about them and the other charges of the district at a later day.

* * *

The Grenada church is making fine headway. How could it be otherwise with such a combination as they have here? Rev. J. E. Stephens is chairman of the board of stewards and Dr. J. R. Countiss is a member of that body. The Missionary Society has just completed the raising of $1,000 for the endowment of Grenada College. The money was turned over to the school authorities this week. This fine piece of work was done in two months. Hats off to the Grenada women!

At the quarterly conference held here a night or two ago Dr. Countiss announced that of the 175 young women at the college, 173 of them were members of the church, and that so far this session not a single demerit has been given to any girl. The student body is a choice lot of youngsters.

Rev. Mellville Johnson is well thought of here, and is ministering to a most delightful people.

* * *

The meeting of the pastors here a few days ago was an occasion of pleasure and profit. Too many of the pastors were absent for it to have been entirely satisfactory, but it was more than worth while.

Rev. T. W. Lewis, of Memphis, was present, and gave us two most edifying sermons. Many years ago he was pastor of this congregation, and his coming at this time greatly delighted his friends of other days.

E. S. LEWIS, P. E.

NOTICE.

The Executive Committee of the Board of Missions of the Mississippi Conference is called to meet in Jackson, Miss., Jan. 8, at 2:30 o'clock p. m., at the Capitol Street Methodist Church. I trust that each member can be present.

If any of the presiding elders have any changes which they would like to make in their missionary appropriations in the bounds of their several districts, or any other suggestions to the committee, we shall be glad to hear from them.

C. C. EVANS, President.

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The Home Circle

ONLY A DAD.

Only a dad with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and to hear his volce.

Only a dad with a brood of four,
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and the scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving from day to day,
Facing whatever may come his way,
Silent whenever the harsh condemn,
And bearing it all for the love of them.

Only a dad, but he gives his all
To smooth the way for his children small.
Doing with courage stern and grim
The deeds that his father did for him,
This is the line for him I pen,
Only a dad, but the best of men.

—Edgar A. Guest.

THE ROUND WORLD.

By Mary Whiting Adams.

"But why can't I have a wrist watch, mother?" asked Clara.

Clara was a girl who wanted everything she saw. Eleanor Irving, the girl who sat next to her in school, had a wrist watch on a ribbon. Clara had been looknig at it all morning. When she went home, she told her mother about it.

"You have Aunt Ruth's watch, dear, and it keeps good time," said her mother.

But after seeing Eleanor's watch, Clara didn't care for Aunt Ruth's watch. When her father came home she asked him the same question.

"Why can't you have a wrist watch?" Mr. Swayne repeated the question slowly. "Well, there are a great many reasons just now, I'm afraid."

"But I do want a wrist watch!" said Clara, her eyes bright with eagerness.

Mr. Swayne looked at his daughter quizzically. "The world is twenty-five thousand miles round, Clara," he remarked as he opened his evening paper.

Clara was surprised that her father should start to talk about geography, when she was talking about watches. But perhaps he would find a way to give her the watch, and was only teasing her. She would wait, she decided, and ask him again.

The next week Alice Earle had a new silver pencil. Clara asked her father to buy her that instead of the watch.

"It doesn't cost half as much, father, and it would be very useful in school."

Her father's eyes twinkled. "The world is twenty-five thousand miles round," he said again.

"But—but what has that to do with a silver pencil?"

"If you are as clever as I think you are," said her father, "you'll puzzle it out before long."

Clara wondered what he could mean. On the following Saturday she wanted a string of beads like Mary Keene's, but she did not say anything about it, for she knew that the only answer she would receive would be that strange answer about the world. Then Clara started to think about the size of the world—so many, many thousand miles round.

"No matter how big it is, though, it hasn't anything to do with a wrist watch or a pencil or a girl, either. It's too big. There are—why, there must be millions and millions of girls all over the world. One girl wanting a wrist watch—that's nothing.

Then Clara suddenly began to laugh. "That's what father means! If I can't have the things that I want, in a great big world like this, they are too small to worry about!"

"It is twenty-five thousand miles round, father," she said, as she sat on the arm of his chair after dinner. "I'm not going to fret any more about not having things."

"When I was a boy it helped me at times to think of the size of the world," said Mr. Swayne, "and that's why I am passing it on to you."

Fathers have had things to work out, too.—Queens' Gardens.

ISABEL'S BOX.

"I have come to hold you up. Stand and deliver!"

Isabel, at her desk, gave an exclamation of pleasure.

"Who but you would drop in on such a dismal afternoon! Pull off that raincoat and sit down this minute. I'll have Annie make us some chocolate for old times' sake, and maybe she has some little cakes."

"How do you know I didn't come for chocolate and little cakes?" Barbara demanded.

"Because you've just told me that you've come for half my wardrobe."

Barbara laughed, but the laugh changed to a pretty earnestness as she clasped her hands about her knees in her old, little-girl way.

"I want heaps of things—any warm clothes you have," she said. "Give me your old sweater—shoes—anything."

"Barbara, I don't see how you do it," Isabel said, slowly.

"Do what?" Barbara asked.

"Keep yourself—down in those grimy places all the time."

Barbara fairly rocked the hands about her knees now. "O, but you don't understand! If you only, only did understand, Isabel! They're exactly like other people. The girls down there love the same things, want the same things, dream the same things that people do on Van Vleet Avenue. They do, I tell you!"

"Books? Music!" Isabel suggested, lightly.

Barbara's eyes flashed. "You haven't any idea how they love them. You can't love them up here, where they're commonplace. You should hear Mary Silver tell about the one good concert she ever heard—see her grow red and pale with excitement over the memory of it! And Rebecca Lovinsky! I never knew what starving for books meant till I knew her. She looks at a magazine stand the way some people look at jewels."

"We throw ours away. You could have them every month."

Barbara held out her arms with a swift gesture. "You don't know how I need them. O Isabel, if you'd only give them all to me—all! O, can't you put them aside for me, dear?"

"Of course I will!" Isabel agreed. "What are you begging so hard for? I'll get you some this minute, you grasping soul!" She ran out of the room, and returned with an armful of magazines. "And I'll send you a box of clothes and stuff in a few days," she promised. "Now are you satisfied?"

"O, if you would?" Barbara cried again. Isabel did not notice the wistfulness of it.

She really meant to send the box. She answered Barbara's telephone messages with repentant promises. But by and by Barbara gave up telephoning. And then the winter set in, and Isabel was busy with a whirl of activities, and Barbara with a very different whirl. It was spring when they met by chance.

"You look tired," Isabel declared.

"It was a hard winter with my people," Barbara answered, soberly.

"By the way—don't you want some of my old things? Or some magazines?" Isabel asked. "I'll send you a box next week."

Barbara sighed.—Selected

A FULL LOOK.

As an aged Scotchman was dying, a friend asked asked him, "Have you a glimpse of Christ now that you are dying?" The man raised himself a little, and emphatically replied: "I'll hae nane o' your glimpses now that I am dying, seein' that I have a full look at Christ these forty years gane." If there were more men and women who were getting this full look at Christ, there would be more conquerors joining the ranks of our blessed Commander.—Record of Christian Work.

The Centenary has trebled the charges in Arizona, and multiplied the membership by four. It has doubled the membership in New Mexico.

The Centenary is investing more in rural work alone each year than we previously invested in all forms of connectional home missions.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

CHRISTMAS GREETINGS.

The Advocate extends sincere and hearty Christmas greetings to all its readers. May the season be filled with happiness and joy, and may all the blessings that Christ has brought abound throughout the year.

CHRISTMAS AGAIN!

Of all the celebrations known among men, Chrstmas alone comes each year with undiminished freshness and the spirit of exhilirating joy. This is true because it is the celebration of an event that is without parallel in the history of mankind. Men had known of God, and to a few men God himself had appeared; but when Christ was born, "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The simple significance of Christmas Is in the fact that God came to dwell for a season among men—to dwell among them in the flesh, to live among them as a man, to show them in terms of human understanding what God is, how he lives, how he thinks, how he works. Christ was not simply a man with a better understanding of God than other men—he was God himself, making himself of no reputation, taking upon himself the form of a servant, being made in the likeness of men, that men might see and know God as he is.

The world to-day could not be the world it is if Christ had not come. Men would still be feeling after God, if haply they might find him—for the quest of no human heart is ever satisfied until it has found God. And the world can never be what it ought to be until all men everywhere have come to know Christ. What a world this would be without God in it! What a world this will be when God is in every heart!

Christmas commemorates an epochal event in human history. How strange that we should celebrate it by shooting firecrackers and blowing horns and by giving ourselves up to fun-making and frivolity! The deepest emotions of our hearts should be stirred by the profound significance of this season, and the incense of worship should ascend from the altar of every home, lest we come under the condemnation of those of whom it was said: "He came unto his own, and his own received him not." The real Christmas will be celebrated by those into whose hearts and homes Christ has come.

PERSONAL AND OTHER NOTES.

Rev. W. B. Alsworth, our pastor at Louise, Miss., is entering upon another year's work with encouraging prospects.

Dr. E. G. B. Mann, for many years a prominent member of the Kentucky Conference, died recently at Morehead, Ky.

Union Theological Seminary, New York, has passed the $3,000,000 mark in its campaign to raise $4,000,000.

"We have been graciously received and the work is moving along nicely," writes Rev. H. B. Hines, from Springhill, La.

Dr. Henry Felgar Brooks, pastor of the Capitol Street Methodist Church, Jackson, Miss., has received forty-one members into the church since Conference.

Three members of the Mississippi Conference have appointments as general evangelists—Rev. D. E. Kelley, Rev. James M. Smith, and Rev. Earl B. Moll.

Rev. R. G. A. Carlisle, of Vaiden, Miss., writes: "Everything is moving off very well with us at Vaiden, and we are praying for and looking forward to a great year."

Dr. J. R. Countiss, president of Grenada College, preached recently at Greenville, Miss., where he served once as pastor. The "Big Brother" says he preached a great sermon—which we can well believe.

Rev. Ralph E. Nollner is the president of the Interdenominational Young People's Commission, an organization recently formed to promote all the interests of the young people's work of the various evangelical denominations of America.

The Nashville Christian Advocate announces the marriage of Dr. T. D. Ellis, General Secretary of the Board of Church Extension, to Miss Dorothy Saunders, at Winnipeg, Canada, on Dec. 10.

In a note a week or two ago about the work of the D. A. R. in preserving historical spots in Mississippi, we mentioned Mrs. Somerville, "Jr.," as Regent of the Mississippi Division; we are informed that the "Jr." was an error, the proper name being, "Mrs. Keith Frazier Somerville."

Rev. C. C. Evans is beginning his fourth year as pastor of the historic Jefferson Street Methodist Church, Natchez, Miss. He was cordially received by the people, and all concerned are planning for the greatest year in the history of the church.

The corner stone of a new $30,000 church at Bastrop, La., was laid on Sunday afternoon, Dec. 7, by Rev. N. E. Joyner, presiding elder of the Monroe District. It is expected that the building will be completed by Easter. Rev. G. A. Morgan is the pastor.

Rev. Felix R. Hill, who formerly served important pastorates in both the Mississippi and the Louisiana Conferences, has been transferred from the Florida Conference to the Memphis, and appointed pastor of St. John's, Memphis. Dr. Hill is one of the most effective ministers of the Methodist church.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, authorizes the Advocate to announce that Rev. N. M. Powell has been appointed pastor of the Plaquemine and Donaldsonville charge in place of Rev. R. L. Armstrong, who remains as a student in Southern Methodist University.

Rev. F. R. Power, appointed pastor of the Sulphur and Vinton charge at the recent session of the Louisiana Conference, writes: "We received a cordial welcome on the Sulphur charge and things are moving off well, despite the fact that the mines have been closed down, which, of course, greatly cripples our work in the Sulphur church."

Rev. W. E. Thomas, of the Louisville Conference, formerly of the Louisiana Conference, was appointed a general evangelist at the evangelistic conference held recently in Memphis, Tenn. Brother Thomas is available for meetings in this section of the church, and those interested may address him at Nashville, Tenn., Westminster Apartments, Hillsboro Road.

We received a copy of the Minutes of the North Mississippi Conference on Monday of this week—the first of any of our patronizing Conferences to reach us. It is fully up to the high standard long ago set by the efficient Secretary of the Conference, Dr. John R. Countiss, being well arranged and nicely printed. It is an indispensable part of the working tools on the editor's desk.

One of the most attractive Christmas greetings we have seen is that issued by the Great Southern Lumber Company, the Bogalusa Paper Company, Inc., and the Bogalusa Turpentine Company, Inc., of Bogalusa, La. It is printed on paper made in Bogalusa, and presents a beautiful picture of the nursery in which are growing five million little Southern pine trees, to be used in the reforestation program of the Great Southern Lumber Company.

We are indebted to Mr. John R. Pepper, the distinguished superintendent of the First Methodist Sunday school, Memphis, Tenn., for a beautiful booklet, "The Evolution of a Sunday School," which traces the history and development of that famous school in Memphis from the beginning to the present. Mr. Pepper has been superintendent since Nov. 1, 1880. A new building, known as the "Pepper Memorial," has just been opened for the work of the school. The booklet is beautifully printed and illustrated.

STATEMENT ON PROHIBITION.

By Bishop James Cannon, Jr.

(Delivered before the meeting of the Federal Council in Atlanta, Ga., in December.)

The American people, by an unprecedented vote, have adopted the Federal Amendment, branding the liquor traffic as an outlaw—as the enemy of the physical, the intellectual, the economic, the social, the political, the domestic, and the moral life of the Nation. This action was not taken hastily, but after more than half a century of education, of careful study of the effects of the traffic, and after testing out of results following the prohibition of the traffic in the limited areas by local option and State-wide prohibitory laws.

The unverified charge of those who have declared that the law was "put over" on the people by the zeal of a fanatical minority is shown by the results of the recent election to be unverifiable, for the roll of the new Congress indicates the largest "dry" membership ever recorded, being over two-thirds in the House of Representatives, and three-fourths in the Senate; among these are some notable outstsanding "dry" victors where the prohibition issue was distinctly drawn. And the reason for this increasing majority in Congress is that now, after five years, a balance sheet, prepared by any fair-minded body of men, showing the benefits and the damages resulting from the prohibition law, will indicate such a tremendous balance on the credit side of the ledger that the possibility of the repeal of the law is dwindling to the vanishing point.

The closing of 236 distilleries, of 1,100 breweries, of 80,000 saloons, where over two billion gallons of intoxicants were legally sold, at an expenditure of approixmately two and one-half billions of dollars, to say nothing of the thousands of gallons illegally sold by multiplied thousands of

moonsiners and bootleggers—a fact which many to-day utterly ignore—such action could not be taken by any government without producing results. "Lest we forget! Lest we forget!" How easy it is to forget and to minify the brutal, domineering, lawless, diabolical, soul-destroying character of the legalized traffic of the old days, because we now are faced with the defiant, desperate lawlessness of the outlawed traffic of the present days. Then we had destructive lawlessness, operating behind the cloak of license; now we have the same lawless element obliged to operate confessedly as outlaws. But let us not ignore or forget that the brand of the outlaw is there, and steadily, certainly, it is building up a wall of cleavage which the outlaws cannot scale.

In other days, we ate meals in restaurants, or in dining-rooms of small or large hotels to the accompaniment of popping corks, clinking glasses, and too often of shrill and boisterous laughter of drinking men and women. Intoxicants were openly served on dining cars, and at meetings of clubs and at social functions, and our children were brought up to think such things not only to be legal but simply a matter of taste. Some men may get intoxicated illegally to-day, but public social drinking is practically at an end, and the cumulative effect of that fact is tremendous.

In other days, there were in the most conspicuous, convening street corners of our towns and cities, bar-rooms, beautifully furnished with plate-glass mirrors, with row upon row of colored bottles of sparkling liquors, with orchestra and song, shouting out their invitation to our young life to come to eat, drink and be merry; and that young life came, and we had an army of thousands, and steadily increasing thousands, marching down to drunkards' graves.

To-day, there are places where, by wink or by nod, by hook or by crook, men can get intoxicants, and can assemble behind closed doors, to "make a night of it;" but its wide-open doorways, alluring every passer-by to enter in, are no more. The cumulative effect of that fact upon the social, domestic life of the average man, single or married, is again, I say, tremendous. And no voice to-day is raised to demand the return of the saloons. Even those who are most violent in their opposition to prohibition do not dare to advocate the saloon, but fail to tell what substitutes they can offer without the same necessary attendant, destructive evils.

In those days, the average number of arrests for intoxication in the hundred cities was 32.2 per cent of the number of arrests for all causes. In these days in those same cities, the average number of arrests for intoxication is only 18.8 per cent of the number of all arrests—a reduction of 45 per cent. In those days, in those hundred cities, an average of 17 out of every 1,000 persons were arrested annually for drunkenness. In these days only nine out of every 1000 are arrested annually—again nearly 47 per cent. It has been estimated by a distinguished judge that in the five years since prohibition went into effect there have been two million fewer arrests for drunkenness than in the preceding five years. The cumulative effect of such results upon individual and family life is, again, I say, tremendous.

The American Bankers' Association reported on Monday, Dec. 1, that in the past twelve years, the report from 31 States shows an increase in savings deposits from eight and one-half billion to twenty and seven-eights billions, and an increase in depositors from twelve and one-half millions to thirty-eight and seven-eights millions in 1923, an increase of 118 per cent in deposits and 300 per cent in depositors, and other statistics show that the most of this great increase has been within the past five years. Thus it appears that the great aim of prohibition "to promote the general welfare" has been accomplished to a remarkable extent, fully justifying its continued advocacy by the churches of the United States.

Take one specific example: The United Charities of Chicago has recently published a report covering the past six years. Chicago is a city of three millions of people, with large foreign populations, with its leading morning newspapers intensely hostile to the prohibition law, and any figures from that city cannot be considered unduly favorable to prohibition. The report states that following the passage of the Volstead law, there has been a phenomenal drop in intemperance equal to 50%. This increase in ratio of intemperance was accompanied by the lowest count of general and industrial accidents, epilepsy, insanity, feeblemindedness, illegitimacy, imprisonment, non-support, immorality and unemployment (and the report gives the figures for the six years, year by year); the report further states that the number of families receiving major service before prohibition was 7,597; in 1923, 1,950, a decrease of 15 per cent. Crime statistics: Murders (1919), 330; in 1923, 270, a decrease of 18 per cent; burglaries (1919), 6,919; in 1923, 3,019; robberies (1919), 2,042; in 1923, 1,102, a decrease of 50 per cent in both items.

Bank deposits (1919), $1,785,000,000; 1923, $2,212,000,000, increase nearly 25 per cent; savings deposits (1919), $355,000,000; 1923, $613,000,000, an increase of 68 per cent; built in Chicago in 1919, 1,736 single family houses and 292 apartment houses, accommodating 1,091 families; in 1923, 7,531 single family houses and 9,952 apartment houses, accommodating 25,918 families, four times as many single houses, 33 times as many apartment houses, and 23 times as many families housed in 1923 as in 1922. Such results in a city like Chicago must indicate to any unprejudiced mind what has happened, and is happening, throughout the length and breadth of the United States to-day despite all the exaggerated reports of smuggling, home-brewing, and boot-legging.

What shall be the attitude and action of the Federal Council to-day toward this, the greatest social experiment ever made by any great nation?

1. We trust the Council will reiterate with fresh emphasis its positive unanimous agreement with the great underlying principle of the prohibition law, namely, that no individual has any right to perform any action or to enjoy any privilege which act or privilege is a menace to the comfort, the safety or life of other members of the social order of which, whether he likes it or not, he is a part.

2. Also to express the great satisfaction at the benefits which have come to our people by this new and powerful application of the law of Christian love and service to the destructive traffic in intoxicating liquor.

3. That we also trust the Council will emphasize the obligation resting upon the Christian citizenship of the nation to secure an increasingly effective enforcement of the law. And this is made necessary by the fact that the people who want to drink intoxicating liquors and the people who want to sell intoxicating liquors have never yet agreed to submit to the prohibition majority. When quarantine or speed or traffic regulations are enforced restricting the activities of individuals, while there are numerous and continuous violations of these regulations, there is no organized effort of resistance, no organized effort to repeal or to nullify those laws. But there is a definitely organized effort to defeat and to nullify the prohibition law. There are more than a dozen organizations that are openly fighting the enforcement of the law. Ceaseless propaganda is carried on against the law, in the press, on the train, in the clubs, in business and social conversation, and it is declared in influential newspapers, both in editorials and in contributed articles, that the law cannot be enforced; indeed that it ought not to be enforced; the police are exhorted to wink at violations of the law, and judges and juries to acquit or to impose merely nominal penalties upon acknowledged criminals. Emboldened by such victories, unpatriotic, lawless propaganda and such forcible law enforcement, the liquor outlaws (dram-drinkers and dram sellers alike) resort to larceny, assault, even murder itself—the same crimes which characterized the abominable traffic when licensed.

The Council has already recognized its obligations to the nation in this matter, and has headed up a great Citizenship Committee of one thousand which has delivered a sweeping message of law enforcement in many of the cities of our country. We trust that at this meeting there will go forth a ringing declaration of our determination as Christian citizens that our prohibition laws shall be enforced as well as any other social legislation on the statute books, and that organized liquor lawlessness shall be made to realize that no minority element in this country, inspired by covetousness or appetite, or both, will be permitted to nullify the Constitution and Laws of the United States of America. There must be no weakening, no wavering, no ignoring of this great issue. Almighty God will hold us responsible if, having won a great victory against the forces of evil, we fail to conserve the fruits of that victory for our children and our children's children, and to maintain our Law as a beacon of hope for other nations who are struggling to free themselves from bondage.

DEATH OF REV. J. M. WYATT.

We stop the press to insert the following sad news:

"December 20, 1924

"Dear Brother Carley: Rev. J. M. Wyatt went to Heaven yesterday. He had made a very fine beginning at Tchula, to which he was recently appointed. In the midst of the preparation of a Christmas sermon, he was called to 'The Higher Place.' There was no better, truer man among us.

"For the second time within a year lacking one week—Tchula has lost a beloved pastor.

"J. E. CUNNINGHAM."

PECULIARITIES OF GREAT PEOPLE.

Daniel Webster had a curious fancy for painting the faces of his cattle; sometimes their faces would be blue and again red or yellow, just as the notion struck Webster to change them.

George Washington's favorite diversion was training foxes.

Peter the Great had a peculiar fondness for riding in a wheelbarrow, and often made the round of a big city in this conveyance.

Napoleon's favorite pastime was making puzzles that his comrades could not solve.

James Fenimore Cooper couldn't write unless he had gumdrops to chew on.

Grover Cleveland, like Webster, had a fancy for painting, but he took his fancy out on his children's toys.

Francis Bacon's hobby was designing clothes, and sometimes he would hire men to don the garments which he had created and parade the public streets in them just for his own amusement.

Abraham Lincoln had a fondness for wood fires. He got the inspiration early in life, and the joy of it never left him as long as he lived.—Exchange.

The Centenary has placed pastors in six army and navy camps, and chaplains in eight government tuberculosis hospitals.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, JOHN FLETCHER BAKER, was born in Claiborne Parish, La., in August, 1826, and died at Jena, La., Jan. 28, 1924. Thus he was nearly 98 years of age. He watched America grow from a wilderness to a world power. He joined the Methodist church at 21 years of age, and remained a Methodist till the day of his death. We have never known a man who had more reverence for the church and ministry than Brother Baker. No preacher ever suffered at his hand, for he "reverenced them for their works' sake." He married Miss Sallie Davis, who was born in Catahoula Parish, at the age of 26. She lived but a few years, and to them only one child was born, Mrs. W. D. Boddy, Jena, La. After the death of his first wife, he married her sister, Miss Jane Davis, and to this union eleven children were born, ten of whom are still living. She died in April, 1919. Brother Baker was of Scotch-Irish descent, and thus represented some of the best blood America ever had, and was true to type. He ordered his home after the manner of righteousness, and the result is enough to encourage others to do likewise. Those of us who knew Sister Boddy, Will and Oscar Baker, Sisters Teddley, and Mrs. Aiken, can testify to the fact that he taught them much of Jesus while they were "growing up." Surely our Father said, "Well done," to him when he finished his journey. It was a joy to come in contact with Brother Baker. His wrinkled face radiated with the very light of heaven. He never really grew feeble. It was remarkable how he could get about almost to the day of his death. To see him surrounded by children, grandchildren and great-grandchildren, reminded one of the patriarchs of old, and he seemed sublimely happy on such occasions. During his day, great events happened, among them, the Civil War, in which he served as a soldier. He helped rebuild the devastated South, and lived to bear the sorrows of the World War. He was an honest man, and wore a mantle of truth. He was loved by all who knew him, and never tired in doing good to his neighbors. He was spiritual as a Christian, true as a husband, and faithful as a father. What more can be said! May his prayers for his children and their children be answered! We are comforted in the hope we have of seeing him again.

His former pastor,
HENRY T. YOUNG.

MISS CARRIE GREEN was born Sept. 20, 1877, and died Oct. 29, 1924. She professed faith in Christ at about 13 years of age, and joined the Methodist Episcopal Church, South, and lived a faithful Christian life. She was a dutiful and affectionate daughter, kind and loving sister. Her thoughtful care of her aged mother was beautiful. She was always ready at the call of duty to do anything she could for her Lord. It was the privilege of the writer to be her pastor for four years, and to know her faithful, consecrated life, and the service she rendered to the church she loved so well. Just a few days before she died she attended a meeting of the Missionary Society; her sisters tried to prevent her going, feeling that she was not able, but duty called and she felt that she must answer. On the morning of Oct. 29, the Death Angel came for her, and she was ready. The end was peaceful, and her pure spirit went into the Beautful Beyond ready to answer when the last roll is called. The funeral was held in the Methodist church at West, of which she was a member, and the service was conducted by her pastor, Rev. W. C. Newman, assisted by Brother Ford, the Presbyterian pastor, and the writer, and her body was laid to rest in the cemetery at West beneath a bank of beautiful flowers. May the Lord bless and comfort the loved ones that are left to mourn her departure. She has gone to be with Christ, and will be at the beautiful gate to await your coming.

J. J. GARNER.
Baldwyn, Miss.

EMMA DORA HIVELEY, daughter of Peter C. and Margaret C. Hiveley, was born on March 28, 1873, in Drew County, Ark., and passed to her eternal reward in Jackson, Miss., Nov. 14, 1924. She was the eighth of a family of nine children. Her father and mother having died a number of years ago, she made her home most of the time since with her brother-in-law and sister, Mr. and Mrs. H. S. Foote, of Cayuga, Miss. She joined the Methodist church, and professed conversion at an early age, and ever thereafter lived a consistent Christian life, beautiful in its gentleness, purity, and faith. On account of bodily affliction she was not permitted to take an active part in the affairs of life, but she patiently endured her suffering, and thus bore witness to the all-sufficient grace of the blessed Master. While her sisters and other relatives and friends are in deep sorrow because of her removal, may they find comfort in the thought that to her death has brought sweet release from pain and sorrow and all the ills of life, and transported her to the heavenly home to be with the loved ones who have gone before. Her remains were tenderly laid to rest in the cemetery at Bethesda Church, Copiah County, Miss., there to await the resurrection morn. Some day we shall meet her again in the heavenly mansions.

M. M. BLACK.

MY SAVIOR.

By Dora Greenwell.

"I am not skilled to understand
What God hath willed, what God hath planned;
I only know at his right hand
Stands one who is my Savior.

"I take God at his word and deed;
Christ died to save me—this I read,
And in my heart I find a need
Of him to be my Savior.

"And was there then no other way
For God to take? I cannot say;
I only bless him day by day
Who saved me through my Savior.

"That he should leave his place on high,
And come for sinful man to die,
You count it strange? So do not I
Since I have known my Savior.

"And O that he fulfilled may see
The travail of his soul in me,
And with his work contented be,
As I with my dear Savior.

"Yea, living, dying, let me bring
My strength, my solace from this spring,
That he who lives to be my King,
Once died to be my Savior."

—The Methodist Protestant.

FROM STURGIS, MISS.

Dear Dr. Carley: Please allow me space in our Advocate for a short report.

Mrs. James and I came into the parsonage at Sturgis, Nov. 12, shortly after Conference closed at West Point.

The people gave us a warm reception, and said many nice things to us. (You see, we had been close to Sturgis the last two years.)

When we first came some gave us some valuable things. On last Saturday, late, while Mrs. James and I were out in town for a short while, a committee, Mmes. Marsalis, Roberts, and Adams, had waited on the good people, and placed in the parsonage a small cartload of the nicest things in the way of a pounding, such as sacks of fine flour, several sacks of fine sugar, buckets of lard (not 5-pound buckets), quite a number of packages of fine coffee, one 100-pound sack of chicken feed, and many smaller articles too numerous to mention. In short, we are well supplied. We had no more than placed this all away, when some parties called with small paper bags filled with money, in bills and silver. You know this made our hearts glad. Many thanks to this fine, hospitable people. We hope to be a real blessing to all of them.

J. R. JAMES AND WIFE.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

RING THE BELLS!

By Mrs. Alma Pressley Wilson.

Ring the bells! Ring the bells!
Christmas is here.
The day most exalted
Of all the glad year.
The holly tree glistens,
Sweet carols are sung;
Affection grows stronger,
And old hearts are young.

Ring the bells! Ring the bells!
Christmas is here.
There's a throb in our hearts,
And joy everywhere.
Friends welcome each other
And presents are given.
Happiness brings us
A foretaste of heaven.

Ring the bells! Ring the bells!
Christmas is here.
Hope gloweth with fervor;
Love casteth out fear.
Peal forth, O ye organs!
Ring out, ye bells, ring!
A Saviour is born
To redeem us from sin.

—Selected.

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FROM BOONEVILLE, MISS.

Dear Adyocate: I have been a reader of you for forty years, and you are a welcome visitor in my home.

Our new preacher, Brother E. E. McKeithen, came to us on the second Sunday in November, and has preached seven sermons. He has made a good beginning took ten into the church last Sunday. We are expecting a great year. Our Sunday school is alive—made an average of more than 300 during the month of November. We challenged New Albany for a contest for the largest attendance at Sunday school and preaching for the next twelve months, beginning with the second Sunday in December, and they have accepted the challenge.

Brother Holder preached two sermons for us last Sunday and raised our quota of $350 for Grenada College. Brother Holder is always a welcome visitor here, and we love him.

Our presiding elder, E. H. Cunningham, preached for us one time on the fifth Sunday, and made a fine impression. He is a Booneville boy, having been born and reared near here, and we are justly proud of his record, and we feel sure he will make good as a presiding elder, as he has in everything else.

HARDY W. REES.

FROM RANDOLPH, MISS.

Dear Dr. Carley: We received a warm welcome on our arrival at Randolph, our new charge. The people have been very kind and thoughtful of us. I don't think I ever served a more spiritual people than are to be found at Randolph. The Lord is certainly good to us. I already feel that a great revival is in store for these people this year. I ask the prayers of all who read these lines that I may not only preach the gospel, but live it before these people.

Our presiding elder, Rev. L. P. Wasson, is entering upon his second year with faith and zeal. He keeps close to the heart of the preacher.

May God give the Advocate a gracious year.

Your friend and brother.

G. W. RUSSELL, Pastor.

THE ALPINE GLOW.

By Margaret Snyder.

No one can gaze upon the towering peaks of the Swiss Alps without having a profound reverence of God. We stood on the shore of Lake Geneva, straining our eyes to pierce the veil of mist which almost always surrounds Mont Blanc, when lo! for one brief moment, the curtain parted as if drawn aside by the hand of God, revealing that giant peak of the Alps as it reared its majestic head heavenward, and we felt as if we had glimpsed the infinite beyond the mists.

Sublime and awe-inspiring as these gigantic peaks are, there comes a milder, softer beauty as the sun dies in the west and the quiet of evening draws apace. As the last rays strike the snowy summit of the mighty Jungfrau, the beautiful valley below is suffused with a rosy golden light unlike any other light "on land or sea."

As he sinks lower in the heaven, the golden light fades into a misty purple; then the rose and purple merge into a glorious ethereal softness, like the light of dawn, that seems to fall on Interlaken like a benediction. The scene is one of surpassing loveliness as the last ray lingers for a moment as if the eternal God himself flashed back a smile to the world.—Pittsburgh Christian Advocate.

CHRISTMAS.

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong,
Like Echoes from an angel's song;
"Good-will and peace, peace and good-will,"
Ring out the carols glad and gay,
Telling the heavenly message still
That Christ the Child was born today.

In lowly hut and palace hall
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mother-eyes,
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born today.

Susan Coolidge

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Aberdeen, a.m., Dec. 27, 28.
Smithville, at S., p.m., Dec. 28, 29.
Tremont, at Hopewell, a.m., Jan. 3, 4
Fulton, at F., p.m., Jan. 4, 5.
Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Palne Memorial, p.m., Jan. 19, 20.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

Iuka Ct., at Mt. Evergreen, Dec. 27, 28, 11 a.m.
Iuka Station, Dec. 28, night; Q. C. Dec. 29, 9 a.m.
Burnsville, at Burnsville, Dec. 31.
Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, [illegible] 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Kosciusko ct., at East Union, Jan. 3, 4.
Kosciusko sta., Jan. 4, p.m.
Brooksville, Q. C., Jan. 7.
Coxahatchee, at N., Jan. 9.
Hebron, at Center Ridge, Jan. 10, 11.
[illegible]ville, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia, Jan. 15.
Crawford and Mayhew, at Crawford, Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Marshulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.

JOS. B. RANDOLPH, P. E.

Greenville Dist.—First Round.

Evansville, Dec. 28, 11 a.m.
Merigold, Dec. 28, 7 p.m.
Walls, Jan. 4, 11 a.m.
Tunica, Jan. 4, 7 p.m.
Gunnison, Jan. 11, 11 a.m.
Rosedale, Jan. 11, 7 p.m.
Lula, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.

A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Calden and Weir, at Walnut, Dec. 28, 11 a.m., Q. C., 2 p.m.
Coffeeville ct., at Coffeeville, Dec. 28, 7 p.m., Dec. 29, 10 a.m.
Waterford ct., at Waterford, Jan. 3.
Ashland ct., at Ashland, Jan. 4, 11 a.m., Q. C., 2 p.m.
Lamar ct., at Lamar, Jan. 4, 7 p.m.; Jan. 5, 11 a.m.
Ebenezer ct., at Hebron, Jan. 10.
Sallis ct., at Sallis, Jan. 11, 11 a.m.; Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Monday, Jan. 12.
Duck Hill ct., at Duck Hill, Jan. 18, 11 a.m., Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m., Jan. 19, 11 a.m.
Lexington Jan. 25, 26.

E. S. LEWIS, P. E.

Greenwood Dist.—First Round.

Sidon, Dec. 28, 11 a.m., 2 p.m.
North Carrollton, Dec. 28, 7 p.m.; Dec. 29, 10 a.m.

J. E. CUNNINGHAM, P. E.

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Over 121,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

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SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE..

Rev. R. H. B. Gladney, Sardis, Miss.

We have a standard school scheduled for Greenwood, Jan. 19-23, 1925. The following courses will be offered: "Pupil Study," Rev. J. E. Stephens, instructor; "The School," Rev. J. C. Chambers, instructor; "Missionary Message of the Bible," Rev. W. W. Woollard, instructor; "Beginner Department Organization and Administration," Mrs. W. W. Adams, instructor. Rev. J. E. Cunningham is the Educational Director.

We are to meet for organization, classification and assignment of lessons at the Methodist church, Saturday, Jan. 17, at 3 p. m. Textbooks can be had Saturday when we organize. Class work will begin Sunday, at 3 p. m. Every person working for credit will be expected to attend twelve class periods.

TEACHING MISSIONS.

By R. G. Lord, Superintendent of Missions.

I have recently mailed out to all the superintendents of the Conference a pamphlet, "Plans Which Promise Progress." Be sure to examine this leaflet, for it contains very helpful material for your Sunday school. If all the schools of this Conference would adopt this plan and follow it in its suggestions, it would bring into our church a new day in the matter of missions. We have tried high-pressure drives and spasmodic efforts in our missionary endeavors, and as far as creating a real missionary conscience we have failed because we have not educated the constituency of the church. It can never be done in this manner. Let us use the only real educational institution that we have that reaches the large part of the membership of our church, the Sunday school, and make our church really missionary in attitude, aspiration, and activity. We have reached a point to-day in our missioonary work where it is educate or retrench. The people will not accept and endure any more high-pressure drives. But Jesus said "Go teach," and he was right. We will have to come to his methods if we do successfully his work.

Study for a moment the aims of missions in the Sunday school as given below:

1. To make the church of the future truly missionary in attitude, aspiration, and activity.

2. To make the missionary giving of the church an expression of deep and abiding missionary conviction.

3. To make the missionary activity of the church an act of genuine missionary obedience.

4. To speed the publication to all the world of the best news that ever came into it.

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ONE HUNDRED VISITORS!

"Me, too, Pete!" This is the expression we boys used when we were attending the country school at "recess" when some bravado would accomplish a sure enough feat. Some fellow would cry out, "Me, too, Pete," and dash away and follow the leader.

Well, it is mentioned a little often, and I would think it got a little old to the laymen especially, as we fellows tell about the "poundings," etc., we receive. It's the spirit of the occasion that really we intend to talk most about—that's the main thing in such a "downpour" (not just a "grocer shower") as the pastor and family at Pearl River Avenue, McComb, received after prayer meeting, Dec. 17. We haven't had time to find the exact value of the downpour, but it's decidedly the largest we've ever had, and the spirit of the occasion was so soul-inspiring! The Baptist pastor, Rev. W. A. Gill, of East McComb, with some of his flock, was with us, and he, with others of both churches, made genuine helpful talks as to what our "Home-like and Growing Church" has acocmplished in the last three years in East McComb in particular, and all over McComb in general. We were very sensitive of the Lord's presence during the whole service. You will have to travel several miles to find two churches getting along better than the two churches in East McComb. Both pastors and people, as a whole, are looking for the imminent approach of Jesus back to earth, and this, especially, with other things in common, causes the two churches to be to each other as real brothers.

Another visitor: Monday night, Dec. 15, the man I spoke of in these columns who came to the parsonage to report his conversion, came with another man, who was seeking the Lord, and we all three prayed, and he "went his way rejoicing" after prayer, and said he was going to wake his family and tell his wife she had a new husband, and tell his children they had a new dad! Thank God! the gospel of Christ is still the power (dynamics) of God! I am so glad it struck me!

Looking unto Jesus,

J. A. WELLS.

"FREELY YE HAVE RECEIVED."

Christmas is not merely the celebration of the birth of Christ, but is a recognition of God's greatest gift to humanity.

Throughout the ages God has been giving himself, but men would not understand him. They regarded him as a capricious tyrant rather than a father. In due time he revealed himself as a father through his Son, and by making his Son our Mediator and Saviour God gave to the limit of omnipotence and divine love.

Instructing his disciples, the Master said: "Freely ye have received, freely give." They had received power to bless others. They were to give freely. The Master is quoted by St. Paul as having said, "It is more blessed to give than to receive." Evidently Christ's spirit is the spirit of unselfish giving of that which is best in us. God gave his Son to the selfish world and set an example of supreme giving. Christ gave his life, and through it his spiritual power, and can give nothing greater. To be Christian is to be like Christ, to give our lives unselfishly for others, and to find our lives in losing them.

Surely, at Christmas time, that spirit should prevail. It should be an occasion of joy because of our personal salvation through Christ. It should be a time of peace because Christ seeks to bring peace to the individual and to the world. It should be a day of giving because it is a celebration of God's most precious gift to us. As the incarnation is a recognition of motherhood and brotherhood, Christmas should exalt the home and human brotherhood.

Clearly inconsistent with its spirit are dissipation and ostentation, folly and fire-crackers, anything that militates against the spiritual significance of the day. At Christmastide, let us remember the poor, the orphans, the bereaved, the outcast, the down-trodden, the helpless. In order to carry out Christ's purposes let us pay our Centenary and Christian Education pledges. Let us plan for larger benefactions. Let us make Christmas truly Christ's day.

"Freely ye have received, freely give."—Arkansas Methodist.

GENERAL EVANGELIST EARL B. MOLL.

Rev. Earl By Moll, recently appointed a general evangelist of the Methodist Episcopal Church, South, was born in Defiance, Ohio. Before coming South, he was a member of the Wesleyan Methodist Church, but joined the M. E. Church, South, soon after coming to this section. He attended Centenary College, Shreveport, La., two years, and spent one year in the Candler School of Theology, Emory University. He has had experience as a pastor. He was engaged in evangelistic work as a local preacher until he joined the Mississippi Conference, when he was appointed Conference evangelist. As stated above, he has recently been appointed a general evangelist. He has been very successful in his evangelistic labors. His permanent address is Box 175, Jackson, Miss.

The Centenary has developed responsibility on the part of the native church, which has manifested itself by a steady march toward self-support.

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BILLY SUNDAY'S TRIBUTE TO THE BIBLE.

Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe of God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star.

I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all his glory, and I cried:

"All hail the power of Jesus name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all!"
—Selected.

THE RAG MAN ON THE AVENUE.

One day walking down Fifth Avenue in New York, one of the richest and most famous streets in the world, we saw a rag man in a wagon looking for old rags. His wagon was well filled with rags and old clothes, but he was looking for more—and he was finding them on Fifth Avenue. Rags on Fifth Avenue! Yes, rags and cast-off clothes are everywhere, even on Fifth Avenue! All the rags are not in the alleys and the back streets. There are people on the boulevards in rags. Many fine clad people in mansions wear rags on their souls. And it is bad to see any soul clad in rags.

But all the regalia of the rich, and the poor, will one day turn to rags. What costumes the select shops sell to-day the rag man will buy to-morrow, for it is but a step from the rich man to the rag man. The rag man knows this, and he drives his old wagon out on Fifth Avenue, waiting until the robes of the rich turn to rags so he can get them. But, thank God, there are robes the soul can wear that will never turn to rags. Many people do not give as much attention to the way they robe their souls as to the way they deck their bodies. But there are some who are weaving garments for their souls by the lives they live and the deeds they do, garments the moths cannot eat, or the years decay: garments the rag man can never get.—Richmond Christian Advocate.

LISTENING IN.

By Rev. Frank B. Hill.

Wireless science is developing at a pace which almost takes one's breath away. The press informs us every few days or weeks of fresh records made in long distance reception by amateurs; will the churches be compelled to take more notice of this new science, which is broadcasting services of public worship—hymns, prayers, anthems, sermons, to my own knowledge—a great help and comfort to confirmed invalids, and a source of inspiration to the aged, infirm, and other classes?

Gipsy Smith has just concluded his wonderful mission in the Albert Hall, London; it has been the most wonderful mission he has ever conducted. Not only have the eight or ten thousands of persons who attended the Hall been gripped by his message, but some of his songs, prayers, and talks have been broadcast, with the result of many conversions.

A New Zealand amateur has heard violin and pinaforte solos and songs broadcast from California, 6,000 miles away, so that the same musical program can be heard in China. Pittsburgh picked up and retransmitted in England has been heard by an amateur in Calcutta, a distance of almost half-way round the world.

Cape Town, South Africa, has heard Schenectady in New York State, 7,880 miles off; 2LO, the London station of the British broadcasting, has been heard in and around Johannesburg, South Africa. Glasgow broadcasting has been picked up in South Dakota, 4,780 miles away. A New South Wales listener-in has heard California.

So the story goes on from week to week; what would this mean to the missionaries' souls, their wives, the teachers, nurses, if occasionally they hear "London or New York calling" and hear some familiar preacher's voice?

A powerful sermon on Social Service was heard here (Lecompte) last Sunday, preached in Kansas City, Mo. May I pass on three verses of some lines copied from an Australian paper?

"Listening in—are you listening in?
When does the broadcasting really begin?
God in his heaven is speaking, I know—
What is the message he is broadcasting now?

"All shall come true as your heart may believe;
What is the wave-length your heart can receive?
Can you receive any message from God?
Can you make out what he's casting abroad?

"Crystal receivers your head should install;
Aerials of Hope you can tune to the call;
Shut out the noise of earth's traffic and din—
God's speaking from heaven—Are you listening in?"

Lecompte, La.

FAITH.

A call came over the 'phone, asking if I would be in the office at noon. I replied that I would, and asked no further questions. At 12:30 a well dressed young woman called, and I invited her into the office. In response to my question as to how I could serve her, she said, "I want to be a real Christian. Can you tell me how?"

I said that I surely could. She was a woman of fine character, and I found that she knew her Bible well and could quote many passages on the way of salvation. After some questioning I discovered that she would not believe that salvation was for just one individual, and that one herself. I told her of the Father's love in Christ Jesus, and that it was hers for the asking, and that if she would give her life over to Him in surrender He would take it and bless it, sanctify it, and even glorify it.

At this point she arose, and falling on her knees by the chair, offered as best she knew how a beautiful prayer of dedication. I noticed that full victory had not yet come, however, and after we rose from our knees I said: "Isn't it great to have one's life taken over by such a dear friend as Jesus, who will guide, protect, save, and use it to save others?"

A smile of triumphant faith lit up her face. I then knew that the battle was over. D. L. Moody.

THE REDEMPTIVE LOVE.

It is written unmistakably upon the pages of history that whenever and wherever Christ is given his rightful place, the souls of men come forth from the bondage of sin into a glorious liberty as sons of God. The world ever marvels as it beholds the living Christ. Sinful men, who had never seen him before, left all they had and followed him. A man whose heart was burdened by the taint of money immediately changed his occupation upon coming in contact with him. Throngs of weary and hungry men and women followed him into desert places to listen to his matchless words. It was thus during the days of his earthly ministry and it has been so through the centuries as his messengers have pointed sin-sick hearts to the cross of Calvary. Through Christ men of all nations and in every age find God. It is cause for deep gratitude and thanksgiving that our missionaries in home and foreign lands have been privileged during the last five years to lead an increasing number of souls to acknowledge their allegiance to Christ as Lord and Master. Thus the ever-living Christ continues to bring the redemptive love of the Father to the hearts of those who will receive him. Such hearts he makes loving and lovable. To follow him is to learn that love is the greatest thing in life.—Exchange.

HOW MEN FALL.

Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as stars do, gradually and quietly. The act of prayer is occasional. The reading of God's Word is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them, till at last they slip and spiritual death overtakes them.—Beecher.

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NORTH MISSISSIPPI CONFERENCE.

A Fine Report from Tchula, Miss.

The Methodist Missionary auxiliaries of Tchula, Miss., are closing a busy, happy year of substantial achievement for the Master, as was indicated by their final reports for 1924, made by all officers and superintendents at the business meetings on the afternoon of Dec. 8.

The Senior Adult group, led by Mrs. J. M. Bedwell, is a standard society with an "honor roll" record. All departments have functioned effectively during the year. It has a membership of forty-six active, Christian workers; carries a liberal local budget for parsonage, church, charity and social service needs; maintains a teen-age girl in the Methodist Orphanage at Jackson; has credit for donations both to the Grenada College and the Superannuate Endowment funds; and carries a voluntary pledge of $150 to missions.

The following officers will "carry on" for this active auxiliary in 1925: Mrs. J. M. Bedwell, president; Mrs. W. W. Gwin, vice president; Mrs. P. Y. Miller, corresponding secretary; Mrs. Vol Bailey, recording secretary, with Mrs. J. N. Meek, assistant; Mrs. E. C. Foose, treasurer; Mrs. O. W. Nixon, Superintendent Young People; Mrs. B. F. Whitehead, Superintendent Children's Work; Mrs. J. M. Wyatt, Superintendent of Study and Publicity; Mrs. H. D. Cox, Superintendent of Supplies; Miss Tommie Foster, Superintendent Social Service; Mrs. P. L. Banks, agent for the "Voice."

The Young People's auxiliary, composed of twenty-two younger matrons and girls, is a fine, enthusiastic group of workers, thoroughly alive to the interests of the kingdom as projected by the Young People's division of the Missionary Council's work. Mrs. T. J. Bogue has been its capable president, and Miss Tommie Foster its capable superintendent during 1924. The following staff will direct activities for another year: Mrs. T. J. Bogue, president; Mrs. Henry McGee, vice president; Miss Tommie Foster, corresponding secretary; Mrs. William Henry, recording secretary; Mrs. H. W. Anderson, treasurer; Mrs. Harvey Harris, Superintendent of Study; Miss Blanche E. Whitehead, Superintendent Social Service; Miss Nellie May Banks, Superintendent of Supplies.

A Junior division of forty members, under the leadership of Mrs. Bessie Foose Whitehead, rounds out a fine missionary working force in Tchula.

MRS. J. M. WYATT,
Publicity Superintendent.

CHRISTMAS IN CUBA.

By Clara Eola Chalmers.

Upon the arrival of December the fields of Cuba blossom with the pretty white aquinaldos, which are said to announce the coming of Christmas. Our Cuban children are very happy and good, for they know the Christmas month has come and shortly after Christmas the three Wise Men will arrive with gifts for all.

The typical Cuban Christmas begins at midnight of the 24th with a most bountiful supper. Midnight Christmas Eve is considered a very critical hour, and therefore quite poetic to await the birth of the Christmas day at a heavily laden board almost literally flowing with milk and honey.

The principal dish of this unique midnight meal is a fat, roasted pig, with plenty of Creole sauce; a large dish of black beans is never omitted, and a salad of lettuce and radishes is considered indispensable. Other favorite dishes are added to these required ones. The desserts are served in courses, and range from cakes, extremely rich in eggs and butter, to assorted nuts and various kinds of Cuban candy.

Christmas Day is always a happy one. True, there are no gifts, but that comes later. The natal day of our Lord is celebrated by visiting and receiving visitors or by indulging in favorite pastime. During Christmas week greetings are sent to all friends and visits exchanged.

Christmas with its many delicious feasts once over, the Cuban children begin to look forward to the coming of the three Wise Men on Jan. 6. These Wise Men are Melchor, Gaspar, and Baltasar. Each child chooses one as his special wise man. One week before the 6th the children begin writing their letters telling the Wise Men just what to bring. The night of the 5th each one goes to bed early, but no one fails to leave his shoe with the letter in an appropriate place, where the Wise Men will be sure to find it. But before the little ones go to sleep mother must tell the following story. Dear children, the three Wise Men are three very good, old men who live in Asia. They love to make good little children happy. They spend their time during the year making toys for good girls and boys. On the early morning of the 6th they go from house to house leaving their toys. These good old men come from Asia through the air and can make themselves quite invisible and can walk in the air whenever they so desire. They enter our home through the keyhole, but should they see a light or some one up in the house they will not come in. Therefore, my dears, we must all go to sleep early tonight."

All are up early the next morning to investigate the gifts left by the Wise Men. At the end of this happy day the children sing "Christmas time, Christmas time, when will you come again?"—Missionary Voice.

BRICKS OR BUBBLES.

Said the little, bent deacon: "In doing the work of the world we need more bricks and fewer bubbles!"

"You see you can't build a wall out of bubbles. A bubble is too transient, too uncertain. It collapses too quickly. It is very beautiful, but it does not last. It contributes little or nothing to the weal of the world.

"Now, a brick is not so spectacular, but it is more useful, more dependable. Put it in a wall and it stays there. Through rain and shine, storm and calm, it is there fulfilling its little niche and doing its work in a right brave little way.

"You can't build a church—the church—'the pillar and ground of truth'—out of bubbles. I have seen it tried, and always with a dismal failure. I have seen bubble Bible schools, Christian Endeavor societies, choirs, elders, deacons, church members, teachers, preachers—showy, mushroomy things—but they all lacked the element of permanency, utility, durability. They grew up in a night, and perished while the day was yet young. Always there was an explosion, and, when the noise and confusion were over, one would say: 'Well, there's nothing left!'

"But there was something left," and the little deacon was straight now, and his eyes shone splendidly, "for down in an obscure corner, a few patient builders, unmindful of the tumult, were, in their plodding, old-fashioned way, using bricks instead of bubbles. And the wall which they built stood, and thus saved the house of God from complete wreck.

"Brethren, let's be bricks, not bubbles," said the little deacon.—E. C. Baird, in Christian Standard.

NEW POWERS FROM WORSHIP.

The Psalmist wrote: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." The church ministers to this longing primarily; that is her first concern.

The thrill that makes soldiers steadier and bolder when they touch shoulders magnifies and focuses the impulse to worship in every member of a congregation. You know how you have often gone into a place of worship in an ordinary frame of mind, but the singing of a noble hymn, the utterance of a great Scripture, the hush of a simple prayer, and the light of a text through which you could see God, has touched some weakness, some sorrow, some hope of your own. All these elements of worship have their cumulative effect upon you, and you are lifted into new powers, new appreciation, and new directions.

Worship is always potential in that it may become a walk to Emmaus, beginning with a faith that is cold and dim, and climaxing in the warmth and light of an eternal comradeship. Thomas, in all probability, was not alone in the temple when he saw the Lord, "seated upon his throne, high and lifted up," and it is from public worship that men most often go with a sense of God which might not have come had not their spirits been stirred by the massed needs of the congregation, and the proportionate outpouring of the mighty presence.

The church alone is able to do for men, and in the doing deserves the attendance and support of every living creature. "Let everything that hath breath praise the Lord."—Selected.

The Centenary is supporting 500 home mission workers in various parts of the United States.

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Old Standard Remedy for Chills and Malaria. 60c

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O. J. CANNADAY, 1705 Park Square,
SEDALIA, MO

WEAK EYES Dickey's old reliable Eye Water has been used by the public for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red package box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

Makes Old Folks Feel Young Again

McCoy's Cod Liver Oil Tablets in Great Demand by Aged People.

Nowadays old folks are increasing their strength and vitality by the use of Cod Liver Oil, which according to medical men is full of vitamines and is the greatest body builder in the world.

Of course they don't take the nasty tasting, evil smelling, stomach upsetting oil itself. Few sensible people do that in these enlightened days, when McCoy's Cod Liver Oil Tablets—sugar coated and easy to take—are sold in every drug store in the land—60 tablets for 60 cents.

Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

Why not get a 60 cent box today and increase your already decreasing energy and strength. Take them for 30 days and note the pleasure you get from feeling younger again.

There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.

OUSTS RHEUMATISM.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of Uric-Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv

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A CHRISTMAS WISH.

By Belle M. Blair.

My Christmas wish for you is this,
That you may know the joy and bliss
That comes from righteous living,
The sweet content that virtue knows,
The blessedness that ever flows
From loving and from giving.

May the Christ Spirit fill your heart
And to your soul the peace impart
Which makes life worth the living;
The peace that is without alloy,
That comes to all who know the joy
Of loving and forgiving.

—Selected.

STRANGER NO MORE.

By Amelia M. Starkweather.

This is the glorious Christmas morn,
The day of days when Christ was born,
And cradled in a manger.
He came that all the world might know
How God the Father loved us so,
The blessed little stranger.

The Wise Men knelt around his bed,
With angels hov'ring overhead;
The heav'nly choir was singing:
The Babe of Bethlehem is born,
Let prayer and praise the day adorn;
All heaven with joy is ringing.

—Selected.

AT CHRISTMAS.

By Alix Thorn.

In childhood days we listened rapt, to hear the little feet
Of prancing reindeer on the roof, who bore a treasure sweet.
For smiling Saint, with burdened pack and beard all snowy white.
Flew swiftly o'er the sleeping town on blessed Christmas night.

And still when comes the season glad, and holly berries glow.
When fragrant wreaths in windows hang, we still can thrill, I know.
And though we've grown sadly wise, and from those dreams apart
I like to think still Santa rides, straight into each one's heart.

—Selected.

CHRISTMASTIDE.

O sad earth take heart once more.
Let the warmth of Christmas cheer
Gladden all the coming year
As it never has before.
Let the words the angels sung
Dwell on every heart and tongue.

—Margaret M. Levich.

TO-DAY!

All round about our feet shall shine
A light like that the Wise Men saw,
If we our willing feet incline
To that sweet life which is the law.
So shall we learn to understand
The simple faith of shepherds then,
And, kindly clasping hand in hand,
Sing: "Peace on earth, good-will to men."
For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing:
"To-day the Prince of Peace is born."

—James Russell Lowell.

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MISSISSIPPI CONFERECE.

Brookhaven Dist.—First Round.

Osyka, at Osyka, Dec. 28, 11 a.m.
Brookhaven, Dec. 28, 7 p.m.
Foxworth, at Foxworth, Jan. 4.
Magnolia, Jan. 7, 7 p.m.
Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson. Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Sumrall, at Sumrall, Dec. 21, 22.
Prentiss, at Prentiss, Dec. 27, 28.
Main Street, Hattiesburg, Dec. 28, 29.
Williamsburg, at W., Dec. 31.
Taylorsville, at T., Jan. 3, 4.
Heidelburg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Lakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Piave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

ROB'T SELBY, P. E.

Jackson Dist.—First Round.

Edwards, at Learned, Dec. 28, 11 a.m., 2 p.m.
Bolton, at Raymond, Dec. 28, 4:30 p.m., 7 p.m.
Harrisville, at Harrisville, Jan. 3, 4. 11 a.m.
Mendenhall, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Lauderdale and Electric Mills, at E. M. Dec. 28.
Porterville, at Chapel Hill, Jan. 3.
Cleveland, at Mellen, Jan. 8.
DeKalb, at Pleasant Ridge, Jan. 9, 10.
Vimville, at Pleasant Hill, Jan. 13.
Matherville, at Poplar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatunna, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Homewood, at Homewood, Dec. 27, 28.
Lake, at Lake, Dec. 29, 7 p.m.
Shiloh, at Clear Creek, Jan. 2, 11 a.m.
Trenton, at New Prospect, Jan. 3, 4.
Raleigh, at Raleigh, Jan. 4, 5.
Carthage, at Carthage, Jan. 9, 11 a.m.
North Leake, at Singleton, Jan. 10, 11.
Newton, Jan. 14, 7:30 p.m.
Harperville and Lena, at Harperville, Jan. 12, 11 a.m.
Laurel, First Church, Jan. 23, 7:30 p.m.
Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Wesley Memorial, at W. M., preaching, Dec. 28, 6:30 p.m.; Q. C., Dec. 29, 6:30 p.m.
Mentorum, at Pinegrove, Q. C., Sat., Jan. 3, 11 a.m.; preaching, Sun., Jan. 4, 11 a.m.
Ocean Springs, at O. S., preaching Jan. 4, 7:30 p.m.; Q. C., Mon. night, Jan. 5.
Moss Point, Q. C., Tuesday night, Jan. 6.
Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. 8
Logtown, Q. C., Sat. night, Jan. 10; preaching, Sun. Jan 11, 11 a.m.
Bay St. Louis, preaching, Jan. 11, 7:30 p.m.; Q. C., Mon. night, Jan. 12.
Biloxi, Q. C., Wed. night, Jan. 14.
Vancleave, at Mt. Pleasant, Q. C., Sat., Jan. 17, 11 a.m.; preaching, Sun., Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7:30 p.m.
Americus, at Pleasant Hill, Q. C., Sat., Jan. 24, 11 a.m.; preaching, Sun., Jan. 25, 11 a.m.
Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.
Pleayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.
Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb 8, 11 a.m.
Wiggins, preaching Feb., 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Rolling Fork and Cary, at Rolling Fork, 11 a.m., Dec. 28.
Mayersville, at Mayersville, 2:30 p.m., Dec. 28.
Angulla, at Delta City, 7:30 p.m., Dec. 28.
Harriston, at Lorman, 11 a.m., Jan. 4.
Roxie, at Roxie, 7:30 p.m., Jan. 4.
Utica, at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Keener Memorial, Dec. 28.
St. Francisville, Jan. 3, 4.
Istrouma, Jan. 4.
Zachary, at Slaughter, Jan. 10, 11.
Clinton, at Clinton, Jan. 11.
Denham Springs, at Live Oak, Jan. 17, 18.
Natalbany, Jan. 18.
Baker, at Baker, Jan. 24, 25.
Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.
Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.
Washington, at Angie, Feb. 7, 8.
Franklinton, Feb. 8, 9.
Springfield, Feb. 14, 15.
Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round (Revised).

Abbeville, Sunday, Dec. 28, 11 a.m.
Gueydan, at Estherwood, Sunday, Dec. 28, 7:30 p.m.
Zwolle, at Zwolle, Sunday, Jan. 4, 11 a.m.
Many, at Many, Sunday, Jan. 4, 7:30 p.m.
Leesville, Sunday, Jan. 11, 11 a.m.
Barham, Sunday, Jan. 11, 7:30 a.m.
De Ridder, Sunday, Jan. 18, 11 a.m.
Merryville, Sunday, Jan. 18, 7:30 p.m.
Maxie, at Maxie, Sunday, Jan. 25, 11 a.m.
Crowley, Sunday, Jan. 25, 7:30 p.m.
Indian Bayou, Sunday, Feb. 1, 11 a.m.
Rayne, Sunday, Feb. 1, 7:30 p.m.
Lafayette, Sunday, Feb. 8, 11 a.m.
New Iberia, Sunday, Feb. 8, 7:30 p.m.
Sulphur, at Vinton, Sunday, Feb. 15, 11 a.m.
Lake Arthur, Sunday, Feb. 15, 7:30 p.m.
Lake Charles, Sunday, Feb. 22, 7:30 p.m.
Neame, Sunday, Feb. 22, 11 a.m.

J. B. WILLIAMS, P. E.

Minden Dist.—First Round (in Part).

Chestnut, at Heflin, Dec. 29, preaching, 11 a.m.
Coushatta, Jan. 4, preaching, 11 a.m.; Q. C., 3 p.m.
Campti, at Campti, Jan. 4, preaching, 7 p.m.
Cotton Valley, at Cotton Valley, Jan. 6, 2 p.m.
Ringgold, at Ringgold, Jan. 8, 2 p.m.
Columbia, at Columbia, Jan. 11, preaching, 11 a.m.

K. W. DODSON, P. E.

New Orleans Dist.—First Round.

Parker Memorial, preaching Nov. 30, 11 a.m.; Q. C., Feb. 3.
McDonoghville, preaching Nov. 30, 7:30 p.m.; Q. C. Jan. 7.
Louisiana Ave., preaching Dec. 7, 11 a.m.; Q. C. Feb. 4.
Algiers, preaching Dec. 7, 7:30 p.m.; Q. C., Jan. 14.
Felicity, preaching Dec. 14, 11 a.m.; Q. C., Jan. 21.
Epworth, preaching Dec. 14, 7:30 p.m.; Q. C., Jan. 28.
St. Mark's Hall, preaching Dec. 21, 11 a.m., Q. C., Jan. 12.
Carrollton, preaching Dec. 21, 7:30 p.m.; Q. C., Feb. 10.
Rayne Memorial, preaching Dec. 28, 11 a.m.; Q. C., Jan. 6.
Second Church, preaching Dec. 28, 7:30 p.m.; Q. C., Feb. 17.
Lafourche, preaching and conference, Jan. 4.
Houma, Jan. 11, morning.
Bayou Blue, Jan. 11, evening.
Lydia, Jan. 18, morning.
St. Martinville, Jan. 18, evening.
Jeanerette, Jan. 25, morning.
Franklin, Jan. 25, evening.
Morgan City, Feb. 1.
Covington, Feb. 8, morning.
Slidell, Feb. 8, evening.
First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round.

Arcadia, Dec. 21, 11 a.m.
Jonesboro, Dec. 21, 7:30 p.m.
Athens, at Athens, Dec. 28, 11 a.m.
Gibbsland, at Gibbsland, Dec. 28, 7:30 p.m.
Marion, at Marion, Jan. 4, 11 a.m.
Farmerville, Jan. 4, 7:30 p.m.
Bernice, at Bernice, Jan. 11, 11 a.m.
Dubach, at Dubach, Jan. 11, 7:30 p.m.
Calhoun, at Calhoun, Jan. 18, 11 a.m.
Eros, at Eros, Jan. 18, 7:30 p.m.
Haynesville, Jan. 21, 2:30 p.m.
Homer, Jan. 21, 7:30 p.m.
Clay, at Wesley, Jan. 25, 11 a.m.
Ruston, Jan. 25, 7:30 p.m.
Ouachita, at Brooklyn, Feb. 1, 11 a.m.
Dodson, at Chatham, Feb. 1, 7:30 p.m.
Simsboro, Feb. 4, 10 a.m.
Bienville, Feb. 8, 11 a.m.

The district stewards will meet at Ruston on Wednesday, Jan. 7, 1925, at 10 a.m.

W. D. KLEINSCHMIDT, P. E.

NORTH MISS. CONFERENCE.

Sardis Dist.—First Round.

Courtland, at Courtland, Dec. 28, 11 a.m.
Sardis ct., at Terza, Jan. 4, 11 a.m.
Coldwater, at Coldwater, preaching, Nov. 23, 7:30 p.m.; Q. C., Jan. 5, 10 a.m.
Hernando, preaching, Nov. 23, 11 a.m.; Q. C., Jan. 5, 7:30 p.m.
Arkabutla, at Hunter's Chapel, Q. C. Jan. 7, 11 a.m.
Longtown, at Longtown, Q. C., Jan. 9 11a.m.
Cockrum, at Palestine, Q. C., Jan. 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan. 12, 11 a.m.
Mount Pleasant, at Mount Pleasant, Q. C., Jan. 13, 11 a.m.
Hanford at Eureka, Jan. 16, 11 a.m.
Crenshaw, at Sledge, Jan 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oaklaud, Q. C., Jan. 25, 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.

J. TILLERY LEWIS, P. E.

WANTED Capable high class salesmen to sell fruit and shade trees, a pleasant and profitable line. We want only honest and reliable salesmen who can and will work, and will pay well for services rendered. General knowledge of orchards and shade trees desirable. Write for offer giving references. Howard Hickory Co., Hickory, N. C.

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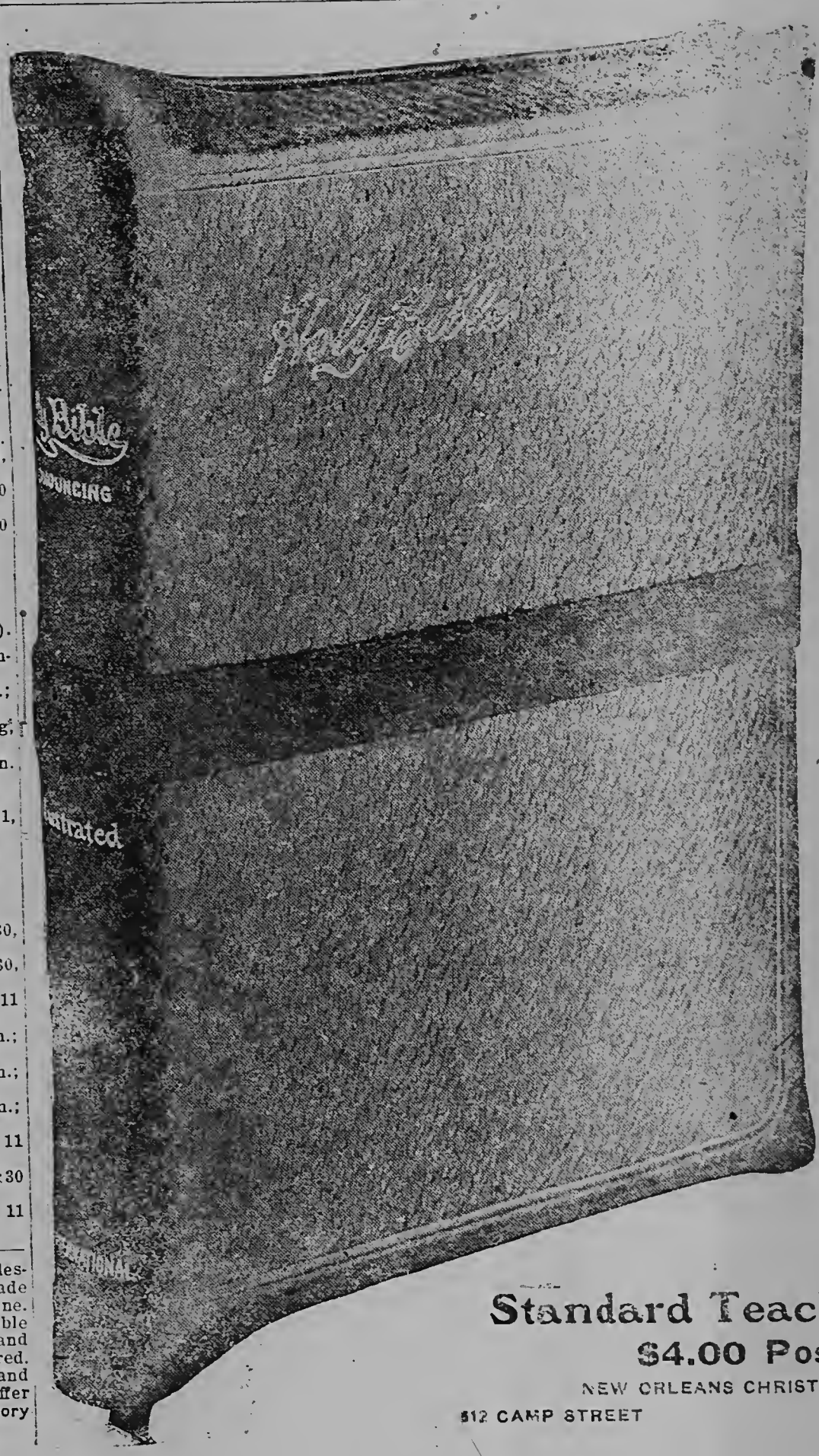

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